

CONVENTION NUMBER

Quadrennial Book
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The Quadrennial Book

and

The Christian Annual

For the Year of our Lord

1903



CONTAINING FULL REPORT OF THE AMERICAN CHRISTIAN CONVENTION HELD AT NORFOLK, VA., OCTOBER, 1902.

Also Illustrations, Interesting Reading Matter, and Valuable Statistical Information, Compiled Expressly for this Annual.



1903.
CHRISTIAN PUBLISHING ASSOCIATION,
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OFFICERS OF THE AMERICAN CHRISTIAN CONVENTION,

Elected at Norfolk, Virginia, October 11, 1902.

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Vice-President—Rev. B. S. Batchelor.

Secretary—Rev. J. F. Burnett.

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Missions—Rev. J. G. Bishop, D. D.

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Sunday-schools—Rev. C. A. Tillinghast, D. D.

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Members of the Educational Board.

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Rev. P. H. Flemming,

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Mrs. Athella Howsare, *Recording Secretary*.

Miss Orpha S. Adkison, *Corresponding Secretary*.

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Rev. G. W. Morrow.

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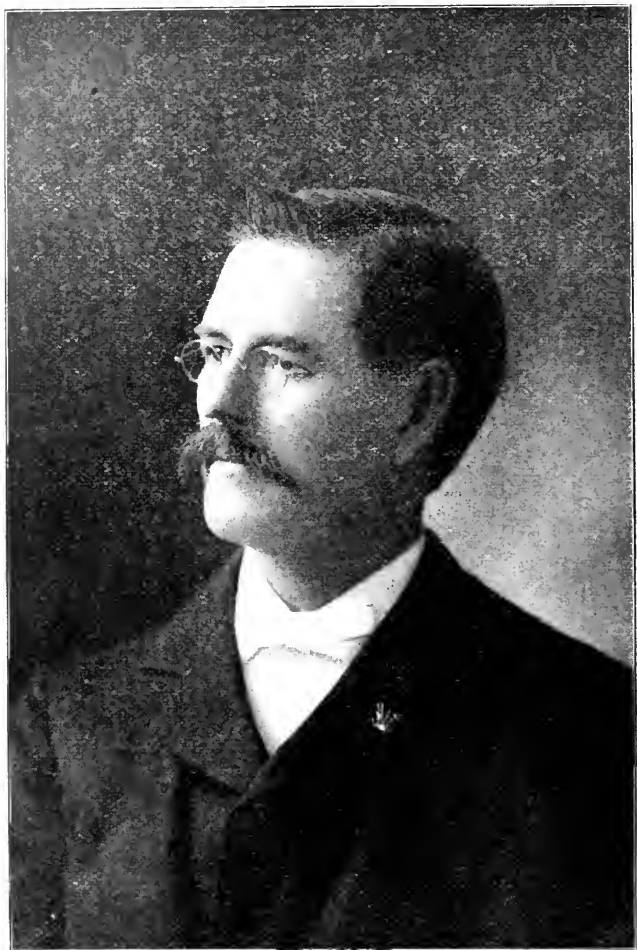
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OFFICERS OF THE AMERICAN CHRISTIAN CONVENTION, Elected at Norfolk, Va., October 11, 1902.

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Vice-President, Rev. B. S. Batchelor.

Secretary, Rev. J. F. Burnett.

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Representative to the National Anti-Saloon League—Rev. G. W. Morrow.

COMMITTEES.

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of Ohio; Rev. John Blood, of Pa.; Rev. J. E. Everingham, of Can; Rev. Myron Tyler, of N. H., Rev. W. C. Wicker, of Va; Rev. W. E. Stockley, of Ill.

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On Publication—Rev. E. A. DeVore, D. D., Rev. N. G. Newman, Rev. R. G. Fenton, Rev. R. P. Arrick, Rev. W. H. Chidley, Rev. Albert Dunlap, D. D., Rev. G. D. Lawrence, Geo. W. Crowell, Esq., Thomas Worley, Esq.

On Sunday-school—Rev. M. W. Butler, Rev. Carlyle Summerbell, A. M., Rev. W. O. Hornbaker, Rev. C. M. Hagans, Rev. Geo. Milne, Miss Grace Goodwin, Mrs. G. A. Beebe.

On Christian Endeavor—Rev. W. J. Young, Rev. Frank Peters, Rev. R. O. Allen, Mrs. W. J. Graham, Rev. S. Q. Helfenstein, D. D., Rev. P. S. Sailer, Ervin Starr, Esq.

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On Moral Reform—Rev. A. H. Morrill, D. D., D. J. Kendall, M. D., Rev. W. J. Warren, David Peters, Esq., J. A. B. Barekman, Esq.

On Communications, Petitions and Memorials—Rev. W. A. Gross, S. T. Overlease, Esq., Rev. N. T. Ridlon, Rev. H. J. Duckworth, D. D., B. J. Rogers, Esq.

On By-Laws, (Standing Committee)—Hon. A. C. Cable, Judge J. E. West, Rev. Carlyle Summerbell, A. M., Rev. J. E. Everingham, Judge O. W. Whitelock.

Collections—Rev. J. O. Atkinson, A. M., Rev. G. R. Hammond, Ph. D., Rev. E. A. DeVore, D. D., Rev. John McCalman, Rev. R. H. Gott.

On Condolence—Rev. J. B. Weston, D. D., Rev. G. B. Garner, Rev. L. W. Phillips, Rev. J. W. Wellons, Rev. J. E. Amos.

On Appropriations—Rev. Albert Dunlap, D. D., Prof. E. L. Moffett, Rev. G. R. Hammond, Ph. D., Rev. N. W. Crowell, Rev. C. J. Hance.

On Fraternal Relations—Rev. O. W. Powers, D. D., Rev. J. F. Burnett, Rev. J. J. Summerbell, D. D.

On Excursion—Rev. N. Del McReynolds, Rev. John T. Phillips, Rev. G. D. Lawrence.

On Thanks—Dr. W. A. Bell, Rev. D. M. Helfenstein, D. D., Rev. L. J. Aldrich, D. D., E. L. Goodwin, Esq., Rev. W. P. Fletcher, Rev. M. T. Morrill.

MINUTES OF AMERICAN CHRISTIAN CONVENTION.

NORFOLK, VA., WEDNESDAY, OCT. 8, 1902.

The American Christian Convention was called to order at 2:30 p. m., in the Memorial Christian Temple, Norfolk, Va., by the president, Rev. Oliver W. Powers, D. D. Rev. C. V. Strickland led in a song service, and Rev. W. W. Staley, D. D., read the 133d Psalm, and Rev. I. H. Coe led in prayer—the convention joining him in repeating the Lord's Prayer. The secretary read a recommendation from the Executive Board recommending the appointment of a committee on the roll, and moved that such committee be appointed and charged with the duty of enrolling the visitors as well as the delegates. Rev. Martyn Summerbell, D. D., of New York, moved that the motion be amended by adopting the program provided by the Executive Board. Mr. E. L. Goodwin, of Massachusetts, moved to amend the amendment by postponing the election of officers as fixed by the Executive Board, until after they had reported to the convention. Rev. Carlyle Summerbell, A. M., of Iowa, moved that the motions be laid upon the table. Motion carried. Rev. N. Del McReynolds, of Ohio, moved that the motions be taken from the table. Motion carried. The

amendment to the amendment was lost. Amendment to original motion carried, as did also the motion as amended.

The president then announced the committee on the roll. Rev. J. P. Barrett, D. D., pastor of the Memorial Christian Church, welcomed the convention to which the president repounded. Rev. Martyn Summerbell, D. D., preached the convention sermon, following which Rev. J. W. Wellons, of North Carolina, and Rev. David E. Milliard, of Michigan, conducted the communion service, the following named brethren serving the emblems to the communicants: Rev. J. F. Foster, Rev. D. B. Atkinson, A. M., Rev. S. D. Bennett, Rev. J. E. Everingham, Rev. A. C. Hacke, and Rev. M. G. Honsberger. After a song the benediction was pronounced by Rev. J. W. Wellons.

NORFOLK, VA., WEDNESDAY, OCT. 8, 1902.

The convention was called to order by the president at 7:30 p. m., and Rev. J. B. Weston, D. D., of New York, led in prayer, the opening having been preceded by a song service led by Rev. C. V. Strickland. Rev. John W. Whitaker, D. D., vice-president for Kansas, was called to preside. The secretary offered a resolution which, upon

motion of Rev. R. G. Fenton, of New York, was amended and adopted as follows:

Resolved, That we extend a hearty invitation to the pastors and resident ministers of Norfolk and suburbs to attend the various sessions of our convention, and that Rev. J. P. Barrett, D. D., be asked to inform said ministers of this resolution.

Rev. John Blood, of Pennsylvania, read the report of the department of finance of which he was the secretary. On motion of the convention secretary the report was adopted. The president then gave his address which, upon motion of the convention secretary, was referred to a committee to be appointed, with instruction to divide it among the several committees to which it should go. The secretary read his report which was, upon motion of Rev. E. A. DeVore, D. D., referred to the above named committee, except item 3 in the recommendations. The president took the chair, and Rev. Albert Dunlap, D. D., of Ohio, moved that item 3 in the secretary's report be adopted. Rev. I. H. Coe moved that the item be amended by asking the president to name the committee.

Rev. Carlyle Summerbell, A. M., moved that the remaining time of the evening be given to Dr. Barrett in which to conduct the devotional services. Motion carried, and after a very helpful and spiritual service conducted by Dr. Barrett, he pronounced the benediction.

NORFOLK, VA., THURSDAY, OCT. 9, 1902.

The convention was called to order at nine o'clock, a. m., and Rev. J. G. Bishop, D. D., of Ohio, led in prayer. Rev. J. J. Summerbell, D. D., of Ohio, offered the following resolution and moved its adoption:

Resolved, That in the election of officers the first ballot be an informal one for the purpose of nomination, on which first ballot the delegates may write the names of all the officers to be voted for and the names of the persons suggested to fill them; that the next ballot be in the same form and that the offices for which persons are to be elected be dropped from the next ballot; and so on with each succeeding ballot until all are elected, or the convention shall otherwise arrange. A majority of votes cast shall be required to elect any officer.

Rev. W. J. Warrenner, of Ohio, offered the following resolution:

Resolved, First, that a committee of nine be chosen, whose duty it shall be to name one person suitable to fill each office in the gift of this convention. Second, That the report of this committee shall first be read in full before this convention, after which the election of officers shall proceed as follows: 1. The name of the nominee of the committee for any office shall be announced, then if there be no other person named for the same office, he shall be elected according to the rules of this convention. 2. If after the nominee of the committee is announced, any member of this convention desires to nominate any other person for the same office he may do so, and after all the nominations have been made, the convention shall elect from said nominees one person to fill said office in accordance with the rules of this convention. 3. That in order to expedite business no person shall be allowed to make a speech in nominating or seconding the nomination of any person to any office. 4. That the president appoint the chairman of the nominating committee and the convention elect the other members, but no speeches be made in electing members of the committee.

Rev. M. W. Baker, Ph. D., of Ohio, moved that it be substituted for the one offered by Dr. Summerbell. Motion to substitute carried, and the resolution adopted.

The committee on the roll submitted a partial report, the report being read by Rev. McD Howsare, of Michigan. Moved that the committee on the roll be permitted to retire, and that it be instructed to complete its work at the earliest possible moment. Carried.

Rev. Carlyle Summerbell, A. M., of Iowa, moved that the convention proceed to the election of the nominating committee. Motion carried. The convention nominated sixteen, the president having named the chairman. Dr. J. J. Summerbell moved that the number nominated constitute the committee. Motion carried. Hon. A. C. Cable, of Ohio, moved that the original motion be reconsidered. Motion carried. Hon. A. C. Cable moved that the motion be amended by striking out the word nine and substituting the word seventeen. Rev. E. A. DeVore, D. D., of Indiana, moved that the motion be amended by striking out that part referring to speeches in connection with nominations. Dr. M. W. Baker, of Ohio, moved that the amendment be amended by limiting the speeches to one minute

when nominations were made. Amendment to amendment carried, as did the amendment to the original resolution which was adopted. Rev. J. J. Summerbell, D. D., moved that the persons nominated for the committee be elected. Motion carried. Rev. J. G. Bishop, D. D., of Ohio, moved that the election of convention officers be set for 10 o'clock a. m., Saturday. Moved by Rev. Carlyle Summerbell, A. M., that the motion be tabled. Motion carried.

The convention then took recess that the Christian Publishing Association might be called to order.

NORFOLK, VA., OCT. 9, 1902.

The convention was called to order at 2 o'clock p. m., by the president, and prayer was offered by Rev. Alva H. Morrill, D. D. The secretary announced that Rev. C. A. Tillinghast, D. D., secretary for the department of Sunday-schools, could not be present, but had sent his report and moved that Rev. Warren H. Denison, of Ohio, be requested to read the same to the convention at the proper time. Motion carried.

The minutes of the convention were read and approved. Rev. C. J. Jones, D. D., vice-president for New York with New Jersey, was called to preside. Rev. N. Del McReynolds, of Ohio, secretary for the department of publishing, read the report of the department. Moved by Rev. D. A. Long, D. D., of North Carolina, that the report be referred to a committee on publishing, the same yet to be appointed. Motion carried.

Rev. John G. Dutton, of Rhode Island, secretary for the department of Christian Endeavor, read the department report, which was, upon motion of Rev. E. D. Hammond, of New York, referred to the committee on Christian Endeavor.

Rev. Warren H. Denison, of Ohio, read the report of the department of Sunday-schools. Rev. Alva H. Morrill, D. D., moved that the statistical part be omitted from the reading. Motion carried, and the report was referred to a committee on Sunday-schools yet to be appointed.

Rev. L. J. Aldrich, D. D., of Indiana, secretary for the department of education, read the report of the department. Moved by Rev. W. J. Warener, of Ohio, that the

report be referred to the committee on education yet to be appointed. Motion carried.

Rev. Albert Dunlap, D. D., of Ohio, moved the appointment of a committee on organization. Motion carried, and the president at once announced the committee, after which the convention took a recess that the Christian Publishing Association might be called to order.

At 4.30 p. m., the president called the convention to order, and the secretary read a communication from Rev. Martyn Summerbell, D. D., including his resignation as president and financial agent of the Correspondence College, which was, by motion, referred to the committee on nominations.

Rev. Albert Godley, of Indiana, conducted the devotional service, and Rev. W. J. Reynolds pronounced the benediction.

NORFOLK, VA., OCT. 9, 1902.

The convention was called to order by the president at 7 o'clock p. m., and after a song led by Rev. Austin Bennett, of Illinois, Rev. Dr. Whittaker led in prayer. Minutes read and approved. The secretary moved that from this on the convention release the ladies of the church from any obligation to furnish supper, and that the delegates take supper at restaurants at their own charges, and that A. M. Ely, James Ely, and Dr. Manning be requested to ascertain where and at what price suppers may be gotten. Motion carried. Rev. McD. Howsare read a partial report of the committee on the roll, and the president announced that the final report on the roll would be made Friday morning. Mr. A. M. Ely appeared, and in behalf of the ladies of the Memorial Church asked the convention to rescind the resolution releasing them from the obligation to furnish supper. Rev. Henry Crampton, of Ohio, moved that the motion be rescinded. Carried.

Rev. D. W. Moore, of New Jersey, addressed the convention, contrasting in a very pleasing way the convention of forty years ago and the present one. The Memorial choir rendered a beautiful anthem, and Rev. A. E. Nelson, D. D., of Missouri, addressed the convention upon "The Problem of the City Church." Rev. F. E. Gaige, of New York, sang a solo, and Rev. M. W. Borthwick, of Massachusetts, discussed "The Problem of

the Country Church.' Dr. J. J. Summerbell moved the appointment of a committee to consider the propriety of a trip to the sea shore. Motion carried. The secretary conducted the devotional and pronounced the benediction.

NORFOLK, VA., FRIDAY, OCT. 10, 1902.

The convention was called to order at 9 o'clock a. m., by the president, and Rev. Martyn Summell, D. D., led in prayer. The minutes were read and approved.

The Committee on the Roll made its final report, which was, upon motion of Rev. H. J. Duckworth, D. D., of Ohio, adopted. J. E. Frost, Treasurer of the Aged Ministers' Home at Castile, New York, submitted a report for information. Rev. J. W. Wilson, of Pennsylvania, member of the Board of Advisors for the Aged Ministers' Home, addressed the convention in the interests of the Home. Dr. Martyn Summerbell also addressed the convention upon the same subject, and offered the following resolution which was adopted:

Resolved, That the convention approve the work of the Aged Ministers' Home at Castile, New York, and urge its interests upon the sympathy and benevolence of the brotherhood.

Rev. E. A. DeVore, D. D., of Indiana, member of directors of the National Anti-Saloon League, submitted his report. Moved by Rev. W. J. Warrener, of Ohio, that the recommendations be adopted.

Motion pending the order of the day was called for, and Rev. J. G. Bishop, D. D., Secretary for the Department of Missions, read his report, during which time Rev. C. J. Jones, D. D., presided. The convention president took the chair and announced that the report of the Mission Department would be referred to the Committees on Home and Foreign Missions, and the convention took a recess in order that the Christain Publishing Association might be called to order.

The president called the convention to order at 11.40 a. m., and Rev. Carlyle Summerbell, A. M., of Iowa, moved to change the program for this afternoon, making the report of the Committee on Organization a special order for 2 o'clock. Motion carried.

The Committee on Excursion reported recommending that it be set for Saturday afternoon. Report adopted.

Rev. Dr. Barrett conducted the devotional service and Dr. Jones pronounced the benediction.

NORFOLK, VA., OCT. 10, 1902.

The convention was called to order at 2 o'clock p. m., by the president. Rev. C. V. Strickland led the singing and Rev. J. M. Plunkett offered prayer. The Committee on Organization submitted its report through Rev. Dr. Baker, Secretary of the Committee, Hon. A. C. Cable, of Ohio, chairman of the committee, reading that part of the report which referred to the incorporation, who moved the adoption of the articles of incorporation. Motion carried.

Upon the adoption of the new articles of incorporation, Rev. D. A. Long, D. D., of North Carolina, moved that J. F. Burnett cast the vote of the convention for temporary chairman, which he did, Hon. A. C. Cable presiding. The vote was for Rev. Oliver W. Powers, D. D., of Ohio. On motion of Rev. D. A. Long, D. D., Hon. A. C. Cable cast the vote of the convention for J. F. Burnett, of Indiana, for temporary secretary, and for Rev. John Blood, of Pennsylvania, for treasurer. Dr. D. A. Long moved that we at once proceed to adopt the Constitution previously prepared by a committee, and that the constitution be considered *seriatim*. Motion carried. Rev. Dr. Baker, of Ohio, proceeded to read the Constitution.

Article 1 was approved. Rev. J. J. Summerbell, D. D., of Ohio, moved that the consideration of Article 2 be postponed until the other articles had been considered. Motion carried. Rev. Carlyle Summerbell, A. M., moved to amend Article 3 by striking out the number 7, and inserting the number 5. Motion lost. Articles 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, and 16 were approved. Dr. J. J. Summerbell, of Ohio, moved the following amendment to Article 2: The object of this convention shall be to maintain and promote the charitable, religious, missionary, educational and publishing enterprises of the body known as Christians.

The amendment was adopted. The vote was then taken upon the Constitution as

amended and approved, which was unanimously in favor of adoption. Judge O. W. Whitelock, of Indiana, moved the adoption of the following resolution:

Resolved, That all committees and Boards as appointed by the old American Christian Convention be, and the same are hereby continued as committees and Boards in the present convention, and are authorized to act for this convention the same as they were to act for the old body, and shall report to this body; and be it further

Resolved, That all business that has been transacted by the old American Christian Convention be, and the same is, hereby approved and adopted by this convention.

Motion to adopt carried.

The President of the Woman's Board for Home Missions, Rev. Emily K. Bishop, of Ohio, read her report, after which the committee on the roll asked the privilege of amending the roll, which was granted.

Rev. Warren H. Denison, of Ohio, conducted the devotional service, and Rev. Dr. Weston pronounced the benediction.

NORFOLK, VA., OCT. 10, 1902.

The convention was called to order at 7 o'clock p. m., by the president, after a song service conducted by Rev. C. V. Strickland, Rev. Emily K. Bishop read the Scriptures, and Rev. J. B. Weston, D. D., led in prayer. The secretary took a collection for the ladies of the Memorial Church, amounting to \$151.11, which was presented to them with the compliments of the convention. The chairman of the Committee on Excursion reported that we would leave at 3 p. m., and return at 6 p. m. Moved by the secretary that the convention be called to order tomorrow morning at 8.30. Motion carried.

Rev. Ellen G. Gustin, of Massachusetts, President of the Woman's Board for Foreign Missions, took charge of the evening program and gave an address. Miss Annie Libby, of Maine, Corresponding Secretary of the Board, gave her report, and Mrs. W. J. Reynolds, of Massachusetts, read the treasurer's report, Mrs. Batchelor not being able to be present. Rev. J. O. Atkinson, A. M., of North Carolina, gave an address on "The Power of Money and the Ability of the Church to Raise it." Rev. J. P. Barrett, D. D., conducted the devotional service, and Dr. Powers pronounced the benediction.

NORFOLK, VA., SATURDAY, OCT. 11, 1902.

The convention was called to order at 9 o'clock a. m., by the president, and Rev. Albert Godley led in prayer. The minutes of the preceding sessions were read and approved. Rev. D. A. Long, D. D., read the following resolution, and moved its adoption:

Resolved, That the following named brethren be appointed a committee to draw up By-laws, Rules and Regulations for the American Christian Convention, to include an order of business and such parliamentary rules as are necessary for the government of the said American Christian Convention, and report the same to the Executive Board at the earliest possible time, in order that it may be printed and distributed among our people: Hon. A. C. Cable, of Ohio; Judge J. E. West, of Virginia; Rev. Carlyle Sumnerbell, A. M., of Iowa; Rev. J. E. Everingham, of Canada; and Judge O. W. Whitelock, of Indiana.

The resolution was adopted.

Rev. L. J. Aldrich, D. D., of Indiana, moved that we take up the educational program at the earliest possible time. Motion carried, and the program set for the afternoon was taken up at 9:15 a. m.

The secretary moved that the convention explain and apologize to the Woman's Boards for Home and Foreign Missions for so seriously interrupting their proceedings on yesterday afternoon and evening, and promise that to the extent of our ability and influence we shall seek to prevent a like occurrence. Motion carried.

Hon. A. C. Cable, of Ohio, moved the adoption of the following:

The American Christian Convention, in its nineteenth quadrennial session, sends to the Hon. Francis A. Palmer its Christian greetings and salutations, feeling keenly the loss of your presence and such godly advice as it might have been your pleasure to give this body as to how our great brotherhood can best promote the cause of the Master.

It was adopted.

Rev. L. J. Aldrich, D. D., secretary for the department of education, took charge of the educational program and presided during its presentation. The secretary announced that he had sent the following telegram to Hon. Francis A. Palmer, and that the resolution would be sent by special delivery letter, which was done at once:

To the Hon. Francis A. Palmer, of New York:

The American Christian Convention now in session at Norfolk, Va., sends you greetings, wishing you perfect health and great happiness.

(Signed) J. F. BURNETT, Sec'y A. C. C.

Rev. Carlyle Summerbell, A. M., president of Palmer College, represented that institution. Rev. D. B. Atkinson, A. M., a professor in Union Christian College, represented that school. Rev. J. B. Weston, D. D., president of the Christian Biblical Institute, represented that school. Rev. John Blood, treasurer of Franklinton School, spoke for that institution. Rev. E. C. Klink, of Ohio, represented Defiance College. Rev. Martyn Summerbell, D. D., president of Palmer Institute and Starkey Seminary, represented that institution, and also addressed the convention upon the subject of "The Outlook for American Scholarship." The secretary moved that Dr. Martyn Summerbell be requested to furnish the manuscript of his address for the printed minutes of the convention. Motion carried.

Rev. T. M. McWhinney, D. D., LL.D., chancellor of Palmer University, represented the university, and the following preamble and resolution were offered by J. F. Burnett, who moved their adoption:

WHEREAS, Certain philanthropic citizens of Muncie, Ind., have proposed to give in fee simple a large educational plant worth about \$200,000, on the conditions that it be endowed as a Christian University with the minimum sum of \$200,000,

WHEREAS, Drs. T. M. McWhinney and J. R. H. Latchaw have secured an option on said property until the first of January next, with a view of raising the said \$200,000, and have already opened the institution with about one hundred students;

WHEREAS, Francis A. Palmer, of New York City, has agreed to pay into the treasury of said institution the sum of \$100,000, on the condition that it be known under the title of Palmer University, and that the other \$100,000 be raised by the first of January, 1903, and also that his long tried friend, Dr. T. M. McWhinney, be made chancellor of said institution;

WHEREAS, The said Palmer University is to be non-denominational and non-sectarian, it is, nevertheless, to be thoroughly Christian, and occupy substantially the position of the Christian Church, in that, character and not human theology is to be made its test of fellowship; therefore

Resolved, That this grand movement has the most hearty indorsement of this convention, and we shall earnestly pray that God may crown this sublime undertaking with abundant success.

The president referred the indorsement of the university to the committee on education; and took a vote of the convention upon the expression of its sympathy with the movement, which vote was unanimous and hearty.

Dr. D. A. Long, of North Carolina, moved to abandon the excursion as planned for this afternoon. The motion pending, the convention took a recess to give place to the Christian Publishing Association. When the Association had adjourned, the convention was called to order by the president, and Hon. A. C. Cable offered the following resolution and moved its adoption:

Resolved, That a committee on thanks be appointed consisting of Dr. W. A. Bell, of Indiana, Rev. L. J. Aldrich, D. D., of Indiana, Rev. D. M. Helfenstein, D. D., of Iowa, Rev. Martyn Summerbell, D. D., of New York, E. L. Goodwin, Esq., of Massachusetts, Rev. Alva H. Morrill, D. D., of New York, and Rev. W. P. Fletcher, of Canada.

Resolution adopted.

Voted to grant the ladies of the W. C. T. U. ten minutes time at such an hour as may be agreed upon. Rev. J. P. Barrett, D. D., introduced the following named brethren to the convention: Rev. C. L. Bane, of the M. E. Church, Rev. Graham Lambeth, of the M. E. Church, and Rev. E. B. Hatchu, of ———, and proceeded to conduct the closing service. Moved to meet at 1.30 this afternoon. Motion carried. Rev. Dr. McWhinney pronounced the benediction.

NORFOLK, VA., OCT. 11, 1902.

The president called the convention to order at 1.30 o'clock p. m., and Rev. Dr. McWhinney led in prayer. Rev. Carlyle Summerbell, A. M., moved to at once take up the educational part of the program. Motion carried.

Rev. L. J. Aldrich, D. D., Secretary for the Department of Education, took charge, and introduced Rev. John Whitaker, A. M., D. D., president of Weaubleau College, who represented that institution.

Dr. W. A. Bell represented Antioch College. The secretary of the convention moved that the question of giving to Antioch

College a share of the Educational Fund, be referred to the Committee on Education. Motion carried.

C. C. Stoner, a trustee of Kansas Christian College, represented that school. Rev. W. W. Staley, D. D., president of Elon College, represented it, and also addressed the convention upon the subject of "The Relation of the College to the Pulpit." Rev. N. Del McReynolds moved that Dr. Staley's paper be made a part of the printed minutes. Motion carried.

Dr. W. A. Bell moved that 9.30 a. m., Monday, be made a special order for the Committee on Nominations. Motion carried.

Rev. N. Del McReynolds moved the following amendment to Article III. of the Constitution: "Provided that no conference shall be deprived of representation by one minister and one layman in addition to the president." Motion carried.

On motion of Dr. D. A. Long, Rev. Frank Peters, of Ohio, addressed the convention upon "The Wider Relationship." Moved and seconded to make the address a part of the printed minutes of the convention. Carried. Dr. Powers then pronounced the benediction,

NORFOLK, VA., OCT. 11, 1902.

The convention was called to order at 7.00 p. m., by the president,* and Rev. John G. Dutton, Secretary for the Department of Christian Endeavor, was called to preside. Rev. C. V. Strickland led in song. Rev. C. O. Brown, of New York, read the Scriptures, and Rev. L. W. Phillips, of New Hampshire, led in prayer. Fifteen minutes were given Mrs. L. U. Wells, of Washington, D. C., to speak for the W. C. T. U.

Rev. Carlyle Summerbell, A. M., moved that the American Christian Convention now in session at Norfolk, Va., most heartily endorse the W. C. T. U., pledging our co-operation and wishing it Godspeed in the coming convention. Adopted.

Rev. W. J. Reynolds, of Massachusetts, discussed Christian Endeavor in the Scriptures. The New York Eastern Conference Male Quartette sang, after which Rev. J. E. Everingham, of Canada, discussed "The Source of Power." Rev. John D. Dutton conducted the closing exercise of the C. E. Service, after which Rev. I. H. Coe, of

Massachusetts, briefly addressed the convention. The convention secretary moved that one hour of Monday evening service be devoted to a veterans' meeting, and that Rev. I. H. Coe be in charge. Motion carried.

The Memorial Christian Church presented the convention, by the hand of its pastor, a gavel, made from the wood of the Lebanon Church Surrey Co., Va. Rev. Dr. Barrett conducted the devotional exercise, and Rev. Ellen G. Gustin pronounced the benediction.

NORFOLK, VA., MONDAY, OCT. 13, 1902.

The convention was called to order at 9.00 o'clock a. m., by the president, and Rev. John McCalman led in prayer. The minutes were read and approved. The Committee on Organization submitted additional reports through the chairman, Hon. A. C. Cable, of Ohio. Rev. Martyn Summerbell, D. D., moved that the report be adopted. Motion carried. The Committee on the Roll made additional reports, asking that Mrs. W. A. Gross be enrolled as a delegate from the Miami Conference in place of A. J. Iddings, who had gone home, and that Rev. H. E. Howell be granted privilege to address the convention. Report adopted, and Rev. Mr. Howell, of North Carolina, addressed the convention presenting certain petitions which were, upon motion of Rev. J. W. Warren, of Ohio, referred to the Committee on Home Missions.

Rev. N. Del McReynolds, of Ohio, read the following resolution and moved its adoption, and it was seconded by Rev. A. G. Dillon, of Pennsylvania:

Moved that the persons named in the petition presented by Rev. H. E. Howell, be seated as delegates, and also Prof. S. Rogers, of the N. C. Christian Conference. Adopted.

Dr. W. A. Bell, chairman of the committee on nominations, made a statement concerning the work of the committee, and called Rev. Dr. M. Summerbell to read the report, which he did.

Upon the authority of a vote, the secretary cast the unanimous vote of the convention for Rev. Oliver W. Powers, D. D., of Ohio, for president, and for Rev. B. S. Batchelor, of Massachusetts, for vice-president. Rev. Alva H. Morrill, D. D., cast the vote of the convention for Rev. J. F. Burnett, of Indi-

ana, for secretary. Rev. J. G. Bishop, D. D., of Ohio, and Geo. Worley, of Ohio, were nominated for Secretary of the Department of Missions, their names being substituted for that of Rev. Robert Harris, who had been nominated by the committee. After numerous motions which were not entertained by the convention, Rev. Alva H. Morrill, of New York, moved to proceed to ballot. Motion carried. Rev. S. D. Bennett, of Ohio, Rev. Carlyle Summerbell, A. M., of Iowa, Rev. J. W. Reynolds, of Massachusetts, and Rev. A. G. B. Powers, of West Virginia, were made tellers and directed to collect the ballots and retire with the president and secretary of the nominating committee and proceed to count them. While they were thus engaged, Rev. T. M. McWhinney, D. D., LL.D., of Indiana, proceeded to read his paper on "Church Federation," which was interrupted by the return of the tellers. Rev. Carlyle Summerbell, A. M., read the report of the tellers announcing the election of Rev. J. G. Bishop, D. D., of Ohio, to the office of Secretary for the Department of Missions.

The secretary cast the vote of the convention for the following named officers: Secretary for the Department of Education, Rev. M. W. Baker, Ph. D., of Ohio; Secretary for the Department of Sunday-schools, Rev. C. A. Tillinghast, D. D., of New York; Secretary for the Department of Christian Endeavor, Rev. Horace Mann, of Ohio; Secretary for the Department of Finance, Rev. John Blood, of Pennsylvania. Moved by Rev. S. D. Bennett, of Ohio, that the name of Rev. Robert Harris be substituted for the name of Rev. J. G. Bishop for membership on the Mission Board. Motion carried, and the secretary was authorized to cast the vote of the convention for Rev. Robert Harris, of Indiana, which he did. Rev. J. J. Summerbell, D. D., moved that the convention take a recess in order that the Christian Publishing Association might be called to order. Motion carried.

NORFOLK, VA., OCT. 13, 1902.

The convention was called to order by the president at 2.00 p. m., and Rev. G. R. Mell, of Ohio, led in prayer. Moved by the secretary that the convention be now in recess in

order that the Christian Publishing Association might be called to order. Motion carried. After the Christian Publishing Association adjourned, the president called the convention to order and the election of officers proceeded. The Committee on Nominations continued its report, and the secretary cast the votes of the convention for the following named members of the Mission Board: Rev. W. H. Dennison, of Ohio; Rev. M. T. Morrill, of Vermont; Rev. J. P. Barrett, D. D., of Virginia; Geo. Worley, Esq., of Ohio; A. S. Lynn, Esq., of Iowa; Rev. Hannah W. Stanley, of Indiana; and Rev. George A. Connibear, of Rhode Island. The secretary cast the vote for the following named members of the Educational Board: Dr. W. A. Bell, of Indiana; Rev. P. H. Flemming, of North Carolina; Rev. P. A. Canada, of Massachusetts; and Rev. John Blood, of Pennsylvania. He also cast the vote for the following named persons to the places named: Rev. A. C. Youmans, of New York, member of the Sunday-school Board; Rev. G. W. Morrow, of Vermont, for representative to the Anti-Saloon League; and for the following named persons for members of the Board of Advisors for the Aged Ministers' Home at Castile, New York: Rev. T. M. McWhinney, D. D., LL.D., Rev. J. W. Wilson, John B. Pease, Esq., Robert Call, Esq., and Alexander Savage, Esq.

Rev. E. A. DeVore, of Indiana, read the report of the Committee on Publication. Rev. Carlyle Summerbell, A. M., moved that it be referred to a committee composed of the following named persons with power to act: Rev. E. A. DeVore, D. D., Rev. T. M. McWhinney, D. D., LL.D., Rev. Frank Peters, Rev. Albert Dunlap, D. D., Rev. J. J. Summerbell, D. D., and Rev. M. T. Morrill. Dr. W. A. Bell moved to amend by referring it to the Board of Trustees of the Christian Publishing Association. Amendment lost. The motion to refer, lost.

Rev. John McCalman, of New York, moved that the part referring to the book be tabled. Motion carried, and the president announced that it carried the whole report with it. Rev. Alva H. Morrill, D. D., of New York, read the following resolution and moved its adoption:

Resolved, That the Executive Board be and hereby is authorized to vote to the President of the American Christian Convention a sum of money each year equal to all his official, traveling and office expenses, and a fair compensation for his official duties.

Motion carried.

Rev. John McCalman, chairman of the Committee on Home Missions, read the report of the committee. Moved by Rev. N. W. Crowell, of New York, that the report be adopted. Motion carried.

Rev. Alva H. Morrill, D. D., chairman of the Committee on Moral Reform, read the report of the committee, which was, by vote of the convention, referred back to the committee for verbal correction. Rev. M. T. Morrill conducted the devotional service and pronounced the benediction.

NORFOLK, VA., OCT. 13, 1902.

The convention was called to order by the president at 7.00 p. m., and Rev. R. H. Gott, of Indiana, led in prayer. The secretary read the following resolution, and asked that it be referred to the Committee on Publication, which was, without vote of the convention, so referred:

Resolved, That all the papers prepared for this convention be published in book form, 1,000 in number, in the order in which they were to have been given, and the Christian Publishing Association defray the expense of such publication. That they be distributed to members of the convention, and the conference officers, free of charge, except the expense of mailing, and after all the above have received them, they then be given to conferences in proportion to their membership.

Rev. G. B. Garner, of Ohio, presided during a temporary absence of the president.

Rev. N. Del McReynolds read the following resolution, and moved its adoption:

Resolved, That the Executive Board of the American Christian Convention is hereby authorized to co-operate with the managers of the World's Fair at St. Louis, Mo., in 1904, in the religious work of the Fair.

Moved by Rev. G. D. Lawrence, of Illinois, to amend by authorizing Rev. A. E. Nelson, D. D., of Missouri, to represent this convention in the religious work of the Fair. Amendment carried and the amended resolution adopted.

Rev. Carlyle Summerbell, A. M., offered the following, which was adopted:

WHEREAS, The American Christian Convention has been held in all portions of our brotherhood, except the West, therefore we recommend to the Executive Board of the American Christian Convention that if satisfactory arrangements can be made, and if in their judgment they think it best for the cause, that the next convention be held in the western portion of our brotherhood.

The Committee on Sunday-schools submitted its report through Rev. M. W. Butler, of North Carolina. Moved to adopt and consider the report *seriatim*. The following items were read and adopted: 1, 2, 3, 4, 5, 6, 7, 8. The whole report was adopted.

Rev. A. E. Nelson, D. D., offered the following resolution concerning the Dollar Brigade, which was referred to the Committee on Home Missions:

Resolved, That we adopt the One Dollar Brigade as a means for raising a fund for city church extension in North America; that the funds thus gathered be loaned to congregations in need of aid in securing church property for purposes of worship at the rate of one per cent interest per annum; and that the said City Church Extension Society be under the control of the Executive Board of the A. C. C., having at its head a Field Secretary, to be elected by this body, whose duty it shall be to visit among the several congregations of our people for the purpose of securing funds, disseminating information and securing large bequests from those who have the means necessary.

Rev. J. O. Atkinson, A. M., of North Carolina, moved to make the report of the Publishing Department a special order for 9.30 a. m., tomorrow. Motion lost. Rev. W. A. Gross, chairman of committee on Petitions and Memorials, read the report of the committee. Report adopted.

Rev. C. W. Wicker read the report of the Committee on Foreign Missions. Moved by Rev. J. W. Piper, of Iowa, that the report be referred to the Mission Board. Moved by Prof. Myers to amend the motion to refer excepting that part which refers to an Easter Rally and mission collection. Moved by Rev. N. Del McReynolds that the whole matter be laid upon the table. Motion to table lost. The motion to amend and refer pending, Rev. Dr. DeVore moved to amend by striking out the words, Mission Board, and inserting, special Committee on Collections, the report of which shall be made tomorrow. Motion carried, and the report

so referred. Rev. W. J. Young, of Ohio, read the report of the Committee on Christian Endeavor. Moved by Rev. A. C. Grafton, of Iowa, to adopt the report. Rev. Carlyle Summerbell, A. M., moved to strike out the words "two collections," and insert an appropriation from the A. C. C. collection. Amendment carried.

Rev. Dr. DeVore moved to reconsider the vote on the amendment. Motion carried. Rev. J. J. Summerbell, D. D., moved that the question of appropriation be referred to the same committee to which was referred the reports of the Committee on Foreign Missions. Motion carried. And it was so referred. The remaining portion of the report was adopted. The report of the Committee on Moral Reform was read by Rev. Alva H. Morrill, D. D., of New York, and was, upon motion of Rev. W. H. Denison, adopted.

Rev. M. T. Morrill, of Vermont, read the report of the Committee on Education. Moved by Rev. Carlyle Summerbell, A. M., that the consideration of the report be made the special order for 9.00 a. m. tomorrow. Motion carried. Moved by the secretary that the report of the member of the Anti-Saloon League be taken from the table. Motion carried, and was, upon motion of Dr. Nelson, adopted. Moved to take a recess and meet at 8:30 a. m., tomorrow. Motion carried. Dr. Manning, of Norfolk, Va., sang "Will There Be any Stars in My Crown?" and Dr. Barrett conducted the devotional service. The president pronounced the benediction.

NORFOLK, VA., TUESDAY, OCT. 14, 1902.

The convention was called to order by the president at 8.50 a m., and Rev. S. O. McNeely, of Indiana, led in the singing, after which Rev. Wm. Steuart, of Wisconsin, led in prayer. The minutes were read and approved. Moved by Rev. Carlyle Summerbell, A. M., that the educational report be made the special order for 9:30 this a m. Motion carried. Moved that the chair appoint a Committee on Fraternal Relations. Moved by Dr. D. A. Long, that the motion be amended by making the convention president, secretary, and the editor of *The*

Herald of Gospel Liberty, the committee. The amendment carried and the motion was adopted. Moved by Rev. John McCalman that the request of the Afro-American Christian Convention for the privilege to handle the Christian literature, be referred to the Christian Publishing Association, with recommendations to favorably consider the same. Motion carried.

Rev. L. D. Holiday, of Indiana, offered the following resolution, which was adopted:

WHEREAS, The Y. M. C. A. and the Y. W. C. A. are doing a grand work in bringing the world to Christ, therefore be it

Resolved, By the American Christian Convention, that we heartily indorse these organizations, and recommend them to our young men and women.

Rev. Dr. Hammond, of Indiana, read the report of the committee on collections. Moved by Dr. D. A. Long to adopt. Motion carried.

Prof. Myers, of Iowa, read the report of the committee on education. Moved by Rev. J. W. Piper, of Iowa, to adopt. Moved by Rev. G. R. Hammond to consider the report *seriatim*. Motion carried. Item 1 of the report was adopted. Moved by Dr. Nelson, of Missouri, that item 2 be amended by turning over to Rev. Martyn Summerbell, D. D., the balance to the credit of the Correspondence College. The amendment carried, and the amended item was adopted. Items 3, 4, and 5 were adopted. Item 6 pending the convention took recess that the Christian Publishing Association might continue its business. At the conclusion of the Christian Publishing Association session, the president called the convention to order and by motion the report of the committee on education was taken from the table. Moved by the secretary that the report of the committee on publications be taken from the table and referred to the committee for completion. Motion carried. Prof. Myers continued to read the report of the committee on education. Item 10 was read, and Dr. McWhinney was given time to speak in the interest of Palmer University. Item 10 adopted. Item 6 was read. Moved to amend by referring this item to the Educational Board. Amendment carried, and the amended item was so referred. Items 7

and 8 were adopted, and the convention took recess until 1 o'clock p. m., Dr. McWhinney pronouncing the benediction.

NORFOLK, VA., OCT. 14, 1902.

The convention was called to order at 1 p. m., and the Rev. D. W. Moore, of New Jersey, led in prayer. The committee on collections added a supplemental report. Report adopted. Moved by Rev. Alva H. Morrill, D. D., that the secretary publish in the *Herald* such reports as in his judgment would be wise. Motion carried. Rev. D. A. Long, D. D., I. L. D., read the following resolution and moved its adoption:

Resolved, That the thanks of this body are due and are hereby tendered to the *Christian Sun* office, conducted by its editor, Rev. J. O. Atkinson, and its agent, Rev. W. P. Lawrence, for courtesies extended during this session.

Motion carried. Dr. DeVore read the report of the Committee on Publications, the last two items read coming from the chairman of the committee only. Report adopted. Moved by Dr. Alva H. Morrill that the report of the Committee on Education be taken from the table. Motion carried, and Prof. Myers continued to read. Item 11 was read. Moved by Rev. H. Y. Rush, D. D., of Ohio, that the item be amended by adding Palmer College to the list of colleges to receive per centage of the educational fund. Moved by Dr. Alva H. Morrill to amend by adding Union Christian, Elon, and Palmer Institute and Starkey Seminary to the list. Moved by Rev. Carlyle Summerbell, A. M., that the whole item be referred to the Educational Board. Motion to refer carried. Item 12 was stricken from the report. Item 13 was read, and upon motion the retiring secretary was directed to turn over all funds now in his hands to the secretary of the department of education. The whole report was adopted.

Rev. W. C. Wicker, of Virginia, moved to recall the report of the committee on foreign missions from the hands of the committee on collections. Motion carried, and Rev. Mr. Wicker read that part of the report of the committee on foreign missions referring to collections. Motion to adopt carried.

Rev. Dr. Bell, chairman of the committee

on nominations, read an additional report of the committee, nominating Rev. John G. Dutton for trustee of the United Society of Christian Endeavor. Report adopted, and Rev. Mr. Dutton was duly elected.

Dr. W. A. Bell read the report of the Committee on Thanks. It was, upon motion of Dr. D. A. Long, adopted. Rev. Dr. J. J. Summerbell moved that we thank Rev. N. Del McReynolds, of Ohio, Rev. John T. Phillips, of Indiana, and Rev. G. D. Lawrence, of Illinois, for their service in securing for us such favorable rates of travel and good accommodations. Motion carried. An additional report of the committee on home missions was read by Rev. John McCalman, which was, by vote, referred to the Mission Board. Moved by Dr. Alva H. Morrill, that all unfinished business of the convention, when it shall adjourn today, be referred to the Executive Board. Motion carried. Moved that the president appoint the Committee on Literature. Motion carried, and the convention took recess that the Christian Publishing Association might complete its business. After the Christian Publishing Association had adjourned, the president called the convention to order and invited the representatives of the Afro-Christian Convention to come to the platform, which they did. Rev. N. Del McReynolds spoke of the work they were doing and introduced Prof. J. B. Rodgers, and Rev. J. A. Mabrey, president of the N. C. Conference, who gave a brief talk and was followed by Rev. Prof. H. E. Howell, after which they sang a song, and Dr. D. A. Long moved that at the conclusion of the convention work it adjourn *sine die*. Moved by Rev. Carlyle Summerbell, A. M., that the secretary of the mission department be directed to communicate our greeting to our missionaries in foreign countries. Motion carried.

Mrs. Martineaux sang most beautifully, after which Rev. J. B. Weston, D. D., conducted the Memorial Service, at the close of which the convention sang, "Blest be the tie that binds our hearts in Christian love."

Rev. J. P. Barrett, D. D., gave a few parting words, as did Rev. I. H. Coe, after which he pronounced the final benediction.

PRESIDENT'S ADDRESS.

Brethren of the American Christian Convention:

In accordance with the constitutional requirement, I submit the following report and recommendations. The reports of the convention officers have not been placed in my hands, but will be submitted to you directly. This failure to follow strictly the intent of the Constitution, will account for some lack of harmony between this report and theirs. You will have the advantage, however, of a discussion of some of the problems involved from separate standpoints.

We have every reason for thanksgiving to God for the abundant blessings experienced by us since our last general meeting. We should be devoutly grateful for the favorable auspices under which we meet. May all hearts be lifted in prayer to our heavenly Father, that this may be an occasion of real fellowship, of spiritual uplift, and of unselfish devotion to the interests in the providence of God entrusted to our care.

I have reason to believe that the reports of the Secretary of the Convention, and of the Department Secretaries, will indicate a degree of progress in all lines of work, which will be a cause of great encouragement. At the same time we will be impressed with the fact that our progress has not been commensurate with our opportunities and our resources. With a larger faith, deeper consecration, broader plans, better methods, fuller knowledge, more perfect co-operation, what might we not have accomplished? And all these things are possible, and it is the duty of this convention to promote them.

The report of the Secretary of Missions will indicate an advance. While there has been no backward step in the work in progress during the last quadrennium, a new field has been opened, foreign in the character of the work to be done, home in the fact that it is our own national territory. The great missionary conference at Piqua has committed us to the mission cause as never before. A backward step is not only inadvisable, it is impossible.

Along educational lines there is new

activity and new hope. Stimulated by the generous example of the Hon. F. A. Palmer, whose gifts aggregate nearly three hundred and fifty thousand dollars, our people have raised in small contributions from a large number of subscribers nearly one hundred thousand more, while property to the amount of nearly two hundred thousand dollars has been placed at the disposal of our people for educational purposes. More than the mere advantage of increased facilities afforded by these gifts, is the new courage imparted to the self-sacrificing faculties who have striven so nobly and against heavy odds to carry on our educational work, and the increase of enthusiasm and interest among those to whom we must look for continued support of our institutions. We are full of hope that the strong desire manifested at the Marion Convention for the establishment of a university of high rank, distinctively Christian, may be realized in the proposed Palmer University at Muncie, Indiana. And while it is true, as expressed by the founders of that institution, that a great university should be broader in its sympathies and work than any one religious body, we may express our concern that the control of the institution will be so vested, that it can never be diverted from its high aim, and and that the most hearty co-operation with the people represented by this convention will always be possible.

Our publishing interests will, I trust, show some advance, but not at all such as should be expected of the people that founded the first religious newspaper. We are much too timid in the use of the printed page. Our methods in this regard should be revolutionized. New England has a paper which is essential to the proper advancement of our work in that section. The Secretary of the Publishing Department will no doubt mention all of our publications in detail.

Some of our general organizations are adopting advanced methods, and increasing their efficiency thereby. The New England Convention has employed the full time of an efficient Field Secretary for more than a

year. Ohio and Indiana have moved in the same direction. The N. Y. Eastern Conference and the N. Y. State Association are moving in the same direction. In general there seems to be more activity, higher standards for the ministry, better support, larger gifts, better organization, and in all directions a better outlook.

The last convention made the Executive Board a permanent committee on re-incorporation and amendments to the Constitution. In accordance with the direction of the convention, the proper papers have been filed with the Secretary of State of Ohio, a copy of which is submitted herewith for your approval.

A carefully drawn memorial from the Mission Board has been received, setting forth some serious defects in the working of our plans for general activity, especially in relation to the raising of money. The Board referred the paper to the president, and called to his assistance the Rev. W. H. Denison and Dr. M. W. Baker. The advice of other brethren has been sought, and the result of our efforts is embodied in a draft of an amended Constitution for this body, which is submitted herewith.

In this revision three things have been sought, namely, harmony, efficiency, economy. Two methods of securing these were considered, one on the lines of the recommendations of the president of this body four years ago. They contemplated the control of all of our general enterprises by one Board of Trustees, a measure that had the merit of simplicity, and economy, while insuring harmony of action between the several departments. But when the plan was studied, it seemed to involve a too radical departure from the methods and tendencies of the last twenty years to meet with ready acceptance.

It was therefore decided to recommend a still further development upon the lines already followed, strengthening the departments of the convention and giving them more freedom of action, while retaining the provisions for harmony and co-operation now existing.

The plan of taking four general collections yearly, adopted at New Bedford in 1886, has

proved its value from an educational standpoint, and should not be abandoned. The work of taking these offerings was rightly committed in the beginning to the Secretary of the Convention. But as the work of the convention, especially in the mission department, has enlarged, the work of the secretary has been insufficient, and has been supplemented by other agencies. The result has been most marked in the Mission Department. We have two departments (counting the General Secretary as one) covering the same ground for the same purpose. Confusion has been inevitable. We therefore propose that the Mission Department be allowed to take the collections provided for in the Constitution, subject only to such restrictions as may be necessary to conserve the interests of the other departments.

That this plan, with some other changes which will be suggested, will largely increase the efficiency of the Mission Department, we think can be clearly shown. But there is no desire to enlarge this interest at the expense of any other. There are those among us who seem to fear that the development of our missionary interests will work injury to the cause of education, as represented by our convention. But we dare not make our mission activities less. We are doing far too little as it is. The only alternative is to increase the work in other lines.

The greatest interest next to missions is the educational. Indeed the one depends largely for its success upon the other. We cannot go forward and enlarge our work without workers. We must have educated men, of our own people, trained in our own schools, familiar with our history, and in sympathy with our position.

We therefore recommend the strengthening of the educational department of this convention by organizing it on lines similar to those on which the mission department has been built up. This is in the interest of economy and efficiency. There are now four agencies engaged in work which can be better performed by one. The secretary of the convention collects money for the educational department. The Franklinton Board of Control cares for the interests of that school. The Correspondence College has its

Board of Control. Finally, the secretary of the department looks after its interests in a general way. I believe that these four functions can be united, to the gain of all. The creation of an Educational Board will call together in frequent counsel a number of men selected because of their especial fitness for and interest in this special field. And if the department be given the task of raising the needed funds for its own work, its appeals will be made directly to its constituents, and will have more force. The one educational collection now provided for should be continued, to be taken by the Educational Board, and held by its treasurer. And in addition to this one general collection, the Board should be authorized and required to use all reasonable means to increase contributions for educational purposes, by bequests, endowments, and individual gifts of every kind. I am strongly of the opinion that the collections should not be divided among all of the institutions as now, but that the Christian Biblical Institute, Franklinton, and the Correspondence College only receive specified sums or percentages, and that the remainder be devoted to the support of students for the ministry, or be made available for the payment of salaries of Field Agents who may work in the interests of all of our schools.

In attempting to promote better organization and co-operation, it is also proposed to include another department. The proposition has been made at previous conventions that the editor of the Sunday-school literature and the Sunday-school Secretary be the same individual. This was not thought to be advisable then, and may not be now. But if the interests of the department and of our Sunday-school publications can be united and some concert of action secured, it might be to the advantage of our Sunday-school work. Accordingly, the proposed Constitution provides for a Sunday-school Board, composed of the Sunday-school Secretary, the editor of the Sunday-school literature, and one other person chosen by the convention. The frequent consultations of these brethren ought to result in harmony of action and in the development of advanced methods in promoting the interests entrusted to them. The plan provides for but one

additional officer. If the convention should see fit to make the entire Board consist of members *ex-officio*, there could be no objection.

The publishing department of the convention as at present constituted, is entirely superfluous. The real publishing department of the convention is the Christian Publishing Association. This should be recognized in the constitution of the two bodies. The evident intent of the change in the membership of the Association was to bring the two institutions into harmony, and give the convention the control of the Publishing House. While the two organizations are in session they are one. When the quadrennial session adjourns they become two.

The convention and the Association should not attempt the same lines of work. The Association *ad interim* and the convention *ad interim* should be in harmony.

As a step in this direction, it is recommended that the Publishing Association be recognized as a department of the convention, and be represented in the Executive Board by the president, who shall become *ex-officio* secretary of the department. I also recommend that we request the Association to so amend its Constitution as to become auxiliary to the convention, instead of remaining as now an independent organization with identical membership.

In regard to the Christian Endeavor Department, it is to be hoped that there will be some provision for funds for the use of the secretary, that the very moderate expenses of the office may be met. It is exceedingly embarrassing to be placed in charge of a department without resources for carrying on its work.

I wish to call your attention to the need of wise, systematic visitation of our churches and conferences by officers appointed for that purpose. There are wide differences among us in methods of work, organization, education and spiritual development. Under our system, the stronger, more progressive churches are constantly absorbing the energies of the best men in our ministry—that is, the best trained and the best equipped. As a rule, the best pay attracts the best men, not because the ministry is not willing to be self-sacrificing, but because the better pay

means a larger opportunity. But the strong should be willing to help the weak. There are those among us who would be willing to forego the peace and comfort of a settled pastorate, and become traveling pastors, going from field to field and from church to church, inspiring, encouraging, advising, setting in order, and instructing in the principles and methods of our brotherhood. This work might be directed from the secretary's office, or a president or secretary might be elected who can give his entire time to the work.

It will often occur that the churches and conferences that most need the visitation will be least ready to welcome it. The visitor may be regarded as an intruder. If he happen to be of exceptional pulpit ability the ministry may become jealous, thinking that he will deprive them of a hearing. The men must be most wisely chosen. They must be tactful, and capable of disarming suspicion of any selfish motive. The work must be carefully planned. It should be supplemented by the faithful distribution of literature. Churches must be taught that the general work is their work; that there is no attempt to divert their resources and energies to some outside interest; that the general agent is their agent; that the welfare of one portion of our Zion is the concern of all; the solidarity of our brotherhood must be increased. It can only be done by acquaintance and co-operation. I know of no single line of effort so sorely needed among our churches.

There is one other consideration which

possibly does not come within the province of this convention, and yet is vital. We have made some progress in raising money, and have improved our business methods. But constant appeals for money and insistence upon perfected machinery may sometimes prove to be detrimental. We must not exalt these agencies overmuch, certainly not to the neglect of the direct effort to deepen the spiritual life of our people. We need to encourage individual consecration. We need to encourage schools of instruction in the spiritual teachings of the Bible, and gatherings for definite spiritual culture. While we rejoice in every sign of increase in intellectual force and in orderly conduct of the business of our organizations, we must give attention to the development of spiritual power. The ministry needs reviving as well as the church membership, and needs something more than the ordinary method of work through and for the congregations with which they labor, which often tend to become mechanical. We are reminded that this is a business body, having to do with ways and means, with methods and devices. But the greatest resource of the church is its spiritual power. And the most legitimate subject of discussion and thought and prayer while we tarry here is how to attain to that power. I trust that this session of the American Christian Convention may be characterized by a conscious leading of the Holy Spirit, and that it may mark a real advance in the spiritual life of our entire brotherhood. Respectfully submitted,

OLIVER W. POWERS

SECRETARY'S REPORT TO THE AMERICAN CHRISTIAN CONVENTION,

IN SESSION AT NORFOLK, VIRGINIA, OCTOBER 8th TO 14th, 1902.

In the providence of God we are permitted to assemble in another quadrennial session of the American Christian Convention for which we all should be glad and thankful, and with renewed zeal and devotion seek to know the will of him whose right it is to rule.

Your secretary would call attention to the following items, facts and recommendations:

EXECUTIVE BOARD MEETINGS.

The Executive Board has held regular meetings during the quadrennium at the

following named places and times: Newmarket, Ontario, October 17th, 1898; Dayton, Ohio, December 28th, 1898; Eddytown, N. Y., June 20th, 1900, and an informal meeting Troy, Ohio, March 19th, 1902. In addition to these meetings the Executive Board has transacted quite an amount of business by correspondence, the record of which is written in the books of the convention.

The following resolution was adopted, by correspondence: Moved and seconded that

the president of the American Christian Convention and the secretary of the Mission Board and one named by them constitute a committee to consider the Memorial from the Mission Board and report to the convention at its next session.

“THE AMERICAN CHRISTIAN.”

The American Christian was discontinued after the first issue for the reason that its character and purpose precluded it from the newspaper mailing rates, it being under the law a circular letter rather than a monthly publication.

THE APPORTIONMENT PLAN.

At the meeting of the Executive Board held at Newmarket, Ontario, October 17th, 1898, in keeping with the resolution of the convention, Rev. L. J. Aldrich, D. D., and Rev. D. B. Atkinson, A. M., were made a committee to apportion the sum of \$15,000 among the conferences represented in the convention, which it did, and reported to the Executive Board in session at Dayton, Ohio, December 28th of the same year. After a careful consideration of the whole matter and all the interests involved, the following apportionment was agreed upon which was immediately printed and sent to all the conferences with a request that it be adopted by the conferences and the amount apportioned among the churches holding membership therein:

APPORTIONMENT.

Vermont.....	\$ 200 00
Merrimac.....	200 00
York and Cumberland.....	300 00
Rockingham.....	475 00
Maine.....	275 00
Rhode Island and Massachusetts.....	1175 00
Ontario.....	260 00
Erie.....	235 00
Tioga.....	180 00
Western Pennsylvania.....	50 00
Southern Pennsylvania.....	150 00
Rays Hill.....	120 00
New Jersey.....	480 00
New York Western.....	200 00
New York Northern.....	50 00
New York Central.....	200 00
New York Southern.....	115 00
New York Eastern.....	875 00
Miami (Ohio).....	1025 00
Northwestern Ohio.....	420 00
Southern Ohio.....	415 00
Central Ohio.....	325 00
Mount Vernon Ohio.....	300 00

Northeastern Ohio.....	50 00
Eastern Ohio.....	210 00
Ohio.....	25 00
Kentucky, First.....	75 00
Kentucky, Second.....	25 00
Eel River, Indiana.....	660 00
Northwestern Indiana.....	380 00
Western Indiana.....	660 00
Bible Union.....	50 00
Miami Reserve, Indiana.....	280 00
Central Indiana.....	125 00
Eastern Indiana.....	775 00
Southern Indiana and Illinois.....	125 00
Southern Illinois.....	75 00
Central Illinois.....	370 00
Western Illinois.....	100 00
Southern Wabash, Illinois.....	275 00
Northern Illinois and Wisconsin.....	50 00
W. Michigan and N. Indiana.....	50 00
Michigan.....	135 00
Western Washington.....	25 00
Nebraska.....	25 00
Richland Union.....	50 00
Wisconsin Northern.....	50 00
Des Moines, Iowa.....	80 00
Union, Iowa.....	85 00
Central Iowa.....	75 00
Southwestern Iowa.....	170 00
Red River.....	15 00
Oklahoma.....	20 00
Northwestern Arkansas.....	20 00
Spring River.....	10 00
Osage.....	60 00
Northern Missouri.....	45 00
Northern Kansas.....	40 00
Southern Kansas.....	25 00
Eastern Kansas.....	25 00
North Carolina (colored).....	50 00
East Atlantic, North Carolina.....	25 00
East Virginia.....	500 00
East North Carolina.....	275 00
West North Carolina.....	250 00
North Carolina and Virginia.....	250 00
Georgia and Alabama.....	100 00
Virginia Valley.....	35 00
West Virginia.....	20 00
Southwestern West Virginia.....	25 00
Virginia Central.....	75 00
Virginia (colored).....	25 00
Michigan Eastern.....	40 00

To this information and appeal the following conferences responded: Eastern Indiana, Western Indiana, Southern Ohio, Miami Ohio, New Jersey, Erie, York and Cumberland, Indiana Miami Reserve, Northwestern Indiana, North Carolina (colored), Northern Illinois and Wisconsin, Southern Kansas, Southern Wabash Illinois, Merrimac, Rockingham, Tioga River, New York Eastern and the Northwestern Ohio. Your secretary has heard of other conferences that adopted the plan, but the above named are the only

ones that officially notified him of the conference action. It is but just, however, to say that the Western Washington Conference has observed the plan and remitted from the conference the full amount.

RESIGNATIONS AND ELECTIONS.

During the quadrennium the following named changes have occurred in the officary of the convention by resignation and election: Hon. Francis A. Palmer resigned as secretary of finance, and on June 30th, 1901, Rev. John Blood was elected to fill the unexpired term. Upon the resignation of Mr. Palmer the Executive Board appointed Rev. L. J. Aldrich, Rev. D. B. Atkinson, A. M., and Rev. J. F. Burnett to draft resolutions of appreciation to be forwarded to him. The committee reported as follows, which was adopted and forwarded as directed:

WHEREAS, The Hon. Francis A. Palmer has tendered his resignation as treasurer of the American Christian Convention, and

WHEREAS, Brother Palmer has performed his duties faithfully and without compensation for the past fourteen years,

Resolved, That the Executive Board of the American Christian Convention hereby expresses its appreciation of the faithful service of Brother Palmer, and tender him heartfelt thanks.

Rev. G. A. Conibear resigned from the Board of Control of Franklinton College, and the Rev. M. D. Lyke was chosen by a correspondence vote taken in January, 1901, to fill the vacancy. Rev. D. B. Atkinson, A. M., resigned as secretary of the Christian Endeavor Department of the Convention, and in May, 1901, the Rev. John G. Dutton was elected by a correspondence vote to fill the unexpired term.

RECOMMENDATIONS.

The Executive Board recommends the following things:

1st. That action be taken on the recommendations at the earliest possible time in the convention.

2d. The appointment of a committee on the roll.

3d. The election of a committee of nine persons to nominate all the officers of the convention except the president and secretary.

4th. The appointment of a committee to

which shall be referred all proposed amendments to the constitution.

5th. The appointment of a committee to which shall be referred all matters of finance and appropriations.

6th. The appointment of a committee to which shall be referred all petitions and memorials without a public reading.

7th. That when the roll of conferences is called the committee on the roll shall name the delegates from the conference called, said delegate to be seated without reference to state or conference membership.

The following recommendations come from the Southwestern Iowa Conference:

GRISWOLD, IOWA, Sept. 19, 1902.

J. F. Burnett, Sec'y A. C. C.

DEAR BROTHER:—The following resolutions were adopted by the Southwestern Iowa Christian Conference:

Resolved, That we petition the American Christian Convention to increase the membership of the "General Mission Board," and we would urgently plead that at least one member of such Board be chosen from west of the Mississippi River.

Resolved, That we recommend the A. C. C. to publish a leaflet setting forth the principles of the Christians, and give it *free circulation*.

N. WALTERS,

Sec'y S. W. I. C. C.

REQUESTS.

On the 29th day of March, 1901, your secretary received and transmitted to Rev. John Blood, the convention treasurer, \$500.00, as directed by the following advice:

CRESTLINE, OHIO, 3-25, 1901.

J. F. Burnett, Sec'y A. C. C.

DEAR SIR:—Enclosed find check for \$500.00 from the estate of Dr. J. T. Robinson, as per request in will. Also a copy of the item in will pertaining to same. Please receipt for same as soon as possible.

Yours truly, E. H. REX, Executor,

Crestline, Ohio.

Item fifth, of the will of Dr. J. T. Robinson: "I will give and bequeath to the American Christian Convention (J. F. Burnett, of Eaton, Ohio, now secretary) five hundred dollars (\$500.00) to hold forever, the interest only to be used and divided equally between the Christian Biblical Institute located at Stanfordsville, New York, and

the Home and Foreign Missionary Society of the Christian Church, of which I am now a member." E. H. REX, Executor.

PROSPECTIVE PERMANENT INCOME.

In addition to the bequest of Dr Robinson, Rev. Albert Godley makes the following report to the American Christian Convention: *To the Secretary of the American Christian Convention, September 19, 1902:*

"The earth is the Lord's and the fullness thereof." "Ask and ye shall receive." This indenture witnesseth that Albert Godley, of Muncie, Ind., has obtained donations for Christian work from coal lands in Section 29, Township 13, Range 7, (and some adjoining) in Vigo County, Ind., J. C. Hoffman and Mary Hoffman, post-office Ehrmandale, Ind., being principal donors. The operators, L. N. Cook, of Marion, Ind., and Drs G. W. and J. E. Frederick, of Kokomo, Ind., also pledging 1/40 of the net profits to be used as directed by the said Albert Godley to promote the cause of Christ. (See papers on file in secretary's office). In case of said Albert Godley's death or inability to act, he hereby directs that the Secretary of the A. C. C. collect and disburse as follows: Divide equally between the First Christian Church at Muncie, Indiana, and the endowment of Christian Missions and Christian Civics Department of Palmer College, Le Grande, Iowa, until \$1,000 has been paid to each. Then still continue to said college endowment and to Indiana State Conference building fund for Indianapolis or elsewhere as most needed, half to each, after taking one-fourth of the income for the A. C. C. expense fund, Foreign Mission fund, Home Mission fund, and Educational fund, (or 1-16 to each). Should the Palmer College fund reach \$5,000, then turn to Union Christian College and to Palmer University for similar departments, or yearly to support lectures to whole school on Missions and Christian Civics.

The lease runs twenty years on coal lands.

ALBERT GODLEY.

Statement written by Secretary Peter T. Luther, at Brazil, Ind., Sept. 10, 1902:

(J. E.) Frederick and (L. N.) Cook, in my presence agreed with Rev. (Albert) Godley

to give to his charge (for church and Christian work) 1/40 of the net profits of their coal lands leased (yesterday and today, said Albert Godley having turned to them options he held for nearly 1100 acres, Section 29, Tp. 13, R. 7, in Vigo Co., Ind., and adjoining lots. See Records).

Also to give personally to Rev. (Albert) Godley 1/40 of the net profits of said coal lands to use as he may see fit, as their free will.

PETER T. LUTHER.

NOTE.—The clauses in parenthesis not in original, which was hastily drawn, but put in for explanation. A. G.

BRAZIL, IND., Sept. 8, 1902.

For value received I hereby agree to pay the Secretary of the American Christian Convention for the Indiana State Christian Conference building fund and for educational work as per agreement with Albert Godley, State Conference solicitor, one and one-half cents per ton out of all royalties I shall receive from coal mined from beneath the surface of the E. 1/2 of N. E. 1/4 of Sec. 30, Tp. 13, R. 7. September, 1902.

ELIZABETH A. SAMPSON,

Brazil, Ind.

Witness, W. H. BRENTON.

BRAZIL, IND., Sept. 6, 1902.

For value received I hereby agree to pay Secretary of the American Christian Convention for the Indiana State Christian Conference building fund and for Christian educational work, as per agreement with Albert Godley, State Conference solicitor, one and one-half cents per ton out of all royalty or advanced royalty pro rata, that I shall receive from coal mined from beneath the surface of the east one-half of S. E. 1/4 of Sec. 30, Tp. 13, R. 7.

CADDIE GIBSON, Brazil, Ind.

Witness, JAMES STEWART,

Ehrmandale, Ind.

A YEAR IN THE FIELD.

At the session of the Executive Board held at Eddytown, N. Y., in June, 1900, an agreement was made with your secretary to spend one year in the field, beginning September 1, 1900, and ending August 31, 1901. For this service he was to receive \$1,550.00, which was to pay the salary and all the office

expenses except permanent record books and necessary traveling expenses and hotel bills. Under this contract I gave the convention about fifteen months of as hard and honest service as I am capable of rendering. I began my work August 7, 1900, and closed October 30, 1901. About one month before my time was to begin and two months after it was to close. It is true that during these three months except two Sundays I was in my home pulpit, but the week days were given to conference sessions and convention work. During this time I attended two sessions of the following named conferences: Eastern Indiana, Western Indiana, Indiana Miami Reserve, Miami Ohio and the Southern Ohio. The following named conferences were visited once: Southern Wabash Illinois, Northern Illinois and Wisconsin, Central Indiana, Eel River, Kentucky State, Ohio Central, Ohio, Northwestern Ohio, Erie Pennsylvania, Western New York, Eastern New York, New England Convention, Tioga River Pennsylvania, and the New Jersey. In addition to these I assisted in three series of meetings during the winter. Attended the meeting of the Board of Trustees of the C. B. I. at Stanfordville, N. Y., the Ohio State Christian Association and the Indiana State Conference. Visited a number of quarterly conferences and preached at many churches on Sunday as appointment could be made for me.

REMARKS.

First. The traveling expenses were quite large, for the reason that a large scope of country had to be covered, over a part of which I had no railroad reduction nor could any be procured.

Second. The time and place of conference sessions were beyond my control, and were so fixed as to make it impossible for me to group them in any one state or community. The best I could do was to attend the New England Convention in Vermont, the New York Eastern in New York, and the Tioga River in Pennsylvania, in what would be called a group or on one trip.

Third. The conferences were too much taken up with local interests to give much time or money to our general cause. Recognizing as they do that the churches, and not

the individuals who attend the conference sessions, should meet these demands, it was extremely difficult to interest them in money matters outside of local demands.

Fourth. I was sent out with this positive injunction not to make money raising the main purpose of my work. This I tried to keep in mind, and while my collections, with the exception of my trip to Vermont, more than paid the traveling expenses, yet the entire year fell short as shown in my report to the Executive Board. But we must remember, too, that included in the deficit is the expense of repairing a worn out typewriter, \$60.00 for a new one, the president's trip to Stanfordville as per vote of the Executive Board, and \$20.00 for a mimeograph which is a great convenience in office work.

Fifth. In addition to the unusual expenses of that year, the remittances were sixty-four cents less to the church than for the year preceding, making a deficit in the A. C. C. collection proper of about \$200.00. Taking it all in all, the quadrennium has had unusual difficulties and complications, unusually large expenses, and yet does not by any means face a discouraging situation.

Sixth. The money raised by this work above the actual traveling expenses and not otherwise designated was to be divided between the four convention calls on the basis of the apportionment, which was carefully done. Much of the money contributed by individuals and through the public collections was designated and went to other funds than the convention, so that if the convention collection lacked the others were benefited.

THE COLLECTIONS.

There have been many things during the past quadrennium to weaken the collections and to divide our interests, but your secretary is pleased to report a decided increase in all the regular collections over that of the preceding four years. There have been received and credited during the past four years the following amounts, which compared with the amounts of four years ago show \$1,434 59 more for Education, \$2,899 80 for Home Missions, \$2,444.37 for Foreign

Missions, and \$1,163.78 for the convention, and a total increase in the four regular collections of \$7,942 54.

Our credits are as follows:

<i>To Education</i>	
1899.....	\$1,175 17
1900.....	1,482 61
1901.....	1,174 97
1902.....	1,894 64
Total	5,227 39
<i>To Home Missions.</i>	
1899.....	\$3,588 94
1900.....	4,344 15
1901.....	3,503 84
1902.....	4,138 37
Total	15,575 30
<i>To Foreign Missions.</i>	
1899.....	\$2,111 10
1900.....	2,431 33
1901.....	1,782 61
1902.....	2,273 65
Total	8,608 69
<i>To American Christian Convention.</i>	
1899.....	\$1,010 71
1900.....	1,381 91
1901.....	1,476 16
1902.....	1,216 21
Total	5,084 99
<i>To Sunday-schools.</i>	
1899.....	\$ 55 01
1900.....	138 26
1901.....	33 74
1902.....	90 67
Total	317 68
<i>To Franklinton.</i>	
1899.....	\$ 492 11
1900.....	313 44
1901.....	283 19
1902.....	131 66
Total	1,223 40
<i>To Christian Biblical Institute.</i>	
1899.....	\$ 19 70
1900.....	47 10
190.....	3 25
Total	70 05
<i>To Miss True.</i>	
1899.....	\$ 30 06
1900.....	17 50
1901.....	50 00
1902.....	78 00
Total	175 56
<i>To Missions.</i>	
1899.....	\$ 11 25
1900.....	29 28
1901.....	2 60
1902.....	1 75
Total	44 88

<i>To Aged Ministers' Fund.</i>	
1899.....	\$ 10 50
1900.....	2 00
1901.....	2 00
Total	14 50
<i>To Toronto Missions.</i>	
1899.....	\$ 10 00
Total	10 00
<i>To Deaconess Home.</i>	
1899.....	\$ 50
Total	50
<i>To Japan Missions.</i>	
1899.....	\$ 5 00
1900.....	12 50
Total	17 50
<i>To Christian Endeavor.</i>	
1899.....	\$ 65 00
1900.....	21 00
1901.....	85 25
Total	171 25
<i>To Armenian Missions.</i>	
1899.....	\$ 57 50
1900.....	771 07
1901.....	118 30
1902.....	8 00
Total	949 87
<i>To Publishing Department.</i>	
1899.....	\$ 60 00
1900.....	20 00
Total	80 00
<i>To Palmer College.</i>	
1899.....	\$ 92
Total	92
<i>To Palmer Institute and Starkey Seminary.</i>	
1900.....	\$ 2 00
Total	2 00
<i>To the Women's Foreign Mission Board.</i>	
1899.....	\$ 10 00
Total	10 00
<i>To Memorial Church Fund.</i>	
1900.....	\$ 1 00
Total	1 00
<i>To First Christian Church, Muncie, Ind.</i>	
1901.....	\$ 1 10
Total	1 10
<i>To St. Louis, Mo.</i>	
1902.....	\$ 1 00
Total	1 00
<i>To Rev. Pattian.</i>	
1900.....	\$ 2 50
Total	2 50
<i>Sufferers in India.</i>	
1900.....	\$ 140 87
1901.....	3 30
Total	144 17

<i>To The Ohio Christian Association.</i>	
1900.....	\$ 1 20
Total	1 20
<i>To Bible Women in Armenia.</i>	
1900.....	\$ 57 50
1901.....	88 00
Total	95 50
<i>To Tract Fund.</i>	
1900.....	\$ 1 00
1901.....	10
Total	1 10
<i>To Pundilla Ramabia.</i>	
1900.....	\$ 1 00
Total	1 00
<i>To Mr. and Mrs. McCord.</i>	
1901.....	\$ 11 00
Total	11 00
<i>To Pictures of Deceased Ministers.</i>	
1901.....	\$ 10
Total	10
<i>To Rev. Will Flammer.</i>	
1901.....	\$ 50 00
Total	50 00
<i>To Geo. Aspinall.</i>	
1901.....	\$ 50 00
Total	50 00
<i>To Lincoln College.</i>	
1901.....	\$ 1 00
1902.....	4 00
Total	5 00
<i>To Permanent Fund.</i>	
1901.....	\$ 500 00
Total	500 00
<i>To Tokio, Japan, Home.</i>	
1901.....	\$ 5 60
Total	5 60
<i>To Porto Rico.</i>	
1901.....	\$ 2 75
1902.....	10 00
Total	12 75
<i>To Rev. H. J. Rhodes.</i>	
1901.....	\$ 10 00
Total	10 00
<i>To J. F. Barnes.</i>	
1901.....	\$ 10 00
Total	10 00
<i>To Sendai, Japan, Home.</i>	
1902.....	\$ 25 16
Total	25 16
<i>Miss Jennie Mishler.</i>	
1902.....	\$ 2 50
Total	2 50
<i>To Covington, Ohio, Sunday-school.</i>	
1902.....	\$ 50 00
Total	50 00

<i>Japan Extension.</i>	
1902.....	\$ 12 75
Total	12 75
<i>To Miss Fry.</i>	
1900.....	\$ 32 50
1902.....	2 00
Total	34 50
Grand Total.....	\$38,612.41

This shows a total increase of \$6,240.35 over the receipts for the last quadrennium, and when we deduct the several amounts received the last quadrennium for purposes for which nothing was received this one, it makes the increase several hundred more.

OFFICIAL STATEMENTS.

First. I have not been able, with repeated efforts, to get reports from the following named conferences: Northwestern Arkansas, Bible Union, Kentucky No. 2, Southern Illinois, Eastern Kansas, Michigan Eastern, New York Northern, Western Pennsylvania, and Red River.

Second. During the quadrennium the following named conferences have not responded to any of the convention calls: Northwestern Arkansas, Bible Union, Kentucky No. 1, Kentucky No. 2, Michigan Eastern, Western Pennsylvania, Spring River, West Virginia.

Third. No church in the New York Northern Conference has remitted since 1900, and only one for several years before. Your secretary heard that it had disbanded, but has no official information.

Fourth. The Rhode Island and Massachusetts Conference has not remitted for any of the convention calls since 1899.

Fifth. The churches composing the Southern Christian Convention were asked to raise and remit during the quadrennium \$4,000.00, \$3,000.00 of which has been received and credited.

Sixth. The Georgia and Alabama Conference has been divided, one being known as the Alabama Conference and the other as the Georgia and Alabama Conference. From the latter I received no report.

CONFERENCE LIST FOR 1902.

We have on our lists the following named conferences with the number of churches, ministerial and lay membership, as named:

Central Iowa—Number of churches 9. Ordained ministers 18. Total membership of churches 927.

Central Indiana—Number of churches 13. Ordained ministers 10. Total membership of churches 1050.

Central Illinois—Number of churches 27. Ordained ministers 22. Licentiate ministers 3. Total membership of churches 2179.

Des Moines—Number of churches 15. Ordained ministers 21. Licentiate ministers 2. Total membership of churches 1148.

Eastern Indiana—Number of churches 85. Ordained ministers 70. Licentiate ministers 5. Total membership of churches 4916.

Eastern Atlantic—Number of churches 16. Ordained ministers 12. Licentiate ministers 2. Total membership of churches 976.

Eastern Virginia—Number of churches 36. Ordained ministers 40. Licentiate ministers 3. Total membership of churches 4937.

Eel River—Number of churches 40. Ordained ministers 32. Licentiate ministers 2. Total membership of churches 4049.

Erie—Number of churches 18. Ordained ministers 9. Licentiate ministers 1. Total membership of churches 965.

Eastern North Carolina—Number of churches 42. Ordained ministers 9. Licentiate ministers 1. Total membership of churches 2494.

Alabama—Number of churches 17. Ordained ministers 12. Licentiate ministers 4. Total membership of churches 1179.

Indiana Miami Reserve—Number of churches 36. Ordained ministers 36. Licentiate ministers 9. Total membership of churches 2126.

Kentucky First—Number of churches 55. Ordained ministers 42. Licentiate ministers 11. Total membership of churches 2518.

Michigan—Number of churches 10. Ordained ministers 15. Total membership of churches 766.

Maine—Number of churches 24. Ordained ministers 20. Licentiate ministers 2. Total membership of churches 1042.

Mt Vernon—Number of churches 21. Ordained ministers 18. Licentiate ministers 2. Total membership of churches 1900.

Miami—Number of churches 55. Ordained ministers 56. Licentiate ministers 7. Total membership of churches 7202.

Merrimac—Number of churches 9. Ordained ministers 12. Total membership of churches 658.

Northern Kansas—Number of churches 14. Ordained ministers 15. Licentiate ministers 4. Total membership of churches 452.

Northern Illinois and Wisconsin—Number of churches 5. Ordained ministers 8. Total membership of churches 282.

North Western Ohio—Number of churches 46. Ordained ministers 46. Licentiate ministers 7. Total membership of churches 3647.

North Carolina—Number of churches 70. Ordained ministers 52. Licentiate ministers 32. Total membership of churches 5025.

Northern Wisconsin—Number of churches 5. Ordained ministers 6. Total membership of churches 80.

New York Southern—Number of churches 9. Ordained ministers 10. Licentiate ministers 2. Total membership of churches 269.

New Jersey—Number of churches 21. Ordained ministers 25. Licentiate ministers 3. Total membership of churches 1956.

North Carolina and Virginia—Number of churches 28. Ordained ministers 16. Licentiate ministers 3. Total membership of churches 2872.

North Western Indiana—Number of churches 31. Ordained ministers 21. Licentiate ministers 2. Total membership of churches 2546.

New York Central—Number of churches 12. Ordained ministers 14. Licentiate ministers 1. Total membership of churches 848.

Nebraska—Number of churches 1. Ordained ministers 3. Licentiate ministers 2. Total membership of churches 120.

New York Eastern—Number of churches 47. Ordained ministers 48. Licentiate ministers 2. Total membership of churches 4206.

North Eastern Ohio—Number of churches 5. Ordained ministers 8. Licentiate ministers 2. Total membership of churches 425.

Northern Missouri—Number of churches 10. Ordained ministers 16. Licentiate ministers 1. Total membership of churches 429.

New York Western—Number of churches 8. Ordained ministers 12. Licentiate ministers 1. Total membership of churches 601.

Ohio Central—Number of churches 38. Ordained ministers 23. Licentiate ministers 2. Total membership of churches 3043.

Osage—Number of churches 5. Ordained ministers 10. Licentiate ministers 3. Total membership of churches 85.

Ontario—Number of churches 24. Ordained ministers 17. Licentiate ministers 4. Total membership of churches 1094.

Ohio—Number of churches 34. Ordained ministers 28. Licentiate ministers 3. Total membership of churches 975.

Oklahoma—Number of churches 7. Ordained ministers 5. Licentiate ministers 2. Total membership of churches 125.

Ohio Eastern—Number of churches 29. Ordained ministers 16. Licentiate ministers 2. Total membership of churches 2178.

Ray's Hill—Number of churches 13. Ordained ministers 4. Licentiate ministers 2. Total membership 883.

Rockingham—Number of churches 16. Ordained ministers 18. Total membership of churches 1419.

Rhode Island and Massachusetts—Number of churches 34. Ordained ministers 33. Total membership of churches 2800.

Richland Union—Number of churches 16. Ordained ministers 9. Licentiate ministers 2. Total membership of churches 332.

Southern Indiana and Illinois—Number of churches 13. Ordained ministers 8. Licentiate ministers 1. Total membership of churches 759.

Southern Ohio—Number of churches 40. Ordained ministers 24. Licentiate ministers 6. Total membership of churches 4764.

Southern Kansas—Number of churches 9. Ordained ministers 10. Licentiate ministers 3. Total membership of churches 200.

South Western Iowa—Number of churches in 1901, 20. Ordained ministers 18. Licentiate ministers 5. Total membership of churches 1486.

Spring River—Number of churches 3. Ordained ministers 10. Total membership of churches 73.

South Western West Virginia—Number of churches 8. Ordained ministers 7. Licentiate ministers 1. Total membership of churches 196.

Southern Wabash and Illinois—Number of churches 40. Ordained ministers 23. Licentiate ministers 8. Total membership of churches 3227.

Tioga River—Number of churches 16. Ordained ministers 16. Licentiate ministers 3. Total membership of churches 701.

Union Iowa—Number of churches 8. Ordained ministers 8. Licentiate ministers 2. Total membership of churches 663.

Vermont State—Number of churches 6. Ordained ministers 6. Licentiate ministers 4. Total membership of churches 561.

Virginia Valley—Number of churches 11. Ordained ministers 1. Total membership of churches 454.

Virginia Central—Number of churches 17. Ordained ministers 5. Licentiate ministers 5. Total membership of churches 1102.

Western Illinois—Number of churches 10. Ordained ministers 7. Total membership of churches 650.

Western North Carolina—Number of churches 38. Ordained ministers 19. Licentiate ministers 4. Total membership of churches 2906.

Western Indiana—Number of churches 43. Ordained ministers 30. Licentiate ministers 11. Total membership of churches 4870.

Western Washington—Number of churches 6. Ordained ministers 4. Licentiate ministers 2. Total membership of churches 110.

York and Cumberland—Number of churches 11. Ordained ministers 8. Total membership of churches 896.

Whole number of conferences reporting.....	60
Whole number of ordained ministers.....	1,348
Whole number of unordained ministers.....	190
Whole number of church members.....	101,597

IN MEMORIAM.

In reply to the urgent request of the secretary for the names of the deceased ministers of the last quadrennium the following have been reported. Some Conference secretaries sent the number but did not send the names.

Western Illinois—J. J. Hayden, J. R. Jones, H. H. Like, D. S. Ray, B. F. Winans,

New York Western—J. D. Childs.

Southern Indiana and Illinois—P. B. Brewer, Lewis Remole.

Northern Kansas—B. F. Randall.

Tioga River—Miles Rumsey.

Southern Ohio—T. W. Graybill, J. C. Vandament, C. W. Wait, C. L. Singer.

Northern Illinois and Wisconsin—Jacob S. Hanger.

Eastern Atlantic—T. Black, F. Sutton.

Maine—P. B. Reed.

York and Cumberland—Chas E. Goodwin, Joseph H. Graves.

Mt. Vernon—G. C. Hill, Enos Peters, Mills Harrod.

Southern Kansas—M. Hart.

North Western Ohio—Thomas Heston, John Bushong, C. V. Lobaugh.

North Carolina—J. H. B. Hunter, R. K. Kearney.

Vermont State—H. C. Sisco.

Western North Carolina—J. S. Lawrence.

Northern Wisconsin—Wm. Shumway.

Rockingham—Thomas Taylor.

Ohio—Jas. Vititoe.

Union Iowa—Charles McDonald.

Rhode Island and Massachusetts—Edward Edmunds, G. W. Kennedy, M. M. Cleverly.

Alabama—J. D. Elder.

Oklahoma—Thomas Holeman.

New York Southern—A. J. Wetton. David Wilcox.

Western Indiana—J. S. Maxwell, Thomas Quillen.

South Western Iowa—P. W. Jellison, L. C. Bishop, J. L. Moore, Z. M. Wright.

Ohio Eastern—Ara Drake, Thomas Cook.

New Jersey—Scott Thompson, E. M. Jackson.

North Carolina and Virginia—Solomon Apple.

North Western Indiana—Mrs Sarah A. Brown, S. O. Calvin.

New York Central—Scott Thompson.

Eel River—J. N. Rittenhouse, Jesse Fanning.

Erie—J. T. Palmer, Irwin Bullock.

Central Indiana—A. S. Downey, P. J. Baker.

New York Eastern—James Wright, Charles I. Butler, David L. Pendell, Phillip Couchman.

Miami—A. L. McKinney, J. O. Kirby, I. L. DeBra.

Ohio Central—Isaac Bowersmith, C. T. Emmons.

Eastern Indiana—John Coutts, John A. Bailey, Absalom H. Oren, Samuel McNeese, Rebecca Kershner, Oliver M. Ross, William Nealeigh, David S. Davenport.

Eastern Virginia—W. J. Laine.

South Western West Virginia—Wm. W. Lee.

Northern Missouri—Samuel P. Summers. *Ontario*—B. A. G. Willoughby.

With an earnest prayer that the next four years may bring better results for the cause we love so well, I am most respectfully your servant for Jesus sake,

J. F. BURNNETT,

Sec'y. A. C. C.

MISSION SECRETARY'S QUADRENNIAL REPORT, October, 1898, to October, 1902.

To the American Christian Convention in session assembled at Norfolk, Virginia, October 10, 1902:

DEAR BRETHREN:—For your Mission Department, the Mission Board would report as follows:

MISSION BOARD.

The Mission Board as elected at the last convention, consisted of Rev. J. G. Bishop, Secretary of the Department, Rev. J. J. Summerbell, D. D., Rev. John MacCalman, Rev. Warren H. Denison, and Mrs. Ada O. Warbinton. The Board organized by election of Rev. W. H. Denison, recording secretary, and J. G. Bishop, treasurer. The Mission Secretary is made *ex-officio* president of the Board by the Constitution. The year following, Rev. J. J. Summerbell resigned his position on the Board and Rev. J. P. Barrett, D. D., was elected to fill the vacancy. The same year, on account of poor health, Rev. John MacCalman resigned, and Rev. M. T. Morrill was elected to fill the vacancy.

At the first annual meeting of the Board, which was held a few weeks after the adjournment of the convention, the Board very carefully considered the convention's recommendation to "secure the entire time of the convention secretary to be devoted to the work of the convention and church extension." But on consultation with the secretary, it was found that on account of his other engagements it was quite impractical for him to give his whole time to this work at this time.

INCORPORATION.

In compliance with the recommendation of the last session of the convention, for the Mission Board to "reorganize and incorporate," a Constitution and Articles of Incorporation were carefully prepared, and were submitted to and approved by the executive committee of the convention, after which the incorporation was effected at Dayton, Montgomery County, Ohio, and a certificate of record or charter of the same was issued by the Secretary of State, at Columbus, Ohio, on the 11th day of July, 1899. The

incorporate name is "*The Mission Board of the Christian Church*," being the same as and including "The American Christian Church Extension Society," "The Children's Mission," and "The Missionary and Church Extension Department of the American Christian Convention." The object of the incorporation, broadly stated, is, "to diffuse the knowledge and religion of Jesus Christ by means of missions throughout the world." All necessary specifications are given for acquiring and holding property, and for everything necessary in doing all kinds of missionary work at home and in foreign lands.

The Board incorporated its best knowledge, gained by experience and otherwise up to that time, for its own guidance, for the guidance of its missions, missionaries, and applicants for appointment to mission service, in a *Manual*, which was adopted February 21, 1900. This *Manual*, including the Constitution and By-Laws of the Board and the Articles of Incorporation, was published, and is for free distribution to ministers and others who desire information on these points.

MISSION CONFERENCES.

The Board, and through it the denomination, has been represented by the Mission Secretary in the "Conference of Protestant Mission Boards of the United States and Canada," which has met every winter except the one preceding the Ecumenical Conference. This conference has always met in New York City, except last winter, at which time it met in Toronto, Canada. This conference being composed of administrative officers representing all phases of missionary work being done in nearly all parts of the world, is very helpful especially along administrative lines. Our connection with the conference has helped to make our missionary work more widely known, and has given us a standing among the other denominations in the missionary world. We had a fairly good representation at both the Ecumenical Missionary Conference held in New York City in April, 1900, and at the Student Volunteer Convention held in Toronto last

February. Up to the present time, the world has perhaps never witnessed two larger or more enthusiastic missionary conferences. To attend these conferences is to be impressed with the magnitude of the world's need of the Christian religion, and of the earnestness with which the aggressive part of the church is undertaking to give Christianity to the world.

THE PIQUA CONFERENCE.

One of the new and most advanced steps taken by our Board, and one that gives the strongest indication of the growth of missionary sentiment among our own people, and which prophecies a more rapid growth in the near future, was the successful International Missionary Conference held at Piqua, Ohio, last October. A full report of this epoch-making conference has been published in beautiful book form of 224 pages, making by far the strongest and most handsome mission publication ever issued by the Christian Church. We wish to here acknowledge our gratitude to Dr. J. P. Barrett for the painstaking work he, as editor, put on the book. This report is for sale at the Mission Office.

THE SILVER BAY CONFERENCE.

A ten days' conference in the interests of young people and missions was held at Silver Bay, N. Y., in July last, in which our Mission Board was represented by Rev. M. T. Morrill, one of its members. This conference was designed to help solve one of the most interesting and important problems connected with the question of world-evangelization—how to get the children and young people of the church interested in and set to work for the cause of missions. An interest awakened and steadily maintained in this subject on the part of the young people, the missionaries needed and the money to support them will soon be forthcoming. We are expecting, from Brother Morrill's visitation, that some fruitage to our own missionary work will come from this conference.

ANNUAL CONFERENCES.

From the Mission Office some visitation was done among annual conferences each year. But on account of the limited pro-

visions made for the work of the office, comparatively few conferences could be visited each year, usually from six to ten. And then for lack of time and in view of keeping the expenses within as narrow limits as possible, the conferences were usually those which were near by, which are not always as needy of such visits as some farther away. But by the placing of missionary literature and by public address we are sure good has been done by these visitations. We are sure, also, that more work of this kind needs to be done, and will be done, as soon as provisions are made for it.

MISSION LITERATURE.

"THE CHRISTIAN MISSIONARY."

The Christian Missionary has been published regularly every month during the quadrennium, which is the second quadrennium of its history, having just completed its eighth volume. During the first four years, there were 74,200 copies printed; during the last four years there were 109,400 copies printed, an increase of 35,200. Besides the increase in the number of copies of circulation, the magazine has been increased in size by the addition of four pages in its regular issue. During the first four years of the magazine there were printed 1,187,200 pages; during the last four years, 1,990,200 pages, an increase of 803,000 pages. The character of the paper in its makeup, illustrations and reading matter, we think has been maintained, to say the least. There has been a steady, though not rapid, increase in its subscription list from its commencement. Yet if thousands more of our people took and read it, thousands more would become interested in and supporters of our mission work, home and foreign.

We are glad to report that the magazine has paid its own way, is not now in debt and never was, and has a small balance to its credit.

TRACTS AND LEAFLETS.

In the way of printing and circulating missionary tracts and leaflets, more has been done than in any previous quadrennium. The Board published of our own: an eight-page tract on "The Successful Mission Society Treasurer;" a sixteen-page tract on "A Review of World-wide Missions;" an

eighteen-page tract on "The Claims of our Home Land for Mission Work," and a twenty-page tract on "A Day with the Mission Board," the last two being the only home mission tracts yet published by our Board; and besides these tracts, the Board has issued a number of leaflets and printed helps. A number of thousands of copies of this literature has been distributed, besides several thousand tracts and leaflets issued by other Mission Boards.

MISSIONS IN OTHER PAPERS.

With pride and gratitude, we call attention to the fact, which is another evidence of the growth of missionary intelligence and interest, that our other denominational papers, *The Herald of Gospel Liberty*, *The Sunday-school Herald*, *The Christian Sun*, *The Christian Messenger*, *The Christian Vanguard*, and *The Eastern Indiana Christian*, are all of them giving considerable space, the most of them more than ever before, to the subject of missions in its various phases. And the most of them print their missionary matter in as large type as any other matter they print, and often on front pages, thus showing themselves and showing to their readers that they regard the subject of missions as being of as much importance as the other matter they publish.

The Board would thank our various editors for the prominence they are giving the subject, and trust that they may go on and enlarge in the good work. They also greatly desire that during the next quadrennium *The Christian Missionary* may have a greatly enlarged circulation, and that there may be printed and circulated several times as many tracts and leaflets as ever before—especially of leaflets of from one to four pages.

WITH THE WOMAN'S BOARDS.

We wish here to record the fact that during the quadrennium the most perfect harmony and sweetest fellowship has maintained both among the members of the General Board itself, and between the General Board and the Woman's Foreign and Woman's Home Boards. The Woman's Boards being auxiliary to the General Boards, have rendered efficient service in our

general work both in the home and in the foreign fields. In behalf of the efforts and work of the Woman's Boards, we bespeak for the hearty sympathy, counsel, and co-operation of this convention, and of the pastors and home churches of the entire body.

BOARD TOO SMALL.

The Mission Board is small, far too small. But its work, though it may seem small, has not been light, neither have the problems with which it has had to deal been few. Yet it has shunned no legitimate responsibility, but has labored to do its work carefully, judiciously, and to the glory of God. How far it has succeeded in this is left to a discerning brotherhood, and to our God who judgeth rightly.

In view of the character and scope of the work, taking in as it does both the home and the foreign fields, recognizing no bounds but the limits of our humanity and of our ability, and in view of the greatly enlarged influence and work that is so much desired, and that we believe that our Lord justly demands at our hands, it is our firm conviction that the Mission Board should be enlarged from five to at least nine members.

FINANCIAL.

The total receipts to the mission treasury for the quadrennium have been \$51,057.32, being \$18,864.92 more than the preceding four years, an increase of almost 45 per cent. Of this amount there was

For Home Missions.....	\$20,520 81
For Foreign Missions.....	23,399 63
For Porto Rico.....	7,005 08
For Japan Building Fund.....	3,500 20
For the Permanent Fund.....	6,272 75
For Church Extension (Dollar Brigade)....	\$ 164 50
For tracts, mite boxes, etc.....	124 64
For <i>The Christian Missionary</i>	2,872 28

The comparative total receipts for the last four quadrenniums are: From 1888 to 1890, \$23,972.56; from 1890 to 1894, \$35,746.77, increase over preceding quadrennium, \$11,774.21; from 1894 to 1898, \$42,192.48, increase over preceding quadrennium, \$6,715.63; from 1898 to 1902, \$61,057.32, increase over preceding quadrennium, \$18,864.92; being the largest increase ever made over a preceding quadrennium.

The disbursements this quadrennium have been, including all the administrative expenses:

For the Home work.....	\$14,911 32
For the Foreign work.....	20,441 29
For Japan Building Fund.....	4,188 76
For tracts, literature, etc.....	135 16
For <i>Christian Missionary</i>	2,819 79

Receipts by the Woman's Board for Foreign Missions:

First year of the quadrennium.....	\$1,156 75
Second year of the quadrennium.....	1,156 94
Third year of the quadrennium.....	1,227 12
Fourth year of the quadrennium.....	1,396 44

\$4,937 25

Receipts by the Woman's Board for Home Missions, \$1,711.77, an increase of \$795.39 over the previous quadrennium.

PERMANENT FUND.

The Permanent Fund now amounts to \$11,197.75. Of this, \$8,211.47 is for Home Missions, and \$2,986.28 is for Foreign Missions; \$5,225.19 more for Home than for Foreign Missions.

There is now in the treasury \$141.63, (receipts from the Dollar Brigade) as a small beginning for a Church Extension, or Church Erection Fund. There is great need for the enlargement of this fund.

For detailed financial statements, see the Mission Treasurer's Annual Statements to the Mission Board as published in *The Christian Missionary*. The treasurer's report for the year just closed will be made to the Board at its annual meeting soon to convene, and published in the next issue of *The Christian Missionary*, the official missionary organ of the denomination.

In regard to the financial statement above, it may be of interest to the convention to notice how very nearly equal to each other the receipts have been for the Home and Foreign work.

Also to the fact that there has been an increase of the receipts the last four years over any preceding quadrennium. For this growth we feel devoutly thankful to God, and to the brotherhood—to that part of the brotherhood who have in any way contributed to this growth.

Note also the fact that for the quadrennium the contributions of the entire denom-

ination, as made to the mission treasury for missionary purposes, both Home and Foreign, have amounted to an average of nearly twelve and one-half cents per capita each year for a membership of 125,000 souls! Really while we have much to be grateful for—the increase of interest that has been secured, and the enlargement of contributions that have been made—we still have much that ought to bring us to our knees in humiliation, confession and prayer.

THE HOME FIELD.

In the Home Field more or less aid has been given during the quadrennium, to the following forty-six points, in twenty-two different states and territories, including Canada:

For all the four years: Columbus, Ohio; Muncie, Indiana; Des Moines, Iowa; Danville, Illinois; Erie, Pennsylvania; Colorado; Washington; Bonny Street, New Bedford, Mass.; and Toronto, Canada.

For three years each: Lebanon, Indiana; Bogle Street, Fall River, Mass.; Dakota City, Iowa; Southern Kansas Conference; Saint Louis, Mo.; Carmi, Illinois.

For two years each: Kokomo, Indiana; Elkhart, Indiana; Dayton, Ohio; Springfield, Ohio; Newport News, Virginia, (colored); Ripley, Ohio; Defiance, Ohio; Rev. T. J. Levister, North Carolina, (colored); Rev. Wm. Williams, North Carolina, (colored); Oklahoma; Lewiston, Illinois; and Rockport, Missouri.

For one year each: Lincoln, Kansas; Eastport, Maine; Greenville, Ohio; Oxford, Michigan; Langsville, Ohio; Lexington, Michigan; Northern Arkansas Conference; Rev. Wm. Allen, North Carolina, (colored); Piqua, Ohio; Indian Territory; Binghamton, New York; Northwestern Arkansas Conference; Laconia, N. H.; Belmont, New Hampshire; Indianapolis, Indiana; Greensboro, North Carolina; Belvidere, Vermont; Northern Illinois and Wisconsin Conference, and Drayton, Ontario, Canada.

THIS YEAR.

The following are the points that have received appropriations for the year just closed: Columbus, Ohio; Des Moines, Iowa; Toronto, Canada; Dayton, Ohio; Bonny

Street, New Bedford, Mass.; Muncie, Indiana; Erie, Pennsylvania; Elkhart, Indiana; Indianapolis, Ind.; Saint Louis, Missouri; Defiance, Ohio; Greensboro, North Carolina; Belvidere, Vermont; Colorado; Washington; Oklahoma; Dakota City, Iowa; Northern Illinois and Wisconsin Conference; Western Illinois Conference; Nebraska Conference; Newport News, Virginia, (colored); Matfield Green, Kan., and Drayton, Ontario. The new city churches taken on during the

quadrennium are, Toronto, Canada; Defiance and Lima, Ohio; Elkhart and Indianapolis, Ind.; and St. Louis, Mo.

About seventy per cent of the money used on the home field has been appropriated to work in cities of ten thousand population or over.

The following is the statistical summary of the work of the missionaries in the home field for the quadrennium October 1, 1898, to October 1, 1902:

HOME MISSIONARIES' REPORT, OCTOBER 1, 1898, TO OCTOBER 1, 1902.

Year.	Points.	Sermons Preached.	Meetings Held.	Religious Calls Made.	Conversions.	Members Received.	Churches Organized.	Sunday-schools Organized.	Subscribers Secured.	Quad. Collections.
1899	26	2313	3692	5213	138	255	3	11	122	\$311 83
1900	22	2020	3082	6046	150	290	3	4	79	272 98
1901	29	2289	3590	6813	268	307	6	7	149	366 18
1902	24	1742	2597	5462	242	344	4	8	56	303 97
Quad.	*46	8364	12961	23534	798	1196	16	30	406	\$1254 96

*Forty-six different points in twenty-two different states and territories, including Canada.

We are glad to note that there seems to be a growing interest in trying to reach the un-Christianized, and to establish Christian Churches both in the cities and in the newer sections of our country. Many of our local conferences are waking up to the importance of "strengthening the things that remain," and of establishing work in the larger towns within their own borders. The special efforts that are being put forth in this direction by the Eastern Virginia Conference, the Ontario, and the Eel River Indiana, and some other conferences, and the putting of a secretary in the field for this special purpose, by the New England Convention, the New York Eastern Conference, Ohio State Christian Association, and Indiana State Conference, are indications of growth along the line that are encouraging. In this local way considerable real home mission work is being done that is not reported to the General Board. We feel that we cannot recommend too strongly the importance of the local conference work, by wisely setting to work their own unemployed talent, supplying and strengthening their own weak points, especially where a small amount of

money only is needed; besides this would leave to the General Board the larger town, city and frontier work, the demands of which are far greater than the funds furnished can meet. But in doing this work, conferences should be careful not to encroach upon offerings that ought to be made to the Board for the general work.

While we concur in the fact of the importance of establishing Christian work in our cities—centers of population and influence—we wish to emphasize the additional fact that there are no grander openings and opportunities, and where small funds will go so far in saving souls and establishing churches on the heavenly and unsectarian principles of the Christians than in the new and rapidly settling parts of our country and of Canada.

On this point we would repeat: There has not come to our knowledge for several years such opportunities and needs for pioneer home mission work as there is at this time in the western, southwestern and northwestern parts of our own country and in western Canada. At this time there are appeals to the Mission Board for three men

—one for Oklahoma, one for Colorado, and one for North Dakota. Than all other places on the American continent, western Canada seems to be taking the lead, just now, in the inflow of population, and largely from the States. Last year they crossed over the border 20,000 strong; and during the first four months of this year, 1902, the number of emigrants from the United States was 11,480, and the tide is still pouring in. It is estimated that at least 30,000 from the States will settle in the fine farming districts of Western Canada through the present year. In the rapidly settling up of these districts of this and that country, there is the growing up of towns, villages and cities, centers of population. In these the gospel must and will be preached, and churches built up. Will we sleep while others improve the opportunities? or will we join in the work? If the latter, then we must have both the money and the men.

THE FOREIGN FIELD.

PORTO RICO.

Early in the quadrennium, steps were taken looking to opening a mission for the Armenians in the Island of Cypress, in Antioch, or in some part of the Turkish dominions. Some money was raised for this purpose. But by the time the Board was ready to commence work on the field, it was ascertained that the Armenian refugees in Cyprus, which were supposed to make that a promising field, had returned, and that all the centers of Armenian population in Asiatic Turkey were quite well provided with missions and mission schools. The facts learned bearing upon the subject were such as to convince the Board that it would be unwise for them to undertake work at this time in Turkey, and so, for what seemed to them to be good reasons, Porto Rico was chosen for a mission field instead of Turkey.

On January 12, 1901, Rev. D. P. Barrett and wife, Eva Olyn Barrett, as missionaries, and Rev. H. J. Rhodes, who was employed for one year to assist in opening and starting the work, sailed from New York City, landing at Ponce, Porto Rico, the 18th of the same month, and almost immediately commenced mission work in that city. At the close of the year Mr. Rhodes returned, and

two more missionaries, Rev. Thomas E. White and Rev. Miss Jennie Mishler, were sent to the field, reaching Ponce on the 18th of January, 1902, just one year from the time the first missionaries landed there.

The first two missionaries have now been on the field one year and nine months, the last two for nine months. In addition to Ponce, out-stations have been established and work commenced at three other points—Santa Isabel, Jauca, and Salinas. These out-posts have all been taken on during the last nine months.

DR. BARRETT'S VISIT.

The Board thought it wise, and they are now sure that it was wise, at the close of the first year to send Dr. Barrett, one of their number, to visit the field, advise with reference to the work, and report. His visit was greatly appreciated by the missionaries, and has brought valuable information for the Board. We greatly rejoice in our Porto Rico workers and the work—in the progress it has made, and in the prospects before it. This is the transforming period for Porto Rico. The country is not large. The initial steps that the Christians take to lift up and save the people and establish Christian Churches should be taken quickly, or the opportunity may be past.

In this connection we may mention the fact that two of our missionaries in Porto Rico are from this, the Norfolk church, and that this one church is providing for their salary, and something more; and that a small country church in this, the Eastern Virginia Conference, the Burton's Grove Church, has just agreed to pay \$100 towards the support of the Salinas station. These two cases under our eyes at this moment, indicate something of what our people are *capable* of doing, if they could only just see it—and would do it.

JAPAN.

It is now fifteen years since we commenced work, in a small way, in Japan. For the last twelve years the mission secretary has been in direct communication with the missionaries we have had in that empire. By appointment of the Board, we recently visited and spent eight weeks with the workers

on the field, and think that we are prepared to say that, *The results of our Japan Mission so far are fully commensurate with all the efforts the home church has put forth in furnishing money and missionaries, and that, as yet, we have hardly touched the borders of our opportunities and obligations to that people.*

The changes in the *personnel* of our Japan missionaries for the quadrennium have been as follows: In 1899 Rev. A. D. Woodworth gave up the work and returned home, it having seemed to become evident that Mrs. Woodworth could not endure the climate of Japan—this to the regret of both Mr. and Mrs. Woodworth and the Board.

Early in the year 1900, Rev. E. K. McCord and wife, Edith P. McCord, were sent to the field—to our headquarters at Tokio. Early in the year 1901, Miss Penrod returned home on furlough to recruit her health, which was badly impaired. In June of this year, Mr. and Mrs. Fry were granted a furlough to return home, in view of recruiting their health, especially that of Mrs. Fry, which is badly broken. They are probably on the way to America at this time. This leaves Mr. and Mrs. McCord and Miss True as, at present, our only missionaries on the field. We are glad to report that Miss Penrod's health seems quite restored, and that she is expected to return to the field within a few months. And the Board is hopeful of being able to send one or two new missionary or missionary families during the present year.

STATISTICS.

Our latest statistics show the following:

General stations (Tokio and Sendai).....	2
Organized churches.....	7
Out stations, aside from the churches.....	18
Present church membership.....	382
Baptized during the year.....	46
Ordained native preachers.....	7
Bible women (on the field).....	2
Sunday-schools.....	15
Sunday school scholars.....	795

One Bible Woman, Mrs. Kitamura, and also Mr. Koshiha, are now in this country pursuing studies at U. C. College, in view of returning to do Christian work in their own country.

Our Japan churches, ministers, and missionaries are organized into a Christian Con-

ference, on much the same plan as our conferences in the United States and Canada. Our last week with them was largely given to meetings of this conference, and of the mission, counselling, advising and helping, as occasion seemed to require.

INCORPORATION.

Our Japan mission having succeeded in securing a legal incorporation so as to hold property with a good degree of assurance, we have just now utilized our "Japan Building Fund," which was so freely contributed, in the erection of a church house in Tokio and a Mission Home in Sendai, both of which are completed about this time. We now have two mission homes, one in Tokio and one in Sendai; and four church buildings—in Ishinomaki, Oji, and two in Tokio—and own the ground of all except the Tokio Home and Iingura, the older Tokio church. For all other mission residences and religious services, buildings are rented

OUR VISIT.

A somewhat detailed account of our visit to Japan will be given in our report to the Mission Board at its annual meeting at an early date, and will be published in the report number of *The Christian Missionary*. So of that we need to say but little here. We saw and learned something of the country and of the people, of their civilization, of their enterprise—and lack of enterprise—of their habits and modes of life, and of their religions. While the leaven of western civilization and Christianity are at work and are producing marked effects for the betterment of this people, still, broadly speaking, Japan is a heathen nation today. "Non-Christian," of course. America is too largely non-Christian, terribly non-Christian; but Japan is more than non-Christian, she is heathen, terribly heathen, worshiping idols, false gods by the thousands, by the tens of thousands, by the hundreds of thousands. We have seen them with our own eyes, in the homes, in the dooryards, in the cemeteries, by the streets, by the country wayside, on the "high hills" and in the "groves," and in the shrines and temples. We saw one thousand images of the goddess of Mercy, of life size, in one temple. And we

saw people by the thousands worshipping these idols—these gods that cannot hear and answer prayer, that cannot pardon sin, that cannot purify the heart, that cannot make happy here or give happiness hereafter. And are we not under obligations to give them the gospel, and to give it to them more rapidly than we have been doing?

OUR FIELD.

Our Southern, or Tokio field, consists of Tokio and suburban villages, covering a population of 2,000,000 souls. Our Northern field consists of Sendai, Ishinomaki, Wakuya, Wakayanagi, and Ichinoseki, with some of their outlying villages. The places named are the locations of our organized churches.

Between Tokio and Sendai is a distance of 216 miles, thickly studded with cities and villages, in many of which there is no gospel preacher or Christian teacher. There are a number of cities and many villages in the empire that are yet without any gospel light and privileges. Besides, in the larger cities, where the most Christians are, there are as yet but a few tapers in the midst of a great darkness. But the lights are increasing, and the darkness gradually, if slowly, diminishing.

IMPORTANT PERIOD.

It is the belief of those best informed, that the present is a gravely important epoch in the history of Japan. She is passing through a transitional state. The recent treaties have thrown her gates wide open, not only to Christianity, but to commerce. And so along with some of the benefits of western civilization are being imported much of her agnosticism, infidelity, and even atheism. Japan is now educating. She has a fairly good school system. Schools are in evidence almost everywhere. True they are mostly under the control of the Buddhists and Shintoists. Tokio is said now to be the greatest educational center in Asia, not excepting Calcutta. No less than 50,000 students from various parts of the empire are now pursuing their studies in this city alone, more than 45,000 of whom are either antagonistic or indifferent to Christianity. The imported infidelity is reaching the student

class. This same student class will be the leaders of the people in the near future. With the general enlightenment of education there gradually comes to some a loss of faith in idols—that these “be no gods.” There is a tendency then to swing off to the opposite extreme of atheism, and declare, with Solomon’s fool, that “There is no God.” Shall Japan be changed from a heathen nation to a Christian nation, or to an infidel France? Much depends upon the activity of the American and European church during the next few decades.

Will we do our part, increase our efforts and enlarge our work? But why has not the work been enlarged, do *you ask?* Why has not the work been enlarged, *we ask?* Will you answer? And in the answer include what *you* have done to “go” or “send” more missionaries, so that the work could be enlarged. Answer, you preachers! you lay delegates! you visitors!

We reaffirm, the work our mission in Japan has accomplished is grand, marvelous, fully commensurate with the means furnished. Could our few workers profitably spread themselves over more ground than they are doing? The means the church has furnished has barely supported those employed. How many missionaries can anyone expect the Board to send out and support, with the native helpers on the field, with \$5,000 a year? How many? Can the Board be expected to make brick without straw, or mortar either?

And in the home field, how many weak churches can the Board be expected to strengthen and tide over, how many city churches establish, how many missionaries support—in Oklahoma, in Washington, in Colorado, in Dakota, in Northwestern Canada—all on \$4,000 or \$5,000 a year? How many?

Oh, my brethren, let us quit playing at missions, and get down to work and do something worthy of our God, who loves us, worthy of our Savior, who redeemed us, worthy of ourselves and the principles for which we stand.

Then aside from Porto Rico and Japan there are so many needy fields and open doors. The needs of China are appalling,

and her doors have not been more generally opened for the gospel for centuries than they are today.

And the Philippines! How they appeal to us just now for a gospel with Rome left out. Enter new fields we should, but hardly worth while until the work is enlarged in the fields already entered.

THE GREAT NEEDS.

The greatest needs of our foreign work just now are more missionaries and more native helpers. We ought to have at least two men, or better, two men and their wives, in Japan during this year. Who, that is prepared, is ready to say, "Here am I, send me?"

We have thought for some time, and these thoughts are now ripened into a positive conviction, that an essentially important need of our Japan work (and scarcely less important to the Porto Rican work) is a Christian school, with a Theological or Training Department. The people of any non-Christian country must be evangelized, largely, by native Christians themselves. To do this, the Christian workers must be secured. Christian schools are helpful in securing them. Then they must be trained for the work. Hence the need for the training school, and for our own work, the school by our own people. Not but that some such teaching and training have been done by our missionaries from the commencement, but the small private class or classes need to be enlarged into a school of some dimensions. Where, oh where, is the brother or sister who will come forward with the \$10,000 to \$30,000 to found such a school? Who would not prefer his money to go into such a monument rather than into a monument of marble, though it were a thousand feet high?

RECOMMENDATIONS.

As we enter upon the new quadrennium, let ENLARGEMENT be our motto. We ought to profit by the experiences gained, work more energetically our plans that are good, improve those plans that need improving, and adopt such new ones as may seem wise

We therefore offer the following recommendations for consideration and adoption by the convention, if thought wise so to do:

1. That changes be made in the constitution of this body as per the tenor of the Mission Board's Memorial last October.

2. That the sum of \$15,000 each for home and foreign missions be fixed as the rallying watchword for the denomination for the first year of the quadrennium, leaving the sum to be designated each succeeding year by the Mission Board.

3. That the Mission Board be authorized to call upon all the churches and Sunday-schools of the denomination for one collection annually for Home Missions, and upon all the churches for one collection annually for Foreign Missions. And inasmuch as our Sunday-schools have instruction and join in the Home Mission collection (on Children's Day) but as yet have had but little teaching or opportunity for contributing for Foreign Missions, both of which they need, therefore we recommend, That the Sunday-schools of the Christians be asked and expected to devote not less than thirty minutes of the lesson hour of the last Sunday of each quarter of each year, to a service bearing on some phase of world-wide evangelization, and that the Sunday-school offerings of those Sundays be devoted to Foreign Missions, and that a supplemental lesson or program be prepared for this Quarterly Sunday-school Mission Service.

4. That the conference and local pastors give larger encouragement to and co-operation with the Woman's Home and the Woman's Foreign Boards in their line of working and organizing auxiliary missionary boards and societies.

5. That while we gratefully recognize the good work that some of our C. E. Societies, especially those of New England, are doing for the cause of missions, we recommend that the Christian Endeavor Department put forth earnest efforts to bring *all* our Christian Endeavor Societies into line for working and giving for missions.

6. In addition to what may be contributed through the Woman's Boards, and through the church, Sunday-school, and Christian Endeavor Societies, as such, which amounts are usually small per capita of the contributors, we recommend and urge that more of our people make personal contributions, and

that those who are able make large offerings for the cause of missions.

7. We recommend the "Forward Movement Plan,"—one individual, church, or society, or a group of individuals, churches or societies, undertaking for the support of a missionary, native worker, or for the support of a station or out-station, on what is called the "Station Plan." Considerable is already being done along this line.

8. We recommend the "Annuity Plan," as adopted by the Mission Board, to those who have money which they are willing shall go for missionary purposes, but the income of which they need during their natural life.

9. And to such persons as have money, real estate, or property of any kind, which they are willing shall go for missions at their death, but the use of the principal as well as the income of which they desire to hold during their life, we recommend that they make such provisions in their wills.

10. For the purpose of raising a "Church Extension Fund" to be used, by way of loans, for church building purposes in cities and important towns in the home field, we recommend the "One Dollar Brigade," as adopted by the Mission Board, and would encourage those who are able to do so to make larger contributions, by personal gift or by will, to this greatly-needed Church Extension Fund.

11. We recommend the appointment of one or more field secretaries, for the purpose of arranging for and holding missionary conferences, circulating missionary literature, looking out for suitable missionary candidates, interesting individual churches, and persons of means, and securing large contributions on the "Forward Movement" and "Annuity Plans," and in such other ways as may be authorized by the Mission Board, labor to create missionary sentiment, and raise money for missionary purposes; such

field secretary or secretaries to be appointed by and to work under the direction of the Mission Board.

12. We recommend to the trustees and faculties of our Christian colleges and seminaries to see that a reasonable supply of current mission literature is placed in their several libraries and reading rooms; that a course of mission study be made a part of the regular curriculum; that as soon as it can be arranged for, a Chair of Missions be established in each institution; that there be maintained in every college course direct and positive teaching on the subject of Christian missions. To our young men and women, as well as to our young ministers, who are to go out with the sentiments of their college or school life to mould the sentiment of our churches, it is certainly as practically important to the cause of Christ and to the world in general, that they go imbued with the spirit and instructed in the principles of Christian missions as it is that they be able to describe the different geological formation of the earth, or measure the distance to the stars.

13. As a missionary measure, we strongly recommend *The Christian Missionary*, and urge that diligent efforts be made by pastors and others to increase its circulation, believing that it will be found most potent in awakening and maintaining interest and enlarging contributions.

14. The principles of Christian stewardship and the tithing system, we believe to be gaining ground. The adoption of these by our people generally, would soon solve the problem of ways and means for the Lord's work. Therefore we earnestly recommend and urge that every pastor teach and preach with all faithfulness and earnestness the will of the Lord on these subjects as revealed in his Word.

Respectfully submitted,
J. G. BISHOP, *Mission Secretary*.

Report of Secretary of Education to American Christian Convention,

October 9, 1902.

The education record for four years has been made. And upon the whole, it is a very good one. The dawning century has been characterized by rapid strides in educa-

tion, as also in most other lines of human activity and research.

Never before were there so many earnest young people engaged as students. Never

before were the higher institutions of learning better supported financially. An unusually large number of philanthropists have come to the front as college benefactors, so that millions have literally been turned into the college treasuries to meet needs urgent and practical.

While we are profoundly grateful for all that has been gained along these lines in the past, let us hope that still greater things are yet in store.

The strenuous life, so marked all about us, means much for the future in the form of harvests for our young men and women in college, and the interests most vital to success should be emphasized as never before.

"Education" is a great word—very significant when standing alone; but when we prefix the still more significant word "Christian," thus qualifying education, we suggest an ideal, the grandest possible. Thus it is that Christian education rightfully comes to the front in this century, and there is little danger of emphasizing it too strongly. Here, if anywhere, we are permitted "to hitch our wagon to a star,"—here, if anywhere, the *largest enthusiasm* should prevail.

The ten or more higher institutions fostered by this convention have each and all, with slight exceptions, prospered during the quadrennium. Your Secretary for Education has been impressed over and over again, during the four years, with the fact that our schools contribute largely to the progress and efficiency of the churches, and that the leaders that have been trained and are now being trained in college, are the real leaders in good work. Moreover, while the number of full graduates from our schools is increasing year by year, the number is yet insufficient to supply the demand of the churches.

We do not hesitate to predict that more and more will soundly trained leaders be sought, so that other things being equal, the prepared man will not only have a chance, but he will really accomplish what otherwise would be left undone.

There is cause for gratitude that our institutions are, in the main, so well located. The fathers, in many instances, builded better than they knew, and today we see manifest traces of a guiding hand. Already

our colleges have been established in seven of the leading states—New York, Ohio, Indiana, North Carolina, Iowa, Kansas and Missouri. Thus, our educational constituency is really becoming American, and it simply is now the duty and privilege of the convention to locate and foster other institutions as the circumstances and needs may require, until the north and extreme west and even the far east shall be abundantly supplied. But we must first strengthen what we have.

It is well, however, in establishing a higher institution of learning, to employ the best wisdom available, for a college becomes more and more a business enterprise, growing with the years, or weakening from lack of support.

To a live, well endowed college, however, there is no such thing as failure. It is safe to say that no mere human enterprise exists that is more inherently lasting and progressive. And it is wise foresight to invest largely in such a business. A Christian college in its very nature, is permanent, and those benefactors who, during the past few years, have been endowing colleges, are manifestly using the same business sagacity that has aided them in amassing their great fortunes.

Such has been the inspiration growing out of Mr. Palmer's generosity, that several of our oldest institutions have already doubled their assets within a short time, and they are now firmly established, prepared to go forward in a larger way to do the work God has set for them to do. We are not here, brethren, to indulge in eulogy, but it is fitting to note here that our benevolent brother from New York has given an impulse to Christian education among us that will live forever. "To live in hearts we leave behind us, is not to die." Beginning with Starkey, in New York state, as seemed very fitting, the old Starkey Seminary, has become the "New Palmer Ins-Starkey Seminary," and has really taken the lead.

Witness the fine modern buildings, with equipments the best, and an endowment of more than \$100,000, a sum adequate to accomplish the best results for years and years to come. At least we shall naturally look for a great fruitage from this institution, our oldest and newest.

South and westward the endowment enthusiasm has also made itself felt. From the same benevolent impulse that put Starkey in the lead, Elon and Palmer and Union Christian have each been richly blessed—and let us hope that the end is not yet.

We expect this impulse to spread until Franklinton, Weaubleau, Lincoln, Defiance, Antioch and Muncie and other centers shall each become richly and permanently endowed. Whenever our educational work shall become properly affiliated, and we come to really see eye to eye as touching the *unity* of our work, then it is that we shall see how surely the success of one member of the body means a blessing to all.

(The safest and most enduring civilization depends upon the Christian school, and a school that is not essentially Christian, in the best sense of the word, is destined to fail in the end. And since our denominational life as represented by this convention is to be more and more blessed as our schools shall themselves become blessed, we may already indulge a strong hope for the future of the Christian cause.)

But to do the best work possible, our schools, however well equipped, must be closely affiliated, in touch with each other and in touch with all the plans of the convention. For a time it will be necessary for the strong to bear the infirmities of the weak. And we may not advocate the law of the survival of the fittest. "The survival of the fittest" is a pet phrase of cold science; it does not breathe the spirit of brotherhood. It does not apply the principles of the golden rule. Besides, there is no room for unwholesome strife or envy among us. Each are but parts of but one great whole. (I would advise such a complete union of our educational interests as shall visibly and beautifully represent the cause of Union among us.)

Combinations are not always bad things. I speak for an educational combine and you may name a trust, if you wish.

Permit me to next allude to a growing feature in modern education. I mean that of the so-called *industrial training*. Students who are slow to enter upon courses of study, more especially planned for mental discipline, are sometimes easily enlisted in

courses that discipline the hand, the eye or the ear, and hence manual and domestic training have found a place in college life.

The remarkable success achieved along this line by Booker T. Washington and others of like enthusiasm in the cause, has called our attention to some practical features along this line as never before. May not one or more of our own institutions, under the advice and encouragement of this convention, undertake a department of real industrial training? The field is ripe for harvest, both North Carolina and Kansas. Franklinton and Lincoln seem to present strong claims not only, but also a good ambition to help themselves to this end. Would not such an undertaking also prepare the way for further philanthropy, and afford the rarest privilege to a class of students now under our tuition? Industrious habits must be cultivated, above all things else, even among those who may not feel the necessity of doing manual work for a livelihood. The day was, when the training of ministers, lawyers, and doctors, was regarded as about all the college was set to do. But the times have changed. We are now trying to help all classes. And in this, as in most other things, the school must go ahead. We must prepare young men and women for any honorable calling in life. Every student should be fitted by his or her college course for *real life*, a large, rich, abundant life. This will mean that the farmer, the merchant and the housewife shall each have a good start. It will mean more interest in manual training. There is, perhaps, no more encouraging thing in the educational world than the manifest broadening and spiritizing of our collegiate institutions. The U. S. Commissioner of Education, Dr. Wm. Harris, has emphasized this thought by showing that we are no longer teaching the three R's simply, but the "*five L's*"—*Life, Light, Liberty, Law and Love*. By this he means a richer life, a brighter light, a broader liberty, a higher law and a purer love. These are our ideals in education. And while they are our ideals today, they may and should be realized tomorrow. In order to promote the best things involved in the five L's, your secretary would plead earnestly

for a still more direct and practical use of the Bible in our schools. The words of Christ are "Spirit and they are life." This makes the Bible the best text-book. No other book can properly take its place. It is not merely its history or literature that adapts the word of God to train a student for life—there is no grander history, no purer literature anywhere—but the great merit of the Bible is that God speaks through it to men's souls. He speaks not that its simply history, science and literature, but through the realm of the *religious life*.

The Bible is not a sectarian book. It must not be degraded to such a plane by sectarian hands. The Bible is a book of life, light, liberty, law and love—and we are in no immediate danger of emphasizing these principles too strongly.

The church and the school must join hands and hearts to magnify the word in the training of our young men and women. Let the school be more and more saturated with the atmosphere of gospel truth, and let the church do more and more towards providing, through an intelligent use of the Bible, such an atmosphere as shall be safe and wholesome for the school—so that in turn the school shall send back to the church vessels burnished for the Master's use.

Concluding this report, may I offer the following, perhaps more definite, recommendations:

1. That as soon as practicable, steps be taken by this convention to foster in at least one of our colleges, a department more or less thoroughly equipped for industrial training.

2. That our ten or more higher institutions be so federated or combined as to promote unity and efficiency in the securing of students and endowments.

3. That a definite sum of money be appropriated to the A. C. C. Department of Education to prosecute, through the secretarial office, a vigorous campaign for Christian learning.

4. That this convention endorse the memorial to the A. C. C. of the Miami Ohio Christian Conference at its recent session, to

the effect that the A. C. C. set aside a part of the regular educational fund to be loaned, upon proper conditions, to worthy young men and women preparing for the Christian ministry.

5. Your secretary would further recommend that we continue to raise the standard of requirements of candidates for the ministry by insisting upon a systematic course of study, which course shall include an extended intellectual and spiritual study of the English Bible.

BALANCE SHEET ACCOUNT.

GENERAL STATEMENT.

RECEIPTS.

For education, general.....	\$5227 39
For Franklinton, special.....	1223 40
For Christian Biblical Institute, special.....	70 05
For Kansas Christian College, special.....	5 00
For Starkey Seminary, special.....	2 00
For Palmer College, special.....	92
For Messrs. Flammer & Aspinall, special....	100 00
Total receipts.....	\$6628 76

DISBURSEMENTS.

To eight colleges, sharing equally.....	\$2408 48
To Christian Biblical Institute, regular.....	1086 13
To Franklinton, regular.....	956 06
To Defiance College, special.....	50 00
To Wm. Flammer, special.....	50 00
To Geo. Aspinall, special.....	50 00
To Franklinton, special.....	1223 40
To U. Christian College, special.....	500 00
To Christian Biblical Institute, special.....	70 05
To Kansas Christian College, special.....	5 00
To Starkey Seminary, special.....	2 00
To Palmer College, special.....	92
To miscellaneous expenses.....	130 61
(Printing, postage, travel, office expenses four years) reminders for account Burnett.	

Total disbursements.....\$6532 65

Balance on hand October 1, 1902, and undivided:

Drafts, educational.....	\$67 01
Drafts, Franklinton.....	6 78
Voucher.....	13 13

\$86 92

Check Secretary of Education.... 9 19

\$96 11

Respectfully submitted,

L. J. ALDRICH,

Sec'y of Education, A. C. C.

Report of Secretary of Sunday-school Department to American Christian Convention, Norfolk, Va.

DEAR BRETHREN:—I am very sorry that continued and severe illness has made it impossible for me to present any lengthy or detailed report of my work. Perhaps, however, it is not necessary. Conditions remain so nearly the same as they were four years ago that little that is new can be said, and any prolonged paper would be largely a repetition of that.

I have been doing the best I could to push the same lines of work as during the previous quadrennium—the better organization, the organization of new schools in neglected districts, the keeping of schools open during the winter months, organization of Home Departments and Cradle Rolls, the careful keeping and reporting of statistics, taking of missionary collections, etc. These are all important, and must be constantly kept before our Sunday-school workers.

Many new questions have come up for consideration in the Sunday-school world during the past four years. All of these I have tried to present to the public in my articles in *The Herald of Gospel Liberty*, and to give them such discussion as the space assigned me would permit.

The expenses of the past four years have been considerably more than the previous four, as the report of the treasurer will show. This has been partly due to the fact that the Publication Society has given nothing to this department during these last years. But the

Sunday-school collections have somewhat increased, and enough has come in to cover expenses, and leave a small balance in the treasury.

Quite a number of books have been purchased bearing upon general and recent Sunday-school questions. These are the property of the department, and will form the nucleus of a Sunday-school library which I shall be glad to turn over into the hands of my successor.

The statistics herein presented are as full and recent as the most persistent and painstaking effort could procure. I regret their incompleteness, but it has been impossible to get returns from many conferences.

I am sorry that so little has been accomplished during the eight years that I have held this position, but I have done what I could with the time and strength at my command.

I desire to thank all with whom I have been officially connected, for the uniform courtesy and help which has been extended to me. The relations have been pleasant, and it is with a feeling of deep regret that I feel obliged to sever them, but the pressure of other duties and a lack of strength make it impossible for me to continue this work.

Respectfully submitted,

C. A. TILLINGHAST,
Sec. S. S. Dep't A. C. C.

The Report of the Department of Finance.

BY THE SECRETARY, REV. JOHN BLOOD.

From June 25, 1900, to September 26, 1902, there has come into my hands for the general convention work, \$24,071.10; orders drawn against same, \$24,071.10.

For endowment fund from the estate of Dr. J. T. Robinson, of Crestline, Ohio, \$500.00, \$250.00 of which is invested and \$250.00 in the hands of your treasurer at this date, October 8, 1902.

Christian Endeavor Department Report for the Quadrennium,
July, 1898, to July, 1902.

DEAR FELLOW ENDEAVORERS:—I have no apology to make for this imperfect report. It is the best I have been able to secure after a great amount of correspondence and labor.

I offer this word of explanation, however. Your secretary has held this office since July 1, 1901. One of the legacies which he received was a complete blank report of the three years which preceded that date.

To all the inquiries the repeated "Nothing here," "Don't know," made it impossible to make any report of these three years.

With this explanation you will understand the incompleteness of his report.

I am only able to give you the following amounts of money which have passed through the hands of the Missionary Secretary, Rev. J. G. Bishop:

September 1, 1899.....	\$ 894 95	
1900.....	1,049 54	
1901.....	1,000 11	
1902.....	1,271 47	
		\$4,126 07

From September, 1901, to September, 1902:		
Building Fund.....	\$212 93	
Home Missions.....	119 08	
Foreign Missions:		
R. I. and Mass. Conference.....	\$258 50	
The rest of New England.....	220 00	
All other Endeavorers.....	460 96	939 46
		\$939 46 \$1,271 47

Much more has been received by the Secretary of the A. C. C. which does not appear in this report.

At the Newmarket Convention, 1893, the totals for the four years of the quadrennium were \$4,040.45, showing a gain of \$92.62 during the past four years.

I have tried to reach every C. E. Conference Secretary, and if all had reported I

could have given you a much better report for the year beginning July 30, 1901, and ending July 30, 1902:

Conferences, 22; societies, 186; members—4,862 active, 1,235 associate, 330 honorary, total, 6,427.

These societies have raised the following amounts:

Foreign Missions.....	\$1,520 76	
Home Missions.....	1,274 11	
Other purposes.....	728 09	
		\$3,522 96

Jr. C. E. Societies reported:		
Conferences.....	15	
Societies.....	49	
Members.....	1,080	
Money raised:		
Foreign Missions.....	\$ 70 28	
Other purposes.....	253 50	
		323 78

Grand total.....		\$3,846 74
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I am not able to give you the number of persons who have joined the church. The few societies which reported show that a large percentage of new members who have joined the church are from the C. E. Society ranks.

Every pastor knows how much the C. E. Society has done for his church, in training its members to work for Christ, in cultivating systematic giving, in devotion to Christ's cause and loyalty to the church.

If there is any church where the C. E. Society should be successful it is in the Christian Church.

For the name is the same: "Christian."
The pledge is the same: "Christ and the Church."

The fellowship is the same: "One is our Master and all ye are brethren."

The platform is the same: "The Holy Bible."

The work is the same: "Union of believers and to preach the gospel to every creature."

There is no church where Christian Endeavor should thrive better than in the Christian Church, and our most hopeful outlook is through our Christian Endeavor Societies.

Your secretary is confident that the future has some better things in store for us, if the Christian Endeavor Society is cared for and assisted by the pastors of our churches, and encouraged in its work by the A. C. C.

I would recommend to this convention that action be taken at this session upon the following suggestions:

First. That the duties of the C. E. Secretary of the A. C. C. be clearly defined.

Second. That some provision be made to meet the expenses of this office, and salary of the secretary, that the above be paid the first day of each quarter by the Secretary of the A. C. C.

Third. That the C. P. A. be requested to give this department one whole straight col-

umn, printed in good type, in *The Herald of Gospel Liberty*, for the C. E. prayer-meeting notes.

That this convention should nominate a candidate for trustee of the United Society of Christian Endeavor, that we may be represented on the Board of Trustees.

That the following recommendation of Rev. P. A. Canada, made at the Newmarket Convention, be again acted upon:

Denominational colors or badge.—Attach to a plain catch pin, a plain white ribbon one and one-fourth inches wide and four inches long; attached to this a celluloid pendant, on one side a picture of an open Bible and motto, "Our Only Creed;" on the other side a hemisphere and motto, "Our Fellowship World-wide."

Believing that the "former days were not better than these," and expecting greater things from our Christian Endeavor Societies for the church and Christ whom we serve, I am,

Yours truly,

JOHN G. DUTTON,
Sec. C. E. Dept. A. C. C.

Westerly, R. I.

Department of Publications.

From the fact that the Christian Publishing Association is a part of the American Christian Convention, there seems to be little need of a Secretary of Publications, and yet there is a small field of usefulness for him. The first definite work that came to the hand of your Secretary was the printing in March, 1901, of the report of the committee at the Haverhill Convention in 1894 on "The Apparent Resemblance and Real Difference of the Christians and the Disciples." This is a tract written by Rev. J. J. Summerbell, D. D. and was adopted by the convention, and ordered to be printed for gratuitous distribution. An edition of 5000 was printed on electrotyped plates, and in two months had been sent wherever called for in eighteen different states. A new edition was issued in June 1901, a portion of which is now on hand, and can be obtained by sending postage at the rate of 15c per hundred from the agent of the C. P. A. or from the Secretary

of Publications. The electrotype plates are in the possession of the C. P. A.

In April, 1902, your Secretary published an edition of one thousand copies of "The Reformation of the XIX Century" by Rev. Thomas Holmes, D. D., L. L. D., to be sold at 5c per copy. This was also electrotyped and the plates put in possession of the C. P. A. It is a very valuable work and one that should be in every household of the Christian church, and is an answer to many questions in regard to our church history.

At the suggestion of Prof. J. N. Dales, the Board of Trustees of C. P. A. in June, 1901, decided that it would be advisable to publish a small book written by a number of our brethren. Prof Dales and your Secretary were appointed a committee to gather material for such a work. As the result of considerable expenditure of time and labor we present to you "Triumphs of Faith" as a work suitable for every household, and hope

that every delegate and visitor will take a copy of the work home with him. Price 50c.

The Herald of Gospel Liberty as our general church paper has given entire satisfaction to the patrons and has been ably and judiciously edited during the past quadrennium by the Rev. J. J. Summerbell, D. D. *The Christian Missionary* edited and published by our Mission Secretary, Rev. J. J. Bishop, D. D., presents our mission interest in all their phases and is an absolute necessity to every one, who wishes to keep in touch with our mission work. *The Christian Sun* has a large circulation in the south, and ably represents our cause in that locality. *The Christian Messenger* for New England and New York, has been published for nearly three years, and is a valuable help to the work in its territory.

The Christian Vanguard in Canada advocates all our general interests and the particular interests of the Ontario Conference.

The Living Christian of the Southern Ohio Conference, was published during a part of the Quadrennium, but was allowed to suspend.

The Christian Visitor of the N. C. Colored Conference was also published for a part of the Quadrennium, and was a great help to its own and other colored conferences. There is hope of its again being published.

The Eastern Indiana Christian, published by the Eastern Indiana Conference, is one of our best conference papers, and is well patronized by the members of the conference. Your Secretary commends all these publications to the favorable consideration of the brotherhood. Especially do we urge that the *Herald of Gospel Liberty* has its subscription list so increased that the paper may be made larger and thus better adapted to the needs of the brotherhood.

Through the courtesy of the publishers, your Secretary has for some time received a copy of the *Herald of Gospel Liberty*, *The Christian Sun*, *The Christian Missionary* and the *Eastern Indiana Christian*, and also *Living Christian* and *Christian Visitor* until suspension.

During the present Quadrennium Dr. J. J. Summerbell has published "The Life and Writing of Rev. N. Summerbell, D. D."

This is a most valuable work and should be in the library of every one of our ministers, and also in every christian home.

Dr. T. M. McWhinney has published the tract, "Christ Our Creed," which is a strong presentation of the position of the Christians also "Christian Methods or Missionary Mistakes." Both of these publications have had a wide circulation among our people. "The Report of the First International Christian Missionary Conference," edited by Dr. J. P. Barrett, member of our Mission Board, is a work full of missionary enthusiasm and is valuable to all who have an interest in mission work. A few copies yet remain unsold.

"The World's Crisis," by Rev. A. R. Heath, has had a wide gratuitous circulation, and is a commendable work.

Rev. Thomas Addington has published a "Manual of Parliamentary Law," especially for use in conferences. It is a brief statement of the rules governing all deliberative bodies, and is to be commended for its exactness and its clear statements. Its use by our conferences would tend to make their work more systematic. Dr. McWhinney's latest work, "Ministerial Etiquette," has just been published under the auspices of the C. P. A. It is a paper prepared for the Miami, Ohio Conference at the request of your Secretary, as President of the Conference, and was unanimously requested to be published in pamphlet form. Every minister should read it and heed it. If he can not buy it, let his parishioners secure a copy for him, and ask him to read it, and it will benefit the membership to read it as well as the minister.

The foregoing works are all on sale by the agent of the C. P. A., and can be obtained of him here. Dr. McWhinney has also published in a beautiful bound booklet, the obituary and addresses delivered at the funeral of Mrs. Amanda M. McWhinney. This is certainly a fitting and unique memorial of his beloved wife. This booklet is not for sale, but has been presented by Dr. McWhinney to many of his friends.

Your Secretary, acting under the instructions of the Trustees of C. P. A., is making arrangements for the republication of "Kincaid's Bible Doctrine." The work will not be revised or abridged, but will be published

in full, with copious annotations, so as to bring it up to date. The Rev. S. Q. Helfenstine, D. D., has this work in hand, but as yet has not been able to complete it.

Your Secretary was also authorized to publish Dr. Summerbell's articles in the *Herald of Gospel Liberty* on "Bible Doctrine," when they are completed. These matters will certainly be carried to completion by my successor.

In 1880 the Rev. E. W. Humphrey, published "Memoirs of Deceased Christian Ministers" which gave a short sketch of all of our deceased ministers up to that time of whom he could obtain any knowledge. There is need now after the lapse of twenty-two years of another work of like character to commence where the first book left off. Who will undertake this work? Will the C. P. A. publish such a work if it is prepared?

There have been at different times very

valuable tracts published, some of which are now out of print. Your Secretary recommends that they be republished, either singly or in a booklet bound in limp cloth, so that their usefulness may not be lost. For instance, publish "Christian Principles," by Dr. N. Summerbell; "Christ our Creed," by Dr. McWhinney, and "Principle of Principles, Which?" by Dr. Weston in one volume.

In view of the close relations between the A. C. C. and the C. P. A., your Secretary recommends, not that the office of Secretary of Publication be abolished, as some have suggested, but that the Secretary of the C. P. A. be ex-officio Secretary of Publications of A. C. C., or if there be objections to this, elect the same person to the two offices.

N. DEL. REYNOLDS,

Sec'y of Publications American Christian Convention.

Report of Committee on Organization.

Your Committee on Organization to which was referred the subject of re-incorporating this body have given to the subject the most careful consideration in the time allotted to it and unanimously recommend the adoption of the articles of in-corporation on file in the Secretary's office and the Constitution which reads as follows:

CONSTITUTION OF THE AMERICAN CHRISTIAN CONVENTION.

ARTICLE I.

This Organization shall be called The American Christian Convention.

ARTICLE II.

The object of this Convention shall be to maintain and promote the Charitable, Religious, Missionary, Educational and Publishing enterprises of the Religious body known as Christian.

ARTICLE III.

The membership of this Convention shall be as follows:

First, Presidents or Principals of Institutions of learning endorsed by the Convention or recognized as co-operating with it.

Second, Presidents of Conferences, State Associations and District Conventions, aux-

iliary to the Convention or co-operating with it.

Third, Each Local Conference, except those of the Southern Christian Convention, which is itself so entitled, may be represented by one minister and one layman for each seven hundred members or major fraction: Provided, that no Conference shall be deprived of representation by one minister and one layman in addition to the President.

Fourth, The Officers of this Convention, and the members of the Mission, Educational and Sunday School Boards hereinafter provided for shall be members of the Convention until the close of the Quadrennial Session following their election.

ARTICLE IV.

The Officers of this Convention shall be a President, a Vice-President, a Secretary, and one Secretary for each of the Departments hereinafter named. They shall assume the duties of office at the close of the session at which they are elected, and serve for a term of four years and until their successors are elected and qualified.

ARTICLE V.

It shall be the duty of the President to preside at all meetings of the Convention or

of its Executive Board: to authenticate by his signature all orders on the Treasury and other official papers of the Convention; to call meetings of the Executive Board when necessary; and perform such other duties as are usually required of a presiding officer.

ARTICLE VI.

In the absence of the President, the Vice-President shall preside. In case of a vacancy in the office of President, the Vice-President shall become President for the unexpired term.

ARTICLE VII.

The Secretary shall record all proceedings of the Convention and its Executive Board; he shall gather the statistics of the denomination, with all possible information regarding its various organizations and enterprises and shall promote the interests of the Churches and Conferences in every way; he shall take one general collection each year, to defray the expenses of the Convention, until these expenses are otherwise provided for; he shall have printed for distribution at the Quadrennial Sessions the reports of the Department Secretaries; and shall perform such other duties as may be devolved upon him.

ARTICLE VIII.

The Convention shall include the following Departments; Missions, Education, Publishing, Sunday School, Christian Endeavor and Finance, with the Societies and Organizations auxiliary to the Convention or its departments. Each Department shall have a Secretary, who shall have supervision thereof, subject to the direction of the Executive Board hereinafter named. It shall be the duty of each department and auxiliary to report annually to the Executive Board through the Secretary of the Convention, to furnish information in addition to such annual report when called upon, and to forward to the Convention Secretary, at least one month prior to each Quadrennial Session, reports for the Quadrennium.

ARTICLE IX.

The Executive Board shall consist of the President, the Vice President, and the seven Secretaries above named, whose duty it shall be to carry out any measure adopted by the

Convention, or necessary to promote its objects. It shall hold meetings annually, or oftener at the call of the President or of any three members of the Board. It shall require that bonds be given by all officers handling money for the Convention or its departments. The members of the Board shall constitute a Board of Trustees of the Convention, to exercise, conduct and control the corporate powers, business and property of the Convention. The Executive Board shall have power to fill any vacancy in its own number, except in case of a member ex-officio, and any vacancy in a Department Board not otherwise provided for, and may declare a vacancy in the same offices for cause, subject to an appeal to the Convention at the next meeting thereafter. The Board shall report all of its actions to the Convention, with such recommendations as it shall desire.

ARTICLE X.

The Convention shall elect eight persons, who shall with the Secretary of the Mission Department constitute a Board of Directors of Missions. The Secretary of the Mission Department shall be ex-officio the President of said Board. The Board shall elect a recording Secretary and a Treasurer, and such other officers as its work may demand. It shall fill all vacancies that may occur in its number, except in case of the member ex-officio, and may declare vacancies in such positions for cause, subject to an appeal to the Executive Board of the Convention. It shall have the general management of the Mission Department, including the issue of calls for collections under the direction of the Convention or its Executive Board, and the collection, appropriation and disbursement of mission funds.

ARTICLE XI.

The Convention shall elect not more than four persons, who shall constitute with the Secretary of the Department of Education an Educational Board, the Secretary of the Educational Department being President ex-officio. It shall act as a Board of Control for Franklinton College and the Correspondence College. It shall take one general collection each year for educational purposes under the direction of the Executive Board

of the Convention. It shall take measures to promote the establishment of courses, of study by the Conferences, provide aid for students for the ministry, and in all possible ways promote educational interests. It shall have power to fill all vacancies except in case of the member *ex-officio*, and declare vacancies in such positions subject to an appeal to the Executive Board.

ARTICLE XII.

The Convention shall elect one person who shall with the Secretary of the Sunday School Department and the Editor of the Sunday-School Literature constitute a Sunday-School Board. The Secretary of the Department shall be the President of the Board. Its duty shall be to devise means to promote the interests of Sunday-Schools, to gather statistics, disseminate information and aid in the adoption of the best methods of Sunday-School work and Bible study.

ARTICLE XIII.

The President of the Christian Publishing Association shall be *ex-officio* the Secretary of the Publishing Department.

ARTICLE XIV.

The Secretary of Finance shall keep and invest the funds of the Convention, subject to be drawn only in accordance with a vote of the Convention or of its Executive Board. He shall give bonds to the acceptance of the Board. All funds from whatever source shall be paid out under the direction of the Board, unless the object of the donation be designated by the donor.

ARTICLE XV.

The sessions of this Convention shall be held quadrennially. Special sessions may be held at the call of the Executive Board.

ARTICLE XVI.

This Constitution may be amended at any session of the Convention by a two thirds vote, providing the proposed amendment shall have been published in the denominational papers for three months, or by unanimous consent of the Convention.

To The American Christian Convention:

Your Committee on organization begs leave to submit the following additional report, that we find the subject of the employment of the Travelling District Secretary referred to this committee by the Committee on Distribution, of matters contained in the President's address, has also been referred to the Committee on Missions, which we deem to be the proper committee to consider the subject, would beg to be excused from the further consideration of the subject.

To The American Christian Convention:

Your Committee on organization to whom was referred the subject of organizing small and neighboring churches into groups, etc., beg leave to report that we have given the subject careful consideration and as the result thereof, would recommend the advisability of the grouping of small and neighboring churches unable to secure and support a pastor. To organize pastorates or parishes, having a resident minister, able to do pastoral work.

Report of Committee on Education.

MR. PRESIDENT, BROTHERS AND SISTERS:—Your Committee on Education begs leave to report as follows:

1. Considerable of the business turned into this committee's hands from various sources has already been taken out of them by reports of other committees.

2. We have, by our chairman, audited the accounts of M. Summerbell, D. D., for the past quadrennium, of the Correspondence College, comparing them with the vouchers, and find said accounts correct, with a balance of \$128.92 in favor of the convention, and

recommend that the said amount be turned over to Rev. Martyn Summerbell, D. D.

3. We recommend that this convention urge upon all our conferences to raise, as fast as practicable, the standard of educational requirements for candidates for the ministry, and upon the Educational Department the preparation, by itself or under its direction, of a uniform course of study, and fixing, so far as possible, a uniform standard of requirements for ordination to the ministry, urging all our conferences to adopt the same.

4. We recommend that the convention instruct the Educational Department to make a thorough investigation of the present status of Franklinton Christian College, the advisability of continuing its work in its present location, and if it be deemed wise to continue at the present location, the advisability of adding an industrial equipment or plant.

5. We recommend that as soon as practicable steps be taken by the Educational Department to establish, or secure the establishment, of an industrial school, or to foster in at least one of our colleges or schools a department more or less thoroughly equipped for industrial training.

6. We recommend that the Correspondence College be referred to the Educational Board.

7. Whereas, real or apparent difficulties have prevented the removal of the Christian Biblical Institute to the location of Palmer Institute, Starkey Seminary; and whereas, we believe those objections do not now obtain or exist; and believing it would be greatly to the advantage of our theological school, for the better and more thorough preparation of our young people for the ministry; therefore, we recommend that plans be formulated, and put into execution if possible and consistent, for the removal of the Christian Biblical Institute of Stanfordville, N. Y., to the location of Palmer Institute at Lakemont, N. Y., and we further recommend that the trustees of said Biblical Institute, in co-operation with the Educational Board of this convention, take the initiative in such contemplated plan and execution thereof.

8. We recommend that the Educational Department attempt to secure such federation or combination of our ten or more institutions of learning, or to promote unity in proficiency and requirements for similar degrees and in securing students and endowments. And we recommend that each of these schools of higher learning be asked to appoint a committee of at least one to co-operate with the Educational Department in deciding by what means such federation can be best brought about.

9. We recommend that the Educational

Board agitate the establishment of a chair of Christian Sociology in the Christian Biblical Institute and others of our institutions.

10. Whereas, Palmer University, Muncie, Indiana, is to be non-denominational and non-sectarian, it is, nevertheless, to be thoroughly Christian, and occupy substantially the position of the Christian Church in that, character and not human theology is to be made its test of fellowship; therefore, *Resolved*, That this grand movement has the most hearty endorsement of this convention so long as it does university work only, and we earnestly pray that God may crown this sublime undertaking with abundant success.

11. We recommend that the one annual educational collection now provided for should continue to be taken. And that in addition thereto the Educational Board be authorized and required to use all reasonable means to increase contributions for educational purposes by bequests, endowments and individual gifts of every kind. And we further recommend that the Christian Biblical Institute, Franklinton Christian College, Kansas College, Weaubleau College, Union Christian College, Elon College, Palmer Institute and Starkey Seminary, receive percentages of the educational collection to be determined by the Educational Board, and that the remainder be devoted to the support of students preparing for the ministry, or be made available for general work in the interest of all our schools. (Referred to Educational Board).

12. Whereas, Hon. F. A. Palmer, of New York City, has shown himself exceedingly generous to our educational interests during the past quadrennium by his munificent gifts to several of our institutions of learning; and, whereas, many others have done as well according to their means; therefore, *Resolved*, That this convention, by this means, express its high appreciation of this generosity and heartily commends it, and sincerely hopes and urges that others will follow this worthy example by aiding in more efficiently equipping our schools and colleges by bequests, endowments, and individual gifts.

13. We have also audited the accounts of the Educational Secretary, and compared them with the vouchers, and find a balance

of \$82.18 to the credit of that department, and recommend that the retiring secretary be directed to turn over all money now in his hands to the Department of Education. Inasmuch as the Secretary of Education for

the past quadrennium has received no remuneration, we recommend that this convention vote such a sum as may be deemed wise as such remuneration.

Report of Committee on Home Missions.

FIELD SECRETARY.

Your committee desire to report as follows:

Believing that the convention represents the whole of our people, and that its duty is to have the oversight of, and to care for all, we conclude that the revival and increase of the Spirit of Christ in every conference, church and individual connected with us to such an extent that the work of the Lord shall be a delight, is about the most important work our convention can do. As a means to this end we recommend that the Mission Secretary be instructed to persuade each district of the convention to engage one or more Field Secretaries to do in each such district a work similar to that being done by Field Secretary Rev. M. W. Borthwick, under the direction of the New England Convention. The work can be made nearly, if not quite, self-sustaining.

FORWARD MOVEMENT.

We recommend that the Mission Secretary appoint men, in the different districts, who shall engage and direct, during the summer vacation, some of our college, and especially theological students, or other efficient young men, to go among our young people, to hold missionary conferences, to distribute mission literature, rouse more interest in missions, and raise contributions for the same. We recommend that the Mission Board supply the literature and pay the expenses of such students, they, through the Field Secretaries, to report to the Mission Board.

"The Church Extension Fund," recommended by the Mission Secretary, seems to

be a necessity. To that end we recommend the full development of the "One Dollar Brigade," also that efforts be made to secure gifts and bequests, and in other ways do the best possible to secure a fund of \$100,000, or more.

We recommend that money from this fund be loaned to churches which find it difficult to secure money otherwise, at a reasonable rate of interest, this interest to be used to pay missionaries in the field, the principal to be paid in five years.

MISSION FIELD SECRETARY

We believe that the question of sending out a Mission Field Secretary, by, and representing, the Mission Board, while approved by the convention, should be left to the judgment of the Board.

We also recommend to the Mission Board the consideration of Western Canada as a field needing help, as suggested by the secretary.

MONEY TO BE RAISED.

While the sum of \$15,000.00 to be raised next year for Home Missions may seem large, your committee recommends that, with suitable means, this and more can be done.

INFORMATION.

We recommend that the Mission Board be instructed to send to each church leaflets giving information about our Home Mission needs and hopes, and how to realize these hopes.

Report of the Committee on Foreign Missions.

We recommend:

1. That the sum of \$15,000 for foreign missions be fixed as the rallying watchword for the church for the first year of the quad-

rennium, leaving the sum to be designated each succeeding year by the Mission Board.

2. That the Mission Board be authorized to call upon all the churches for one collec-

tion annually for Foreign Missions. And inasmuch as our Sunday-schools have instruction and join in the Home Mission collection (on Children's Day), but as yet have had but little teaching on the subject of Foreign Missions, therefore we recommend, that the Sunday-schools of the Christians be asked to devote not less than thirty minutes of the lesson hour of the last Sunday of each quarter of each year to a service on some phase of world-wide evangelization, and that supplemental lessons be prepared for this purpose. We recommend further, that a Foreign Mission collection be taken on Easter Sunday of each year.

3. That the conferences and local pastors give larger encouragement to and co-operation with the Woman's Foreign Board in their line of working and organizing auxiliary Missionary Boards and Societies.

4. "The Forward Movement Plan." We recommend that the Mission Secretary appoint men in the different districts, who shall engage and direct during the summer some of our college and especially theological students to go among our young people to hold missionary conferences, to distribute mission literature, to create an interest in missions and to collect contributions for the same.

We recommend that the Mission Board supply the literature and pay the expenses of such students, they through the Field Secretaries to report to the Mission Board.

We recommend, in connection with the "Forward Movement Plan," one individual, church or society, or group of individuals, churches or societies, undertaking for the support of a missionary native worker or for the support of a station, or out-station. Considerable is already being done along this line.

While we gratefully recognize the good work that some of our Christian Endeavor Societies, especially those of New England, are doing for the cause of missions, we recommend that the Christian Endeavor Department put forth earnest efforts to bring *all* our Christian Endeavor Societies into line for working and giving for missions.

5. In addition to what may be contributed through the Woman's Board, and

through the church, Sunday-school, and Christian Endeavor Societies, as such, which amounts are usually small per capita of the contributors, we recommend and urge that more of our people make personal contributions, and that those who are able make large offerings for the cause of missions.

6. We recommend the "Annuity Plan," as adopted by the Mission Board, to those who have money which they are willing shall go for missionary purposes, but the income of which they need during their natural life.

7. And to such persons as have money, real estate, or property of any kind, which they are willing shall go for missions at their death, but the use of the principal as well as the income of which they desire to hold during their life, we recommend that they make such provision in their wills.

8. We recommend to the trustees and faculties of our Christian colleges and seminaries to see that a reasonable supply of current mission literature is placed in their several libraries and reading rooms; that a course of mission study be made a part of the regular curriculum; that as soon as it can be arranged, a Chair of Missions be established in each institution; that there be maintained in every college course direct and positive teaching on the subject of Christian missions for our young men and women, as well as for our young ministers, who are to go out with the sentiments of their college or school life to mould the sentiment of our churches.

9. As a missionary measure, we strongly recommend *The Christian Missionary*, and urge that diligent efforts be made by pastors and others to increase its circulation, believing that it will be found most potent in awakening and maintaining interest and enlarging contributions.

10. The principle of Christian stewardship and the tithing system we believe to be gaining ground. The adoption of these by our people generally, would soon solve the problem of ways and means for the Lord's work. Therefore we earnestly recommend and urge that every pastor teach and preach with all faithfulness and earnestness the will of the Lord on these subjects as revealed in his Word.

Report of the Committee on Sunday-schools.

To the president and members of the American Christian Convention:

DEAR BRETHREN:—Your Committee on Sunday-schools would submit the following report:

We believe that in the Sunday-school we find our most fruitful soil and most promising and hopeful field. Our future is fraught with promise only in so far as we care for the religious training of our children and young people, and our loyalty to the Word of God.

We would offer the following recommendations:

1. That our schools be urged to use our own literature and Lesson Helps as prepared under the direction of the Christian Publishing Association, and issued from their department at Dayton, Ohio.

2. That two columns be set apart in *The Herald of Gospel Liberty*, for lesson notes and the discussion of methods and suggestions, under the direction of the Department Secretary, and that one hundred dollars

(\$100.00) be appropriated for the same from the Christian Publishing Association.

3. That our pastors and Sunday-school workers be requested to organize, whenever possible, Normal Classes for the benefit of teachers, and that they use J. L. Hurlburt's Normal Courses for such classes.

4. That our Sunday-schools observe Children's Day, and have at least two mission rallies every year, forwarding proceeds as provided for in our Constitution.

6. That conferences be requested to organize Sunday-school conventions, the secretaries of which shall report to the Department Secretary at least annually, using such blank forms for reports as may be furnished by the Department Secretary.

7. That our schools be encouraged to supply themselves with good libraries, using as far as possible our own publications.

8. That we give the Bible the first place in the preparation of our lessons.

9. That the primary and intermediate grades of lessons be brought nearer together.

Report of Committee on Distribution.

Your committee on distribution of the address of the president and the report of the secretary, would respectfully submit the following report:

We would recommend that the address of the president be referred to committees as follows:

Committee on Organization.

Item A, referring to re incorporation.

Item B, referring to an amended constitution.

Item C, referring to mission collections.

Item D, referring to an Educational Board.

Item E, referring to a Sunday-school Board.

Item F, referring to the relation of the Christian Publishing Association to the American Christian Convention.

Committee on Missions.

Item C, referring to mission collection.

Committee on Education.

Item D, referring to an Educational Board.

Committee on Sunday-schools.

Item E, referring to Sunday-school Board.

Committee on Publications.

Item F, referring to relation of Christian Publishing Association to American Christian Convention.

Committee on Christian Endeavor.

Item G, referring to Endeavor funds.

Committee on Home Missions.

Item H, referring to the work of a traveling secretary or superintendent.

We recommend that the secretary's report be distributed as follows:

Item A, that constitutional matters be referred to Committee on Organization.

Item B, that matters of Finance and Appropriations be referred to Committee on Finance.

Item C, that petitions and memorials be referred to Committee on Petitions and Memorials.

Item D, pertaining to the increase of the Mission Board, be referred to the Committee on Organization.

Item E, pertaining to the publication of a leaflet setting forth the principles of the

Christians, be referred to the Committee on Publications.

Item F, pertaining to bequests, be referred to the Committee on Finance.

Item G, pertaining to statistics and finance, be referred to Committee on Auditing.

Item H, pertaining to deceased ministers, be referred to Committee on Condolence.

Report of Committee on Moral Reform.

First. Believing that the observance of one day in seven as a day of worship and rest from accustomed physical and intellectual labor is a necessity, and believing that a proper observance of the first day of the week as such a day, both fulfills the command to "remember the Sabbath day to keep it holy," and is a great factor in the preservation of our republic, and the moral and intellectual condition of the people, we urge the members of our congregations to do all in their power to refrain from all unnecessary labor on that day; to refrain from all unnecessary travel upon transportation lines on that day, and from participation in Sunday excursions, Sunday visiting, and from the patronage of Sunday newspapers.

Second. As the relations existing between capital and labor, employers and employees, have great influence upon the morals of industrial communities, we urge in all cases where labor difficulties exist, if they cannot be speedily settled by the interested parties, that all our people's influence be exerted to bring about a settlement in harmony with the teachings of the Golden Rule.

Third. Inasmuch as the country is threatened with untold suffering from the demoralization of the coal mining industry from the apparent refusal of the operators to submit to arbitration, which condition affects the needs and morals of a great number of our people, therefore,

Resolved, That President Roosevelt be memorialized to call an extra session of congress, if need be, in order that a legal way

may be devised by which arbitration may be made compulsory in cases where the interests of the general public are involved.

Fourth. As the family is one of the mightiest moral forces in our country, and as its integrity is an indispensable bulwark of our republic, we urge that all proper efforts possible be made to secure and maintain such legislation relative to marriage and divorce as shall be in harmony with Biblical teachings upon this all-important subject.

Fifth. Believing that all Christians should seek the highest ideals of moral and Christian living, and believing that the tobacco habit is unnecessary and wasteful, and that it detracts from the usefulness and influence of professed Christians, therefore

Resolved, That we urge all young Christians, yes, all young men, not to begin its use, and at the same time most earnestly request those now using it to break off the habit in the interest of a better example for the young, and a greater victory for Christian living.

Sixth. WHEREAS, The use of intoxicating beverages is a most fruitful source of poverty, insanity and crime, as demonstrated by incontrovertible statistics impartially gathered; and

WHEREAS, Legislation other than absolute prohibitory enactment affords legal protection to this traffic which is a terrible menace to our schools, the home, the church, and the life of the nation itself, therefore

Resolved, That we use all possible efforts to aid all organizations and movements that seek to inculcate the principle of "total abstinence for the individual, and prohibition for the state" and nation; and that we demand by voice and vote that "in the name of Jesus Christ as King, the liquor traffic must die."

Report of Aged Christian Ministers' Home.

The Aged Christian Ministers' Home—one of the recognized charities of the American Christian Convention, was incorporated in 1894. It was the outgrowth of a long cher-

ished plan of Rev. P. R. Sellon, of Castile, N. Y. After his death, his widow, Mrs. Lois L. Sellon, set to work raising money for the purchase of a home, enlisting the co-opera-

tion of churches and individuals. At the close of the year 1894 she had secured \$1,531.10. A house and lot was purchased in the thriving village of Castile, Wyoming Co., N. Y., for \$1,300.

On May 15, 1895, Hon. F. A. Palmer, of New York City, was induced to endow the Home with \$10,000, and the first semi-annual payment of interest was received. On this same date the first inmates of the Home were received—Rev. B. S. Fanton and wife. As others came to the Home an addition was necessary. Besides repairs and raising the roof, paid for by Mr. Palmer, an addition of four rooms on the ground floor, and chamber room above was added in 1899.

Up to this time Mr. and Mrs. Fanton had managed the Home. During this year, 1899, Mrs. Sellon became matron and continued until her death in the following year. During all this time we had paid out but a comparatively small sum for labor, the inmates doing the most of the work. A part of the time a girl was hired to assist, at a moderate compensation.

Since Mrs Sellon's death, for most of the time we have been obliged to hire a matron. At the present time we are compelled to pay a lady and her daughter four dollars per week for doing all the work. This is a heavy drain upon our resources.

Our regular income from the endowment is six hundred dollars per year. Our expenses for the last year were over nine hundred dollars. This year they will be fully as much.

Occasionally we receive a donation from churches or individuals, but not enough to make up the deficiency. During the last year we received a bequest of \$250 from Mrs. Sellon's estate.

I speak of these things to call to your attention our needs, and the hope that some of you may remember the Aged Christian

Ministers' Home in your wills or induce some of your friends to do likewise.

At the present time we have four old people to care for. During one month all were under the doctor's care for a part of the time. Some within the year have not been able to care for themselves. Since the opening of the Home we have carried out four old people to their last resting place, one having died within the last month. I trust their lives have been made brighter and more joyous on account of the Home. One old man wrote me, saying, "This Home is like heaven to me."

The Home is not intended to be a sectional affair, but is for the entire denomination in its benefits and in the responsibility for its maintenance.

We, as a people, are charged with paying salaries to our preachers too small for them to live on comfortably, to say nothing of laying up for old age.

Few of our churches want old men for pastors. Is it any wonder that so few young men are choosing the ministry? I trust that some here present may feel it a privilege to help pay for the expenses of the Home and thus in some measure liquidate the debt that may be due some of your old pastors in the past.

"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

JAMES S. FROST, *Treasurer.*

TRUSTEES.

Rev. J. W. Wilson, President, E. Springfield, Pa.

Mr. Merton Phelps, Secretary, Castile, N. Y.
Mr. James S. Frost, Treasurer, Lakemont, N. Y.

Rev. J. B. Weston, D. D., Stanfordville, N. Y.

Rev. F. S. Child, D. D., Fairfield, Conn.

Rev. John MacCalman, Lakemont, N. Y.

Rev. M. Summerbell, D. D., Lakemont, N. Y.

Report of the Committee on Publications.

In the judgment of this committee the day has come when our people should revolutionize their methods of work. Henceforth we should adopt a new and positive policy

for giving the widest possible dissemination of our principles, we should aim directly to win the world to Jesus Christ and to unite them in his service. If we believe those

things which we profess, then we are under obligations to preach that faith to all the world. Therefore we recommend,

1. The appointment of a committee of five persons, whose duty it shall be to select from various manuscripts that may be offered those suitable for publication as tracts and books for general distribution, and for sale by our Publishing House.

2. That our writers of culture and ability be encouraged to prepare books with a reasonable assurance that if satisfactory they will be accepted for publication by our Pub-

lishing House, and finally that we urge these same writers to contribute more largely to the various periodicals printed by our people and by others.

3. That the papers prepared for this convention should be printed by the Christian Publishing Association for free distribution to the members of this convention, to the conference officers and conferences in proportion to their membership.

4. That the minutes of this convention be issued as a part of the Christian's ANNUAL.

Report of the Committee on Thanks.

To the American Christian Convention:

Your Committee on Resolution of Thanks begs leave to submit the following:

1. We wish to extend our thanks to Dr. J. P. Barrett for undertaking and carrying through to a successful issue the herculean task of finding homes for the members of this great convention.

And in this connection we wish to remember also the committee on finding homes and the ladies who have had in charge the meals served in the church. We would also remember the members of the neighboring churches, even of other religious bodies. We have been welcomed to their homes and the provision here at the church ample and entirely satisfactory.

All this is characteristic of southern hospitality, and we wish to place on record our own high appreciation of all these courtesies.

2. We extend our thanks to the railroads, trolley lines and to the Norfolk and Washington Steamboat Line for reduced rates and special favors.

3. We would like to express our high appreciation of the press of Norfolk, in reporting our proceedings and publishing our notices.

4. *Resolved*, That we extend our hearty thanks to the pastors of the churches of Norfolk, for opening their pulpits to members of our body. We highly appreciate the brotherly feeling indicated in the act.

5. Last but not least, we would not forget to thank our executive officers for planning the work of this convention, and for carrying it through to a successful issue. In this connection our secretary, whose labors are arduous, and our president, who has few equals as a presiding officer, deserve special mention.

Report of the Committee on Christian Endeavor.

In keeping with the recommendation of the President and the Secretary of the Christian Endeavor Department, your Committee on Christian Endeavor herewith submit the following report, earnestly asking that the several requests and resolutions be acted upon by this convention.

1. Since the Christian Endeavor movement has become an essential and important factor in the work of the church, and since we gather inspiration through religious intelligence, your committee asks that one entire

straight column be furnished each week in good print in *The Herald of Gospel Liberty*.

2. We respectfully request that the Committee on Nominations elected by this convention, present the name of a suitable person to be elected by this convention to represent us as a religious body on the Board of Trustees of the United Society of Christian Endeavor.

3. We recommend that the duties of the Secretary of Christian Endeavor shall be defined as follows:

(a) He shall be the official head of the Christian Endeavor work within our church.

(b) He shall sustain as close relation as possible to the conference secretaries, and

through them to the individual societies for the purpose of securing correct reports, creating missionary activity and helping the individual societies to do better work.

Report of the Committee on Collections.

Your committee to whom was referred the question of collections, have carefully canvassed the subject and would beg leave to report as follows:

1. That there be four and only four regularly authorized collections of the convention: 1st, for the convention; 2d, Foreign Missions; 3d, Home Missions; 4th, education.

2. That these collections be taken on the second Sunday, or as near that Sunday as practicable, of December, March, June and September. The December collection shall be for the convention; the March collection shall be called the Easter collection and be

for Foreign Missions; the June collection shall be called the Children's Day collection and be for Home Missions; the September collection shall be called the Harvest Home collection and be for education.

3. That the convention collection shall include the expenses of the President and Secretary of the Convention, the Endeavor Secretary, and the Sunday-school Secretary.

4. We recommend that liberty be given the Educational Department to provide means for Franklinton School as shall seem best to them until the educational collection shall come in.

Report of the Committee on Petitions and Memorials.

Your Committee on Petitions and Memorials make the following report:

We have received communications from the following persons: Rev. I. Mooney and Henry Cole, President and Secretary of Kansas Conference, who express regret at not being able to be present, and wish the convention a prosperous session. Also from Rev. J. F. Morris, of Indianapolis, who sends greetings to the convention. One from Mr. R. C. Hyden, who owns a Mineral Spring and five acres of land near Jackson, Va., in the Shenandoah Valley, who offers to convey this property for \$2,000 to the American Christian Convention.

Your committee would advise that the property be not purchased at this time.

We have also received two communications from A. R. Heath: one advising plans for the formation of charges among our churches for the protection of the weak and needy ones; also one urging a return to the simple name, "The Christians," as advocated by the fathers in the beginning of this Reformation.

We further recommend that the requests of Rev. A. R. Heath be placed in the hands of the American Christian Convention.

Report of the Representative of the Anti-Saloon League.

To the American Christian Convention:

As your representative on the Board of Counselors of the Anti-Saloon League, I attended a meeting of the League at Cleveland, Ohio, and had much correspondence in regard to the League and its three departments of work, viz.: Education, Legislation and Enforcement.

After careful consideration of the League and its operations, I respectfully recommend, That the American Christian Convention continue to co-operate with the National Anti-Saloon League, and elect a member to represent this body as a member of the Board of Counselors.

That the departments of the League work

should be pressed urgently before the public and in our churches until the final destruction of the liquor traffic.

That our people and the friends of the Anti-Saloon League be cautioned that it is and should be no part of the agitation by the League to favor or disfavor separate political action as represented by the Prohi-

bition or any other party; but we distinctly and positively believe that Christian consistency will be conserved only when Christians at the ballot box shall be recognized as the friends of Jesus Christ, and as repudiating every kind of alliance with brewers, distillers, and saloonists.

Afro-Christian Convention Petition.

*To the American Christian Convention,
Greeting:*

We, the undersigned members of the Afro-Christian Convention, do hereby petition for admission and recognition in your honorable body.

To the president, officers and members of the American Christian Convention, now in session at the Memorial Temple, Norfolk, Va., we, the Board of the Afro-Christian Convention, being a part of this grand body, come with greetings. We are, indeed, glad, and feel highly honored at having the pleasure of meeting such a noble body of Christian men and women from all parts of this country, Canada, Japan, and Porto Rico. We pray God's blessings upon all of our deliberations, and hope that peace and harmony may prevail throughout the entire session. We come to you with hearts filled with gratitude for the many kind deeds shown toward us, as a church, and a race, by the noble hearted men and women of both north and south. We wish to state here that we are aware of the fact, we have been, to a great extent, neglectful of our obligated duties, yet not intentionally so, but of circumstances which were above our control. Now we come to you praying and petitioning that you will assist us in extending the borders of our Zion more fully in the bounds of our conferences as follows: Western N. C.—Places needing help—Rocky Mountain, Greensboro, Durham and Henderson. Eastern Va.—Norfolk, Richmond and Suffolk. Eastern Atlantic, N. C.—Watson's Tabernacle and Oriental, Pamlico Co. Furthermore the Eastern Atlantic Conference has gone for-

ward and purchased a site for the establishment of an academy to prepare students for Franklinton Christian College, for which we ask your most careful consideration. We have also found an open field for Christian work in Georgetown, South America, and many other small towns in that country with three or four missions numbering from twenty-five to thirty members each, asking for some one to come and set them apart as a Christian Conference, to be governed by the rules and regulations of the said body; we having no means with which to go or send, we come humbly asking you to assist in sending some one to look after the interest of those in a foreign land. Another favor we wish to ask of you is, that you will make some arrangements to allow some of our brethren in the South to handle the Christian literature as colporteur for the Christian Publishing House. By so doing you would give our people a chance to come into possession of a better knowledge of the Christian Church.

Thanking you for all past favors, and sincerely hoping that our petitions may merit your most favorable consideration, we beg to remain your humble servants.

Signed, S. A. HOWELL, President.
J. A. HENDERSON, Sec'y.
J. H. MABRY, Vice-Pres.
J. MANN.
A. SMALL.
T. BULLOCK.
F. E. JORDAN.
B. YOUNG.
J. S. SUMNER.
MRS. LUCY FIKE.

Woman's Board for Home Missions.

ADDRESS BY THE PRESIDENT, REV. EMILY K. BISHOP.

The Woman's Board for Home Missions needs to make no apology for its existence. The work it contemplates is among the first steps of the divine plan outlined by the Savior for the salvation of the world. The disciples, nineteen hundred years ago, after tarrying at Jerusalem to receive the power from on high, were commanded to advance by progressive steps to the uttermost part of the earth.

The more strongly missionary work is entrenched in the hearts and lives of Christians in the home land the more substantial will be the basis for the accelerated extension of the work in foreign lands.

From its earliest existence the aim of the Woman's Board for Home Missions has been to set in motion a work and a tidal wave of influences that should help in redeeming our home land to Christ, looking always for the power to accomplish this work to Him who has said, "It is not by might, nor by power, but by my Spirit, said the Lord of hosts."

From the sin cursed quarters of our great American cities there goes up to the ear of God the sad ceaseless wail of the perishing multitudes. They are in want and poverty, many are held in the toils of the licensed saloon, their deadly foe and America's shame and menace. In Chicago alone there are six thousand saloons with an average daily income of over \$316,000. This state of affairs offset by only 626 Protestant churches and 792 Sunday-schools, leaving 700,000 young people not in any Sunday-school. As these statistics compare favorably with other American cities, city evangelization comes to be a question of the gravest importance. "Say ye not, there are yet four months and then cometh harvest?...look on the fields, for they are white already to harvest."

The total number of immigrants arriving in this country by the ports of the United States and Canada in 1900 was 448,592. Many of these go to swell the congested districts of principal cities, while many join the increasing stream that flows out to the states and territories. It is startling to learn that in North Dakota more than 70 per cent are

of foreign descent or parentage, Minnesota 77 per cent, South Dakota 60 per cent, and so on. Rev. A. R. Connell who has been engaged in work in the mountains of the South, and has charge of an industrial school there, says: "To some it may seem almost preposterous that such conditions could exist in any portion in this Gospel-enlightened land as are said to exist in the mountain regions of Kentucky, Tennessee and North Carolina. Here are the bare facts as ascertained from the most authentic sources, 86,000 square miles of territory inhabited by 2,600,000 people, 1,000,000 of whom are utterly without the gospel or the means of obtaining it. The Bible and religious papers are a thing unknown, in certain localities. My heart aches at the signs of destitution and neglect existing all around."

These stubborn facts call for careful consideration. Herein are suggestions of certain perils which threaten our fair Republic. Perils which can be averted and overcome only by aggressive measures for the Americanization and Christianization of the un-Christian and of the alien and heathen.

The men who laid the foundations of our government, and built thereon the most beautiful temple of liberty in all the world were men who were strangers to self-ease and the idoltary of covetousness. The most potent factor in the construction, upbuilding and continuous prosperity of this great republic has been and is Christianity.

The responsibility for its continued prosperity and peace rests upon the men of this generation. This is a responsibility that cannot be evaded. The love of justice and the love of liberty cannot exist for selfishness and luxury; it is a heaven born principle which must be extended to every citizen on American soil.

When those who profess to follow in Jesus' steps pass on unconcernedly with these conditions under daily purview, and make no effort for their betterments or say "depart in peace, be ye warmed and filled" and make no effort to provide material bread, or to bring for the nourishment of these souls the "Bread of heaven," they sever themselves in somuch from the Christ, the living link which binds souls to God. For He hath

said "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The deplorable and helpless condition of the women and children in the needy and neglected fields should be, it seems to me *must* be, an eloquent appeal to the heart of Christian womanhood, and to be a worker for their uplift would be the heavenly ambition of every woman of the Christian Church. To accomplish all possible, as speedily as possible in the line of God's plans for their redemption, is a strong plea for united organized effort. The purpose of the Woman's Board for Home Missions is to give the gospel of Christ to perishing souls. The love of God is the propelling power of this, and of all missionary work.

The moment anyone loves God with the *whole* heart that moment a missionary is born, and that one desires to become a co-worker with Christ, and such an one feels to say "I cannot, dare not go to the judgment until I have done all that God will enable me to do." When many souls are so moved to work for God and precious souls the cause of Christ will go forward speedily, for He hath said "According to your faith be it unto you." By such faith and love and power have all the victories on the home and foreign field been accomplished. Every individual Christian needs to be identified with the organized work for missions for the development of ones own Christian graces. Also, it being true that missions are God's thought, and the salvation of all men His purpose, and that His only begotten Son was the first and greatest missionary, it is a foregone conclusion that when one is engaged in the work of carrying the Gospel to unsaved souls, he is honoring God and following in Christ's steps.

In the years that have intervened between the time of the organization of this Board until the present there have been many men and women enlisted in praying and giving for missions. Good sums have been contributed from year to year, and consecrated workers have been sent forth. Eternity alone will reveal all the results in souls reached and made heirs of the kingdom of God.

From its incipency the rallying cry of the

Board has been "A Woman's Missionary Board in every conference, and a missionary society in every church, and those the banner churches where every man, woman and child is a member of this missionary society."

Is that planning to largely? *No* not when viewed in the light of God's marvellous promises: (Isa. 58: 8-12)

8 *Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.*

9 *Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;*

10 *And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:*

11 *And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*

12 *And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*

Oh may there come to each woman with great emphasis the words of Mordecai to queen Esther "Who knoweth whether thou art come to the kingdom for such a time as this?" May she answer "Here am I send me," rather than to be among the unfruitful hearers of the word, among those of whom Jesus said "The cares of the world and the deceitfulness of riches and the lust of other things entering in choke the word and it become unfruitful." or like those rebuked by the prophet (Isaiah 32: 9, 10) "Rise up ye careless women that are at ease, hear my voice ye careless daughters; give ear to my speech many days and years shall ye be troubled, ye careless women for the vintage shall fail and the gathering shall not come."

Concerning the progress of our organized work justice to our women demands that I say there could be a much larger showing of work accomplished could they have had the hearty co-operation of all the pastors, and of the church and conference executive officers. But the time is coming, yea, in some cases is already here, when churches will not be

satisfied with a pastor whose vision will not take in the needs of humanity in the whole round world.

"For the missionary pastor and church a dying world is waiting."

Churches and conferences are beginning to learn that the church and conference prospers or languishes as missionary activity is developed or repressed.

As will be seen by our official reports some of our Conference Woman's Missionary Boards are doing well and are planning for more and better work for the coming years. I earnestly recommend the holding of mid-year meetings by the conference Woman's Missionary Boards, enlisting all or as many of the churches as possible to participate in the same. The employment of an organizer in the bounds of the conference, whose work shall be to organize new societies, strengthen those already organized, arouse enthusiasm and collect money for missions. There should be greater zeal manifested in securing annual, quadrennial, and life members to our missionary boards.

For the systematic enlargement of our work I recommend that the officers of our Conference Woman's Boards form an Association as a connecting link between the national and conference boards through which to present our work in connection with State Associations, and District and Ministerial Institutes.

The observance of October as Anniversary month, making it a time of *special prayer* for the enlargement of mission work and *special effort* for the doubling of the membership, closing with a missionary Rally day and Roll call has proven very helpful in some local societies.

As a people we cannot expect great growth in numbers until there shall be more done for the Christianization of our young people and children than is now being done. That these classes are not neglected in their mental training is evidenced by the increasing interest among us in establishing and endowing colleges and universities which is well. May the zeal and enthusiasm for these be ever permeated with the fact that the cultivation of the spiritual and moral is the only right basis of the intellectual and social.

There is no surer and more aggressive way to reach our youth with spiritual training than by development along missionary lines. It is affirmed that the downfall of Babylon was due more to the sensual and self-indulgent spirit of her young men and women than to all other evils combined. In the missionary societies our young people may be taught those principles of chastity and integrity which beautify their character and enrich their souls and make for the enlargement and permanency of Christ's kingdom. The work of the missionaries of every land is largely with the children and youth. At the age of twelve years Jesus said "Wist ye not that I must be about my Father's business?" Many of the most noted modern missionaries became interested in missions and the evangelization of the heathen very early in life. I urge upon parents and Sunday-school teachers the importance of organizing young people and children's missionary societies, and for our missionary societies to be more persistent in the formation of Cradle Roll missionary bands. All this for there sakes and for the sake of the work.

"And it may be that the children,
You had led with trembling hand,
May be found among the jewels,
When you reach the better land."

May our young men and women realize that the responsibility for carrying forward the cause of missions will soon rest upon them.

I earnestly urge upon all our missionary societies and churches the observance of the "*Monthly Concert of Prayer for Missions*." If we would advance by Bible rule we must depend not so much upon pressure of appeal, as upon pressure of prayer. Being willing to walk more by faith and less by sight. In 1747, Jonathan Edwards pealed out his trumpet call, summoning the whole Christian Church to prayer. In his remarkable tract in which he pleads for a "visible union of God's people in an extraordinary prayer," he refers to the fasting and prayer observed the year previous at Northampton, and which was followed that same night by the dispersion of the French Armada, under the Duke d'Anville; and Edwards adds, "This is the nearest parallel with God's wonderful works of the olden times of Moses,

Joshua and Hezekiah." That trumpet peal for universal prayer marked a turning point of modern history, especially of modern missions. In the years near following there came to the church revivals which resulted in establishing a monthly concert of prayer, and a new era of missions. The results of those years of united persistent prayer are world-wide.

Less than fifty years ago the Congregational church began working for an increased missionary spirit among its churches. They gradually brought their people to the observance of the monthly concert of prayer by the use of maps, Bible readings, addresses, songs and prayers educating them out of ignorance avarice, and indifference and bringing them into sympathy with the missionaries and their work, until they now stand in the front ranks in work and gifts for missions. I am rejoiced to know that some of our churches have adopted this line of work.

Do some say the work moves slowly? Compare it with the work of removing the rocks of "Hell Gate," which were such an obstacle to incoming and outgoing vessels at New York harbor. It was said that they were being removed, but for days and weeks and months lengthening into years the passers by saw nothing but the scaffolding around the machinery that lowered the men underneath the water to their daily toil. Nevertheless the men were there filling the crevices and excavations with dynamite and other explosives, and there came a day when the fingers of a baby's hand touched the electric button and the whole reef was shattered into thousands of atoms. So the army of faithful prayerful toilers for missions are day by day fulfilling their God given tasks and in His own good time His Holy Spirit will touch the cord which shall shatter the strongholds of heathenism and flash the message of victory for Christ to all the "regions beyond."

One way to greatly accelerate the work of the Woman's Board, would be for their energies and funds to be used in a decidedly missionary enterprise. For instance, where General Board has a missionary circuit have a woman who would combine the gifts of a missionary and teacher located in the ideal

center of the itinerary. Here she could hold woman's meetings, classes for boys and girls, prayer-meetings, and house to house visitation as our Bible women and women missionaries do in Porto Rico and Japan, and as the missionaries of the Presbyterian Woman's Board do in this country. We have among us women who are capable and qualified, and I believe when the call shall come will be ready for such work.

There is need for wider dissemination of missionary literature among our people. Every Christian should read such literature. People cannot be expected to be interested in an enterprise of which they know little or nothing. Let them become acquainted with the facts that when the call for help come they will respond liberally.

That this work of enlightenment may be more speedily accomplished I recommend that a new office be created by the Woman's Boards "*A Literature and Mite Box Secretary*," who shall emphasize the "penny-a-day extra" for missions and the introduction of mission libraries into the societies, Sunday-schools and churches. While it is true that many of the high grade missionary books are in the interest of foreign missions it is also true that there are many equally good on home missions. I mention *The Life of David Brainard*, which shows the marvellous results of the work of a Holy Spirit infilled Missionary. On the *Indian Trail* and other facinating stories by Egerton R. Young, and a series of books by Dr. Josiah Strong who says "What are churches for, but to make missionariess? What is education for, but to train them? What is commerce for, but to carry them? What is life itself for, but to fullfill the purpose of missions, enthroning Christ in the hearts of men?" And that romance of modern missions *The Life of Marcus Whitman* the early Missionary to the Northwest whose career achieved such marvellous results and who sealed his victories with his own hearts blood.

There are reasons why the enlarged mission board should have a representative from the Woman's Missionary Board. Women constitute a large per cent of the membership of our churches. To them many

pastors and church officials look for helpers in carrying forward regular church work, and for sustaining the schemes for self-denial and money raising in case of deficiencies when they occur (which they so often do.) The women have been loyal to our missionary work. They have been the most persistent for organization in conferences and churches. Have been the most systematic givers, have been the most persistent in prayer for the work and the workers, have been the most faith-filled for success in the earlier days when the results were small, believing that they were not responsible for the results, but for obedience to marching orders. They have acquainted themselves with the needs of mission fields by large missionary reading and have been in close heart touch with humanity in its degradation and heart-hunger for the peace that the true and living God alone can give. They are, in their unquestioned sphere, the home, accustomed to the practical science of economics, by their tact in making small sums commensurate to meet the large needs, miraculously so, as doubtless some of you know.

Our missionaries in the home land are our representatives, and we are personally responsible for their support. It is very manifest that the needs are great, and the demand for a large increase of workers is imperative. Men and women who shall con-

secrate themselves to the service, and "Go" as Gods messengers to the unreached masses of the home land. To make the work of our home mission boards aggressive, effective and permanent the home missionary must be called of God, consecrated, set apart, and ordained for a life work, the same as those who are sent to the foreign field. But where are the candidates? Looking back over nineteen hundred years we see Jesus facing the same problem. I give His way of solving it. "Behold, I say unto you, Lift up your eyes, and look on the fields; the harvest truly is great, but the laborers are few: *pray ye therefore the Lord of the harvest* that He send forth laborers into His harvest." In view of this let us pour our *faith filled prayers* into God's ear, and pour our consecrated *tithes* into God's treasury and we shall see America become truly the land of the free in Christ, and the home of the brave for God.

Oh, that this Convention might mark the epoch of more earnest, spirit moved, prevailing prayer that shall bring the baptism of the missionary spirit to our entire brotherhood. That spirit which is the flame of Christian Love reaching out to other lives; the spirit of self, sacrifice working patiently sure of harvest in God's own time. That spirit which gives invincible courage, unconquerable trust, unquenchable order can not fail to bring America to Christ.

Report Corresponding Secretary Woman's Foreign Mission Board A. C. C. Norfolk, Va., October, 1902.

BY ANNIE LIBBY.

It is with emotions deep and tender, and filled with a Divine awe, that we respond to our call at this moment. Shall we tell you why? Because as our minds revert so vividly to this special session of our last quadrennial at Newmarket, we see before us, in all her gentle dignity, our beloved and lamented president, Mrs. Weston.

Soon afterward we missed her, because she found, in the last inspired words of Frances Willard, "How beautiful to be with God!" And in filling our depleted ranks, we find ourself in this position. And no more fitting tribute to the memory of our dear departed

president, nor greater honor and cheer to her successor, our noble president of today, than that we "double our diligence," and gird ourselves for the race, as becometh the women of this twentieth century.

The women of all other denominations are so far in advance of us, in all work for evangelization, that it is indeed "hoping against hope" to overtake; but we have made the *start*—let us RUN, my sisters!

Four quadrenniums mark the birthday anniversaries of the Woman's Foreign Missionary Society of the A. C. C. October, 1886, this Board was organized with twenty-

five charter members. Today that Board has auxiliaries in thirty-one conferences, perhaps more. We have not yet obtained report from all our seventy-three conferences, but are assured of thirty-one well organized for Foreign Mission work. We believe all except four of these are organized "Home and Foreign," thus dividing funds between the two departments.

These thirty-one conference Boards have 109 auxiliaries, and a total membership of 2391. We call this our Woman's Organization, and thus it is, but many of our societies are graced by a few gentlemen, as honorary members.

One thing we deplore, and must all seek to overcome, and that is the lack of *systematic* organization. If "order is heaven's first law," then all work for heaven should study and follow that law. "What is worth doing at all is worth doing well," and *any* society or organization, however small or obscure, if claiming an identity, should be conducted systematically.

Stand in our place, and attempt to get well in hand the statistical force and work of any organized body, even as small as the Woman's Missionary Society of the Christian Church, and you will appreciate our intense earnestness when we appeal, not only to the women of our various Boards, but to every local pastor, to seek to give the Missionary Society a position of *business-like dignity*, conducted with as much precision as the City Council or School Board, of which you may perhaps be chairman.

With regret we are convinced of the fact that many pastors are not giving that recognition and encouragement to the efforts of the women in church and conference Missionary Societies, which is not only due the noble women helpers, but also becoming to the pastor and preacher of that gospel which is most emphatically a *missionary* gospel.

If time permitted, we should be glad to give you in detail the grand work done by the Banner Auxiliaries of Ohio and Indiana. The larger part of our people in the West seem stirring to renewed interest, and rolling up grand totals in membership and offerings.

New York and the other central states

have a good representation. Some of our most loyal, devoted women are found there. And from the Queen's land—or—no—it is now, "Long live the King." The Ontario Conference, though small in number of churches, is alive and alert to every progressive, up-to-date step in Woman's Missionary organizations.

One recent advance stride is a Circulating Missionary Library, by which they aim to develop an intelligent interest in all lines of practical mission work.

New England has an active Woman's Missionary Society in each of its six conferences. The N. E. Convention has a helpful auxiliary in a Woman's Mission Board, which holds one open service at every session of conference, and the Life Membership fees, together with other offerings collected at those annual sessions, has, during its eight years' existence, added \$275 to the general treasury. This is independent of and in addition to all conference and local society offerings, but turned the same into the general fund.

And now to the "Sunny South," where we are all so happy to find ourselves this evening. We must all bow to the Southland, while she bears away our banner. The seven conferences, united in the Southern Convention, are not organized for Woman's Boards, though some of its pastors have expressed wish to that effect, but they are doing the same work, contributing most generously, sending their funds through the General Board, and when we tell you that this, Dr. Barrett's church, has, during the last year, raised \$1,250 for missions, you will no longer wonder that their hearts, hands, and homes are so widely open to receive us, nor that the women, last evening, positively refused to allow the host of this convention to lunch at the restaurant.

And thus we stand—North, South, East and West, one united band for evangelization.

We cannot forbear referring to our most valuable official, our treasurer, Mrs. Mary J. Batchelor, of New Bedford, who has thus served the Board ever since its inception. Poor health permits her seldom among us, yet quietly in her own home she renders most royal service. Every correspondent is

promptly responded to, and all her financial records are as accurately defined as any banking house.

As financial result of this organization of which we have given you numerical standing, over \$18,000 have come into the General Missionary Treasury during these sixteen years. \$5,500 of this was raised during this quadrennium just closing, and of this latter amount, \$1,300 was from the Woman's Missionary Boards of New England, the West and North bringing in the balance, as the Southern funds are sent directly to the General Missionary Board, not through the Woman's Treasury.

Facts and figures show some degree of success, for which I am sure we all humbly thank God, but this is a very small begin-

ning of what *ought* and we believe *will* be done.

And so with the prestige and achievements of sixteen years successful history, praying for an ever increasing humility and zeal on the part of our entire membership, and cheered by the earnest sympathy and co-operation of our ministry, we believe the noble women of our Christian Church at large, faces the dawn of the new century with hearts as never before, thrilled with the Master's own bidding, "Go ye into all the world." Part of that world lies in the home land, perchance at our own door. And the other part is in the "regions beyond."

"Gird the armor and go forth,
To your work success be given;
Wide the field, as wide as earth:
The harvest, soul! the garner, heaven.

IN MEMORIAM.

Norfolk, Va., October 14, 1902.

At the Memorial Service on this occasion Dr. Weston said:

In this last service of our Convention we turn our eyes back on the last four years. We think especially of those of our ministers who, have been called from the activities of this life to the realities of the other. We have the names of eighty-three of them, from forty-one different conferences. It is impossible to recall them all even in thought and embody in our minds the excellencies of their several characters, and impress on ourselves the lessons of their several lives. A few of them from their special interest in our organized work, have left an abiding impression on us, and demand special notice.

Among those who have done a work that is to be remembered there come up before us the names of Rev. and Hon. A. L. McKinney, of Troy, Ohio who had more to do than any other man in organizing the Ohio State Christian Association and in giving to this Convention its constitution and consolidated organization: Rev. Irving Bullock, of Newark, N. Y., and Rev. James D. Child, D. D.; of West Shelby, N. Y., two of the active men in organizing and giving early active life to the New York State Christian Association

and giving shape and activity to our work in the central and western portions of the State:—Rev. Mills Harrod, of Milford Centre, Ohio, for so many years a power of energy, devotedness, and sound judgement in the Trustees of the Publishing Association in the trying crises through which it has passed:—Rev. Solomon Apple, of North Carolina, and Rev. Jubilee Smith, M. D., of Georgia, men whose strength, wisdom, and devotedness made them loved and revered in their conferences and throughout the south:—Rev. Philip Couchman, of New York, for so many years a father in the New York Eastern Conference, influential to counsel, direct, and inspire its work.

So there are some grand and noble sisters who have left us, whose names have not appeared in our year book, and are not in the published list of the deceased. But they are stars of no less brightness in the constellation of the departed than the ministers who have been glorified.

Four years ago my own beloved wife was at my side in our quadrennial session: over three and a half years since, God took her to Himself. Of her personal excellencies others may speak better than I, though none knew them so well. For twelve years she

was President of our Woman's Board for Foreign Missions, and presided at their session at Newmarket four years ago. Her heart and her life were given to service for Christ. None had a deeper or more self-sacrificing interest in the success of our cause, and none felt more keenly anything that tended to our detriment. Her place among us is vacant. — Sister Amanda McWhinney, the loved and faithful wife of our dear brother, Dr. McWhinney. Her heart was with our work. Her tender love, her helpful hand, her judicious counsels, her words of cheer and strength,—how much they have ministered to the success of our brother, and how much of her strong but sweet and quiet life has contributed to make him the strong man for Christ that he is! How many hold in precious memory Sister Summerbell, the faithful and spiritually sustaining wife of Dr. Nicholas Summerbell, mother of Dr. J. J. Summerbell and grandmother of Carlyle Summerbell. She was ever her husband's strong helper; and while she lived and wherever she was she shed a halo of strength and blessing on all who knew her. Our sisters Miss C Ella Keifer, whose private life was a benediction and who for some years was Treasurer, and afterwards Vice-President of our Home Mission Boards; and Mrs. Kate M. Judy, who was an active and efficient member of our Mission Boards have passed on to the higher rewards and have left sweet memories and sacred influences behind them. Many others whom our personal memories recall have closed the earthly fraction of their existence and have entered on the higher missions belonging to there immortality. We are here not specially to mourn for them, but to receive inspiration from their memories and to gather up to ourselves strength for higher endeavor in the name of God in the lines of their best example.

But we are not to look backward alone, but forward as well. What will be the outcome of the next four years? Over whom will the words of requiem be said because of places left vacant by the earthly workers? But more than this; what will be the inspiration which we shall receive for the future from those who are gone? What new energy will we take into our lives because of the

thought that come crowding upon us as we think of fellow-workers who are with us no more? What is the best memorial of their lives that we can give? What the best monument we can raise to their memory? Not the shaft of stone, not words of fulsome praise, not tears of grief and lingering memories of sadness; let our monument be one of deeds; let us perpetuate their memory by perpetuating and carrying forward, with new zeal and energy, the cause to which they gave their lives and to which, from their glorified home they would most urgently call us. For they would say, "Not unto us, but unto God give the glory," and let your monument be consecrated service in his cause.

OUR MONUMENT—TRUE GOSPEL WORK,
OUR WORK.

What shall be the Foundation Stone of that monument? This, "That God was in Christ, reconciling the world unto Himself and hath committed unto us the word of reconciliation; and that our primary business is to be ambassadors in Christ's stead, entreating the world to be reconciled to God." The mission of Christ and of the church, our own mission as a portion of the universal church, the foundation stone of monumental Christianity, is to bring the world into harmony with God:—a harmony born of righteousness and faith and love:—the whole world of humanity without distinction of locality, or race, or condition of enlightenment. For wherever there is a conscience, be it never so weak or never so strong,—wherever there is an intelligence, be it never so dim or never so bright,—there is the capacity and the need to become a Christian, there is the possibility of fellowship with God, of soul salvation, of regenerated Christian life, of new aspirations Christ-ward, and of a new force for righteousness. Christ is the instrumentality of this reconciliation, and as such, he is the burden of our message. Nothing less than the redemption of the world to Christ is to be the purpose of our activities. Not sect, not creed, not name, not organizationism, not a mere localism of any kind; but broad and faithful work for Christ, whereby sinning man may be redeemed and become a child of God, and whereby righteousness, helpfulness and love may become dominant in all the affairs of

men, and all their social relations. How paltry in the eyes of these glorified ones must seem the petty quibbles on which men are divided. "Close up your ranks, and work for Christ and victory!" would be their word. Be not daunted at obstacles to be met. "All power is given unto me, in heaven and on earth;" is the word of Christ when he says "Go ye therefore and make disciples in all the nations!" And God is in Christ reconciling the world unto himself. All the resources of heaven are at our command, if we work for Christ in a spirit as broad as his love beget. The ideal that will inspire us, if we honor as we ought to honor the memory of the faithful soldiers who have laid down their armor, will be nothing less than the conquest of the world for Christ and the elevation of man to the highest point of intelligence and virtue and love. To this should be consecrated our personal lives and our organized energies and activities.

UNITY OF THE CHURCH.

On this foundation must lie next, the idea of the *Unity of the Church of Christ*.

This was the grand conception of our fathers, in which they took up the ideal of Christ as it had not been taken up before. It is for this we stand whenever and so far as we have a true understanding of ourselves. That Christ is not divided, and his disciples should not be, was the thought of their movement. The church of Christ, to them, was one body, directed by one head, vitalized by one life;—an organized unity, existing for the single purpose of carrying forward the work of Christ and building up his kingdom.

The unity of the church of Christ, in its deepest significance, is not only a thing that ought to be, but *is*. "There *is one* body and one spirit even as we are called in one hope of our calling: *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and in us all." It is a unity of life in all who are born of God; and nothing but sin and unbelief, which separate from Christ, can destroy or prevent this unity. Divisions involving antagonism are unchristian and antichristic. Differences on minor things there will be

and must be; for we are not made alike: but these no more unchristianize and break up Christian unity than differences of physical features and of intellectual capacities dehumanize a member of the human family. Differences there may be, but not divisions, —except such natural and necessary divisions as lead to greater efficiency through division of labor. Diversities of organizations are not divisions of Christ, except as they exist for themselves, and cover themselves with shell-bound antagonisms towards others.

So thought and so taught our fathers; and those whom we now mourn were loyal to this principle and to the organization that embodied it. None more so. But they were first loyal to Christ, and had a warm hand of welcome for any others, individuals or organizations who were also loyal to Christ and ready to work for him. And they were loyal to their own organization because they believed that in it, and in the consolidation and strengthening of it they were preparing for the best work for Christ and his one church.

It was the idea of the unity of the church of Christ which led our southern fathers first of all, at the suggestion of Rice Haggard, to determine to be called Christians only, to the exclusion of all sectarian and divisive names. Not that they were the only Christians, but that Christian was the natural designation by which believers in Christ should be known. It was this which led to the dissolution of the Springfield Presbytery, in Kentucky, that they might be absorbed into the one body of Christ. It was this that led Abner Jones and other New England leaders to refuse to be known by any other name. The unity of Christian character and christian life, the one purpose of Christian activities here, and the one heaven for the disciples of Christ hereafter, was a controlling thought; and they held themselves ready to co-operate with any true Christians who would work with them for the same great end. To build up the body of Christ was of more significance to them than to build up a denomination. Indeed, an early weakness was in not sufficiently realizing the importance of organized unity among themselves

in promoting the very work of Christ which they loved so dearly. It was one of the traits of these later brethren, whom we are now holding in memory, that they realized that weakness, and gave mind and heart to organizing for better work. We honor them in carrying forward their work.

HOPEFULNESS OF OUTLOOK.

And we have cause for rejoicing and encouragement in seeing their work bearing fruit:—in seeing this idea of the unity of the church taking deep root in other soils, and showing conspicuous fruitage. Men are as free and independent in thought as ever. Religious organizations are strong and growing stronger. This does not mean that sectism is growing stronger, but the contrary. Men still think their own thoughts, and think them tenaciously. But they think more of Christ, realize more the importance of his work of saving men, are more ready to detect and acknowledge the family likeness among the disciples of Christ, see more clearly the need of fellowship in love and service, in order properly to face the mighty work that the church is in the world to do. And this greater idea and higher purpose and broader spirit are becoming more dominant, and putting out of sight the smaller things that used to seem so important: just as the sunlight hides the stars. Thus the unity of the church is becoming recognized, and will be more so as the greatness of the work of Christ for man becomes the dominant thought.

The idea must be held fast that the Unity of the Church is absolute. It comes by virtue of union with Christ. It is something more than an accommodated and recognized good feeling among churches. It is not federation: it is unity. Federation comes of it; for it is the unsubdued pulsation of the spirit of unity which prompts to federation. Federation is a primary and necessary step towards the all-inclusive unity of action. Federation, rightly understood, it is not an end, but a means, and a most important means, to a greater end. Federation for federation's sake will come to nought. Federation for Christ's sake, born of the unifying spirit of Christ for great and Christly ends, culminates in the organic uniting of

diverse organization for one high purpose. It will be like the organic unity of our United States. Though we have eastern states and western states, northern states and southern states, we have but *one* United States. Many stars but one flag. So will it be among religious bodies: many members, but one body: many churches, but one Church. E PLURIBUS UNUM. And we are offering the best memorial to these glorified worthies as we bear in our spirits and embody in our acts the purpose which was so dear to them.

CAUTION.

But in all this we must remember that theories and plans will have no effectiveness except as they are pervaded by the Spirit of Christ. "Apart from me ye can do nothing." Fine spun theories, fulsome words, brilliant professions, glittering generalities, have no practical value. Only as his Spirit possesses our hearts and directs our acts are we building a monument worthy of those in whose memory we are holding this service. There must be truth and sincerity to the core: else any show of unity is mechanical and not vital. It is worse than naught for us to plant a white flag on our outer battlements, if we open our guns on the first friendly craft that approaches us, lured by our promising enticements. It is worse than vain for us to make proclamation of our broad principles, unless in the inmost sincerity of our hearts and the outmost sincerity of acts, we show ourselves thoroughly true in what we profess. No resolutions, no compromises or contracts, can bind Christians together in consolidated, practical union, unless the Spirit of Christ is the organizing, vitalizing force. The indwelling Christ must clarify our visions, give unity to our aims and strength to our energies, and fill us with an all-comprehending love; or our good intentions and good resolutions will fall to the ground.

O ye glorified ones so recently passed from our sides, and (may we not believe) with souls still warm with interest in the loved ones and the beloved cause that were so dear to you,—we would show our love to you and our appreciation of your worth and works by being and doing and giving our

hearts, in the name of our Lord Jesus Christ and by his grace, to what in the clearer vision of your exalted state you see would redound most to the glory of God and to bringing the world to Him.

RESOLUTIONS.

In view of the number and worth of the departed fellow-laborers by whose death our ranks have within the last four years been depleted, we offer the following Resolutions:

1.—That, while we are made sad by the consciousness of the vacancies that have come into our own lives, by the departure of these brothers and sisters, we rejoice in the testimony for God and the truth which they have left with us, and in the belief that they have been glorified in the immortal life, and have entered upon higher joys and brighter services than where theirs while they were with us.

2.—That, realizing more and more the sig-

nificance of the truth which was so dear to them,—that the salvation of the world should be the controlling purpose, and should command the activities of the church of Christ, and that for this purpose all of the forces of that church should be united and energized by his Spirit,—we would hear their voices calling us to be laborers together with God, as God is in Christ reconciling the world unto Himself. And we would with new and fuller consecration, give ourselves to the world-saving work of the gospel: and, with their sacred memories upon us, we would pledge ourselves to God and to each other to strive to render the best possible service to Him during the remainder of our lives.

J. B. WESTON,
G. B. GARNER,
J. W. WELLS,
L. W. PHILIPS.

Committee.

Woman's Board for Foreign Missions.

BY THE PRESIDENT, REV. ELLEN G. CUSTIN.

BELOVED:—At our last quadrennial convention, we hoped at the end of the next four years to be much farther advanced in our work, to be able to report a large increase of auxiliaries and money for the support of greatly extended work in our foreign field. We have not accomplished what we hoped, yet we believe we have made much general progress, as we have better knowledge of the situation, the needs of the unchristian peoples, the duty of the disciple of the Master, and the possibilities of our church women. There is far more enthusiasm among our women who have been at work from the first of the organization, and many more are becoming interested, all of which facts give the feeling of greater security to the Board. The goodly number of conference Boards with the auxiliary societies—though not a tenth of the women of our churches are sufficient to inspire us with a splendid hope of what will be, in numbers and ability, to carry forward the divine enterprise undertaken. We are not at all educated up to a consciousness of the claims of Christianity upon our individual service to the unchristian women of this world, and

our ability to meet that claim in magnificent success. When we get those lessons of service we shall attain to the highest condition of moral strength possible to us. This condition should be attained, maintained and transmitted by the Christian to the world. There is power in Christianity to lift the believer to that supreme state of perpetual, unflinching faith and courage which ignores cowardice and discouragement and comes into closer fellowship with God. Such a spiritual altitude would give even a little organization like this, power to evangelize this world.

Our church has had noble, cross-bearing women all along in its history, women who have believed in its broad, free methods of work for unifying the church at large upon the platform of simple Christian charity, but never before in its history have we had so many broad minded, large hearted women sharing the Christ-consciousness of the sorrow and wretchedness of the world, living by and walking with Him along the way of the cross as at this time. And though I cannot bring the report of specific enlargement; if the divinest thing in the universe is

man, what can be truer progress than the exaltation of the mothers of the race? No more encouraging sign of greatness of a people, community, state or nation, socially or politically, than the elevation of its women. Surely, if education is neglected in any class, it should not be the women—the mothers of the race. The Woman's Board for Foreign Missions is doing much for the education of our women. The outlook into this great needy world not only enlarges the heart, but intellect. I believe I am warranted in saying that the women of our churches have made more educational and spiritual advancement in the last sixteen years than ever before in its history, and though there have been other and perhaps more direct means and reason for this, the work being done along the lines of the world's evangelization has been large inspiration, and there is great promise in our band of workers for better service and far greater results in the time to come, in the near future. Then may not we feel that something has been nobly done? We have added but a very few Conference Boards to the General Board, in the last four years, and perhaps one reason for this is, that in the beginning Conference Boards were made and the methods of the work were so little understood and there were so few women connected with them who felt sufficient interest to carry them on successfully through the year, that it became necessary, time after time, to reorganize them if they existed—sometimes it was the case there was not interest even to do that. Sometimes a Conference Board was disorganized and never revived. Other conferences have been organized that have kept activity, but with the falling away of some, we have only kept the number nearly the same as formerly—thirty-three. The facts are not encouraging, but after all, rather helpful, because showing how we have triumphed over difficulties. We have indeed gotten our experience by backward as well as by forward movements, in this instance not a solitary case, enterprises of seemingly far greater importance have had the same history. Up to this time the Board has no departments or work. It was organized to help carry on the Japan Mission, and has faithfully performed its work; we have good

reason to believe that field could not have been sustained but for the support given by the Woman's Board. By our help some noble missionary workers have done their best for a class and community that perhaps could never have heard the word of life and salvation, but with our help, by patient sacrifice and toil, have established gospel methods of training which we earnestly pray and confidently believe will mold the character of the people in righteousness. The mission in Porto Rico, we have not as a Board worked for, though in complete sympathy with it, and rejoice over what women and men of other localities, especially the membership of this enterprising church, so royal in its hospitality to this convention, has done and is doing for Porto Rico. We ought, as a denomination, to have other fields and at the same time support more work in those we already have. South America as an important and very neglected field, was suggested as the next point of consideration for work, at R. I. and Mass. Conference. The Woman's Board expects to so increase its funds that help may be given to both these—possibly we may be strong enough in a few years to undertake it independently if it seems best. However, I think the desire of the members generally is to make the Japan field capable of doing better work, by removing many difficulties in the way of our faithful missionaries—first, by giving them comfortable homes where their health and lives will not be endangered, helpers, both native pastors and competent Bible women, proper text-books and the general appliances for good school work, and make the missionaries as free to visit and give general care to school and church work as is needed to make it generally successful, and finally give them means to gather up and extend the work of school and church according to the demands, while if there seems to be a call for medical departments, dispensary and hospital work they can investigate it with assurance that the funds can be forthcoming if the service of the Master can be facilitated by it.

Some of us at home fairly writhe under the limitations of the missionaries. If we feel thus at our distance, how insignificant must our poor missionaries feel in the face

of such need as they daily witness. I declare to you, beloved, what I feel as a stupendous burden. While I know I am grateful that we have been blessed in the little we have tried to do, we must "enlarge the place of our tent," says the zealous prophet, "and stretch forth the curtains of our habitations: spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." We *must have more helpers and more money*. More noble women like those already at work—and our churches have them by the score and by the hundred—more than fifty thousand belong to us, beloved! We want to range them every one on the side of the world's regeneration. Stand and be counted, my dear sister, for the gospel! What does it signify? It signifies the world at peace, no more war. It signifies the world's temperance, no more drunkenness. What does it signify? The world's purity. No more unchastity. It means no more poverty, wretchedness, prisons and poor houses, and sweeping away the world's darkness and superstition and flooding it with the light of truth in the face of its Redeemer.

Our women *must* be interested and brought into the local society, our Conference Boards must see to it that every church in the conference has a local society.

One department comes into our work with loving insistence, this is the Cradle Roll. Is there any better place to begin to make large, healthy missionaries than at the cradle? The mother wisdom of foreign missions has never been more clearly shown than in instituting this department of missionary education. Pre-empt the baby in the mother's arms for the cause. When they received the unqualified approval of the Master in that most tender regard for infancy, "Of such is the kingdom of heaven." All children under six years should be included in this organization, which is growing among us. You can get the mothers interested; visit them and talk about this. Every mother will say she wants her baby brought up with a proper sense of good to all people, even though she may not be fully awakened to her own duty in the matter of publishing

the gospel to all the world. You will agree with me that there is no social call so easy to make as where there is a baby in the house, always the center of observation and the first topic of conversation. I am certain there is many a woman to take up this work in connection with her baby that could not think of giving her time to it under other circumstances. She would tell you, "I know nothing in the least about the people of India or China, have never even thought of the man-eating nations or wandering tribes of the islands of the sea, but you begin to talk about the baby at her bosom and you will find she has already begun to think about the school and a broader outlook for his manhood, and if you follow her in her development of the child up to six years, you will find her much advanced in thought, and ready not only to have him join the juvenile missionary society, but, if she has not become a member of the Woman's Missionary Society she certainly will do so then, "And a little child shall lead them," is nowhere truer than in every household. The children in the home have a strong grasp upon the heart strings, and it is a very disloyal husband and wife that can allow their affections to grow cold to each other while the children clasps the hand and clings to the knees about the hearthstone. Organize your Cradle Rolls, your juvenile societies and Young People's Missionary Societies wherever there is opportunity. In many of our churches there are Christian Endeavor Societies, and because missionary work is a strong element in this, and nearly all have foreign as well as home mission collections and funds as direct work, discretion should always be used. The Woman's Missionary Society, with the pastor and official members of the church, should be consulted in regard to it, but in some way the children and young people of the church and community should be put in touch with this world-wide Christian education for the good they will be enabled to do, and also for the good they will receive. Christian work is a remarkable safeguard and safety-valve as well.

You remember that the plan of building under the old Jewish dispensation was that when they built their homes they must build

a battlement least anyone should fall off and his blood should be upon the head of the owner. The late Maltbie D. Babcock asks, "Should we not learn that railings are better than ambulances, and building parapets better than setting bones?"

The cause for which the Son of God gave himself, demands the embodiment of his disciple's prayer and effort. First as individuals we are to give ourselves, in that divine fashion which impoverishes not. The church should make the consecration, the missionary society should make it, indeed, the missionary society, through the personality of each member, should exert such a spiritual influence that it should become the central spiritual power of the church. Every meeting of the missionary society should be a little revival meeting, mightily effecting the church in all its work. We often censure the pastor for not encouraging the missionary work—we have a right to expect much of him in that way, but we are also at fault if we do not make the reflex influence exceedingly helpful to the church work in general. The monthly or weekly meeting of the missionary society should be a devotional service in reality, and not in form only—a meeting the influence of which should be an incentive to all the other work of the church, should enliven and inspire so that even the daily cares of home be sources of culture, and the crosses that come into church work but the "trials of faith which work experience and hope," in other words, make grand women. They should seek to bring every member to such a height of spiritual life that they can get God's point of view of all evil and know that it is doomed—that it must meet its master in the gospel; and that this force must come through the disciple's holiness of life. The loud and powerful voice of the world's wretchedness should be to every Christian woman's conscience the voice of God declaring that henceforth the cross of Christ shall conquer because capable of meeting all the circumstances of all human needs, and that she is ordained His Ark of Covenant. All Christian women should know and emphasize their responsibility to all other women of this world. It is a most wonderful work the coming of Jesus Christ has accomplished

for her. A work so wonderful that the whole universe must stand in awe before it. So, too, the whole universe holds her in obligation because of it. I think it is not conceit which claims for the women of Christendom the highest development. Though all the great women of history have not been Christian or Jew religiously. Christianity elevates womanhood in general, it also develops her as an individual, cultivates her genius along the lines of special strength, and gives to the world many more distinguished workers than all other religions. Here and there in the grouping of great mechanics, inventors, discoverers, painters and poets a woman occupies a place at the front. The Mariah Mitchels trample amid the pathway of stars and stand delighted listeners to the music of the spheres. Amelia B. Edwards, foremost among the world's Egyptologists and authors, Rose Bonheur, the distinguished painter, Hosmer, the sculptor, Lind the singer, Charlotte Cushman, the actor, but we need not enumerate, for in the fine arts of the last half century, as well as in fitting for the more muscular demands of farmer, sailor, bridge builder, in the halls of legislation, the professions of law, medicine, and theology have had their honored representatives. Meanwhile she has excelled in character building—has distinguished herself in all the walks of broader life, from the home of the peasant to the palace of the king, for fitting the soul to adorn and elevate this earthly tabernacle and for the riches of immortality. Along all these lines, common yet exquisitely beautiful—lines of intensely attractive and hopeful effort have our women the last sixteen years been devoted to the Master's work for both home and abroad, and though we are looking for the time when in seats of equal authority with our brothers, we shall help make the laws for our government, (a state that will come as sure as the morning will end the night) because the moral progress cannot go backward and Christian civilization cannot cease, this will still be the work and aim of our women more and more as the years increase her knowledge of human need, and knowledge makes her capacity greater. Do not fear for us, the Woman's Board for Missions,—our work was estab-

lished sixteen years ago for Christ and the world's evangelization, and it shall never cease,—a goodly number have come to our help, and we expect, as the years go on, to be joined by the whole—more than sixty thousand of our church women, old women, young women, little children and infants of days, marching to the thrilling music of "God so loved the world that He gave His only begotten Son, that whosoever believeth should not perish but have everlasting life." Paul in the prison, with only opportunity to write, after looking the situation over, emphasized the assertion, "For me to live is Christ." That was the secret of his service. A noble woman said, "Those who can underline this text and write their names in

solemn covenant have learned the secret of living." Every Christian who has realized his relation to the Lord has settled the matter of his duty to the work of missions abroad. The question is not success, or even service, but Christ—"What wilt thou have me to do," is the keynote. My soul centered in him. My hand in his. This oneness with the Lord lies at the base of the world's evangelization. First yourself he claims, my sister, my brother, then your service. This makes the missionary's toil endurable. This makes her look into the face of difficulties with courage, helps her bear the cross with patience, and makes the martyr's pathway to the tomb shine with the glories of the resurrection.

Sunday Sermons by Convention Preachers.

CHRISTIAN CHURCHES.

Memorial Christian Temple—At 11 a. m., Rev. C. J. Jones, D.D., of New Bedford, Mass.; at 7.30, Rev. J. J. Summerbell, D.D., editor of the *Herald of Gospel Liberty*, Dayton, Ohio. At 3 o'clock a mass meeting was held at the temple in a general missionary service, with a number of speakers, led by Rev. J. G. Bishop, D.D., Mission Secretary of Dayton, Ohio.

Portsmouth Christian Church—At 11 a. m., Rev. J. G. Bishop, D.D., Dayton, Ohio; at 7.30 p. m., Rev. O. W. Powers, D.D., of Columbus, Ohio.

Christian Church, Suffolk—At 11 a. m., Rev. M. Summerbell, D.D.; at 7.30 p. m., Rev. C. J. Jones, D.D., of Massachusetts.

Berea Christian Church (Driver's)—At 11 a. m., Rev. D. E. Millard, of Michigan.

Christian Church, Berkley—At 11 a. m., Rev. G. D. Lawrence, of Illinois; at 7.30 p. m., Rev. R. Osmon Allen, of New York.

Christian Church at Rosemont—At 7.30 p. m., Rev. R. G. Fenton, of New York.

First Christian Church, Newport News—At 11 a. m., Rev. E. Mudge, of Michigan; at 7.30 p. m., Rev. Horace Mann.

Second Christian Church, Newport News—At 7.30 p. m., Rev. Myron Tyler.

Franklin (Va.) Christian Church—At 11 a. m., and 7.30 p. m., Rev. McD. Howsare, of Michigan.

Colored Christian Church, Suffolk street (by special request)—Rev. O. W. Powers, at 3 p. m. Also by special request, Rev. B. S. Crosby, Wesley Grove Christian Church at Newport News at 11 a. m.

METHODIST CHURCHES.

Epworth M. E. Church, corner Freemason and Boush streets—11 a. m., Rev. M. T. Morrill, of Vermont; at 7.30 p. m., Rev. T. M. McWhinney, D.D., LL.D., Chancellor of Palmer University, Muncie, Ind.

Cumberland Street M. E. Church—At 11 a. m., Rev. A. H. Morrill, D.D., Field Secretary of New York; at 7.30 p. m., Rev. W. P. Fletcher, of Canada.

Queen Street M. E. Church—At 11 a. m., Rev. Warren H. Denison, of Troy, Ohio; at 7.30 p. m., Rev. M. T. Morrill, of Vermont.

Lambert's Point M. E. Church—At 11 a. m., Rev. W. J. Young, of Conneaut, Ohio; at 7.30 p. m., Rev. L. J. Aldrich, D. D., President of U. C. College, Merom, Ind.

Oaklette M. E. Church—At 11 a. m., Rev. A. Godley, of Muncie, Ind.

Wright Memorial M. E. Church—At 11 a. m., Rev. H. W. Elder, of Alabama. At 3.30 p. m., missionary address by Rev. A. M. Kerr, of Dayton, Ohio.

Park View M. E. Church—At 7.30 p. m., Rev. M. W. Baker, of Springfield, Ohio.

Central M. E. Church, Portsmouth—At 11 a. m., Rev. J. E. Everingham, of Newmarket, Can.; at 7.30 p. m., Rev. P. H. Fleming, of North Carolina.

Owens Memorial, Portsmouth—At 11 a. m., Rev. W. H. Chidley, of Canada; at 7.30 p. m., Rev. J. L. Foster, of North Carolina.

Monumental M. E. Church, Portsmouth—At 11 a. m., Rev. L. J. Aldrich, D. D., President of U. C. College; at 7.45 p. m., Rev. J. E. Everingham, of Canada.

Memorial M. E. Church, Berkley—At 7.30 p. m., Rev. J. F. Burnett, Secretary of American Christian Convention, Muncie, Ind.

Centenary M. E. Church, corner of Queen and Boush—At 11 a. m., Rev. I. H. Coe, of Massachusetts; at 7.30 p. m., Rev. C. A. Brown, of Indiana.

McKendree M. E. Church, corner Clay and Claiborne avenues—At 11 a. m., Rev. S. Q. Helfinstine, D. D., of New York; at 7.30 p. m., Rev. M. W. Borthwick, Field Secretary of the New England Christian Convention.

Huntersville M. E. Church—At 7.45 p. m., Rev. O. P. Furnas, of Ohio.

LeKies' M. E. Church—Rev. A. E. Nelson, D. D., of St. Louis, at 11 a. m., and Rev. A. C. Youmans, of New York, at 7.30 p. m.

Trinity M. E. Church, Maltby avenue—At 11 a. m., Rev. C. M. Hagans, of Ohio; at 7.30 p. m., Rev. John T. Phillips, of Frankfort, Ind.

PRESBYTERIAN CHURCHES

First Presbyterian Church—At 11 a. m., Rev. Thomas M. McWhinney, D. D., LL. D., Chancellor of Palmer University, Muncie, Ind.

Second Presbyterian—At 11 a. m., Rev. W. J. Reynolds, of Swansea, Mass.; at 7.30 p. m., Rev. L. W. Phillips, of Franklin, N. H.

Park Avenue Presbyterian Church—At 11 a. m., Rev. J. B. Weston, D. D., President of the Christian Biblical Institute (Theological Seminary), Stanfordville, N. Y.; at 7.30 p. m., Rev. S. G. Palmer, of New England.

Park Place Presbyterian Church—At 11 a. m., Rev. D. A. Long, D. D., LL. D., of North Carolina; at 3.30 p. m., for missionary service, Rev. W. H. Denison, Troy, O.

LUTHERAN CHURCH.

Lutheran Church, Charlotte street—At 11 a. m., Rev. M. W. Baker, Ph. D., of Spring-

field, Ohio; at 7.30 p. m., Rev. John Blood, of Pennsylvania.

BAPTIST CHURCHES.

First Baptist Church, corner Granby and Freemason streets—At 11 a. m., Rev. H. J. Duckworth, D. D., of Ohio; at 7.30 p. m., Rev. John McCalman, of New York.

Park Avenue Baptist Church—At 11 a. m., Rev. A. E. DeVore, D. D., of Indiana; at 7.30 p. m., Rev. Martyn Summerbell, D. D., President of Starkey Seminary-Palmer Institute, Lakemont, N. Y.

Court Street Baptist Church, Portsmouth—At 8 o'clock p. m., Rev. F. H. Peters, of Ohio.

Central Baptist Church, Olbey road—At 11 a. m., Rev. E. D. Hammond, of Binghamton, N. Y.; at 7.30 p. m., Rev. Carlyle Summerbell, President of Palmer College, of Iowa.

Freemason Street Baptist Church, Freemason street—At 11 a. m., Rev. J. F. Burnett, Muncie, Ind.

Fourth Street Baptist Church, Portsmouth—At 11 a. m., Rev. D. M. Helfinstine, D. D., of Iowa; at 7.30 p. m., Rev. W. G. Sargent, of Canada.

Spurgeon Memorial Baptist Church—At 11 a. m., Rev. John Whitaker, D. D., LL. D., President of Weaubleau College of Missouri.

South Norfolk Baptist Church—At 11 a. m., Rev. W. E. Stockley, of Iowa; at 7.30 p. m., Rev. J. G. Denton, of Rhode Island.

Macedonia Baptist Church, (Col).—At 11 a. m., Rev. George Milne, of Iowa; at 7.30 p. m., Rev. Albert Godley, of Indiana.

DISCIPLES' CHURCH.

Disciples of Christ, Freemason street—At 11 a. m., Rev. Henry Crampton, of Ohio; at 7.30 p. m., Rev. G. R. Hammond, of Indiana.

Y. M. C. A. HALL.

Y. M. C. A. (Gospel Army)—At 2.30 p. m., two 15 minute addresses by Rev. D. B. Atkinson, of Merom, Ind., and Dr. W. A. Bell, of Indianapolis; at 4 o'clock to men, Rev. Horace Mann, of Piqua, Ohio.

UNION MISSION.

Sunday, 7.30 p. m., Rev. H. J. Duckworth, D. D., of Ohio.

Delegates and Visitors.

NOTE.—The list as prepared by the Committee on the Roll was carefully copied and submitted to some member of each conference for correction, and is given below as thus corrected:

EEL RIVER.

Mrs Mina Young, Mr J R Young, Rev W J Young, Rev Daniel B Atkinson, A M, Rev C V Strickland, R T Adams, Jesse Lock, Reuben Judy, Mrs Nettie Young, Rev R W Page, Rev G R Hammond, Ph D, Mrs O W Whitlock, Judge O W Whitlock, Pres, William Fenton. *Visitors*—Miss Carrie Funk, O W Funk, Mrs Reuben Judy.

NORTH EASTERN OHIO.

Rev E C Klink, David Light, Rev John Street.

SOUTHERN OHIO.

Mrs J F Burnett, Rev W W Bagby, Rev O L Pride, Mrs O L Pride, B E Gardner, C P Folks, A B Armacost, J F McKinney, Henry Kinney, John V Saunders, Rev H A Gaskins, Rev S L Swope, Rev W H Dolby, J F Hannah, Rev R H McDaniel, Rev S D Bennett, Rev L M Shinkle.

INDIANA MIAMI RESERVE.

Rev E A DeVore, D D, Mrs S E Dipboye, Rev J W Dipboye, Hepsie Hercules, Rev T L Stafford, Rev L W Hercules, Mrs W A Davenport, Mrs Emma Ellabarger, L J Carter, Rev Albert Godley.

MT. VERNON.

Rev F H Peters, Pres, Rev J M Carter, Rev R H Long, Rev S S Main, Rev Albert Dunlap, D D, B L Shafer, C D Owens, Mable Peters, Walter Helpfrey. *Visitors*—Mrs Dr Philips, Mrs Walter Helpfrey, Mrs Albert Dunlap, Mrs S S Main, Mrs J M Carter, Mrs Wm Harris, Harvey Peters, Rev C M Hagens.

EASTERN INDIANA.

William Seright, John E Hawkins, Miss Mary Miller, Seth Hinshaw, Mrs Sarah H. Holiday, S T Overlease, Rev H B Bosworth, Rev R P Arrick, H E Drake, C W Chenoweth, Mrs M E Cortner, Rev J R Cortner. Rev L D Holiday, Rev H L Lott, A J Youhey Mrs H L Lott, James M Hartzell, Emma Whipple, Mrs Joseph Lafuze, Miss Mollie Rudy, Mrs W S Martin, Rev I H Gray, Jessie McNees, Rev G W Johnson, Mrs George Friend, Mrs Ida Stonebaker, Rev Thomas Addington, Mrs Margaret Adding-

ton, Mr McNees, Mrs W J Saber. *Visitors*—B M Brouse, Mrs Union Springer.

MIAMI.

Rev N Del McReynolds, Pres, Rev J G Bishop, D D, Rev H Crampton, Rev W H Denison, A M, Rev T M McWhinney, D D L L D, Rev J J Summerbell, D D, Rev J P Watson, D D, Rev Emily K Bishop, Rev M W Baker, Ph D, Rev O P Furnas, Rev H Y Rush, D D, Rev B F Vaughn, Rev A M Kerr, Rev W A Gross, Rev James McAlister, D D, Rev Horace Mann, Rev Omer S Thomas, Mrs W A Gross, T A Worley, David Peters, Miss Druscilla Boyce, G W Crowell, M O Adams, W A Bell, L L D, A J Iddings, C S Sears, Addison Bell, Mrs Ella Watson, Mrs Ella Carter, J K Kendall, M D, W H Rike, M D, Kirk Williamson, Hon A C Cable. *Visitors*—Mrs T A Worley, Mrs A J Iddings, R N Shaw, Rev Isaac Waymire, Mrs Lovina Waymire, Mrs C S Sears, Laura Detamore, Mrs B F Vaughan, Marcus Deem, Mrs Marcus Deem, L A Frame, Mrs L A Frame, N G Worley, Mrs N G Worley, Mrs Henry Jay, Aaron Peters, Mrs Jobes, Mrs M O Adams, Mrs L M Ellis, Mrs Horace Mann, Rev P Samuel, Mrs N Del McReynolds, Mrs W A Bell.

ERIE.

Rev J W Wilson, Mrs A H Symonds, Mrs L D Cheesman, Mr L D Cheesman, Mr A H Symonds. *Visitors*—Lenna Cheesman, Mr Pitcher, Mr Harvey.

SOUTHERN PA.

Rev J R Logue, Rev John H Barney.

MERIMAC.

W W Chase, Rev W O Hornbaker, Rev L W Phillips, Miss Effie Green.

MICHIGAN.

Rev McD Howsare, Rev Elisha Mudge.

WESTERN ILL.

Rev W B Milne, Benj Rubart, A L Wingate Pres, Mrs A L Wingate. *Visitors*—Mr L Wingate, Mrs L Wingate, Miss A Wingate.

NEW YORK CENTRAL.

Mrs Frank L Martin, Rev A Humphreys, Mrs Ida May Frost, Rev John MacCalman, James S Frost. Pres.

UNION IOWA.

Mrs D M Helfinstine, Rev Robert Boyce, Rev D M Helfinstine, D D, Rev W E Stockley, Pres.

NORTHWESTERN INDIANA.

F M Sluyter, Rev S McNeely, Rev Silas Mosteller, J N Hess, Edward Black, Mrs Florence Black, Mrs R H Gott. *Visitors*—Thomas H Skinner.

SOUTHERN WABASH ILL.

Rev Alvin O Jacobs, Rev I M Hoel, J A Wilson, Rev J J Douglass, Rev S Price, Rev J M Plunkett, Mrs J A Barkeman, Mr J A Barkeman, J A Coleman, Iva Coleman. *Visitors*—Mrs J J Douglass, Mrs B A Randolph, R Graham, Mrs Alice McCall, Rev Thomas Wade.

MAINE.

Rev N M Heikes, Rev S G Palmer.

CENTRAL IOWA.

Rev J W Piper, Mr Levi Goodell, Mrs Carlyle Summerbell, Rev Carlyle Summerbell A M, Prof Joel Myers, Rev J C Grafton.

NORTHERN KANSAS.

Rev J E Amos.

NEW YORK EASTERN.

Rev B S Crosby, Mrs R Osman Allen, Rev R Osman Allen, Rev A C Hacke, John A Cook, Rev A C Youmans, Pres, Mrs A C Youmans, Mr G B Russell, Rev R G Fenton, Mrs G B Russell, Rev John A Dillon, T J Martini, Rev Frank E Gaige, Mr Frank E Gaige, John J Miller, Mrs John J Miller, Rev C J Jones, D D, Rev A H Morill, D D. *Visitors*—George A Boyce, Stanton W Potter.

YORK AND CUMBERLAND.

Mrs N T Ridlon, Mrs Myron Tyler, Rev N T Ridlon, Rev Myron Tyler.

SOUTHERN CHRISTIAN CONVENTION.

Rev J W Harrell, Rev W C Wicker, A T Holland, A N Shepherd, J B Harrell, Rev Rev H W Elder, Rev J L Foster, J A Kimball, Dr G S Watson, Rev C H Rowland, Rev J W Wellons, Hiram Freeman, Prof S A Holleman, L M Clymer, Rev P H Fleming, Pres, S C Con. J E West, Rev H H Butler, Rev B F Black, Rev J P Barrett, D D, Rev N G Newman, Ph D, W J Lee, L H Whitley, Rev I W Johnson, Rev J T Kitchen, Rev E T Isley, Rev R H Peel, Rev Herbert

Scholz, A M Elly, Prof W P Lawrence, Rev J O Atkinson, A M, Pres, C M A, Hon I W Pritchard, Rev L L Lassiter, D J Sipe, J L Elder, Rev D A Long, D D, L L D, Rev W W Staley, D D, Pres Elon College, H V Simpson, Judge J F West, Rev M W Butler.

RHODE ISLAND & MASS.

Mrs Hattie M Beebe, Rev Ellen G Gustin, Rev G A Beebe, Mrs W J Reynolds, Rev M J Honsberger, Rev I H Coe, Grace Goodwin, Miss Anna Gardner, Mrs Caroline Thurston. *Visitors*—Mrs C J Jones.

OHIO EASTERN.

Rev W J Warrener, Hugh Plymale.

OHIO CENTRAL.

Mrs H J Duckworth, Mrs G W Tauner, Rev O W Powers, D D, Mrs O W Powers, Rev S M Milholland, I W Sanaft, Rev O W Dyer, Rev H J Duckworth, D D, Mrs A S Alkire, Rev S H Cockrun, Mrs Lizzie Riddle, Mrs Mary Heath,

IOWA STATE.

Rev George Milne, A M.

DES MOINES.

Mrs Charity J Ford, Rev F G Coffin, Mrs M E Lamb, A S Lynn, Esq. *Visitors*—Mrs Drennon.

NEW YORK WESTERN.

Alexander MacKenzie, A H Call, Rev S Q Helfenstein, D D, J B Pease. *Visitors*—Rev C O Brown, Mrs A H Call, Mrs C O Brown, Mrs M E Bolton, Manley C Field, Mary E Field, H C Phelps, Mrs H C Phelps.

NEW YORK STATE CHRISTIAN ASSOCIATION.

J. B. Pease.

NORTHWESTERN OHIO.

Rev George B Garner, Rev Daniel Lepley, Rev George R Mell, Rev C J Hance, Rev C C Ryan, Rev T K Leonard, Rev George W Foltz, Mrs George R Mell, Mrs C J Hance, Mrs Emeline Hulliberger, R F Hulliberger, Miss Ethel Dye, Mrs Freda Satterthwaite, E B Copeland, B L Clevenger, H W Ziler.

RAYS HILL.

Rev A R Garland, Frank M Diehl. *Visitor*—J N Robinson.

TIOGA RIVER.

Rev L A Dykeman, Rev H L Griffing.

OHIO.

Rev John A Southward, Mrs M C Southward, Rev Henry Canter, Rev C M Hagans, Mrs Lydia Ellis, Mrs Flora B Alkire.

WESTERN INDIANA.

Rev L J Aldrich, D D, Rev C A Brown, Rev R H Gott, Rev J T Phillips, Rev A L Corney, Rev J P Warrick, Rev Jane Viuson. *Visitors*—Mrs C T Biddle, J J Meeker, J D Thomas, Mrs Ollie Rhorer, Prof A M Ward, Mrs A M Ward, Mrs Vida Bowers, Ed M Henderson, W D Webster, S M-Phillips, Clellie Loback.

SOUTHWESTERN IOWA

Jacob Knapp, Mrs J W Drennen, Rev J E Ball, Rev John A Stover.

NORTHERN WISCONSIN.

Rev Wm Steuart, Mrs Martha Stuart.

SOUTHERN INDIANA AND ILLINOIS.

Rev A H Bennett, D A Epperson, Pres, John W Emerson, W T Bennett,

ROCKINGHAM.

Rev M W Borthwick, Mrs John Pilling, Miss Mary J Roberts.

ONTARIO.

Rev W G Sargent, Mrs W J Graham, Rev J E Everingham, Rev W P Fletcher, Rev W H Chidley, B J Rogers, Mrs B J Rogers.

Visitors—Mrs W H Chidley, Mrs J E Everingham, Mrs W P Fletcher, Miss Maggie Macklen, Miss Lila Macklen, J A Collins.

NEW JERSEY.

Rev D E Powell, Rev J M Pittman, Rev C F Hook, Rev N W Crowell, Rev P S Sailer Sarah Seigle, A W Shepherd, W L Gennett, W R Sailer. *Visitor*—Lottie Seigle.

MISSOURI STATE.

Rev A E Nelson, D D.

CENTRAL ILL.

Irwin E Starr, Rev M J Harrington, Mrs A L Johnson, A L Johnson, Pres, I T Lease, Rev Hawk. Louis Shreve, Mrs Louis Shreve, Rev John Green, Mrs John Green, Rev G D Lawrence, J L Story. *Visitors*—Fred Helton, Mrs Fred Helton, Mrs M J Herington, Mrs J L Story, Mrs C Hawk, Mrs J C Brothers.

VERMONT STATE.

Rev M T Morrill.

ILLINOIS STATE.

Robert W Pittman.

NEW YORK SOUTHERN.

Rev E D Hammond.

VIRGINIA CENTRAL.

Rev A G B Powers, G W Rothgeb, Rev S L Baugher. *Visitor*—W A Crawford.

Words of Welcome.

BY REV. J. P. BARRETT, D. D.

MR. PRESIDENT:—I have no great things to offer, but in behalf of pastor and people, I greet you with a glad welcome. We rejoice to see this day—the day of your coming to our Southland for the first time in the history of the people called CHRISTIANS. You may not find in our church, or in our homes, all you wish, or all you may need for your comfort while with us, but one thing I believe you will not find lacking, and that is open hearts and open homes. Such as we have we give you—believe it, and help yourselves while within our gates.

This inspiring scene (about seven hundred people representing the North, South, East and the West) recalls the days of our beginning as a religious movement, now more than one hundred years ago. It is interesting to us today to know that you meet on

Virginia soil, only a few miles from the very spot where our fathers inaugurated our work in the beginning. From that day, August 4, 1794, no general meeting of the Christians has been held on southern soil.

The beginning was not to satisfy a mere whim, but the plea for a larger liberty and for better things both in doctrine and church government, as well as a call for the union of God's people, at least in spirit, and for a broader and deeper and more brotherly Christian fellowship among all them who know Christ in the new life of regeneration. We all know something of what has followed, of the battles fought, of the victories lost and won, and of the outlook now before us. Who will say that there was no need for our work? Who will say that like Esther of the time of King Ahasuerus, we came not to

such a time for such a purpose under the guiding hand of God?

May it not be that today we are brought back to the land of our beginning, that upon the scenes of those never to be forgotten days in our history, we may begin another movement for better things for the people of God along other lines of the divine life?

As the church a century ago was losing its power and usefulness through its sectarian tendencies, when we were permitted a part in destroying that evil even so may it not be that, under the guiding hand of God, we are here facing another evil in the church life of today, an evil more deadly in fact than the other, so far as the power and usefulness of the church for the coming century may be concerned? I refer to the tendency to extreme formality in all our church life and worship. Do we not confront a condition today to which Paul plainly alludes when he said the church had the form of godliness, but was denying the power thereof, * * * ever learning and yet never able to come to a knowledge of the truth? And at the moment when its blighting touch is so manifestly withering the life and destroying the power of the church, we are brought, as by an unseen hand back to the land of our beginning, and who will say that the GREAT FATHER has not a new mission for the Christians at this time? Is it not a call, as we are facing the great evil of a hollow formality in the life of the church, to strike out again under the power of God and the leadership of the Holy Spirit, and make war for the destruction of the evil, putting in its place the true spiritual life in all its fulness together with a deeper and broader missionary zeal for the saving of a lost world? Let us but bring the church today into closer touch with Jesus that He may deepen her spiritual life and broaden and intensify her missionary zeal, and we shall see the glory of the Lord covering His people as the waters cover the sea.

Is the task too great? Was not the task of a century ago too great for our fathers? Surely it looked so. But were they not brought to such a time as that for such a purpose? And did not grand results follow by the work of the spirit through them?

The task to which your attention is called at this time seems no more beyond our reach. Besides who knows but that God has brought us to such a time as this for such a wise and holy purpose? And shall we hesitate and falter—really decline the appointment—only because the responsibility is too great for so small a people? We are small and weak, but God is ENOUGH, all-sufficient. When He commands, He enables—we need but to catch up the encouragement thrown to Joshua, and entering the battle, press on to coming victory through our Joshua, the Lord Jesus Christ, as he says: "Fear not, be not dismayed, for I am thy God!"

Brethren, shall we enter this open door? Shall we in this grand convention, accept the call, and in faith inaugurate this movement for the deepening of the spiritual life of the people of God, and for the enlarging and intensifying of the missionary zeal under which the church shall catch up her call and press on to victory in Christ? Is it too much for us—too great a responsibility? Could our fathers look today upon this scene of fraternity and fellowship between the North and the South, the East and the West, and the King's Dominion of Canada, do you not think there would be one grand burst of enthusiasm as they should behold what God has wrought through their labors in the destruction of sectarianism and the introduction of true Christian fellowship among the real people of God of whatever name.

And shall we be afraid to launch out into the depths of this conflict for God's truth, committing the results to His keeping, and in patience wait the coming of the day when results shall speak for themselves to the glory of God in the saving of the heathen world, at home and abroad, because God has worked with us in the stupendous undertaking.

Beloved fellow helpers of the truth, we are glad to see you, glad to have you in our Southland and in our homes and in our hearts—welcome, thrice welcome, but if your spirit and consecration shall fit you to undertake this new mission under the inspiration of the spirit of God, as we here assemble, then the welcome of today shall not compare with the glory of the welcome

we shall get on high when the work is accomplished, and He shall say, "Well done!"

President Powers in responding, said that words were inadequate to express the feelings of the members of the convention in regard to the very cordial manner in which they had been received. He hoped that the meeting might be the means of leading all to a higher spiritual life. The hearts of many have turned to Norfolk as a place

where spiritual power and blessing has been manifested, and it is hoped that the meeting of the convention in such a place may result in a blessing to the entire church. He said that while there was rejoicing over the union of the two sections in this convention, it must be remembered that many of the members belong to a generation that has never known any difference between the North and the South.

Apportionment for the Conferences Made by the Executive Board in Session at Springfield, Ohio, December 11, 1902.

Upon motion of Dr. Bishop, the basis of the apportionment for the present quadrennium was made \$80,000, and upon the adoption of the motion the Board proceeded to revise the apportionment, the result of which is as follows:

Alabama	\$ 50 00
Bible Union	75 00
Central Iowa	175 00
Central Indiana	175 00
Central Illinois	450 00
Des Moines	200 00
Eastern Indiana	1,000 00
Eastern Atlantic N. C.	50 00
Eastern Va	625 00
Eel River	500 00
Erie	300 00
Eastern North Carolina	300 00
Eastern Kansas	50 00
Indiana Miami Reserve	350 00
Kentucky First	150 00
Kentucky Second	50 00
Michigan	200 00
Michigan Eastern	75 00
Maine	375 00
Mount Vernon	400 00
Merrimac	275 00
Miami	1,550 00
Northern Kansas	50 00
Northern Illinois and Wisconsin	100 00
Northwestern Ohio	700 00
Northeastern Ohio	100 00
North Carolina (col.)	100 00
Northern Wisconsin	75 00
Northwestern Arkansas	50 09
New York Southern	150 00
New York Western	250 00
New York Central	250 00

New York Eastern	1,000 00
New Jersey	550 00
North Carolina and Virginia	325 00
Northwestern Indiana	550 00
Nebraska	25 00
Northern Missouri	100 00
Ohio Central	600 00
Osage	50 00
Ontario	300 00
Ohio	100 00
Oklahoma	50 00
Ohio Eastern	350 00
Rays Hill	150 00
Rockingham	600 00
R. I. and Mass.	1,300 00
Richland Union	100 00
Red River	50 00
Southern Indiana and Illinois	200 00
Southern Ohio	500 00
Southern Kansas	50 00
Southwestern Iowa	250 00
Spring River	50 00
Southern Pennsylvania	175 00
Southern West Virginia	50 00
Southern Wabash and Illinois	500 00
Southern Illinois	150 00
Tioga River	250 00
Union Iowa	125 00
Vermont State	250 00
Virginia Valley	100 00
Virginia Central	125 00
Western Illinois	150 00
Western North Carolina	300 00
Western Indiana	800 00
Western Washington	75 00
Western Pennsylvania	50 00
Western Michigan and N. Ind	100 00
York and Cumberland	350 00

Total (yearly)..... \$20,000 00

It was voted that the apportionment be divided as follows: 10 per cent for the Convention, 30 per cent for Education, 30 per cent for Home Missions, and 30 per cent for Foreign Missions.

J. F. BURNETT, Secretary A. C. C.

The After Effects of the Convention.

BY REV. J. PRESSLEY BARRETT, D. D.

The nineteenth quadrennial session of the American Christian Convention, held in Norfolk, Va., October 8-14, 1902, will be long most pleasantly remembered in the South, and for many good reasons, among which I may name a few as follows:

First. Because of the personnel of the body. As individuals they were brotherly in spirit, pleasant in demeanor, godly and intelligent, making most agreeable guests. Out of these facts grow another:

Second. Because of the character of the convention as a body, being spiritual, earnest, reverent, capable.

Third. Because of the work undertaken and accomplished in the sweet spirit of Christ. The body, as such, dealt with great questions in the evangelization of the world and in the building of the great spiritual temple of the Lord.

Fourth. Because the convention, being composed so largely of northern people, was so conservative, never springing, in a single instance, a sectional question, so declaring in action that sectionalism is dead and buried, and that, as God's people, we are one for Christ and the church in the salvation of the world. It was indeed beautiful to see how pleasant it is for God's people to dwell together in unity and in the bonds of peace.

The after effects of such a convention could hardly be otherwise than good, very good, and so we believe the effects following have been akin to the cause. In Mark 16: 20, the secret of the holy power of God's people is beautifully given in the words,

"The Lord working with them." I am fully persuaded that this is the secret of the blessed effects following the convention, the Lord having worked with the body, His influence makes theirs remain to the glory of His name among the people with whom they sojourned for a short while in His service. This explains why that now, weeks after the convention has closed, the people speak of their guests with delight, and of the convention as one of the best ever held in this city—its memory is like the smell of Lebanon, fragrant with the goodness of our God. This is not written as a pleasant tribute to the natural goodness of the people composing the body, but as a grateful acknowledgement of God's goodness in so clothing them with His beauty, filling them with His spirit, and keeping them by His power, that even their faults and shortcomings were not prominent, but being overshadowed by His presence, they left us the most fragrant memory of their stay with us, so that we feel that the coming of the American Christian Convention to the South has been a blessing—an inspiration to our people in their work for the salvation of souls in Christ.

God greatly blessed the preaching in the various pulpits of our city churches on Convention Sunday, so that the people of Norfolk who heard our preachers feel that they have been blessed in their coming. Thus in and out of our church a blessing was given us of God in the coming of the convention. Amen!

NORFOLK, VA.

THE PROBLEM OF THE COUNTRY CHURCH.

BY REV. M. W. BORTHWICK.

The church is the Lamb's bride—is the "body of Christ"—is a company of Christian believers banded together to help one another to live rightly. In all ages she has been the mightiest power in the world for the uplifting of humanity, and without her there would be quick decay of the great and noble principles which are blessing society and elevating the race.

In our own America she has borne the burden and been the bulwark of this great Christian civilization, and in the communities where she has lost her saltiness, her saving power, we have seen the decay of nobility and manhood, and that community has become heathenish in proportion to the neglect of the church or Christianity.

In the early settlement of our country the church life was *wholly* in the *country* district. In fact, in all her existence the vast number who have gone forth to preach the Word and evangelize the world have come from the country church. Almost every one can call to mind the old home church and think of the stalwart servants of God who laid the foundations for Christian living in the country church and have gone on to Christianize the world. (There are five clergymen on this floor from my old home church.) No one can dispute her worth to society and the cause of God. But as the years have gone by we see a great decline in these churches in nearly all ways; and there are causes. Let us notice a few.

1. The churches which are carrying on church work along the methods in use twenty-five years ago find decay and defeat. Business men change their plans to meet conditions. The pastors and churches which, seeing the signs of the times, are seeking to adapt themselves to the situation, and are developing the young people's work; improving the Sunday-school; paying more attention to getting the men, and enriching the public service, find but little check or hindrance to growth, and almost always there are found to be people and means to do all the work necessary in these times of enterprise.

2. The *country preacher* has not the advantage of libraries for study like the city preacher; many times has he to do manual labor to meet expenses. He has not contact with other clergymen and meetings to quicken him intellectually and spiritually and he fails to inspire his people.

3. In the country *women* seldom have money of their own to use for the church, like women in the city. Men do not have large sums, their investments are small (as in business so in church), they seldom have *ready* money like the laborer or business man of the city; thus, to begin with, the foundation of the country church is weakened and we find one of the insurmountable obstacles in the progress of the country church. Besides, our churches have never been trained to give systematically and proportionately.

4. When the "craze," set in for city life the country district became depopulated, and the church was lacking in persons and finance to sustain her work. With the onrolling years matters have not improved. In proportion to the lack of these has been the loss of spiritual power, and men have failed to be influenced by the church and grew to disregard the Sabbath, or assist in supporting the church. Those who have stood at the head of the work have felt compelled to hire a weaker and cheaper preacher. In fact, to take up with any one who came along, and thus men who did not belong to any church or conference were employed. These men had no ability or standing as Christian teachers, had nothing but an "ism" to present. Their talk was obnoxious to thinking people, and they refused to attend the church. The lessening of these caused the few remaining members to hire a still weaker preacher until we find our country churches in many instances occupied with unlearned and unqualified preachers, sometimes with Dowieites, Sanfordites, Campbellites, and even Mormons.

Of course there was the falling away numerically, financially and spiritually.

We are not unmindful of the importance of an educated ministry. We would commend it with great emphasis; we would not be indifferent as to the great need of money for our

work, and agree with Sam Jones that it requires three things to run a church—"grit, grace and greenbacks."

We are more and more conscious of the need of *Spirit-filled* men for the gospel ministry—men of prayer, men of faith, men of consecration. But even many of *these* think all that is to be done is to *pray* and *preach* and the *Lord* will care for all the rest.

The importance of church attendance, Sabbath observance, systematic and proportionate giving, are almost wholly untaught, and especially by the weaker portion of the clergy, for they do not appreciate the importance of these things in building up the church. We need men with a purpose and ability, men with the spirit of Jesus Christ to minister to our churches, and the weaker the church, the better and stronger the men we need.

The diminishing population of some country towns plainly calls for *aid* in sustaining public worship.

To care for the ancient churches founded a hundred years ago, which for a long time were self-supporting, but now are partially dependent, needing not only financial aid, but *oversight* and *stimulus*. (In some places there is need of federation, but in most places in New England the people are not ready for it. There is yet the grasping power of sectism.)

The Congregational Society reports "that the churches which are now, or at some time have been, under its care have given more for denominational mission work in twenty years than the entire seventy-five years of home mission work have cost." Does it not pay to look after these churches? I know one country church which has sent out in a few years seventeen Christian workers. Another country church which is represented in fifty different communities, by her members, at one time.

Are we not also warranted in saying that the home missionary education develops a giving church?

It is true in many, and probably in most of our country churches that are helped with mission aid, that the people give more, per capita, for support of the gospel in proportion to their means and their other expenses, than the people do in our strong city churches.

Our *foreign immigration* requires increasing missionary effort for the *country*, for many of the newly arrived immigrants go into the country and take up farms and succeed in making a living where our farmers have given up. In many places the demand for mission help is greatly increased because of the change in the character of the people. Those able and willing to sustain public worship are much fewer than formerly. These things have caused the home missionary demand in New England to increase threefold within a few years. There is no greater opportunity for the church "to preach the gospel to every creature" than in these home-foreign fields. From all lands, from the very ends of the earth, they come to this Christian land and are at our doors, if not in our homes. Surely as a Christian Church we must provide for them religious worship and Christian helpfulness.

We do not wish to unkindly criticize the church or any of our missionary organizations. The church has done a noble and mighty work for God and humanity, and "greater works than these shall she do." But the *human obstacles must be taken away*. Encouragement and support in a systematic and business way must be given, and she will arise and shine.

What is the remedy?

BETTER ORGANIZATION.

According to our policy the church is the highest authority. Our churches are independent. Independent churches do not live long. (Notice those with no denominational affiliation.)

In New England only one hundred of our two hundred and seventy churches are left. Most of our earlier churches have gone. Why? *Lack of organization and some one to care for them in their weakness, and to protect them from being slaughtered by others*. What is true of New England will be true of our entire denomination in the years to come unless something is done to turn the tide and to protect our money and churches.

What must be done to settle the problem?

THE REMEDY.

The Conference should be the care-taker of these churches. I know we say, "The church is the highest authority." But there is no law of our people to make it so, any more than that the Conference should be. The experience of the years past is emphatically against this custom, and if the record, which is before us, does not prove this, nothing will.

The individual joins the church. Why? For the help, guidance and protection he may get from it. The church unites with the Conference. Why? To make annual reports, to entertain the Conference, and pay its money over to the Conference annually? Has the Conference no higher mission with the church than this? Has the Conference, which should be a care-taker of the church, a right to stand by and see the preacher destroy an income to the church of hundreds of dollars and say nothing? Has the Conference nothing to say when a man, wanting his own way, will block the best interests of the church and close its doors? Shall the Conference stand by and see men, whose lives are bad, or who do not belong to our Conference, come in and wreck the church, and have nothing to say? These are things which we are finding continually; shall they *continue*? What is the Conference for? Shall not the strong protect the weak?

What we need is that the Conference should hold such relation to the church that no important step would be taken without its consent. *Then the loss of money, division of the church, and loss of property will largely be done away*, and we shall not lose so many of our churches as we have done in the past. One will say there are objections to this. Yes, we see them, but not an iota of an objection as compared with the helpfulness and prosperity that would come.

When a church becomes weak for any cause, and when they most need a strong man, they hire an irresponsible man because they can get him "cheap," a man perhaps not belonging to any church or Conference. Then, however offensive his conduct, he is not amenable to any one.

Here is where we are woefully at fault. We boast of our liberty, but Paul says: "Only use not liberty as an occasion to the flesh." We are using our boasted liberty and making weak churches. We have already lost more than one-half of our churches in New England largely through our so-called freedom to let any man have the church to tear to pieces, to carry it over to the Advents or Disciples, or to whomsoever he will, all under the name of "liberty of the church."

But aside from the things already named, the greatest factor or *aid* in *solving the problem* and in the building up of the weak church and uniting our forces is a

FIELD SECRETARY.

As has been suggested, many country churches are weak. Why? Because of late years we have given our best men and the most money to the city church. While the *city church* has the *men* and the *ready money* and the helpfulness of the mission societies, what can we expect of the country church?

Last August I read the records of the New England Missionary Society for twenty years. It was surprising to notice the wails of the church and Conference about the weak and needy churches, yet *no real united movement to save and upbuild them was used*. We read with interest the plans proposed by the convention to relieve the suffering churches by appointing a *committee* to visit them, or asking each church to take a collection for them, or each member of each church to pay ten cents, or by asking "Watson's Mission" for \$100. Then with sorrow of heart, we noticed how church after church, which had been helped, had become extinct. This shows how recreant we have been in business principles and with our Lord's money, to put *his goods*, not in a napkin, or a bank where they could be returned, even *without use*, but in a *hole* never to be returned, for they have "gone the way of all the earth" and the way of too many churches. Here again is shown lack of organization and of the unwillingness of the church helped, to secure the Missionary Society for money loaned or given.

Yet nothing definite will be done by the field secretary unless the organization back of him will co-operate with him. To suggest help or a change and the board say, "Yes, yes," and do nothing, will not avail. It is *time for a forward movement*, but *what can a field secretary do to solve the problem? Just what has been done in New England this year.* Let me briefly suggest some of the things done.

Helping *weak churches to help themselves* and to raise the standard with all churches. Helping pastorless churches to get a pastor. When there was trouble, to settle it, if possible. Where there was a debt, to get it paid. Where churches were discouraged, to encourage them. Where ministers were unequally yoked with the church, and did not know where to find another church, to get *them* a field they could work.

Helping churches in revival work, and this is often more beneficial than giving money, for in this they get *both the men and the money.*

Baptizing and receiving members when the church has no pastor.

Suggesting more feasible plans of work and raising money.

Holding a meeting of days is often very helpful, and inspires the church to work and do something for herself.

Getting young men to enter our own schools and churches.

Getting bequests for mission work.

Saving money to preachers in moving, and in other ways.

Helping needy preachers to books free, or at small expense.

Persuading churches to help themselves and become self-supporting rather than ask for aid.

Notice other churches equally weak and needy, yet with as large possibilities, and have not co-operated with our present movement, still remain where they were years ago.

Getting our Sunday-schools to take our own literature, our people to take our own papers and employ our own ministers. Only two of our churches in New England, which are supplied by ministers of other denominations have taken any of our A. C. C. collections. This shows the need of our own men to fill our own churches. Other churches equally weak, yet supplied with our own ministers, have taken the A. C. C. offerings and in like manner have almost universally taken our literature.

Almost every *country* Congregational Church in New England is having mission aid. In Massachusetts they have 154 churches receiving aid (fifty years ago they had but forty-seven). In New Hampshire the Baptist have ninety-three churches, and thirty-six are receiving mission aid.

We have only *four* churches in all New England receiving aid.

In New England only \$628.65 was raised last year by the A. C. C. offerings for home mission work, the most of which was used outside of New England. The field secretary raised over \$1,000, which was used at home among the needy churches. This is solving the problem.

Stirring up churches to raise money for themselves and for mission work and *saving* the Missionary Society money is no small factor.

As a result hundreds of dollars more are raised in the churches than the previous years. Besides we have saved to the churches in their work hundreds of dollars. A number of our churches would have been lost to us had it not been for a field secretary. A number more might have been saved if this movement had started years ago.

In fifteen months fifty-eight of the seventy-one pastorless churches have secured pastors. Nine of the others will not likely have a pastor again. The balance must have aid if they go on. Only three churches in New England, now pastorless, can, without mission aid, secure a pastor.

Five and one-half months of our time have been used in the Maine Conference.

We reported a year ago that this Conference had twenty-two churches, and that only five of the twenty-two had pastors. Now we report that while every church in the Con-

ference, but two, has been pastorless during some of this time, yet to-day every church that is able to pay a pastor has one. Five ministers were added to the Conference this year, and four churches. Work along all lines is looking up.

The noted Joseph Cook, of Boston, in one of his last great speeches, repeatedly said, "Work well that which works well." The field secretary work is solving the problem. *It works well.* It is the thing all our churches need.

If our denominational territory was divided into eight or ten districts and a field secretary placed over each one, it would solve the problem of the country (and city) church and bring to our cause the greatest uplift of anything that could be done.

If our general Mission Board would set aside \$200 for each district (if needed) it would be the best investment that it ever made and bring to our Master's cause the greatest returns ever realized by us as a people.

"THE WIDER RELATIONSHIP."

BY REV. FRANK H. PETERS.

The thoughtful men of the world, have ever been interested in seeking to solve the problem of human life. No greater question has ever been propounded for the contemplation of men than of the Psalmist, when he said, "what is man, that thou art mindful of him?" And when in our study we begin to find him out; when we become conscious of his greatness as it is expressed in his powers of mind, his marvelous endowments, his unmeasured influence, we are not surprised when we hear Shakespeare exclaim, "What a piece of work is man!" how noble in reason! how infinite in faculty! in form and moving, how express and admirable! in apprehension, how like an angel! in action, how like a god! So we also appreciate the Conclusion of Alexander Pope when he says, "the proper study of mankind, is man."

It is of the highest importance that we shall be in most hearty accord with the above suggestions. For there is nothing of more vital concern in bringing a life to accomplish its divinely appointed mission, and to strive to attain to the full measure of its own possibilities, than a true estimate of itself.

It is interesting to note that human life is the subject of chief concern in the teaching of Jesus Christ. We are all aware that the New Testament treats of many things, both earthly and heavenly; it digs deeper into the earthly than our ability to comprehend; and in its flight toward heavenly things, it soars beyond the reach of our vision. It reveals the Infinite One, in his universal fatherhood, his limitless mercy, and his boundless love; it teaches the nature and effect of sin; it announces the plan of redemption, marvelous in its conception, and unspeakable in the glory of its final consummation.

But these teachings are not ends in themselves; they are given because of their bearing upon human life. Knowledge of God, of our redemption, and of the ultimate home-going is of value to us, in helping us understand the nature of our beings, and the true significance of our lives.

It is very evident to the thoughtful student of history, that the slow march of the race, its wars, its strife, its bloodshed, its suffering, its defeats, and even its death, have been due to a misconception of what human life really is. It is equally evident to the thoughtful student of present-day affairs, that our conflicts, our failures, our suffering and our bloodshed, may be easily traced to the same cause. This is true, not only in our civil and social life, but in our religious life as well. We have misapplied the heaven-born principles of the New Testament; we have buried our talents, and hindered the progress of the Kingdom of Heaven, because we have not learned the meaning of our lives, in the light of the revelation of Jesus Christ.

It is something for the individual to perform the duties he owes to himself; for this he is responsible; but he makes a fatal mistake, in supposing this to be the limit of his obligation.

It is something for the local church to maintain its own life; to care for its property, and the things at home; but when it judges this to be the extent of its duty, and teaches men so, it ceases its usefulness, and becomes a hindrance to the cause of Christ.

It is something for the religious body to have its organizations, its officers, its publications, and through these to maintain its visibility and its identity; but it is infinitely more for that religious body to enter into vital relationship with the life of the world, and do its part in bringing about the world's redemption.

The fact of this WIDER RELATIONSHIP is the keynote of the Christian Religion. It is the *one thing* which the New Testament seeks to make plain. Jesus taught it to the woman at the well, when he said, "the hour cometh and now is, when the true worshipers shall worship the father in spirit and in truth." He taught it in the parable of the good Samaritan. He taught it to his disciples, when he commissioned them to go into all the world, and preach the gospel to every creature. He taught it to them again when he took water and washed their feet, saying, "know ye what I have done?" and then answering his own question said, "if your Lord and master serve you, ye ought to serve one another." He taught it in his statement of his mission; showing that he had come, not merely to save, but to save the world. And in the clear morning light of his life we perceive that his work was not complete with his birth in Bethlehem, nor yet with his death upon the cross; but that the end for which he suffered and died, shall be attained, when the divine light which he possessed, shall lighten the pathway, and quicken the life of all mankind.

This relationship is easily defined by the familiar term *brotherhood*; a term we all accept although we come far short of meeting its obligations. And we do well to pause here, and take at least one glance at its evident meaning. Let us for convenience liken it to a circle, with ourselves standing at the center; and we compute the length of the radii in the circles we have drawn. What is the result? we have different answers; it depends upon where you placed the circumference; you placed it where you chose. In like manner we trifle with this "wider relationship." Some make the circle include the family; some make it include the local church; others the secret society; and still others their own nation; but I submit to you that the circle is drawn in accordance with the rules of the New Testament, when the diameter, multiplied by one-fourth its circumference, gives an area which is the world.

This is a relationship which we cannot possibly avoid. We do not enter into it by adopting a system of faith, nor by becoming a member of a church; we may be wholly ignorant of its truth, and utterly fail to meet its demands. But every life has a world-wide significance by virtue of belonging to the race. This is the great fact of our lives; and it is the steadfast purpose of the Kingdom of Heaven to reveal it to us, and prepare us to meet its responsibilities.

Our time will permit us to do no more than mention a few of the foundation stones upon which the obligation rests.

1. It is shown in the commission to the disciples. When Jesus interpreted the parable of the sower, he said, "the field is the world, and the seed is the word of God." And again, "go ye and teach all nations." He did not offer this as a suggestion, which they might consider, and act upon as pleased them best, but he announced it as the work which his father was determined to accomplish through them.

We may theorize about the value of various institutions as forces for evangelization; we may quibble about methods of work. But I call you to witness that the divinely appointed means, is the Christian Church, and the method, is the preaching of the word of God.

But the centuries have come and gone, and we sit here today face to face with the fact, that the world yet walks in the valley of the shadows, because we have been unfaithful to our trust.

2. The simple fact of the world's need, together with our ability to meet it, but empha-

sizes the obligation. If my brother be in distress and I have no power to help him, I may be excused for failing to do so; but if I possess a competency for meeting my own wants and his also, there is no plea upon which I may escape the responsibility.

Many nations are in extreme need; famishing for the bread of life; while the church of Jesus Christ possesses the bone and muscle, and the stored-up bank checks necessary to give them the Gospel; and I inquire by what possibility it can be relieved from performing this work?

3. But the responsibility grows larger as we come in sight of the many national gates, formerly closed, but now standing ajar. Though the disturbances among the nations within the past few years, great changes have taken place. I am not here to say they were providential changes, but I do say that through them, marvelous opportunities have come to the church of the living God. It may not be our business to make the inhabitants of the islands of the seas receive our laws, and become our subjects; but it is clear that it is our business to teach them the great law of Christ, and make them subjects of the Kingdom of Heaven.

4. But its final emphasis appears in this,—it is a matter of saving ourselves. I know this is the idea which is uppermost in all our minds. Some of us are in the service of God for the personal pleasure it brings, thinking to maintain moral lives, to do such things as are pleasant and convenient, and to go to heaven when we die. It is good to want to live, but we must not lose sight of the principles upon which life is obtained. Jesus said, "If any man lose his life for my sake, he shall find it again." So that the only promise of life, is in our willingness to lose it. The individual may use his religion as a means of saving himself, and be reckoned in his day and generation as an upright man. But the true disciple commits the keeping of his own life to God, and pours his energies into the life of the world, if perchance he may save some one else; and in so doing he partakes of the more abundant life.

Many local churches devote their whole energies to the things at home; thinking their whole duty is performed in so doing. They are willing to contribute scarcely one dollar to be used outside of their respective communities. They are endeavoring to save themselves. How well they succeed, is seen in this,—their buildings are not better than the buildings of others, while their spiritual life is at low ebb. They are losing their lives while trying to save them.

The recognition of this principle is of vital importance to the church at large. We as a people must meet the obligations of this WIDER RELATIONSHIP. Long enough have we been petting ourselves. The siren-like song, that we are the best people in the world, is destined to lose its enchantment. Certainly we must not forsake our principles, nor cease to love our church; but the day dawns when we must cease trying to maintain our denominational life by singing of our virtues; and when we must enter upon a work, which shall be worthy our exalted principles and opportunities. To this we are already coming. What is this we behold emerging from the shadows? Ah! I see. It is the grand old Christian Church aroused at last. It is coming with its loins girt about with truth; with its faith in God, wielding the sword of the spirit, it is going forth to fulfill its obligations, and play its part in redeeming the world.

Let us who are here today take courage. The cause of Jesus Christ is a triumphant cause; it can know no defeat. Let us array ourselves in the armour of light; let us turn our faces toward the heavens, and follow the guidance of the Morning Star of the world's hope; let us gladly join hands with other divisions of Christian people, and press faithfully onward, even through seeming defeat, believing that "behind the dim unknown, standeth God within the shadows, keeping watch above his own." For then we shall be true sons of God. Then we shall meet the obligations of the wider relationship. Then the whole world will enter into the realization of the blessings of the Fatherhood of God, and the Brotherhood of man.

Yellow Springs, Ohio.

TITHING.

BY REV. W. G. SARGENT.

In its endeavor to raise the burden of world-wide evangelization thrust upon it the church has taken in the main three ways.

- I. A no-system, no-endeavor policy.
- II. A no-system, constant-endeavor society.
- III. A definite policy to promote universally among God's children systematic and proportionate giving.

The first has failed from sheer inanition, resulting in a gradual process of death from the lack of administering stimulating food.

Not only has the patient suffered, but those placed in charge have likewise grievously suffered, for effort is re-actionary, and where there is no effort there is sure to follow sickness and death, synonymous from a religious standpoint with selfishness and self.

A no-effort, no-endeavor policy, in which everyone is left to give or not as he wills—and unfortunately he wills too frequently not to give—has been succeeded by a policy of all-pervasive, constant, and so often mis-directed and senseless effort that has, in some respects at least been more harmful than the first. The first fostered a spirit of selfishness. The second has rendered homage to that spirit of selfishness by giving something in return for each gift of the individual. Compensation in kind has been demanded for each quarter or ten cents contributed to the Lord's treasury. And the complaint is loud if the compensation is not equal to the gift (so-called); or in other words if the bargain is not a good one.

Disgusted with its own efforts, the church has turned, or is turning to some other method. But the method of giving in little dribblets, for which corresponding compensation is to be made, has taught the individual to give sparingly, and a little at a time.

Ever on the watch to meet circumstances, then, he must be asked to give frequently, and the all-the-time-talking-money, every-Sunday-special-collection plan has been adopted. The first caused the patient's sickness to develop from lack of nourishment, the second from nourishment wrongly and unwisely administered.

Realizing that both methods of procedure have failed, and that the patient is still a very sick patient, the master physician has been appealed to, in order to learn, if possible, a divinely appointed method by which the patient may be restored to health and strength.

In turning to him men have found not a law, but a principle. This might seem surprising at first thought, but at second thought it is most natural, for this is always Jesus' method of teaching. He rarely if ever made laws, but laid down general principles, allowing each one to shape therefrom his own law.

"Did not Jesus command systematic and proportionate giving?" To this we answer "yes" and "no." He did not do it in a legal way. It was not the Old Testament *fiat* that one-tenth should be laid aside as belonging to God, (though in one very notable instance he commended the giving of a tithe) but he taught that the whole life must be given to God.

In laying down this principle Jesus claimed far more than men had been content to render under the Old Testament dispensation.

Jesus did not emphasize laws, as such, but knowing that back of the law lay the principle of which the law was the outcome, and without which the fulfilling of the law would amount to nothing, laid the emphasis on the principle, knowing that the law was sure of fulfillment if the principle were received. He did not say men should not murder, but no one filled with his life and love can do murder; nay more, no one filled with his life and love can think the hateful, angry, vengeful, thought.

As Jesus, while laying down no law, claimed from the individual far more than a mere abstinence from the law of murder, or stealing, or adultery, so in laying down no law regarding the giving of a tithe he claimed far more than a tenth. It all belongs to God. We are His absolutely "holding nothing of our own." All we are, and have and hope for are His, and we must render an account of our stewardship "else" we "shall be no longer steward."

If in any possible sense of the word we can abstract a law from Jesus teaching, it is found in the incident of the widow and the rich man, who cast into the treasury under our Lord's eye. Here the law is the great law of the life of Christ, the climatic law as it was worked out in example and precept—*sacrifice*. "They did all cast in of their superfluity, but she of her want did cast in all that she had; even all her living." Jesus did not here make the giving of a tithe the law, but made self-denial the law. To use a common, albeit an expressive phrase, God takes note not so much of what we give as of what we withhold.

Is there then no rule provided to regulate our giving? Yes, Paul lays down the only specific rule given us in the New Testament, "Upon the first day of the week let every one of you lay by him in store as he hath prospered." It may be one-tenth, it may be nine-tenths, whatever it is, it must mark absolute sacrifice on our part, else it has little of the true spirit of giving.

In a word it may be said regarding the giving of a tithe, that with normal conditions a tithe is the *least* that any child of God with the spirit of the Master indwelling the heart can render.

Yet having stated so much, the plan of tithing is not to be laid lightly aside, for it has much to commend it.

In the first place it is a system, and in this respect is infinitely superior to a no-system, give-as-you-like policy, or to a no-system give-as-you-can-extract policy. Such policies anywhere, and everywhere, are disastrous, and no where so much so as in matters religious, if for a moment we may think of religion in a disassociated capacity.

In the second place it will purify methods of making money and check wasteful extravagant expenditures, or have a great tendency so to do. No one can offer with a good heart polluted money to God. The thought that one-tenth of every dollar is going into the Lord's hands will make men look well to it that there are no blood stains thereon.

In the third place tithing is educative in bringing the church up to a point where it will give not only a tenth, but infinitely more. Jesus' design for the church was an absolute surrender of all. It was his teaching by precept and example. It would seem as if this great truth, which has tried again and again, and yet again to shine into the self-imposed darkness that enshrouds the church, when viewed from the standpoint of consecration, is now as never before, since Paul wrote "for me to live is Christ," breaking through the gloom, big with promise, that in this, the eventide of the world's history, "it shall be light." If tithing is not that light it is at least a far-off ray, the which if a man sees he will desire with a great desire to see the true light.

In the fourth place it is re-actionary, like mercy, "Blessing him who gives and him who takes." It does not need the vision of a seer to realize that the life of the individual would be enriched were tithing to become the rule rather than the exception.

In the fifth place, and this perhaps is the thought with which we are most concerned today, it would bring to pass, and that right speedily, if universally adopted, the time for which a certain very small minority of the church of Christ has long prayed, when the funds at its disposal will meet the great and crying need of world-wide evangelization.

Significance is given to this statement when we consider that out of \$13,000,000,000 in the hands of Christians in the United States (and we take this country as representative) only \$1 in \$3,287 was given for foreign missions last year. If they had given but one two-hundredth part of their real and personal property, their contribution to foreign missions would have been over \$65,000,000 instead of \$4,000,000.

In the last place it would be inspiring to the whole church, for underneath, and above, and round about it, there is the Master law of Christian life, self-abnegation, the which, when it obtains in all its wondrous potency in the body of Jesus Christ as it obtains in the head, will speedily fill the heart of the world, and enthrone the Savior King of kings and Lord of lords.

Toronto, Canada.

THE DOLLAR BRIGADE.

BY REV. G. D. LAWRENCE.

MR. PRESIDENT, FRIENDS AND MEMBERS OF THIS CONVENTION:—Doubtless you are all familiar with the subject assigned me at this time for consideration; I desire that you may not only be familiar with the subject, but that we may be able to enlist your hearty co-operation in the organization, which my subject embraces.

The movement known as the One Dollar Brigade, is a child of the Christian Church. It was born in the great state of Illinois; to say that we look upon it as being a child of favor, worthy of our respect and support, is putting it in a mild way.

Dr. Abraham E. Nelson, of St. Louis, Mo., conceived the idea of fraternal benevolence as being the thing that would enable us to put our churches into the cities; from this thought the One Dollar Brigade was evolved. The name, whether inspired or not, is suggestive and significant. It is a military appellation and suggests organization, method and system; with definite aims and purposes, all under the direction of one skillful eye. This is a day of organization; organization prevails in every line of activity; labor, capital, politics and society; all organized for the sole purpose of better accomplishing the desired end. If we are to accomplish any great degree of success, in the matter of church extension, we must organize our forces, and systematically direct them.

The Dollar Brigade has in it the elements of success; it contains adhesive qualities, the power of concentration, and the spirit of unification; all of which are essential in any successful achievement; these elements finding expression, in an enterprise consecrated and sanctified to the work of our beloved Zion, will accomplish great things for the kingdom of Jesus Christ.

Church extension is a very important matter for us to consider at this time; no question can occupy the time of this convention, of more vital importance to the church, than that of church extension; in fact it is imperative. The cities are fast becoming the centers of population, of influence and of learning. There is a great move into the cities throughout the country. The rural churches are left largely in the hands of the transient, and the membership is fluctuating. Here is a condition confronting us which involves the progress of our church.

If we fail to meet this condition, it is but a question of time until we shall be lost in the great throng; we are now losing some of our best and most influential people, simply because we have no churches in the cities where they have moved; this loss to us will increase as the days and years go by.

Our future will be determined by what we do today; to live in the past means self-extermination; to neglect the present is to forever blight our future; the present is the supreme moment, the golden opportunity; to embrace it as the great panacea is the highest duty of men and women endowed with reason and intelligence.

The length, breadth and height of our church enterprises will be measured by our action today. The line that will measure them, will be our success or failure in the matter of church extension.

Church extension is the one great center around which all our church interests revolve; as the sun to all the revolving planets, so is the church to all her enterprises. The planets are but parts of the great whole that have been thrown off into space, held by the powerful hand of attraction as they move on in their trackless orbit. Like the planets, our church enterprises must receive their light, strength and life from the great center around which they move, or cease to shine.

Our little church is but one planet in the great system of worlds. As each planet has its lesser lights revolving about it, shining for the glory of the one around which they move; so in like manner our church enterprises are satellites, moving and shining for the church; which should represent the Lord Jesus Christ to the world. Their brilliancy can never surpass the brightness of the great illuminary around which they move, they must derive all their strength from the great center—the church. The logical way to increase the bril-

liancy, strength and usefulness of all our church enterprises is to increase the church. The church must furnish the money for missions, the student for college, and the patronage for our publishing house. Extend our borders, organize and build more churches, and we will have more money for missions, more students for our colleges, more people to read the *HERALD OF GOSPEL LIBERTY*. Without a strong church, our efforts to build up church enterprises will be weak, a waste of energy, time and money. To enter the cities is the paramount issue. The denomination that will be strong and wield an influence in the world, for the advancement of the race, must occupy the cities. The city church is the strong church, and contributes more largely to the work in general. Here we find our weak point as a church, we have but few churches in the larger cities; but at no time has there been greater opportunities, in the history of our church, to enter the cities than there is today.

How shall we proceed, is the question for solution. That old methods have in a large measure failed needs no argument: at least they have been very unsatisfactory, even to those who have had the greatest interest in them. It is now apparent that if we are to scale the walls and enter the cities, which have heretofore defied our forces, we must adopt new methods of procedure.

In this new period of Christian activity, the morning of the twentieth century, resplendent with beauty, rich with opportunity, sparkling as the dewdrop, kissed by the morning sun, the Dollar Brigade comes to us with method and system, full of hope and promise, holding in her hand the keys to the gates which lead up to the cities, saying to us enter; enter ye through the gates into the cities.

How shall we make this an accomplished fact? To depend upon the charities of the people where we propose to operate is uncertain and discouraging, and many times involving and embarrassing those upon whom the work directly depends. The Dollar Brigade proposes to change the whole method of procedure. The Dollar Brigade looks upon the question of church extension as a business proposition and proposes to move forward upon that hypothesis; this to my mind is a strong indication of success. It proposes to go into a city with enough money to build a church and turn it over to the local organization, free from debt and encumbrance. Is this not the key that will unlock the gates and cause them to swing on their hinges and permit us to enter most gloriously through the gates into the city?

The plan of operation is simple and unique. It seeks to interest all in the work of church extension; we should, at least be able to enlist twenty thousand people, out of one hundred and twenty thousand of a membership. Twenty thousand members to the Brigade, paying one dollar each a year means, twenty thousand dollars a year for church extension.

To move upon a city with twenty thousand dollars with which to build a church, would enlist the interest of the citizens, give recognition to the local organization, and create a denominational enthusiasm.

The thing we need today is a thrill of denominational enthusiasm, that will stir the whole church into active life. This can only be brought about by aggressive work for Jesus Christ and the church.

I am a firm believer in the doctrine of prayer; I stand before you today as one redeemed through the prayers of a Christian mother; no man has ever had sweeter communion than I, while talking with God; but my beloved friends hear me, I am a firm believer in the doctrine that God will not do for us, what we ought to do for ourselves. God brought Joseph into favor with the king and the people, but not without effort upon the part of Joseph. If we expect to stir the world with the principles of the Christian Church we must stir ourselves in using the means which has been placed within our reach. The church that waits for something to turn up, will never accomplish anything in this world; the church that God longs to bless is the one that goes out into the world to turn something up.

If we will give the Dollar Brigade our support and co-operation, it will turn something up for us that will be a credit to the church; without the co-operation of the entire brotherhood the best plans will fail.

The Dollar Brigade should be recognized and authorized by the convention. It should receive the endorsement of the entire brotherhood; whether it should be made a separate organization is a question. I am inclined to the opinion that it should be made an auxiliary to the mission board, with a secretary working in conjunction with the board. This I think would create new interest, and enable us to do more effective work along the line of church extension through the dollar brigade. The dollar brigade is in its infancy, and demands the attention of one that is willing to give it time and attention that its powers may be developed. Come, my brethren, let us go forward and possess the land we are able. Now, Mr. President, I recommend that the mission board, in whose judgment we have the greatest confidence, take this matter under advisement and if in their judgment they deem it wise and proper, that they appoint a secretary to take the general oversight of the Dollar Brigade movement, and push it to a conclusion. Out of the deepest recesses of my soul, I pray God that the quadrennial now being ushered in may be one characterized with onward strides along all lines of Christian work and service.

Urbana, Illinois.

THE USE OF LITERATURE.

BY REV. MCD. HOWSARE.

It is truthfully stated that an *informed* church in regard to missions will be a *transformed* one. This information is effectively and quickly communicated through the medium of missionary literature. The printed page preserves and bears its message from mind to mind. We live under the reign of printer's ink. Papers, magazines and books by the tens of thousands are scattered over the country. In this vast array of printed matter missions have not been overlooked. He who will may become thoroughly conversant with the conditions existing in our mission fields. Investigation reveals the fact that the church has not utilized missionary literature as she might. A state of lethargy and indifference exists which can only be attributed to a lack of knowledge concerning the world's great need. The church of Jesus Christ has not caught a vision of the world lying in ignorance, groping in darkness and dying without hope, as the All-loving Father saw it when prompted to give Jesus for its redemption.

The use of literature as a great educator and disseminator of knowledge is fully appreciated by the social, political and business world. A single book like Uncle Tom's Cabin has wrought great changes in public sentiment. The politician freely uses literature and the result is apparent. In the commercial world the newspaper directory shows that twenty nine publications are devoted to the iron and hardware trade, eighty to poultry raising, sixteen to lumber interests and six to the tonsorial art. We venture the assertion that the best informed are the most successful. If this printed matter brings such results in social, political and business life, what should be the attitude of the church toward it, in her prosecution of the mightiest enterprise of the ages—the redemption of lost humanity? Shall the children of this world be wiser in their generation than the children of light?

In the past in proportion to our knowledge has been our zeal and activity in the cause of missions. The problem confronting us is, *How can we secure a wider reading of missionary literature?* We venture a few suggestions.

1st. Let there be found in every home, missionary magazines, books of travel, biographies of missionaries, and leaflets. Illustrated leaflets and missionary games should be there for the children.

2d. The regular missionary society, by the very nature of its requirements, necessitates a careful reading of missionary literature in the preparation of the papers read at its meetings.

3d. A missionary library is an indispensable requisite in every church and Sunday School. The missionary committee of the Christian Endeavor Society may assist in the circulation of this library.

4th. The missionary leaflet is a modern product. Pointed and compact it will be read by many who would not take time to read a lengthy article. A desire is created for more knowledge and thus many a one has been lead to a wider reading of missionary literature through the agency of a small tract.

5th. A small outline map showing the location of our missionaries, and pictures of our missionaries in leaflet form, placed in the hands of our people, would be appreciated and lead to investigation concerning them.

6th The modern monthly or annual missionary report is becoming of great value in arousing interest. The conference or church which publishes its minutes and scatters them among its members arouses new enthusiasm. The report of the late International Missionary Conference at Piqua, Ohio, in printed form and scattered among our people, has been a source of information and blessing unappreciated by those who were present. Many a layman and minister will be a more enthusiastic missionary worker because of having read that report.

7th. Large outline maps showing the relative strength and countries occupied by the great religions of the world, and frequent reference to these by the pastor, S. S. teacher and Endeavor leader will create thirst for more knowledge.

8th. In some cases Woman's clubs are combining a study of missions with their other studies. Many a so-called Club might thus be redeemed and become a real factor in the elevation of humanity.

9th. Every pastor, if he but does his duty, may become a great influence in creating interest in missionary literature. By sermon and by personal direction he may mold the minds of his people into hearty favor.

10th. To create interest and a greater use of our own literature, let us renew our allegiance to our own publications. The *Christian Missionary* is our very own. It stands beside any other publication of its kind with no cause to blush. It is brimful of just such information as our people need. No home should be without it. Missionary literature of a varied nature may be had at our mission office. The *Christian Missionary* and the *Missionary Review* should be found in all our homes, the one for denominational use and information, the other for a knowledge of world wide missions.

We believe if these ten suggestions are carried out they will help to solve this question. We hope to see the day when our church will more fully realize her duty in regard to the cause of missions and thus more fully play her part in the evangelization of the world.

Maple Rapids, Michigan.

THE SOURCE OF POWER.

BY REV. J. E. EVERINGHAM.

The power alluded to in the subject assigned me, is power for missionary work; power to continue the work which our Saviour came to inaugurate, and which the church of God, especially in the more recent years, has been endeavoring to do. It is needless to search far to learn the true source of power for this greatest and noblest of all work, the salvation of our brothers in the darkness of heathenism.

We find it in the great commission of our Savior recorded in Matt. 28: 18-20: "All authority hath been given unto me in heaven and on earth, go ye therefore and make disciples of all nations." That is, because all power or authority hath been given unto me, go ye and make disciples, and lo I am with you, the source of power, always, even unto the end.

And again in Acts 1: 8, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." Surely, we all believe in the power of the Holy Spirit, or

I might say in the Holy Spirit himself. I cannot speak of the Holy Spirit as an *influence*. You will observe before I have finished, that I believe in the personality of the spirit. The nature, character, and offices of the Holy Spirit has been for years one of my chief studies, and nothing less than the personality of the spirit can satisfy me, nothing less than the Deity of the spirit can appeal to my reverence. I cannot worship an influence. When I think and speak of the spirit of God, I think and speak of God himself. You may not all agree with me in this; but you do all believe in the power of the Holy Spirit.

I have read of a church school in which a part of the instruction was the Apostle's Creed, and each child was required to repeat a sentence until the whole had been repeated. A clergyman called in one day and asked the scholars to repeat it to him. They succeeded very well for a time, but suddenly there was silence. The minister after a moment's pause, said, why do you not go on? When one little trembling voice replied, "Please, sir, the boy that believes in the Holy Ghost is not here today."

I am sure this convention is not wanting in those who believe in the Holy Ghost; but beloved brethren, it is my sincere and honest conviction, that to believe in an influence merely, is only partial belief. It is to withhold from the Holy Spirit his proper reverence.

That the Holy Spirit is God, is to me, matter of revelation. I must think and speak of the Holy Spirit as an essence, and not an illumination merely, a person and not an influence.

The subject before us, standing by itself, is an exceedingly fascinating one, "The Source of Power." Fascinating because in the hearts of men there is a universal desire for power. It is very evident that the disciples had this passion for power strong in them. But their desire like that of many others, was for worldly or temporal power. This is implied in the question: "Lord, dost thou at this time restore the kingdom to Israel?"

They could not get away from the thought of a temporal kingdom. Jesus says, "Ye shall receive power;" not worldly and temporal, such as they had desired, but spiritual and heavenly. Power from on high.

In the ranks of religious teachers, this is a very vital question, "What is the real source of power?" When a preacher or religious teacher meets with unusual success, we hear the question asked on all sides, What is the secret of his success? What is the source of his power?

This question was asked again and again concerning Mr. Moody and his work. The question is answered in an account Mr. Moody gives of his own experience. He says: "When I was preaching in Farewell Hall, Chicago, I never worked harder to prepare my sermons than I did then. I preached and preached, but it was beating against the air. A good woman used to say: 'Mr. Moody you don't seem to have power in your preaching.' Oh, my desire was that I might have a fresh anointing. I requested this woman and a few others to come and pray with me every Friday at 4 o'clock. Oh, how piteously I prayed that God might fill the empty vessel. After the fire at Chicago, I was in New York; and going into the bank on Wall street, it seemed as if I felt a strange and mighty power coming over me. I went up to the hotel, and there in my room I wept before God and cried, 'Oh, my God, stay thy hand.' He gave me such fulness that it it seemed more than I could contain. May God forgive me if I should seem to speak in a boastful way, but I do not know that I have preached a sermon since, but God has given me some soul. I seem a wonder to you, but I am a greater wonder to myself. These are the same sermons I preached in Chicago word for word. They are not new sermons. It is not a new gospel; but the old gospel with the Holy Ghost of power."

Men have sought this power from various sources, but have met with disappointment and failure. They have sought it in physical force, in what is known as muscular Christianity by the union of Christian teaching and effort with political organization, but men are not won to Christ through oppression or persecution. Even the heathen recognize the necessity of this power. A Chinamen conversing with a member of a missionary board said, "Send us men with hot hearts to preach the gospel to us."

Our missionaries must be set on fire of heaven if they would touch the hardened hearts of

the heathen. Others have sought it in oratory, rhetoric, and eloquence of speech. This too, has failed. Men have been mightily stirred under the rhetorical utterances of eloquent tongues, moved even to tears, prayer and expressions of sorrow for sin; but when the electric current which flowed through the preacher's eloquence was removed, they fell back into the same condition of indifference and unconcern. Some person has said that many of our so-called revivals are only electric shocks, disturbing the dead, but leaving them dead notwithstanding. Eloquence is that which works upon the soul; that which saves must work *in* the soul. True eloquence, says Gilfillan, is logic set on fire.

Gifts are important and necessary. Rhetoric is important, eloquence is important. Paul would not make the cross of Christ of none effect through wisdom of words; but the greater danger is in making it of none effect through lack of wisdom to know how to use words that the gospel may be most effective. Of the wise man it is said, "He sought out acceptable words." God can use all gifts for his glory, but there must be the baptism of fire, or they are cold lifeless things; and instead of being a source of power, they are to many a source of great peril and pitiable failure.

Again, men have sought for power in logical argument and intellectual culture. These are mighty agencies when under the influence of Almighty God. Nor is the Bible itself the source of power. A man may become so familiar with the Holy Scriptures that he could quote any part of them from memory at will, and yet his most scriptural sermons may fall powerless upon the hearts of his listeners. L. Adams, says: "The gospel is a mighty engine; but mighty only when God has the working of it."

Beloved brethren, the secret of power and success in the Lord's work is a vital union with a living Christ. Jesus said, "Without me ye can do nothing." Paul understood this, having learned its truth in his own experience, but learning also the true source of power he could say: "I can do all things through Christ who strengtheneth me." He closes up the third chapter of Ephesians by saying, "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*, to Him be glory in the church by Christ Jesus." What was it that made Paul such a successful missionary to the Gentiles? The answer is in his own words: "Not I, but Christ that liveth in me." The measure of our power for sacrifice and service will be the measure of Christ's strength in us, no more, no less.

The fire in the metal that is thrust into the furnace is a good illustration of Jesus dwelling in the heart. Jesus is the living fire burning in our souls, consuming the dross, and rendering us pliable in the hands of the Divine Artificer, so that he can use us for the accomplishment of his own divine purpose; but without Christ we can do nothing. It occurs to me that we may be wrong after all in speaking of Jesus or the Holy Spirit as the *source* of power. The Holy Ghost is *the* power, working in and through us. "The power that worketh in us." Man's power to work is limited only by the limitations of God.

Here for instance is an artist's brush. The artist cannot paint without it. We will suppose however, that the brush is aware that it was made to paint. There it lies beside the stretched canvas, and it is absolutely helpless. There is no power in it to paint. It cries out in its disappointed helplessness, "Why cannot I paint?" Presently the artist comes, and seizing the brush in his skilled hand, he begins to paint a most beautiful picture. By the union of the two the picture is painted. The Christian worker apart from God is as helpless as the brush beside the canvas. If anything is accomplished in the Lord's work whatever, it is "God that worketh in us." Brethren, why can we not paint God's pictures? Because we are trying to do by our own strength, skill and wisdom, what God only can do. It is only when we bring our poor helpless life and lay it down at Jesus feet to be used of Him, that we can be of any service to God.

Here is an organ. It is a musical instrument. It is filled with air as this house is filled with air. The musician takes his seat at the organ, runs his fingers over the keys; but there is no response other than a mere clicking of the keys. He places his feet upon the peddles, and forces more air into it; there are some musical notes, but no melody or harmony. He

forces still more air into it and the result is beautiful strains of sweetest melody. The organ responds to every touch of the skilful fingers; but the music is in the soul of the player. The organ is only so much lifeless wood and metal apart from the musician. So are we in our ordinary condition. We may have some measure of the spirit; but it is only when we are filled full of the divine power that God can evoke divine and heavenly melody from our lives. We need the experience of Pentecost, when the spirit came as a *rushing mighty wind* and as cloven tongues of fire; then we shall speak God's own language, then our spirit filled souls will respond to every touch of the great Master.

But ah, my brethren, are we ready for the power we so much speak of? Are we willing to be used? Are we willing to be used anywhere? Yes, we are willing to be used somewhere, but is it not too often where our own inclinations would place us? Are we willing to be apparently unused, to be nothing that Christ may be all? That is consecration.

Andrew Murray says: "The possession of power is a great responsibility." Perhaps the self-will and self-esteem of some of us would make the possession of such power a very deadly thing. We want to get possession of the power and use it, God wants the power to get possession of us and use us. If we give ourselves to the power to rule in us, the power will give itself to us to rule through us?

Holiness is another source or condition of power. The Holy Spirit can only work through holy lives. It is not so much great talents God wants, but purity of life and heart. This is an age of great talents in the church. It is also an age of little power. May it not be that we lack purity and holiness? "In a great house there are not only vessels of gold and of silver but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." 2 Tim. 2: 21, 22. God wants clean vessels.

Here is a great house. Upon certain shelves are vessels of various sorts, gold, silver, wood and earth. The Master of the house enters; he wishes to give a drink of pure, cool water to a thirsty friend. He goes to these shelves and takes down a golden goblet. It will not do; it is not clean. He takes a silver vessel, and looking within, he returns it to its place; it is not clean. He then takes the earthen or perhaps the wood; it will do, it is clean. So in God's great house today, there are men and women of great talents, large gifts; golden and silver vessels; there are also men and women of less ability, vessels of wood and earth. God can use the golden, the silver, the earthen or the wood; but He must have purity.

Prayer is also a source of power. There can however, be no effectual prayer without purity. "If I regard iniquity in my heart the Lord will not hear me." Ps. 66: 18. Power for service comes in answer to prayer. It is true that the men who accomplish the most are the men who pray the most, or who have learned best *how* to pray.

In the case of the disciples Christ commanded them to tarry at Jerusalem until they should be endued with power from on high. They obeyed, and all continued in prayer and supplication; then, when Pentecost came they were all filled with the Holy Ghost.

"Lord, what a change within us one short hour
Spent in thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel and all around us seem to lower;
We rise, and all the distant and the near,
Stands forth in sunny outline, brave and clear;
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."

Newmarket, Ontario.

THE OUTLOOK FOR AMERICAN SCHOLARSHIP.

BY REV. M. SUMMERBELL.

It is something of a comfort to the American scholar, as he reflects on the achievements of scholarship that is distinctly American, upon the prospects before it, that he is permitted to enjoy a more wholesome set of emotions than was possible in a former day. All through the middle period of the century just past the attitude of America towards learning was strictly apologetic. All our writers, whether of history or of fiction, kept an eye on the sentiment of Europe, and the professors in our colleges were far too well inclined to receive their inspiration at second hand. It was a time for excusing the existence of American literary productions, and of offering the plea of extenuating circumstances for the probable shortcomings. Happily that day of humiliation is past. The results of erudition and research, on the part of our own scholars, that appear in every department of technical and polite literature are too commanding for that; and the admiration of scholarly Europe, once our preceptress, but now our correspondent and ally, is too genuine to admit our longer wearing literary sackcloth and ashes.

Once, in order to know medicine, the rising physician had to walk the hospitals of London, Paris or Vienna, but now, if it be knowledge that he is in search of, he can find it in Cambridge, in New York, in Philadelphia, in Baltimore. If history, or literature, or philosophy, or languages are to be studied, there is full opportunity at Harvard, at Yale, at John Hopkins, at Columbia, at Chicago. American investigators are presenting the fruits of original study in all branches that are recognized as authoritative the world over. Several of the great universities have annual representations of the Greek drama in the original tongue. The decisions of some of our great jurists, notably those of Massachusetts and Maine, are quoted favorably on the English bench. When we were last revising the Scriptures, the American members of the revision Committee amply proved themselves the full equals of their British coadjutors.

The facts mentioned prove two things, first, that the necessity for the American student to study abroad, as was once the fashion, no longer exists; and, second, that we may cease to spend time in apologizing for any supposed scholarly weaknesses and can devote our energies to the work of research and production, untrammelled by the hesitations incident to literary adolescence. Indeed, when we come to look into it, we discover that this going abroad for study is frequently speculative, and has a tinge of commercialism. Precisely so our merchants have shipped their fabrics to France, and reshipped them thence, in order to secure the benefit of the foreign trademark, and the enhanced price in consideration of it; though commercially that sort of thing is not so profitable as once it was. And that is the principal advantage of the foreign degree, for the embryo preacher or professor, views the higher position as the reward of it. Something else we see also, the acquisition of foreign tastes and habitudes, some of them objectionable, such as the meerschauum habit, and the "schooner" habit, of which we note increasing indications in some of the higher schools as a result of the Heidelberg, or Leipsic, or Berlin contact. Of course there is a real benefit in the foreign residence, when our scholar desires to draw upon original material, historical, archaeological, or other, from original sources. Irving and Prescott, and Motley were wise to grope about in Spanish and Flemish libraries for manuscripts to illustrate their Dutch and Spanish histories.

But when we speak of the average student, we find that his needs are met, and often better met, in the American college and university, than anywhere else on the face of the earth. All this advance in attainment is prophetic of the position of American Scholarship in the future. If Hercules strangles serpents in the cradle, he shall not tremble before lions and hydras when he gets to full growth.

In the earlier day American scholarship was confronted with adversaries which it had to conquer, not with "the cake soporific with honey and medicinal herbs," which Aeneas

casts to Cerberus at the gate of the nether world, but by sheer momentum of resolute purpose and the masterful hand.

Of these dragons, blocking the pathway of scholarship, the first was Toil. The New World was a wilderness, haunted by savage beasts and by still more savage men. The pioneer had to hew down the forests and build him his humble home, and then wring from a reluctant earth his scanty livelihood. Mere existence at that period was a struggle. Labor was unceasing. Privation and want were held at bay only by the most strenuous exertion. Every member of the household, invalids and the youngest children only excepted, was expected to contribute his share of the common labor for the common maintenance. At such a time industry was a part of religion, and the soft-handed man the worst heretic. Poets may chant the praises of beautiful poverty, but as a matter of cold fact the plow and the grammar are mutually exclusive, and the barn floor, strewn with sheaves, which the farmer threshes laboriously with the flail, is the enemy of the schoolmaster. There was a schoolmaster in those days, but he had to get in his best work in the snow time, in the interval between corn planting and corn-busking, when there was nothing growing but icicles. As the country became more thickly settled, and there was a beginning of prosperity among the infant communities, schools and colleges were established; but even with such advantages multiplying the average young man who sought to devote himself to the liberal arts discovered that he must steel himself to privations. Even now we observe in the workings of the educational system a constant depletion toward the top. The common school has its thousands; the high school, its hundreds and the college, its tens. All the way the student is tempted from his scholarly retreat. This was still more so in the former time.

Then there was a vociferous demand for professional men, for lawyers to ride the new circuits, for judges to open the new courts, for preachers to carry the gospel into new settlements. Often in the exigency of that time, men were taken from the new positions of responsibility, without serious inquest into the matter of qualification.

In such manner the higher education lost its fairest fruitage, because plucked in its greenness and immaturity. Or, taking another figure the college was often made, not so much the portal admitting to intelligent and generous scholarship, as the spring board for a hasty dive into the rapids of unscholarly money grabbing. Such choice however is not always to be deprecated. Some students will never make scholars. They are not on good terms with erudition. Latin is a dead language to them, and they would like to see it decently buried. It numbs their faculties to be burning the midnight oil in the presence of such a corpse. The letters of the Greek language are crooked to them; the irregular verbs worse to follow than the sinuosities of a Virginia rail fence, and the roots of the language are gnarled and tough and thoroughly non-succulent. So, too, they vote the mathematics a grind and philosophy a thorn in the flesh. Consequently they retire from the academic grove to more congenial pursuits, to the world's profit and their own. But with others the retirement from the college door, if this happens before the termination of the course, comes as a sorrowful necessity. They are in love with learning, and to part from her is like the going out of our first parents from Paradise, when they,

"With wandering steps and slow,
Through Eden took their solitary way."

And when such close their books from financial compulsion learning herself suffers loss. How many such, men of exceptional talent and brilliant intellect, quick to solve problems and grasp new principles, men of marked genius, to whom almost any height would have been accessible, have been thrust immaturely into the current of business and so have quenched their light of learning under the bushel of gain, and buried their undoubted talents in the earth of material struggle.

The second dragon, which lay in wait to devour our infant scholarship, was Famine,—the want of adequate facilities for the pursuit of extended studies. You remember how the early colonies of Plymouth and Jamestown were in peril from the lack of corn, and similarly learn-

ing in that time of beginnings often, went to abare cupboard. The great colleges did not exist. Universities are like rivers in this, that they grow from the smallest fountains, and that the little creeks flow far before they gather much volume. This gathering in of endowments, this recruiting a harmonious force of learned professors, this building up of subordinate schools to grind out the grist of students for the university, is a work of time. You can count on your fingers all the colleges that America possessed a century ago, and then in mention of them you must keep in mind that their grade was but fair to middling. When Edward Everett, that accomplished orator, was graduated from Harvard, he was rated as a promising student. He was then sixteen years old. He had his sheepskin, entitling him to all the immunities and privileges of a bachelor of arts. But the bachelor of that day could not now pass the entrance-examinations to Harvard or any institution of like grade. Our great professional schools are of recent foundation. The old way to make doctors and preachers was for some eminent preacher or physician to take the young fellow into his own home, and set him to studying some of his books, and at length shove him into the work of preaching or pill vending. That was an imperfect system, on the face of it a poverty stricken system, and was tolerated only because it was the best that could then be had.

But learning then had the further drawback that the thoroughly great teachers, the trained men, were not numerous, and in some branches were not to be reached at all on this side of the Atlantic. When the first Silliman was elected to the chair of chemistry in Yale he was no chemist, and so after his election he had to sail to Europe and work up his subject, because there was no one here who could teach him at all. Are you ever concerned to know from what college Henry Clay, that great statesman and orator was graduated? But there was no college for Henry Clay. In lack of competent teachers he taught himself, reading every day some historical or scientific work and then declaiming its contents out in the corn field, or the forest, or the barn.

And in the same period there was a pitiable deficiency of books. The country had its mind on the utilities and books were a luxury. Libraries were scarce, and the best of them were but moderately supplied with books. The lawyer and the minister usually had some books, and they were very precious in their owner's eyes.

To their everlasting credit be it written that the clergy of Massachusetts and Connecticut contributed from their own book shelves the volumes that started the libraries of Harvard and Yale. But the country was extensive and transportation difficult, and these and other little collections were inaccessible to the general public, and so thousands of young men, to whom a single half dozen standard works would have been an inspiration, were forced to bound their aspiration on the east by the family Bible and on the west by Webster's spelling book. Now and then some ambitious youth would not endure such literary famishing, and, like Araham Lincoln, would walk ten miles to borrow a book, after working like a Titan all day, would devour its contents by the blaze of the kitchen fire or the fitful glare of the pitch pine knot. And yet these pioneer men studied and thought and solved great problems and overcame obstacles, until now, in the wealth of our educational facilities of every kind, we wonder that conditions could ever have been less favorable, or that our fathers ever had worse troubles than the little ones that beset ourselves, when as a fact we have none that are worth mentioning. And, with our better advantages, the widening field of thought offers to our rising scholars the largest encouragement. Progress has been made in research, but this has broadened instead of narrowed the gate of opportunity. Knowledge is an ocean, the borders of which have never been mapped,—havenever been discovered. Sir Isaac Newton knew what he was saying, when he declares that he had picked up but a few of the pebbles on the shore, while the beach was stretching illimitably beyond him, untrodden, altogether unknown.

Philology is still an infant science. It is a field in which American scholars have won honorable laurels. Language is a gift that frequently goes with admixture of race. The American, whose blood comes through half a dozen ancestral strains, appears to have a

a special adaptation for utterance of outlandish sounds. He can roll his "r's with the Frenchman, grunt his gutturals with the Arab or the High German, and turn his vowels into consonants with the Welchman. Why shouldn't a race, that can set forth seven distinct and separate sounds for the first letter of its alphabet, not be able to conquer the mazes of Chinese, or Russian, or Esquimaux? Accordingly Americans have found the science of language an inviting field, and whether it be mastering the finest Burmese with Judson, or reading Sanscrit with Whitney, or Turkish with Washburn, they became adepts in the art. Already we have scholars who can read and teach Syriac, Coptic, the cunieforn characters of ancient Nineveh and other tongues of the distant east. And now, when language study has passed its elementary stage and is taking up the comparison of roots and verbal forms, and is following out the whole course of linguistic development, we are expecting that our rising American students, not content with the triumphs won will move forward with Whitney and March to add fresh honors to the American name.

And there is something waiting for the American scholar in the realm of philosophy. Principal Shairp acutely remarked that the might of Grecian thought propelled European civilization, not through the Greek, but the Latin language, and that two thousand years after Greece was at its prime. If this is true, can it be too much to hope that the honored names associated with philosophy in the past have been preparing the material for a new and sounder philosophy, unobscured on the one hand by the fogs of Teutonic idealism, and on the other by the rank materialisms and atheisms of later men, who are blind to the sight of God? May we not expect from the atmosphere of American reality a science of mind, which will combine the facts of the natural world that we see, and of the natural world that is beyond our seeing; the conditions of the human being and of the Divine being, so as to completely satisfy the needs of the intellect and the yearnings of the soul? Dr. McCosh made contributions in this direction, but though he was President of Princeton, we remember him always as the Scotsman. But we have others, Harris of Yale, and Bowne of Boston, and John Fiske of Harvard, all to the manner born, and whom we may count as leaders of others still to come, who will help to make darkness light and crooked things straight.

History also invites the scholar to earnest investigation. We have gotten past the schoolboy stage, in which history is a miserable string of dates, a chronicle of the birth and death of kings, and of the battles that they happened to loose and win. The story of the past is now told when we search out events and trace their causes. We are finding assistance for this in the opening up of ancient treasurers.

The spade, which discloses the site of long buried cities, is as mighty as the pen for the revision of history. Pompeii, Cypress, Pithom and the tomb of the Kings in Egypt, and the clay library of Nineveh have made new revelations within a generation, which enable us to glance into the distance past and trace its civilization with a certainty previously impossible.

Here we have what is practically a new science, in the critical examination of ancient manuscripts. In this business Germany, owing to her peculiar facilities for concentered investigation, has taken the lead. But Americans have distinguished themselves by the shrewdness of their suggestions on some of these ancient texts. The late Dr. M. W. Taylor, himself no mean critic, but a Briton, and so not particularly prejudiced in our favor, stated that the scholarship of the American revisers of the Bible was superior to that of their English brethren. It was here in America that the value of the manuscript of the Teaching of the Twelve Apostles was first recognized, and American scholars had printed several editions of the tract with critical comments, before English scholars awoke to its importance.

And it was an American, a gentleman from Baltimore, who showed clearly that the disputed passage in the Gospel of John was disputed because it was out of place, and he pointed out where its place was and how it happened to be misplaced in the original document. And it was another American who discovered and announced to the world the lettering of the inscription over the front of the Parthenon, getting this from a study of the drillholes in the stone work, made for holding the letters in place. And of honorable work like this there

will be further opportunity for American scholars, as we go on finding other remains whether of cities or documents.

And with all this there seems to be opportunity for a revision of theology. Much of the theology which has been insisted on has the mark of old world predilections and prejudices. It has discussed the relation of God to man and of God to the universe, under the shadow cast by old world political systems, monarchical and oligarchical. Here in the New World, where the past does not weigh so heavily upon us, we are able to give a truer exposition of these weighty matters than was possible to sincere men, who were writing in the crash of the falling Roman Empire, or in the thick of the struggle, when Europe was casting off the shackles of the papacy. Our Presbyterian friends have recently succeeded in making a simpler and more satisfactory creed, and are rejoicing over their new found freedom. And more can be accomplished along the same line. There was a breadth and freedom in the first proclamation of the Gospel which gave it great efficiency, and it appears to me that with the clearer knowledge of this day, with our better understanding of what the Bible really is, American scholarship ought to be able to write a theology, simple and yet systematic, that shall interpret the deep questions of eternity in a manner to stand all the tests of a sincere Gospel, and yet remain in touch with all the ascertained facts of nature, of history and of mind.

And then also, what more inviting field to our rising students than that presented by nature herself! Physiology! Biology! Geology! Metereology! Astronomy! Chemistry! Natural Philosophy!—we name these departments only to recognize that in every one American investigators have taken distinguished rank. But with all of them I am convinced that we are yet only on the border land of discoveries, the most important and useful, that a beneficent Creator has vouchsafed to His intelligent creatures. The scientific miracles of the last generation confound and put to flight all scepticism as to the capacity of nature to provide us with fresh surprises. We can talk now over a wire from city to city as easily as once we could from house to house. We can signal the ship at sea and exchange messages with her, though the fog shuts her out from vision, or though she is steaming along a hundred, or a thousand miles below the horizon. What shall be next? No man can foretell that, but whatever it may be, of this we may rest assured, that Americans will have their share in developing and applying any such new principle,—their share in unsealing the arcana of nature and in making things manifest that have been hidden from the foundation of the world.

But apart from these considerations, that American scholarship is losing none of its vigor, and that it has great breadth of perspectives awaiting exploration, we may take further cheer from the many advantages which the time affords to the really earnest student. Already the law of heredity is beginning to work in his favor. In all our schools we are meeting young people whose literary inclination runs in the blood. If they are not able to count in the direct line of their ancestry sixteen ministers of the Gospel with Emerson, the sage of Concord, yet, because their fathers and grandfathers have been men of thought, and often men of prominence in professional life, they find the path of learning almost a familiar way.

Our American life also, with its rush of affairs, with its daily newspaper and its round of semi-literary amusements, tends to develop latent capacities, so that, as we are all well aware, we are producing an almost preternatural brilliancy of speech and of thought. Your neighbor's child startles you with the adroitness of his questions and the aptness of his remarks. Youngsters of ten are frequently philosophers, and girls at school, who are still in short dresses, will read you essays that scare you with the possibilities of the youthful mind.

Then too we possess an accessible educational system. The state supports the public schools, and private beneficence establishes other schools, colleges and universities, until it has become our boast that every American child that so determines can have a good education. Once the book was precious, a costly thing, only to be had by princes of the blood. The printing press has changed all that, and now the book is to be had for a song. And if still one cannot buy, here are the libraries, the libraries of the town or of the rural district.

where the student can get knowledge as freely as he breathes the air. All this is improving the chances for learning and is saving from obscurity the "mute, inglorious Milton," whom the past doomed to his fate. The school is the mother of scholarship. It reveals the brilliant pupil to the teacher and to himself. It discovers those exceptional powers that we call genius. And so all through our land, where in a former time toil and privation were quenching honorable ambition, our schools are inspiring in youthful hearts that noble discontent, whose ardor will force its possessor to heights of usefulness and honor.

Sometimes I hear the criticism offered that we have too many schools, that we are building too many colleges. The allegation in my opinion will not hold except in this way, that the poor school, the poor college, is an incumbrance and a nuisance. But what is the poor school, the poor college? Please remember that there is as much difference between a good many colleges and many good colleges as in that distinction which Abraham Lincoln once so skilfully drew between a chestnut horse and a horse chestnut. Poverty in the school or colleges has very little to do with the buildings or endowment; it centers in its spirit. No matter what the prestige of the plant, no matter what its wealth,—the college that makes dudes and loafers is a poor school, while the other that makes true men and noble women is rich, though its walls are of logs and its students wear homespun instead of silks and broadcloths.

And here it is that we see that the small college has its place in our educational system and cannot be spared. It is impossible to send the child of the people to the Harvards and the Yales, where the young chap to stand even with his mates must scatter from three to five thousand a year. However the main thing in study is study. The sluggard in the great colleges, or in the smaller college, can waste his time, while in either the diligent student can redeem his time. Given the good book, the inspiring teacher to explain it, and the earnest student bent on learning, and there will be progress in any school, on any foundation. But there are things to be said about the small college that are much in its favor. There the student comes into more immediate contact with his teachers. There is more of the real class life. There the life of the spirit, as well as the life of mind, gets some show for development. This point deserves some consideration from parents and guardians. Education that develops away from the foundations of truth and righteousness is a delusion and a snare. The college that trains the young to distrust Divine Revelation and to forget God were better sunk in the sea, even though it numbers its professors by the score and its endowment by the twenty millions. And because the smaller colleges are holding true to their trust and are educating soul as well as intellect, we may be certain that they have a future.

And there is something also to be said for our rising scholarship respecting its stimulus. Hard riders have been known to regard the spur as equivalent to a peck of oats. But without going into that, suffice it to say that our young people as they study will have the nourishment of appreciation and the stimulus of rivalry; each good in its way, though the one is oats and the other is spur. Nowhere in the world do marked attainments win more brilliant rewards, while again nowhere in the world is the man who attains eminence under more pressure to surpass himself. The great rewards follow great efforts. But the great efforts produce great scholars. And I am disposed to believe, while we are canvassing these questions, that we must admit that the material prosperity of America, while it has some drawbacks, that hinder scholarship, has yet advantages that help scholarship. In its resources and power this nation has become a wonder to the earth. Our soil with the slightest encouragement smiles its harvests. The land seems to be making millionaires. Some of these are men with rude force, and that so much money should find its way to the pocket of such men might seem at the first a discouragement to learning. But that question has its better side. For while riches may ensnare, while they may entice the ease-loving into a fool's paradise of indulgence, they bring opportunity to scholarship. Wealth and luxury are not to be enjoyed in solitude. The millionaire invests his millions. They are slated down

in railways, which are run for the accommodation of the public. They are put into factories, where they furnish employment and subsistence to thousands. They go into pictures and gems, affording pleasure to multitudes who could never own them in their own right. And wealth confers leisure. I have heard of the newly rich man who ordered his bookseller to fill up his shelves, buying so many cubic feet of books without regard to their contents; but there the books were waiting for his sons and daughters. His mansion might be the envy of the town. His own mind might have been untrained, but his children have the best masters and they gain where he may be lacking. Some day he lays apart a hundred thousand dollars or a half million, to endow a hospital, or a college, or a library, and the college and the library enter at once on their career of advancing scholarship. Oliver Wendell Holmes once said of the library, that it was as necessary to a town as a nest to a pair of birds, for these scholars are hatched sooner or later. The number of such endowments multiplying all over the land are a rebuke to those who make mock of riches, or who despair for the future of the liberal arts.

Finally, the breath of outlook is favorable to the development of American scholarship. What a fair domain is this which God has bestowed upon us! From sea to sea, from the lakes to the gulf, and afar in the islands of the seas, we possess an empire such as the Cæsars never saw or dreamed of. Antioch once sat in the midst of the ancient world, holding in her hand the cords of commerce, while herself was the seat of thought and literary power.

Venice rose out of the sea to welcome in home coming galleys the riches and scholarship of the east, fostering the sciences, which in due time were to burst the bonds of superstition and give fresh impulse to learning and religion. And now America, enthroned in the world's highway between the ancient east and the modern west, already grasping the financial sceptre of the world, already taking mastery of the oceans, is expecting her sons and daughters to make best use of their manifest privileges. Let them become in hope, in the desire for liberty, in the feeling of brotherhood, helpers and standard bearers for the world. Bayard Taylor, who was an eminent example of all that we have been saying, voices in one of his poems America's counsel to her students:—

"Look up, look forth, and on:
 There's light in the dawning sky;
 The clouds are parting, the night is gone,
 Prepare for the work of the day.
 Fallow thy pastures lie,
 And far thy shepherds stray,
 And the fields of thy vast domain
 Are waiting for purer seed
 Of knowledge, desire and deed,—
 For keener sunshine and mellow rain."

RELIGIOUS ORGANIZATION—ITS BENEFITS AND LIMITATIONS.

BY REV. MARION W. BAKER.

Individual rights are protected by the enactment and enforcement of statutes and ordinances. The law is for him who would, without it, trespass the rights of his neighbor. The penalty is for him who, notwithstanding the law, persists in disregarding the good of others. The law and the penalty have each a twofold aim—the maintenance of individual and public welfare and the improvement of the overreaching and the vicious.

Legislative bodies determine what, for sake of the common good, should be required, and what should be prohibited. Executives enforce the law that it be not annulled by provincial or individual presumption. The judiciary determines whether in any particular case the law has been infringed.

The nature of the laws and of their making and enforcement determines the form and efficiency of the government. A despot unites in himself the legislative, executive and judi-

ciary powers. He may decree right laws and enforce them in wisdom and mercy, but despotism is passing away because enlightened human conviction is against making the welfare of millions to depend entirely upon the imperfect judgment and unstable equilibrium of a single individual. Better results are secured by composite judgment and by division of responsibility. Efforts to realize these advantages have produced the forms of popular government.

There are those who deprecate government, law, and authority as an infringement of the natural rights of the individual. The logic of this reasoning is that each should be a law unto himself, doing as suits his personal judgment, convenience or desire. There were times in which every man "did what was right in his own eyes"—as he pleased—but those times were unsafe, uncertain and unenlightened. The check upon evil propensity was the superior physical resource of those who were wronged. Might was the only safeguard for rights. A limit to retaliation was early set when "an eye for an eye and a tooth for a tooth" was the law. Not two eyes for one, a whole jaw for loss of a single tooth, or a life for a trivial injury, but retaliation proportionate to the loss sustained. Low moral ideas prevailed, but they were the best that could be comprehended. Divorce was easy—only a writing needed to free the woman as well as her master. The social world was, in the beginning, without form and void, but the spirit of the Lord moved upon it and order began. He said, let there be enlightenment, and there resulted the various forms of civil and religious organization. The civil and the religious were at first one, but a higher organism resulted in their differentiation. The present essay is to trace the growth of religious organization and to consider its nature, its benefits and its limitations.

THE RISE OF RELIGIOUS ORGANIZATION.

When Jethro, the Midian priest, visited Israel a few months after their flight from Egypt, he found organization lacking. His son-in-law, Moses, was wearing himself and the people out in attempting alone the work of personal instruction and judgment among two million persons. With a statesman's comprehension of the situation, and with wisdom born of inspiration, Jethro said, "It were better by ordinances and laws to teach the people to live and work. Appoint able, truthful, godly men as subordinates over thousands, hundreds, fifties and tens." Moses, by the adoption of this advice, evinced his own wisdom. He called to his aid many of the most capable and reliable men, and through them he ruled and taught.

When the number of believers had multiplied after Pentecost, the work of teaching, preaching, directing and serving became too heavy for the apostles. Complaint arose because some were neglected. At once, and under inspiration, the disciples instructed the people to nominate seven men of good repute, wise and spiritual. These the apostles set apart for special work with specific responsibilities. Under this provision the word of the Lord increased, the number of believers multiplied, and a great number of the priests and influential people were converted.

On his second missionary journey Paul ordained officers of the churches. In writing Titus he instructs that this be done in every city. In writing the Philippians Paul addresses the saints, the overseers, and the deacons. The qualifications for such office are set forth in the letters to Titus and to Timothy. Through these representative men appointed to office, the apostles kept in touch with each church. These officers met with the apostles for counsel, as at the Jerusalem conference regarding circumcision, and in this way work and discipline in the churches were directed.

THE NATURE OF RELIGIOUS ORGANIZATION.

More important than determining what particular *form* of organization has the authority of Biblical example, is the fact that early organization was such as to meet existing conditions and secure desired ends. An imitation of Mosaic or apostolic forms of organization might prove cumbrous, deficient or ineffective under conditions existing in the tenth or

twentieth century. That organization which, in the spirit of the ten commandments and the gospel, adjusts itself to meet current needs and conditions, will prove powerful to promote the kingdom of heaven. It must be, not the product of imitation, degenerating into form and ecclesiasticism, but the product of indwelling life. As the Christian life consists not in imitating outward acts of Jesus and not in calling ourselves Christian, but in having the spirit and mind of Christ—in being controlled by Christian motives—so Christian organization is the result of Christian life.

In the physical world, only that is organic which is so wrought upon by vital forces as to be incorporated into new forms according to laws superior to those of physics. The effect of life acting on matter is always to arrange and organize the matter. Hence where there is a lack of organization we reason that life must be lacking. Religious compacts resulting from mere juxtaposition or resolution are only clods and stones. There must be permeating and molding spiritual vitality bodying forth new forms with characteristic features. Jehovah, who directed in the affairs of Israel and the apostolic church, causing to spring up the institutions which have promoted the knowledge of truth and brought the kingdom of heaven nearer to the hearts of men—this same Jehovah has directed in subsequent times. The institutions which have been a blessing are from the Lord. That the suggestion came through Jethro, or the occasion through neglect of some believers, renders the primary source none the less divine.

It has been objected that organization is contrary to the New Testament—itself a sufficient rule of faith and conduct. The Bible says nothing against organizing, while the examples already cited have divine sanction and themselves stand as precedents. Modern methods of co-operation in Sunday-school, mission, and young people's work sprang not from any specific Biblical command. Much less are they in violation of the spirit or letter of the gospel. They are results of divine spiritual life working in human hearts and seeking the accomplishment of the greatest and most Biblical purpose—the instruction and establishment of men in the knowledge of God. They are not unscriptural. They no more supercede the Bible than does the American constitution or city ordinances. The Bible is not a treatise on science or philosophy. It is not a constitution or system of rules and by-laws. It is not a creed, every paragraph of which is meant to be the statement of a truth, for it contains the words of the tempter as well as the words of the Christ. It is a compilation made during ages, and setting forth eternal principles according to which spiritual life operates and may be attained. It is a collection of writings in which is preserved the best that has been thought and said and done by those nearest God. It is a record of God's revelations to men. It is an exposition of the laws according to which God deals with souls created in his own likeness. Its principles are applicable to all peoples, to all ages, to all conditions. But the methods, systems and rules by which these principles are to become operative and dominant among men, are left like rivers to make their own particular forms. God ordained that water shall flow downward. The course, however, from mountain to sea depends upon the topography of the country traversed, the character of the soil, the degree of fall and the obstructions to be met. Jesus established, not a system of rules regulating specific acts, but great principles controlling the spring of action. So he gave no particular form of organization but the life and wisdom to produce organization. The details are to be effected in accordance with the environment, the need, and the immediate end.

That things may be done decently and in order by large religious bodies, method is necessary, system is essential, rules are indispensable. Without these effort is void, and deep darkness covers the highest purpose.

THE BENEFITS OF ORGANIZATION.

The first benefit is division of labor. This Moses secured in giving each his work and holding each responsible. All shared with him and all were benefitted. Similar results are in modern times best secured through the expression and execution of the popular will, by orderly methods. Thus individual talents are employed and developed, and general co-op-

eration is assured because the many have part in direction and execution. Some in the church now stand all the day idle because no one has directed them where and how to work.

Division of labor, providing each his part and enlisting his best effort, has given unequalled modern success in manufacture, in scholarly and scientific attainments, and in archæological discoveries. Such division of labor and such results are possible only under efficient organization. If in the churches each who is capable could be enlisted in Christian activity so as to employ his particular talent, the churches would multiply their numbers and their power.

A second benefit secured is co-operation—a diversity of gifts employed with a common purpose and a common aim, to the immediate accomplishment of which all are enlisted. Such organic co-operation has built trans-continental railways, laid oceanic cables, developed postal and educational systems, produced the latest and best English version of the Scriptures, and made the gospel accessible in hundreds of tongues. It has won in war and peace the victories which secure liberties, benefit humanity and honor God.

The good fight of faith can be won only by soldiers drilled, disciplined and making a common campaign. Yorktown would have a different meaning had each patriot chosen his own point of attack and his own tactics. To close the struggle for American independence, not only organized companies, regiments and armies were required, but the co-operation of whole armies—Washington's, Lafayette's and the navy, too. But for this organized co-operation, the campaign waged one hundred and twenty-one years ago on the peninsula across the James River would have had a different issue, and American institution might not have been.

See how wonderfully such organized power is controlled. The presence of a postage stamp is the signal which takes your letter from this very building, passes it through a hundred hands, and delivers it anywhere within civilization. Every hand hastens its journey toward its destination, and the postal service does for you in a day or a week, and for what you earn in a minute, a service which, if done by yourself and alone, would, if possible at all, require great expense of time and money.

Paul says, "All things are yours." This includes organization with its unmeasured possibilities for good. To disregard or neglect is to waste what God has put at our disposal. If the forces of righteousness were so organized that their united batteries could be turned upon one after another of Satan's strongholds, each would in turn be reduced, and the banner of the Lord would wave over the whole earth. The united prayer and action of the Christian world directed against any common evil in Christendom could hardly be withstood. The united world co-operation of Christianity would not long leave any part of the earth without a sufficient knowledge of the way of life.

A degree of such co-operation has made possible modern world movements in missions and the more intelligent study and effective use of the Bible. Prominent factors in these results are various Societies, boards and other organizations. Present indications encourage the hope of increasingly effective organic co-operation. What less shall result from Christian federation, the growing sense of unity, and the spirit of fraternity among Christians of varying philosophies and differing methods? Thus the church, which is the body of Christ, composed of many members and organized by inherent vitality should enlist all its members in bringing the world to a knowledge of the truth.

A third benefit of wise organization is the conservation of results and the preservation of life. Life which produces organism is itself prolonged by such organism. The better the organization, the more does it conserve the fruits and protect the life. From the botanist's view the nut shell exists for the preservation of the kernel and its germ till conditions are favorable for germination and growth. Except for the shell, organized by the vital energies of the tree, the life germ of the nut would be soon destroyed from the decay of its enveloping parts. That form of life which does not by the production of new organisms protect and perpetuate itself must early become extinct.

The power of religious organization to preserve results and perpetuate life is evidenced

in ancient religions, Romanism and modern denominational and Catholic movements. Would any of these have withstood the test of years, or permanently influenced thought and conduct except by a means of a strong organism? A tenacious yet flexible organization serves as a skeleton to keep the body upright, healthy and serviceable. It protects the vital parts and lends strength and utility to the whole. For lack of such conservation and support much good that might have been permanent has been only temporary. The apparently successful but ephemeral work of some pioneer preachers and of some traveling evangelists is explained by lack of organization. Others less logical, biblical and spiritual, have sometimes followed, gathering and saving the harvest within the granary walls of organization. As a loosely adjusted machine wastes power, so does a lax organization dissipate energy and results.

Another and a great benefit from the faithful observance of proper methods, forms and rules is that thereby individual liberty is secured. The charge has been made against organization, sometimes used for mischief, that it is a menace to individual religious liberty. On the contrary, the rights of the individual are insecure without it. In any large number of men some are disposed to overreach and trespass. Differing convictions or disregard of acknowledged standards produces the same result. Those having the disposition and the position are likely to usurp power, which they continually disavow, and become religious demagogues. In a low state of organization there will be little co-operation from lack of a common plan and purpose, or that plan will be evolved and executed by some one person who waits not for office to seek him. The first condition means lawlessness; the second means autocracy. In either case co-operative effort or individual liberty is sacrificed. This is too great a price to pay for the questionable privilege of living under a loose form of government. Religious liberty no less than civil depends upon a well defined and justly enforced constitutional law. This should protect against self-constituted inquisitors and judges in matters of doctrine and administration. Liberty is endangered not by organization, but by the disposition to establish and enforce arbitrary standards, with much organization, with little or with none.

Some have reasoned with the child who would make an automobile of a buggy by simply removing the shafts; others would dispense with wheels and running gears also, claiming that the motor is sufficient. The result is, the motor runs at a high speed but draws no load. The need is not so much to hitch our wagon to a star as to hitch our motor to a good strong wagon. Organization should mean the good of the individual, the promotion of the truth, and the glory of God.

LIMITATIONS.

Beneficent organization has well recognized limitations. Over-organization is easy. The amount of energy available is a limit. The measure of practical efficiency is a limit. A peanut engine roasts and stirs a bushel of peanuts and has surplus steam to blow its whistle. Attach it to a dynamo for heating and lighting and it neither roasts nuts, heats, lights, nor whistles. The power available is not in proportion to the machinery to be operated. Every added belt or pulley should give added efficiency. The ship-builder discards from the plan every part not increasing the capacity, comfort, speed or endurance of the vessel. The small church becomes large, not by announcing the same societies and committees as the large, but by using well a simple organization suited to its resources. A superfluous society half dead suggests the hospital and quarantine, and has a depressing funeral effect. The fittest have usually survived.

Regard for individual conviction and liberty of thought is a limit to commendable organization. Co-operation must be not coerced but voluntary. It can come only from common purpose and similar conceptions, and can be maintained only by general forbearance in matters personal and mutual yielding in things not fundamental. The relation of each constituent member of a religious organization to the whole body, is vital and exceedingly sensitive. The common will, as of a parent, must be regarded, but it must also be executed

and enforced beneficently. Each member of the church, each church of the conference, each conference of the convention has liberty, but it has not independence so long as the alliance making it a part of the whole exists. A member may properly withdraw, if conscientious judgment demand it, from any religious body, but to continue a member while ignoring or disregarding the corporate will is to occasion convulsions or St. Vitus' dance.

The cause of the kingdom has suffered by a lamentable confusion of liberty and independence. Discipline has been deprecated and neglected as an infraction of individual liberty. However, Christian discipline seeks to limit not Christian liberty, but unchristian aggression. It aims at healthful purity of the body. Some have questioned even the right of a body to withdraw fellowship, but Paul says: "Withdraw yourselves from every brother that walketh disorderly." If the condition of admission to fellowship is Christian conduct, the condition of retention should be no less. Desirable co-operation does not involve the sacrifice of individual liberty. Neither does it put the body at the mercy of religious demagogues. The right of a constituent member to withdraw from the body, and the right of the body to withdraw fellowship must ever remain.

Government and liberty are as consistent in churches as in states. Government is in both the safeguard of liberty. Freedom of interpretation and liberty of Christian thought cannot justly be hindered by any religious organization. A spirit of humility and of faith will rather encourage such individual conception and expression of God's truth, which men know only in part. Concerted action need not endanger liberty, nor an order of service be feared as formalism, nor an order of business regarded as presaging a "creed." Our long agitation against dogmatic standards and fixed ecclesiastical methods has resulted in some quarters in looseness of organization, laxity in business, and uncertainty in belief. Through fear of loosing our liberty we have been all our lives subject to bondage. Through fear, the hand of organization has been sometimes mutilated, sometimes amputated.

The province of religious organization is not to secure uniformity of thought, to provide ready made convictions, or to determine by majorities what is true. For these the spirit of Protestantism, faith, and modern scholarship refers the individual to the Scripture. This as interpreted by his own regenerated mind, enlightened by the Spirit of God, is to him final. The province of organization is to secure the co-operation of those who are united in Christian love and purpose for the promotion of the gospel of peace and salvation.

No organization can be an end in itself or exist for its own sake. If so, it is only a broken cistern that can hold no water. Organization at best is only temporary scaffolding in the erection of the temple of eternal truth. It is a channel through which the power and grace of God may flow to turn the wheels and grind the grists along its course. It is an instrument which, in skilled and consecrated hands, increases many fold their power. It is for the perfecting of saints, and when that which is perfect is come, then that which is in part shall be done away.

Within safe limits, avoiding over-organization, dogmatism, and ecclesiasticism, much is yet to be done among the churches and conferences of the American Christian Convention. Mission, educational, and other large interests demand improved organization. Conferences in the same state or section should find common ground and purpose, common plans and methods for increased active co-operation. Conferences, being responsible for the well-being of their churches as the churches are for their members, should, if necessary, group churches into pastorates, and give advice in all important matters. Churches should seek the advice of their conference when desiring to settle or dismiss a pastor, or to take any other serious step. Comity and decorum between conferences should prohibit the easy transfer of members whose standing there is reason to question. Conferences should have learned from experience that a church or individual, disaffected with one organization, will likely be of questionable service in a similar body. We need less independence and more liberty; less uniformity of statement—even of our principles—and more uniformity of method; less suspicion and more co-operation; less for self and more for man, for truth, for Christ.

THE RELATION OF THE COLLEGE TO THE PULPIT.

BY W. W. STALEY, D. D.

Samuel, the last judge and first prophet of Israel, founded a college for training prophets at Ramah, two hundred years before Jonah, the most ancient of the sixteen prophets who wrote books of Scripture; and it seems to have been a center of inspiration. Three companies of Saul's messengers, who sought David in Naioth of Ramah, came under the prophetic spell, and Saul himself was overwhelmed by it, wherefore they said, "Is Saul also among the prophets?" Samuel sought to reform the sacerdotal order and gave to prophets a position they had never enjoyed before. He did not, however, create the prophetic order, as germs of it were in the law given by Moses. The college was established to make effective and permanent the reformation and restoration which he attempted for the people. There were other schools at Bethel, Jericho and Gilgal, and their constitution and object were similar to modern church colleges. The first one founded in Samuel's day seems to have been more of a seminary, while the others seem to have been more after the order of our Christian colleges. Elisha presided over the schools of Gilgal and Jericho. No doubt the study in these schools was the law and its interpretation. Oral instruction, as distinct from symbolical teaching, was transferred from the priestly to the prophetic order, and hence the preacher is no longer a *priest*, but a spiritual *teacher*. They studied music and sacred poetry, as these were connected with prophecy from the time of Moses. Miriam, with her timbrel, led the women with timbrels and dances, singing unto the Lord who had triumphed gloriously; and Deborah and Barak led the song of victory over Jabin and Sisera.

Generally the prophets came from these prophetic schools, though some of them, like Amos, came from the humbler walks of life, without education. He says that he was "no prophet, neither a prophet's son, but that he was a herdman and a gatherer of sycamore fruit." But, no doubt, this class of prophets was inspired indirectly by those who were trained in the colleges.

"Prophets were national poets, preachers of patriotism founded on religious motive; preachers of morality and a spiritual religion; expounders of the law; *quasi* pastors of the people; a political power; revealers of God's will to men." The largeness of the *ministerial* as compared with the *priestly* office is thus revealed to us in the prophetic order. Heathen religions have their *priests*; Bible religion has its *ministers*; and this reaches the entire needs of mankind. Out of the colleges came the Hebrew prophets, whose teachings molded the life and history of that nation whose religion had its flower in Christianity which finally gained the supremacy over cultured Greece, imperial Rome and savage Briton. Jesus, in explaining the things concerning himself, began with Moses and all the prophets. Christianity is the product of the prophetic schools, and civilization is the product of Christianity. The biblical school is related to the pulpit as the sacrifice to the Jewish altar. It is its blood, its life. The altar sanctifies the gift, and the pulpit sanctifies learning.

But it must not be forgotten that the pulpit produced the Christian college, and that the college did not produce the pulpit. Samuel founded the Ramah College, and Christianity has built the schoolhouses of the nations. Of the two the pulpit is larger than the school and more essential to man and the church. Literary training must not be substituted for spiritual inspiration. Yet the college has its high place and may contribute to the power of the pulpit and to the growth of Christianity. The church is larger than the state, and there is no great civilization without great spiritual force. The pulpit is larger than the bench and needs the widest training. Yet church colleges should not be competitors of state universities in letters and science; but should be superior to them in moral and spiritual character. Spiritually-minded men and women with fair literary degrees ought to characterize institutions that stand for Christian virtues and graces. Their pre-eminence ought to consist in spiritual forces under intelligent control and direction. The scholars of the Hebrew people absorbed the classic Greek, and the New Testament, written in that tongue, gave new use to new and old languages. Language may be converted as well as men. The Latin language

became the vehicle of inspired truth, and that martial tongue of the mistress of the world was toned and sweetened by the Spirit of Jesus. All the languages of the world are becoming channels of revelation under the missionary labors of educated ministers; the college working through the pulpit to translate the Scriptures into all dialects. The college without the pulpit *would* not do it, and the pulpit without the college *could* not do it.

The present danger, it seems to me, is that the ambition of church colleges to excel in literary work may cause them to neglect the moral and spiritual elements in education to such an extent as to reduce the pulpit to a lecture platform, and religious worship to literary entertainment. Authors from the schools may turn public sentiment into the same doubtful and dangerous channels. The press reflects the tendency of education, and that shows signs of literary rather than spiritual strength.

Julian, the apostate, forbade Christians to hold schools of rhetoric, grammar and the classics, hoping thereby to prevent the further spread of Christianity among the educated, and in doing this he recognized the value of Christian education.

The tendency in the west, in the fourth century, was the belief that ordination conferred, in some magical way, all needed abilities for the clergy; but in the east such error was prevented by the schools of Alexandria and Antioch.

Schools were founded in England in 668-690 by Theodore of Tarsus, and they cultivated the Greek language, made the beginning of Anglo-Saxon literature, and, through Bede, made known to us the history of the English church. Church schools promoted education in Germany under Boniface.

In 1502, the Elector Frederic, of Saxony, organized a university at Wittenberg which became a seat of classical and biblical learning; and this school became the hearthstone of the Reformation. In the time of Elizabeth the universities furnished the new clergy and influenced the forms of service which were all Puritan in their tendency. Puritanism abhorred "popery" and favored an educated clergy, and this all pointed toward the Christian college.

In 1640, twenty thousand Englishmen had planted themselves in New England, and among them were eighty ministers, half of whom were graduates of Cambridge and Oxford. Next to religion, Puritans valued education. As early as 1636, in spite of their poverty, they established at Cambridge a college, which became Harvard; and, in 1642, common schools were founded in Massachusetts and Connecticut. The history of New England shows what the pulpit and college, working together, have accomplished.

The greatest reformer in the Huguenot Church of France, after its semi-martyrdom by Louis XIV, was Antoine Court who became the head of the "Church of the Desert." When driven from France, in 1730, he established at Lausanne a theological college which furnished Huguenot preachers to France down to the time when Napoleon I set up the empire. Yale was founded by ten worthy ministers who in 1700 assembled at Branford and, each one laying a few volumes on a table, said: "I give these books for the founding of a college in this colony." The University of Pennsylvania was founded in 1751 by Thomas and Richard Penn, on lines of a scheme drawn up by Benjamin Franklin and embraced all denominations. Princeton had its origin in a revival under the three Tenents. Wm. established a "log college" twenty miles from Philadelphia, and this seminary was the mother of Princeton. The decline of dissenting academies in England lowered the standard of clerical education. What I am trying to say is, that the pulpit founded Harvard, Yale and Princeton, and that New England prosperity and culture grew out of a close relation between her colleges and her pulpits; and that her social and moral force weakens with the divorcement of the college and the pulpit.

As early as 1620 measures were adopted in the English settlement in Virginia, toward the founding of a school. And it was enacted that, of the children of the Indians, "the most towardly boys in wit and grace of nature should be brought up in the first elements of literature, and sent from the college to the work of conversion" of the natives to the Christian religion. Penalties were appointed for idleness, gaming with dice or cards, and drunkenness.

This shows that the college aimed at salvation, and that the state aimed at morality. The history of Christianity and education is the history of sweetest fellowship between the college and the pulpit when the proper relation has been maintained between them,

But the tendency of denominational education is not so much toward sectarian as toward secular conditions. Christian colleges ought to teach Christianity, and this can be done without weakening their literary or scientific forces. They ought to be conducted by those whose precept and example are Christian. This would effect the pulpit from the pew, the choir, and the home. The pulpit is potential when the sentiment and life around it are educated and spiritual. Science must not supersede Scripture; mathematics must not obscure sentiment; law must not take the place of gospel; the gymnasium must not stand for more than the prayer-meeting.

College training puts preachers more fully into the harness. Of the college graduates in the ministry in the south, five per cent partially employed in the pulpit; ten per cent in editorial and college work; eighty-five per cent fully employed in the pulpit. Of non-graduates fifty per cent partially employed and fifty per cent fully employed. The idea of devoting the whole time to the ministry is cultivated in college life and demanded by the people when they enter upon the ministry. There is a pressure upward among the people from the college who sit in the pews, though many of them remain undergraduates. Largest ships float in deepest waters. There is inspiration in a college-bred congregation with spiritual tastes made keener by Christian education.

The relation of the military academy to the army may illustrate the relation of the college to the pulpit. Of twenty generals, ten from each side in the civil war, all graduated from West Point except two, and all served in the Mexican war except six. This shows the relation of the academy to war and proves the power of military education, in addition to literary training. In my opinion denominational colleges should be made more distinctly *Christian*. Students who go from the academy make soldiers and officers; students from our colleges should be laymen and preachers. The teachers, the course of study, the atmosphere of the college should inflame students with moral and religious sentiments and purposes.

King Joash "did that which was right in the sight of the Lord all the days of Jehoida the priest;" but when the good priest died his princes did obeisance to him, and they departed from the house of the Lord God of their fathers and served groves and idols. Wrath came upon Judah and Jerusalem and Joash was finally slain by his own servants. The throne and the altar rise and fall together. The college and the pulpit go up and down together. And the church, like the kingdom of Joash, is in greatest danger from its own servants. If scepticism creep into the college, the pulpit may trust any Boal and worship any grove or idol. If the college is left to itself, it will drift into rationalism; if the pulpit is left to itself it may drift into mysticism. Reason without religion becomes rankest athaism; religion without reason becomes rankest fanaticism. The relation of the college to the pulpit is, therefore, most vital and delicate. It is the balance between reason and faith. Reason without faith is senseless, and religion without reason is insanity. All religion is reasonable, and all reason is religious. Air brakes hold the *balance* between the steam power and the running train. The great engine is cold reason; the irrepressible steam is the spirit-force; the invisible air that controls both expresses the *relation*. It is the true *relation* between the college and the pulpit that makes reason act in harmony with faith. The Bible is the great book that ought to bend the two together. Charles Dudley Warner says: "All modern literature and all art are permeated by it." The late Mr. Dana said: "There is no book like the Bible." President Grant said in 1876: "The Bible is the sheet-anchor of our liberties." "The whole hope of human progress," said Wm. H. Seward, "is suspended on the ever-growing influence of the Bible." Andrew Jackson declared that the Bible "is the rock on which our republic rests." Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering, and to prosper; but if we and our prosperity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury our glory in profound obscurity." If all this can be quoted from our statesmen, as to the value of the Bible, in preserving the state, how much more may be said of making the Bible first in the college and the pulpit.

HEROES OF ENDEAVOR IN THE BIBLE.

BY REV. W. J. REYNOLDS.

The Bible is the most intense book in the world. The atmosphere in which it lives is the atmosphere of war, striving, and strenuous endeavor. There is not a person in it, there is not an act recorded that does not pulsate with vigorous fullness and abounding life. Its prophets, priests and kings, its hewers of wood and drawers of waters, its saints and sinners are all people of intense action. Its opening chapter represents God as active in the creation of the world. The second chapter introduces the spirit of all evil as busy disseminating lies. And the succeeding chapters of Genesis shows the world busy trying to educate the curse of crime out of the human race. The flood comes, and again, with a clean record, the race, in its representative Noah, with the marvelous deliverance of God ever present before him, plants a vineyard, gets drunk upon the fruit of it, and lies uncovered in the presence of his sons to become the mocking jest of Ham.

Abraham emerges from the land of Shinar, marching steadily toward the south, and, at the close of his journey, pitches his tent under the oak at Mamre, builds his altar and offers his sacrifice. Jacob and his sons, stalwart and cunning, spiritual and worldly, treacherous and magnanimous, are all men of endeavor.

The great characters of the Bible, in fact, all the characters of the Book are worth remembering. They carried the marks of their blood in their fierce passions, their courage and their loyalty, as in Samson and Elijah, David and Saul, Joab and Abner. But it is not their patience, their resourcefulness and selfreliance, but, deeper than all, the scarlet thread which reached down to their very heart's core, which, in fact, had its origin in their very life, was that of their faith; for in them dwelt the fear of God. Their religion may have been narrow, but it was no narrower than the moulds in which their lives were cast. It was the biggest thing in them, and the biggest thing in the world. It is, no doubt, colored by the sands of the desert; there is in it a cry of a thirsty soul in a land where no water is; by the beautiful green of its valleys where the sheep lie down in green pastures and are led beside still waters; by the purpling fruitage of the vine clad hills, and by the glowing mountain which "burned with fire unto the midst of heaven with darkness, clouds and thick darkness,"—but by reason of a sweet and gracious presence dwelling among them it grew in grace and sweetness until it flowered forth into the matchless symmetry and loveliness of Christ. Here in this enduring world-matrix, where men are fashioning the mightiest empire of the world, the sons of God are found unconsciously shaping the destinies of the race. Ever men are needed. For not wealth, but men; not enterprise, but men; not energy, but men, can build a nation into sure and enduring greatness; men with the fear of God in their hearts. Look into the Bible and you will behold loyalty, honesty, generosity and courage of highest quality. A courtesy as chivalric and tender as it is beautiful, a self-devotion as uncompromising as life. The men of the Book harbored no grudge, bore misfortune without murmuring, struck at the very heart of evil, and did it openly. They were tender with the weak and rigorous with the strong and with themselves. They saw better things than they were able to attain, and wrote the hope of what they expected and endured as seeing him who is invisible. Some were men of narrow range of visions, but they saw with intensity and without "narrowness of temper." The nation, the individual, God, eternity, possessed them utterly. One, Elijah, was so busy endeavoring to lift up God's chosen people that he had no time to die. The most illustrious of them all could say: "I count not my life dear unto myself. I must preach Christ crucified, risen and glorified. I do it in labors abundant, in stripes above measure, in prisons frequent, in death oft. I preach this gospel in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Now if you have any

imagination as to what kind of man this was in physical appearance, to endure all he here sets down, remember that he was a man of like passions unto ourselves, only his life was shot through and through with the divine purpose to do all he could do to show the world the Christlike life. He was one of many, though the greatest of them all, who counted not their lives dear unto themselves. They flung themselves single handed into the battle against the crying iniquity of their times, and sometimes went to their death resisting the fury and madness of the hour. Their only question, "Can I be of any service to mankind?"

Look into the Old Testament and it is crammed full of effort to attain unto the spiritual ideals which grew with the growing conscience of the nation. The plea of statesman, poet and prophet is for the whole nation to seek the divine life. Man's life is associated with God's life, and this life must be reproduced in the hearts of men. We can take portions of the Psalms, which mark the flood-tide of spiritual thought in the Old Testament, and they read like the message of the present moment, the message of God's seer just now to the representatives of the Endeavor societies of a united church, "Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh righteousness in his heart."

And Christ comes into this world and the quality of his own life is so supreme that his definition of the kingdom of God, of the eternal life cause the faint fore gleams of celestial fire, which shone through the teaching of the prophets and judges of Israel, to glow into living flame. Christ came and set over against the natural life the spiritual life, over against the selfish, earth-seeking life the life "that seeks not its own, is not easily provoked, that rejoices not in iniquity but rejoices in the truth."

You see the page of the New Testament glow with the life of duty. All your patriotism, all your goodness, all your duty, lead out to infinite ends. Your ideals bring you to the heart of God. For your life in the commandment is your duty in the highest sense. Sell all you have and give it to the poor—come and follow me: Hold all you have, and all you yearn for, for the good of humanity and in its intrinsic essence you shall possess eternal life—*here and now*. You can't really *think* out truths, you must *feel* them out; and when a man *feels* a truth it sets him on fire to proclaim it. That is the whole secret of the Bible. It is a book which has grown out of the sensitive and sympathetic heart of the human race. The striving of the world ages are here. The hearts of all men stand revealed in the types of the men of the Bible who are as truly repeated in the life of every generation as seed time is followed by harvest. The tragedies of the Book are repeated in the history of nations. David is driven from his capitol by his son Absalom and accepts it as a chastisement of God. King Henry II of England is driven out of the city of his birth, and from a height looked back upon the burning city, Le Mans, and hurled his curse against God, "Since thou hast taken from me the town I loved best, where I was born and bred, and where my father lies buried. I will have my revenge on thee, I will keep from thee that thing thou lovest most in me." These were the frenzied words of a dying man driven to beg mercy from his foes. They gave him the list of conspirators against him, and at its head was the name of one, his love for whom had wrought with it the ruin that was crushing him, his youngest son John. "Now," he said, as he turned his face to the wall, "let things go as they will. I care no more for myself or the world," and muttering, "Shame! shame! on a conquered king," he passed sullenly to his death. This Absalom of England had succeeded and fell heir to his father's curse. The apostles, to a man, felt they were workers together with God. When the great truth flashed into Peter's heart on the day of Pentecost that God was with him in his fight against sin, that God was the captain of his salvation and the leader of his soul,—then was he emancipated, then did he triumph, then was he joined to the invincible, then with Paul he cried, "If God be for us, who can be against us?" This thought of being linked with God solved and continues to solve the mystery of goodness called to suffer. Look into the history of the times in which the Bible was created. Sometimes a lone voice crying in the wilderness of sin. The world of error had its kings and priests, its empires and armies.

The lone voice had God. What are swords and spears, fortresses and dungeons, what are racks and fires? Read the 11th chapter of Hebrews from the 37th verse to the conclusion of the chapter, and you will know the secret of their endeavor and enduring. They had God, and God and themselves were greater than the combined forces of the evil one. They were serene and sane, but so tremendously in earnest that the empire of Rome was shaken to its very center before the books of the New Testament were all written. The New Testament men were the most peaceful, orderly and obedient citizens of the government under which they lived. Like their Master they rendered unto Cæsar the things which were Cæsar's, and accepted their lot with a cheerful joy, and lived with such absolute fidelity to God that they never thought of their condition as in any way trammelled for any other purpose than to help them forward in their life. They were assured, and that is the secret of their life, that happiness does not consist in the outward, but in the inner life. They had learned that the life is more than meat, and the body more than raiment. The source of their power lay in their faith in Christ. They were like their Master. Dr. Vandyke says of Christ's secret of power service: "He was not blind, nor dull of heart to feel the troubles of life. The problem of inequality lay wide open before him. But it did not agitate or distract him. He neither raved nor despaired. He was serene and sane.

'He saw life clearly and he saw it whole.'

He looked through the problem to its true solution. He knew the secret which justifies the ways of God to man. He knew the secret by which an eternal harmony is to be brought into the apparent discords of life. He knew the secret by which men living in an unequal world, and accepting its inequalities as the condition of their present existence, can still become partakers of a perfect, peaceful equity and citizens of an invisible and unperishable city of God. That secret was none other than the highest, holiest doctrine of Jesus, the divine truth of election to service."

THE RELIGIOUS NEWSPAPER—ITS IDEAL EDITOR.

BY REV. H. Y. RUSH.

In all things we need the helpful inspiration of the best ideals. Nevertheless, none may reach the full measure of perfection to which he aspires. Bethlehem's star was not followed by wise men to be overtaken. It was gazed upon as a guide to a luminary of greater brightness. Only with his eyes upon some beacon above can man come nearer the good and reach at last the true goal.

With the world's advancement all standards of excellence rise higher. Places of trust, positions of honor, qualifications to teach, the ability to write books, the art of journalism, are all put upon a higher plane as the years pass.

But this paper has to do, not with our very good and greatly esteemed editors, but the ideal editor. And who is he? A man of large native good sense, of all-round manhood, of culture, of kindness, of patience, of composure, free from partialities, controlled in his likes, and master of his dislikes. He is also a reader, a thinker, a writer, a master of words. His paper is enriched with departments that represent all the activities of his church, and meet the many-sided wants of the individual and the home. His paper, though many-voiced, speaks nothing but the truth. He is as careful of the character of a president, a statesman, a party or a public officer as he is of that of a preacher. He waits for proof of all allegations, and publishes no rumors or scandals as facts. In current news he gives accurate, unbiased, unpartisan, well summarized information. He gives currency to no hasty inferences or rash statements that may result in his own confusion. In all the fluctuations of modern religious thought he clings with an intelligent tenacity to the unchangeable lines of Bible truth. His columns are kept clear of matter that might shake the confidence of the weak. Rather would he strengthen faith in the verities of Scripture and of Christian exper-

ience. His own ready pen helps to make Bible truth simple and luminous. It helps to lift believers out of their petty differences into the vital and sublime agreements of Christian love. It teaches the tremendous realities of life, and makes us feel that our fight against evil is not a painted battle, but a momentous combat. Somewhat to particularize, our ideal editor is—

1. A theologian. He is not a novice in the Word. He knows the Bible, its history, its contents, its vital teachings. He can set these forth, define them, defend them. Things anti-Christian, things erroneous, annoy him—perhaps incline him to combat, but his high office lifts him above the arena of habitual debate. Nothing is discussed for controversy's sake, and differences of opinion are not construed by him as personal affronts. His theology is not new, mystical, speculative, sensational. It is simple, Biblical, love-infused, apostolic—established. It does not change with every flashing utterance of the high critic, nor every time some German rationalist writes a new book. Our ideal editor thinks that some things in the old faiths are fixed—are here to stay till the light of the stars goes out. His mind and heart, however, are ever open to progress, but he believes that progress means improvement upon ourselves rather than upon the Bible.

2. The ideal editor is well informed, well guarded and well poised upon current political, social and economic questions. He discerns their scope, their trend, their artful uses, their complication with party campaigns and political ambitions. He sees clearly that their safe solution puzzles both politician and statesman. His position upon these issues may be positive and yet without bias. Hence, while he rebukes the misused power of the millionaire he declines to exploit the cause of the rioter and lawbreaker. The dangers of concentrated wealth and the equally imperious power possible to organized industries, are both rebuked from non-partisan and ethical points of view.

3. Remembering that the average household is composed, not of theologians or politicians, our ideal editor writes, edits, selects matter and conducts departments suited to a varied want. To do this requires a discreet conciseness. Are certain correspondents frequent and diffuse beyond the capacity of his columns? He has learned the art of leaving out things as well as that of putting them in. He avoids, and helps others to refrain from, the tedious length of homilies and sermons. His style—his point, pith, brevity and breeziness, as also his argumentative force—become an education to his correspondents. Their articles become shorter, obituaries are condensed, and inferior poetry rarely appears. As a rule, the humblest writer desires to learn. Nor will he turn his best school-master out of doors in refusing to be taught by his own mistakes.

4. Be it known, too, that this ideal editor is not captious, critical or hypocritical. Such arrows as these will be aimed at himself, but he sits safe-armored in self-command, forbearance and brotherly love. When his use of the waste-basket has aroused some writer's wrath, false editorial independence is not permitted to widen or keep open the breach. This model editor's tactful diplomacy secures reconciliation. If friendship between brethren seems strained, he has an almost magic aptness in quenching the spark and preventing a flame. His soul of love seems ever to say: "Life is too short for misunderstandings and needless differences between brother and brother." Often have our own editors thus kindly and gracefully closed their columns to threadbare and profitless controversy. Thus in due time have they brought their readers to see that one independent, well-meaning, sensible Christian brother can edit a paper more wisely than if he were a weathervane, turning to the direction of every silly standard of editorial fitness.

A man of God, such an editor helps his readers to be godly. A soul of patience, he helps all the brotherhood to forbear. Exemplary himself in all these virtues, he more and more strengthens the confidence of his readers in the verities of Christian unity and love. His Christly spirit is promotive of a fellowship and fraternity that are more essential to denominational welfare than any mere doctrinal liberty or ecclesiastical independence. In a word, this wise editor, both by his pen and his spirit, puts into his paper the moral power that he expects his people to get out of it.

5. This ideal editor guards, to the extent of his influence, the financial soundness of the house or association whose interests he serves. To this end he advocates the highest order of merit in every publication that it produces. He considers that merit in all it publishes belongs to those economies and successes of business methods upon which both our commercial and moral obligations must lay stress. He well knows that our intelligent book-buying and newspaper reading constituency cannot today be held by mere denominational affiliation. They will read the best papers and books, and our own people must furnish these or lose the home market. With high merit in all the output of our press, our church literature will prove itself popular, potent, profitable.

6. The ideal editor is practical and comprehensive in his editorial themes, and in the subjects of solicited correspondence. These embody all phases of church need, duty, privilege and responsibility. His table of contents is from time to time enriched with the treatment of such themes as Conversion and Consecration, Every-day Growth in Christ, The Need of Every-day Christian Example, Closet Prayer and Aids of the Family Altar, The Preacher and his Qualifications, The Pew and Its Responsibilities, The Minister Without a Church, The Church Without a Pastor, The Pastor and His Church Paper, The Layman and His Church Literature, Absenteeism in Sunday Services, Pastoral Visitation, The Pastor and the Family, Pastoral Visits With and Without Prayer, The Pastor in the Sick Room, The Pastor and the Funeral Service, The Pastor in Sunday-school Relations, Relations of the Pastor's Family to the Parish, Unifying of Charities, Consolidation of Benevolences, Consolidation of Church Boards, Best Methods of Raising Money, Home and Foreign Missions, The True Motive in Mission Work, Conversion and Church Usefulness of Children, Denominational Responsibility, What is Church Progress and What Retrogression? The Church and Modern Amusements, Church Life and Modern Society Life, Preaching the Gospel to the Rich, The Gospel and the Poor, Pastorates—Short and Long, Benefits of the Installed Pastorate, Ministerial Associations and Mutual Helpfulness Among Ministers, Seminaries and Ministerial Training, Benefits of our Colleges, Are We Ready for a University? If so, What is its Needful Work? How Can We Better Endow Our Colleges? To What Extent Should a College Be Endowed? Can An Uneducated Ministry Cope With the Problems of Our Times? Is Our Mission Spiritual or Ecclesiastical? How May We Best Welcome Ministers Coming to Us From Other Denominations—The Manner in Which Such Clergymen Should Come, Closer Brotherhood Between Our Churches, The Institutional Church, What Moral Dangers Most Threaten Our Churches? Can Any Life Be Safe or Sound Out of Christ? What is "Higher Criticism?" What Should Be Our Church Attitude Toward It? Can We Make Profitable Responsive Reading? How May We Improve Our Outward Forms of Worship? Is the Old Gospel Equal to the New Times? Evangelistic Work and Its Best Methods, How Secure the Best Men for Our Ministry? Have We Too Many Ministers? The Scope of Quadrennial Authority, What May We Expect of Our Quadrennials? Best Methods of Bible Study, The Age Limit in Pastoral Employment, Comity and Co-operation in our Relations to Other Communions.

Most of these subjects are vital, and many of them must be settled in the public mind by intelligent interpretations of the Bible, by able editorials, by scholarly communications, and not by a show of hands—not by ayes and nays or conference resolutions.

The editor I have described makes a religious paper indispensably valuable to every family of his denomination. He is loyal; he is devoted to his people; he has faith in their movement. He helps them in every issue of his paper to hold on. He warns them against "fits and starts." He admonishes them that in church progress, as in knitting, they cannot be dropping stitches and have anything useful when it is done. To this end he keeps before them the progress of the age. Besides such object-lessons for the adult want, he gives to the child reader simple, wholesome, attractive forms of moral truth. And who will deny the power and fruit of these early impressions? Better are they than nursery rhymes, and they come back to the child with far better effect. Such is the home influence of a first-class

religious paper. But in order to this helpfulness the paper must be not only the organ of the denomination, but of Christianity itself. Representing, as it must do, the Master Himself, it will breathe the broad, deep spirit of Christian brotherhood; it will advocate and exemplify ecclesiastical comity, and will plead for unity along the lines of least resistance.

Every Christian home should have in it such a religious weekly. Its atmosphere will be warm with the heart of Christ—an atmosphere of love, of duty, of righteousness, of active service. Such an organ makes doubly useful to the church the life of every layman, and aids the pastor in holding aloft the true ideals of consecrated service and sacrifice. As an ultimate and crowning result, the entire denomination will become, more than ever before, a mighty power for the promotion and triumph of Christ's kingdom.

But, finally, can even this ideal editor satisfactorily serve his entire constituency? The problems, the complex issues, and the incidentally disturbing forces which he must face, make such unanimous approval humanly impossible. Not until the model editor can serve a people as faultless as himself—a body of readers as perfect in their sphere as is the editor in his—not until then can that chair be so filled as to give unexceptional satisfaction. That auspicious day, and this high degree of perfection, may be far off, but the distance need not deter us from the study and exercise of such amicable editorial and constituency relations in the future as God has blest in the past to the betterment and steady upbuilding of our denominational literature.

“THE POWER OF MONEY AND THE ABILITY OF THE CHURCH TO RAISE IT.”

BY REV. J. O. ATKINSON, ELON COLLEGE, N. C.

This then I would settle first. There is no power but of God. “All power was given Him in heaven and in earth” declares the Word. “And lo I am with you alway.” All power then of money, men and measures is really from God, with God and in God. Money, much or little, with God in it has unbounded power. Money, much or little, without God in it, has no power. Five million dollars without God has less power than five pence with God. It is not a question of how much money shall any church or all the churches raise. It is all a question of how much of God is in the money and with the money and behind the money when it is raised. Millions without the power of God behind it amount ultimately to nothing. The widow's mite with the power of God behind it, and the blessings of his Son upon it, and the direction of the spirit to guide it, may suffice and did to awaken the conscience of a nation and stir a world to duty. But the riches of lives without God have not the power to keep one soul from hell.

Fifty-seven cents, the last gift of a dying child, a gift in faith and hope and love, a gift made sacred by the last prayer of a departing soul was enough to build the largest Protestant church, so far as membership at least is concerned, in America. The church to which I refer is the Baptist Temple in Philadelphia. It has a present membership of nearly three thousand. Its average congregation is 5,000. It has a Sunday-school of 2,000, a Christian Endeavor of 3,000. Let me tell you the story, the history rather, of the building of this church. Dr. Conwell, the present pastor, began his work in another and much smaller church. The Sunday-school and congregation grew under his leadership too large for the small building. One Sunday morning as Dr. Conwell was making his way through the crowd about the door, he saw a little girl trying to make her way through the crowd. He took her up and carried her on his shoulder into the Sunday-school room, and, because there was no seat for her, he placed her on a window sill, and said, “Never mind Hattie, we will have a church some time big enough to hold everybody that wants to come.” Shortly after, Hattie died and left to the preacher her purse containing fifty-seven cents, money she had raised for the new church. Her childish faith had never wavered. Unshrinking faith can yet remove moun-

tains. The next Sunday the preacher told the story of Hattie and her fifty-seven cents to his congregation. Here is history. Dr. Conwell did not appeal to that congregation for money. He did not have to. The story of little Hattie's fifty-seven cents had God in it. But the money poured in and the present magnificent church edifice was built. "This fifty-seven cents" said Dr. Conwell recently, "not only gave the impetus that has resulted in the temple; it showed us what we could do with God on our side." The power of God behind little Hattie's fifty-seven cents was sufficient to build the largest Protestant church on this continent! This is not ancient history. It is recent fact.

While I speak now, I am reminded of a few little loaves and fishes, scarcely enough in themselves to feed five hungry men. With the power of God to multiply them they satisfied yonder five thousand men, and there was much to spare. The power of money do you say? The power of God in money I say. Brethren, let us get and keep this forever fixed in the mind; money as such has no power for the redemption of the world. All power is with God. I insist on this, because as it seems to me we are giving too much attention and concern to methods and machinery and resources and too little attention to the real source of power.

We are trying to reduce the operations of the spirit of Almighty God to the rules of arithmetic and the spirit does not operate that way. We are trying to calculate by geometrical and analytical formula the power of the Holy Ghost on the hearts and thence upon the pocket books of human beings with immortal souls, and the Holy Ghost does not manifest His power by theorems of geometry or formula of analytics. Missions have become with us a mere philanthropic enterprise instead of the carrying and sending a saving message to a lost world. Missions do not mean philanthropy, they mean life; missions are not, never have been and never can be a plan or a scheme, they are a message from Almighty God, preached on earth by His immaculate Son, directed by the power of His Holy Spirit to the hearts and lives and souls of a world dying in degradation and in sin.

The speaker can take a pencil and paper and a little pamphlet yonder on his desk and tell this audience in fifteen minutes within \$5.00 of what any church or all the churches in his conference will give for home and foreign missions the present year. He can calculate within a few dollars of what these churches, or anyone of them will give in all probability, for the next three years to come. He knows the method and he knows the machinery. Apply a little arithmetic and the results are forth-coming. Does he reckon with the power of God? Not much. He reckons with the power of assessments and the influence of the method adopted. In this I do not impugn, nor even do I attack present methods, present machinery and present plans. Methods, machinery and plans we need and must have. What I do assay to attack and impugn is the practice of making machinery and methods and resources supreme when in every truth all power belongs to and rests with Almighty God; He has and is the power, the real source of power. You may raise your money, but unless it has in it and with it the power of God it will be of little avail. We are calculating as to how much it will take to bring the world to Christ.

What we need more is to find out by prayer and service and devotion how much it will take to carry Christ to the world. It will cost an inconceivable sum to bring the world to Christ. It will only cost the power of God, using those human agencies and human instrumentalities willingly yielded to Him to bring Christ to the world—yea, even to all the world. It may take a great deal of scheming, planning and human device to get the world to Christ. It will take devotion and humility and faith and love to carry Christ to the world.

Brethren, we have put forth much effort to bring the world to Christ, would we better not put forth some effort to bring Christ to the world? Especially since Christ wants to come to the world much more than the world wants to come to Him.

Doubtless some are asking if no attempt is to be made to raise money? And is no effort to be made to properly direct its expenditure? "Attempt and effort." Forever in this world do we worry over attempt and effort. And well we may. They belong to the human, not to the divine thought. Such words and the conceptions they convey seem not to be in

the divine vocabulary. You will search all scripture in vain for attempt and effort. There is no command then that we shall attempt, make effort to perform. The commandments there are, all of them, do this: do not that; go into all the earth. Not, "attempt to go," but go. Not, attempt to go and I will try to be with you; but go—I will be with you unto the ends of the earth.

Here then is our attempt—the sum of our efforts that we yield our hearts, our lives, our pocket books, our bank account to obey and do His will. The power of money—the power of God. Why to such extent have we carried this matter of money, money, money in missions that every time missions are mentioned somebody thinks of some scheme whereby money is to be raised. Go home and on next Sabbath mention missions to your congregation, and the first thought that will cross the minds of nine-tenths of your congregation will be, "There now the preacher is getting up some scheme to get money." So the public mind has come to identify money and missions, missions and money. And the sooner we can divorce these identified but alien thoughts the better. It is not the objects of missions, nor the end of missions, nor the aim of missions to raise money. The object of missions is to preach a saving message to a lost and dying world. Some look upon missions as the duty of the church. Not so. Missions are not the duty of the church, they are the life of the church. A church may give money without having much life. But if it has much life it certainly will give money.

In the economy of commerce money is defined as a medium of exchange. In the economy of grace money may be a medium of God's power. In the economy of trade if money has no power in exchange it is absolutely valueless and powerless. In the economy of grace if money has no power of God in it, it is absolutely valueless and powerless. If we are to carry on a missionary enterprise, we must have money, money to pay salaries of missionaries, build houses of worship, fit and equip men and women for missionary service. I know you can't pay grocery bills, railroad and steamship fares, purchase clothing and build houses without money. This is a human agency which in any given human society is a necessity. What I insist on is, however, that money to pay grocery bills and fares and to build houses with, can and will avail much or little ultimately in proportion to the amount, not of the money raised, but in proportion to the amount of God's spirit is in the money. All power is with God, even all the power of money.

THE ABILITY OF THE CHURCH TO RAISE THE MONEY.

The amount of money we may raise does not depend upon the amount of ability, financial ability that church may have. It is not as much a matter of ability as it is a matter of devotion, interest and concern. It say it without hesitancy or fear of successful contradiction that there is today enough financial ability in the church to convert the whole world to Christ within a decade. It is not a question of how much ability a church may have as to raising money. It is a question of how much of that ability is available to be used by the Holy Spirit in preaching, sending and supporting the gospel. The great lack today is not of ability, but of availability. People do not give according to their ability. They give according to their devotion to a cause and their interest in that cause. It is more a matter of interest and devotion and availability than it is one of ability and wealth.

I was preaching not long since to a very poor country congregation. We had, in keeping with the order of our conference, appointed missionary day—missionary rally day. The congregation was immense. For two hours with some of the best talent that I could obtain, that congregation listened to appeals, essays, addresses, and a sermon on foreign missions. At what was considered the most opportune time the collection was taken. It amounted in all to \$1.40. That congregation thought they had given according to their ability. They were poor. At the noon hour (for we had two services that day) I was told there was a poor, but an esteemed woman in the neighborhood who was thought to be losing her eyesight. It was stated that if the woman could go to the hospital for two weeks at least, one of her eyes might be saved. For this, \$10.00 were needed. When a part of the same con-

gregation as in the morning had re-assembled, I took occasion to state the above circumstances. No appeal was made. I asked the collectors to pass around the baskets. That \$10.00 was raised in less than ten minutes, and while the money was being counted men arose in the congregation to state if there was not enough in the baskets they would like to have the privilege of giving the balance. To the first object, that of missions, they were not devoted, and in it had little interest. All thought they had given according to ability. For the object in which there was interest and concern and sympathy there was ability and willingness. Any one of the dozen men in that congregation could have given the \$10.00 and been none the poorer. It was all a matter of interest and concern. The ability is sufficient. The interest and concern are lacking.

It is my candid opinion and conviction that I can select a half dozen churches within my acquaintance in the Southern Christian Convention that can support every missionary that this entire American convention now supports in Japan and Porto Rico, and that a half dozen churches will not be poorer but richer for the effort or the task. I can then select a half dozen other churches in the same convention that can do all the home missionary work now done in all our Southern Conferences, and that half dozen churches will be no poorer for the effort and the task. Ability is not lacking. Interest, devotion and concern are. The greatest foes to missions, home and foreign today, are prejudice and indifference; and ignorance and lack of devotion are the mother and father of both. If our intelligence and our devotion equaled our financial ability, this convention would be doing today ten times the amount of missionary work, home and foreign, it is doing. The church has the ability. It hasn't the interest, the concern, the devotion. I deny then that the church is lacking in ability. It lacks only availability.

The question then that concerns us is, "How can we make our ability available for missions?" Lack of ability then results, First, from lack of information and intelligence. Among the greatest hindrances to raising money for missions is ignorance as to conditions and needs. A campaign of enlightenment on mission fields is necessary. Not five per cent of this intelligent audience know or have a fair and intelligent conception of the real needs and conditions in domestic, much less foreign, fields. We do not even know the needs and conditions of the field right at our own door. I seriously doubt if there is a person present who knows how many people there are within a radius of ten miles from this church as a center, who never attend Sunday-school or church service. The president of the State Sunday-school Convention of North Carolina declared officially and publicly this year that there were five hundred thousand children in that state who never attended any Sunday-school or church. This statement was vehemently denied through the press of the state by many who thought they knew. But the president by well collected data and statistics proved his position tenable and his statement a fact. We were startled. It was hard to believe—500,000 children in one small state who never attended a Sunday-school or any place of divine worship. And I believe that North Carolina has about as many churches and Sunday-schools as her sister states of equal population.

A campaign of enlightenment as to existing needs and conditions in mission fields, home and foreign, this is needed, and sorely needed. What of conditions, what of needs in the foreign field? So few, so very few know them or ever will. Sympathy and concern are deepened and strengthened by acquaintance and knowledge. Many of our people would do better if we knew better.

Second, lack of ability results from prejudice against missions, domestic and foreign. This prejudice against missions arises as a rule either from ignorance as to what is being accomplished or form an idea that if missionary work is not carried on as we think, it is not carried on right and therefore would better not be carried on at all. Of prejudices from these sources, a word. Is missionary work worth while? Is it succeeding? Is it accomplishing results proportionate to efforts put forth? Let us see. We are to note first of all that the Savior of man declared the kingdom of heaven to be like unto a grain of mustard seed.

This is the smallest of all the seeds. And its growth is gradual. No plant of gigantic or rapid growth as illustrative of the kingdom was selected. The kingdom of God has small beginnings and slow progress. God and not man is responsible for that. We are to plant and cultivate as faithful laborers undertaking a great work.

Patience and submission to the Lord's will should characterize every missionary work, remembering always that missionary work is essentially a work of devotion to a splendid cause. It does not then become us as laborers to compute results or count the gains, knowing that if we do the Lord's work in the Lord's way the outcome is not uncertain. But, even with small beginnings as noted, there is much in results already attained to encourage and inspire. Reliable information tells us that there are now three million Christians, who are converts from heathendom, many of whom have organizations and are employing pastors and sending the gospel message to other heathen. How much money has Christendom expended in order to redeem and save these three million souls? A great deal? Say \$15,000,000 a year now—a sum not equal to that we spend in America for any one of a half dozen useless luxuries. The average gift of each church member is about one cent in nine days. We have the ability to give twenty-five cents each per month. That is fair, just and easy enough to do and no one be the poorer. Yet, if each Protestant in this country and in Europe would give twenty-five cents per month for missions, we would raise \$400,000,000 annually—enough with God's blessings upon it to evangelize the world in ten years. Surely God is abundantly blessing the efforts put forth. From a purely human point of view the great wonder is, not that there are so few, but that there are so many converts in heathen lands when it is remembered that the only price we put on the redemption of the world is an average gift for each church member of about forty cents a year, not much more than enough to buy our toothpicks.

Besides ignorance and prejudice there is lack of ability for mission work resulting, Third, from lack of devotion. Our love for a lost world and our devotion to a message, a gospel that is to redeem that lost world is not strong and mighty enough. Men usually do what they want to do. There is not a consuming want on the part of the saved for the unsaved. Jesus the Christ came to train and develop our wants aright. The great difference between Christ and Buddha is that while the latter taught men what was right and what was wrong, the former filled the souls of men with a love for the right and a hatred for the wrong. This love for the right that the Savior came to awaken and develop is not sufficiently deepened and quickened in the world of Christians today. If there is one prayer that the Christian world need offer today above others, it is that the professed followers of Christ may love Christ more and better. "More love for thee, O Christ, more love for thee." For if we loved Christ better we would do more to send and to carry his message to a lost and unsaved world. The power of money! It is as powerful as the God who created it and whose spirit will, when dedicated to Him, accompany and direct and use it. The ability of the church to raise it! The Protestant church in America and Europe has the ability to raise enough money to evangelize the world within a generation and nobody be the poorer for the effort. The question of ability is after all a question of availability and the reason why no more money is given for missions is: First, there is ignorance as to needs and conditions. Second, there is prejudice because of misconceptions of the missionary idea and missionary growth and missionary results, and Third, there is no more money available for missions, because the Christian world is lacking in love and devotion to the message and the gospel, even that message and gospel by which they themselves have been saved.

THE FUNCTION OF OUR PUBLISHING HOUSE.

BY JNO. N. DALES, M. A.

The subject of this paper calls for no apology. It is a proposal to consider the wants of this century and ourselves in relation to these needs. It is a call to the duty of privilege in the abstract and to the privilege of duty in the concrete. While we cannot too often nor too seriously ponder over the philosophy of the New Reformation as represented by the Christian movement, it is equally true that a Publishing House, its functions and interests spiritual and financial, must frequently be subjected to the keen searchlight of constructive criticism.

In all this we must not forget the past. Truth is the daughter of time. The lessons of the past in the light of the present point the way for the future. What were the reasons that called our Publishing House into being? What motives have led our people to carry its eloquent needs upon their hearts in life, and "dying mention it in their wills," bequeathing it the rich legacy of their honest toil and the benediction of their prayers and tears? What has impelled our ministers to sweep the crumbs from their table in those dark days, but that it might live and herald forth the gospel liberty of the Son of God. This is a precious heritage that has descended to us, a talent that God has entrusted to us as a denomination, and we are this day judged of heaven's high court whether we can give an account of our stewardship that will be satisfactory to the great Judge and Father of all.

The Function of our Publishing House? To preach the gospel! That panacea for all diseases national and troubles international. Seek ye first the kingdom of God and its righteousness—is the only spiritual as well as business policy which any Publishing House can follow that proposes to work for Christ and have a future. Then the other things—the external things—which sometimes bulk so largely in our consecrated minds—such as large immediate profits, an army of employees, and monumental buildings—will be added unto us if God can use them and us to His glory.

Has the need for publishing religious literature ceased? Are there fewer Bibles sold, circulated and read than formerly? Are there no more treasures new and old to be brought from the storehouse of God? Are there fewer people to be reached than in the past?

There never was a time when there was such a dire need of a stimulating and strengthening religious literature than at present. Our cities teem with unchurched masses, and whole rural districts are groaning under the burden of religious indifferentism.

Any energy or agency that can render the material conscience of the world of today susceptible to the gospel, must be laid under contribution if we are to overcome the powers and works of darkness.

The Function of our Publishing House? to publish the gospel.

That was the purpose and policy of the first Christian publishing movement which accomplished so much for Christ and humanity in the first century. The contributors to its literary output were not the best known men of the age, not many mighty, not many influential, nor perhaps the most literary, *but what a message!* One of them tells us in a magnificent outburst of enthusiasm that "the world itself could not hold the books that could be written" concerning the work and teachings of their Master.

Bye and bye in God's providence a large imperial city was selected as the seat of this publishing house, and Paul, the prisoner of Jesus Christ, became editor-in-chief. True, his surroundings were hardly calculated to enable him to multiply his activities, but disabilities and limitations seemed to translate themselves in the Pauline heart into so many opportunities and privileges.

"This one thing I do, forgetting the things that are behind, I press forward." There was in this early herald of the cross a heart full to overflowing with the consciousness that the world needed the message he had to give, and woe was upon him if he preached not the gospel, and the same woe was upon him if, in his underground cell enveloped in unnatural gloom, he ceased even then to declare the unsearchable riches of Christ.

Matthew Arnold tells us that in all poets of the first order there is an inevitableness and a universality that one searches for in vain in the works of those of lesser gifts. The characters of Shakespeare possess these qualities in a marked degree. In whatever country his works are read they touch the heart, stimulate the intellect, and kindle the imagination regardless of national pre-conceptions and ambitions.

In his "many-sidedness" he holds the mirror up to nature's face so perfectly,

"That he who runs may read and see therein,
Dame Nature's touch that makes the whole world kin."

Probably this distinguished critic had never analyzed the Christian epistles to discover a similar universality and spirit of brotherhood, but there is the same spontaneous message for humanity, only it is spiritualized, and therefore we do homage to its majesty, and are converted by its teachings.

And what was the secret of this irresistible impulse that found its opportunity and relief in those wonderful gospels and epistles? The power of the divine Christ was within. Their hearts still burned, and it was Christ's plan that they were so inspired.

The function of our publishing house is to publish the gospel, because we have received our commission directly from the Master. As Christ was living through the days of his earthly ministry and trying to teach his disciples the meaning of his life and its relation to a sin-burdened world, he must have been depressed many times because their spiritual vision was so obscured.

What word, what message could he leave with them that would serve as a bond of union, as a purposeful policy and as a means of communion with himself after he had passed beyond "the vale that so thinly intervenes?" As he sat in the desert place apart, how this great problem must have weighed upon his heart, and as he found himself face to face with the sin and sensuousness of his age, how it must have been borne in upon him again and again.

But at last the answer came—full-toned, inspiring, chorused since by saints above and saints on earth when just as he passed out of their sight, in a single moment, he concentrated into a single idea the thought and purpose of his ministry. No wonder that it fell upon their waiting hearts as a benediction and a watchword—go ye into all the world and preach the gospel to every creature. *Again, what a message!*

Have we been obedient to the heavenly vision? There are sins of omission as well as of commission. Have we a message? Ay, verily, and this great commission is our ordination sermon. We who delight to be known only by His name must, in loving loyalty, keep His commandments. "If ye know these," says the Master, "happy are ye if ye do them."

The function of our House is to be distinctly and aggressively evangelical. We must, through our literature as well as from our pulpits, pour forth the whole counsel of God. With our purpose settled, the rest becomes a matter of method. We must give large opportunity to the evangelistic aspect of our work. We must likewise place a premium on what will develop Christian character. Denominational activities must be encouraged and forward movements stimulated and supported. The incorporation of the contributions of philosophy and science into the queen of all sciences—theology, is another field where it is our duty to do a long and ardent day's work. We have men who can do this and do it well. Our rank and file ought to hear from them.

There is an inviting field just ahead, if we are to consider how the function of our publishing house may be broadened and deepened by business enterprise. How shall we build for the future? How are we to project ourselves before the public mind unless our House is zealous in publishing, selling, and circulating our literature?

The logic of publishing is selling. So the necessity is at once apparent of studying the people's needs, likes and dislikes. Their best tastes must be directed and stimulated so that they will read and relish the best things. In this work the editors and agent should receive the generous help of the trustees, who should make specialists of themselves along certain lines. One should be especially conversant with the book trade, another should be a prac-

tical printer. Another should watch carefully all the developments in Sunday-school literature, with the idea of improving our own and making it do a larger work—and so on down the list. Then when they meet in session they would come full of information, rich in resource and expedient and lay it all on the altar to be a benefit through our editors and agent to the whole brotherhood.

We are in the promised land and the prospect is entrancing. So we press on. As a result of our increasing business and the more frequent and urgent calls for our literature, rooms should be established, or church vestries fitted out at Boston, St. Louis, Chicago, Toronto, San Francisco and other natural distributing centers, where we could have free reading rooms and give away tracts and loan books and periodicals. I see a small army of young and old giving their time at certain portions of the day to man these outposts, and to welcome the stranger or the brother within their city gates, and speed him on his way. How these centers would pulsate with life and vigor, what hives of industry and church extension they would become.

The function of our House may be greatly enlarged or seriously dwarfed by its location. Therefore any change must be maturely considered. We are to build for the future, therefore the hub of the wheel ought to be a distributing point of the first order.

We also need accommodations where our officials can do their best work, and where the circle can be enlarged to receive the mission officials. We need, too, suitable facilities for the official meetings of our Boards, and provision ought to be made on the ground floor for a bookstore and free reading room, which might be available also for mission services. The cost to provide such would be money well spent, and yet would not be excessive.

Again, the function of our House may be seriously affected by the adoption of certain policies that may be prejudicial to our development. One of these I will mention. The writer confesses that with many others he has looked forward to the establishment and equipment for publishing purposes of a large building that would honor us by its magnitude and appointments. I am no longer sure that we ought, at this critical time, to invest a large sum of money in such a venture. Suppose we purchase land, build, buy presses, more type, and all the detailed requirements which the printer's art now requires, and engage workmen some of whom must receive large salaries. Suppose with this outfit we enter upon an era of publishing in keeping with such an equipment. We shall, of course, fill our shelves with excellent books, papers, tracts and pamphlets, but will we be sure of selling them as rapidly as we produce them? I fear there might be another period of dark days, yes, of lean years. Then there would go up a cry for retrenchment, there might be a forced sale, and our vision would have a rude awakening.

Let us rather get suitable quarters for our officials, whether we rent or build such, is not a matter of first importance, though the latter plan might be the more profitable, and then let us contract our work until we have created a constituency where we can be sure of selling our wares. Then will be time enough to rear our denominational pile, install our plant, and manufacture a corresponding output.

I warn the brethren that we have so long neglected our constituency—even the denominational field that naturally belongs to us, that we shall be forced if not to create a new one, at least to educate the present one, and the harvest from a financial standpoint will be in the future.

In conclusion, have we no function as a Publishing House, no sphere as a denomination outside of North America? By the circulation of tracts and pamphlets we ought to be sowing the seeds of Christian union in every land under the sun. Translations are now rapidly, easily and cheaply made, and in Japanese and Spanish we should have been at work ere this. These little missionaries penetrate and do their work where men and women can sometimes find no open door.

It is the proper function of our House to stand behind and support every legitimate enterprise of the denomination in particular and of Christ's cause in general. It must not be

mercenary in its plans and policy, but must patiently, tirelessly and with conscious and consecrated purpose, do the work which our Master has committed to us; and create such a momentum behind religious forces that soon the time will come when the last wanderer shall be welcomed back to Father's house, and all shall bow the knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

THE FIELD OF AUTHORSHIP IN THE CHRISTIAN CHURCH.

BY EMMETT L. MOFFITT, ASHEBORO, N. C.

We are living in a reading age. Books good, bad and indifferent; padded morocco, leather, half leather, cloth beautifully ornamented in silver and gold, and yellow paper backs, fairly tumble over one another in their struggle for places of preferment upon our shelves and tables. Verily, sometimes I am constrained to believe that the wise man was but looking prophetically into the future, even to our own times, when he bewailed the fact that "of making many books there is no end; and much study is a weariness of the flesh." Books are issuing from the press today with such rapidity that it is, indeed, a "weariness of the flesh" to attempt to familiarize ourselves with their *titles* even; while an effort to study, or simply to read, a tenth part of them would mean a "weariness" almost unto death. This is especially true in the realm of fiction. Perhaps never before in the history of the world have so many novels been written and published. The great majority of these, however, have been hurriedly written to meet a spasmodic demand on the part of a thoughtless and indiscriminating class of readers. They have been written for the present, and but few of them will find a permanent place in the libraries of the future. This, however, is but an exaggerated repetition of the past; and frequently we have to look to the smaller editions to find that degree of merit which alone makes a book helpful and enduring. Of this meritorious class also not a few have been given to us during the past decade, and almost every department of thought and investigation has been enriched by them.

The literary world, like the commercial world, has its "dull periods" and its "periods of prosperity." When business is most active the demand for commercial products is greatest—and the supply is not long in meeting that demand. Just so, when conditions are ripest for literary activity, the demand for *literary* productions is greatest—and the supply is not long in meeting *that* demand. Until the last few years there was a period of several years of marked business depression; but during that time business men studied more closely the laws of business economy, corrected the mistakes they had been making, re-adjusted their old methods to the new times, and soon the conditions were again ripe for the period of great activity and prosperity which we enjoy today. So, in the world of literature, we have recently passed through a period of dullness to the reading public, and of great depression to the aspiring author. This, however, has been succeeded, as we have already said, by a period of unprecedented productivity in the field of authorship, and by an active and encouraging interest in almost everything as it issues from the press.

But while this truth impresses us as we take a view of the general field, when we come to look at it more closely, we find that there are a few comparatively barren spots—little fields here and there that, for some reason or other, have been neglected, have not been properly cultivated. And it is to one of these little comparatively barren spots that I am asked to call your attention today, with the hope, I presume, that, not what I may say, but that its own neglected condition may be a mute, but prevailing appeal to some possible competent, able and willing laborers who may be, and, indeed, ought to be, in this great company of strong, cultured and devoted men and women who hold the "deed of trust" upon this small and practically uncultivated, but potentially productive little field—the field of authorship in the Christian Church. And I trust that I am not too sanguine in the confident hope that stirs in my heart today, that even now I look into the faces of many of

those who shall soon answer the call, and shall so cultivate and enrich our field as that the harvest of good and helpful books shall be bountiful, and even perennial. Indeed, we have already a few successful literary laborers; and it is a source of pleasure and encouragement and inspiration to us all to have with us here in this convention some of those who have been laboring successfully in this field, and the fruits of whose labors we have already entered into. Most of these, however, have toiled for their church and for their Master so faithfully and so long, that, while their pens are still fertile, and their hearts still warm and buoyant with hope, the labor and toil of many long years are silvering their heads and bending their forms to the final rest from their labors; and it is upon the younger men of the church that their mantles must fall.

In the preparation of this paper I have found very helpful and interesting to me an endeavor to get together a list of all the books and pamphlets that have been written by members of the Christian Church. This, of course, would have been an impossible task for a much longer period of time and for much better facilities than I have had at my disposal; however, through the kind assistance of quite a number of my brethren (especially that of Rev. J. F. Burnett and Dr. J. J. Summerbell who have such a large number of these books in their own private libraries), I have been enabled to make what is to me quite an interesting little list of them; and, at the risk of being somewhat tedious, but with the hope that it may be helpful to some like myself, I give below the titles and authors as I have been enabled to gather them, again calling attention to its incompleteness, and hoping that any omissions may be pardoned, and at some time supplied by those who are familiar with the books and pamphlets that are not included. I have, for convenience, grouped them under four heads: Historical, Biographical, Theological and Doctrinal, and Miscellaneous, relying in many instances upon the titles alone to guide me in the grouping.

In the Historical group I have been able to place only two books and three pamphlets: The History of the Christian Church, by J. R. Freese; The History of the Christians, by N. Summerbell; Reformation of the 19th Century, by Thos. Holmes; The Lost Legacy, and The Christian Church, by P. H. Fleming.

Of the Biographical works, I find: Biography of Elder David Purviance, by Levi Purviance; Biography of Barton W. Stone; Memoir of Elijah Shaw, by his Daughter; Life of Mark Fernold; Memoir of Rev. Joseph Badger, by E. G. Holland; The Life and Labors of Isaac N. Walter, by A. L. McKinney; Memoir of Melyn D. Baker; Memoir of Taylor, by E. Edmunds; Life of Gardner Dean; Travels and Gospel Labors of Elder Joseph Thomas; Autobiography of Elder M. Gardner, edited by N. Summerbell; Millard's Life and Writings, by D. E. Millard; Autobiography of Rev. O. P. Alderman; Memoir of Rev. Thos. Henry, by Mrs. P. A. Henry; A Sketch of Elder Daniel Hicks, by S. M. Andrews; Memoirs of Deceased Ministers, by E. W. Humphreys; Life and Labors of W. B. Wellons, by J. W. Wellons and R. H. Holland; Memorial of Austin Craig, by Professor Howell; Autobiography and Poems of Elder John Ellis; Notes of the Life and Some Writings of N. Summerbell, by J. J. Summerbell.

Of the Theological and Doctrinal works I have found the following: The Apology, by James O'Kelley; The Prospect Before Us, by James O'Kelley; Letters from Heaven Consulted, by James O'Kelley; Address to Churches on Doctrines, by Barton W. Stone; The True Messiah, by David Miller; Discourses on Christian Doctrine, by Maple; An Examination of the Principal Arguments, etc., by Jos. M. Holland; Discourses on Heaven, by Jas. Maple; Christian Theology, by Daniel P. Pike; Synopsis of Christian Theology, by R. J. Wright; Scripture Testimony, by Levi Ellis; Plummer's Debates; Jesus and His Offices, by O. G. Cummings; Positive Theology, or My Reasons for Being a Member of the Christian Church, by A. L. McKinney; Summerbell's Discussions; Discussions on The Trinity, by N. Summerbell and Rev. Flood; Eldridge's Discussions; Bible Doctrine (2d edition), by William Kinkade; Beach vs. Hickey on the Trinity; Heavenly Recognition, by T. M. McWhinney; Reason and Revelation Hand in Hand, by T. M. McWhinney; Christ our Creed, by T.

M. McWhinney; Lane and McCauley's Debates; Light in Dark Places, by Thos. Holmes; Government and Principles of the Christian Church and Directory for Worship, by a Committee; Principles, or Principle, Which? by J. B. Weston; Origin, Government, and Principles of the Christian Church, by E. L. Moffitt; Scriptural Holiness, by J. W. Howell; Divine Oracles Consulted, by James O'Kelley.

In the miscellaneous group I have: The World Governed by a Jew, etc., by Elias Smith; Select Works, by Simon Clough; Journal of Travels in the Holy Land, by David Millard; Reviews and Essays, by E. G. Holland; New Testament Dictionary, by Jabez Chadwick; Essays and a Drama in Five Acts, by E. G. Holland; Maple's Sermons; Jesus, by J. R. Freese; The Christian's Gift Book, by J. R. Freese; The Names and Titles of Christ, by James Maple; Visions in Verse, by R. E. Fuller; The Old World, Palestine, Syria, and Asia Minor, by J. R. Freese; Reconciliation, by F. M. Iams; Gospel Sermons by Christian Ministers, by Asa W. Coan; The Living Questions, by Warren Hathaway; Our Children in Heaven, by James Maple; Lessons of Comfort for the Afflicted, by I. H. Coe; Iola; or Facing the Truth (2d edition), by J. P. Barrett; Christians not Disciples, edited by M. L. Hurley; Disciples and Christians, by J. J. Summerbell; Ethical Science, by T. M. McWhinney; The Chinese Problem, by T. M. McWhinney; Eighth Wonder, by T. M. McWhinney; Legalized Murder, by T. M. McWhinney; Special Services, by M. Summerbell; Rise of the Monarchy to Its Decline, A Part of Lorimer's People's Bible History, by M. Summerbell; Wellons' Family Prayers (3d edition) by J. W. Wellons; Report of First International Missionary Conference of the Christians, edited by J. P. Barrett; Ministerial Etiquette, by T. M. McWhinney; The Federation of Churches, by T. M. McWhinney; a number of Hymn Books by individuals and committees; several Song Books by C. V. Strickland and others.

(I failed to get the names of the authors of a few of the books mentioned.)

As is evident from the above list, our most neglected field is the Historical. And this, it seems to me, is the most inviting, and at the same time, the most promising field for investigation and literary work. We already stand in the dawn of a new era in the Christian Church. New light and new life permeate every channel of our endeavor; and, for continued growth and ultimate triumph, we have only to build our future wisely upon the foundations of the past. And, in order to do this successfully, we must know well the lessons of our more than a century's efforts and experiences; and he who records these faithfully and interestingly will contribute largely to that future growth and triumph to which we all turn with a confident and steadfast hope.

There are also many interesting biographies yet unwritten—incidents and lessons from many noble Christian lives that would be full of encouragement and inspiration to us all, if we could but read them and be brought in touch with them by those who themselves have felt their inspiration and their help.

Along theological and doctrinal lines, too, we stand in need of better instruction and guidance, to the end that we may become stronger, more intelligent, and more faithful soldiers of the cross, and at the same time be truer and better exponents of the broad Christian principles which we profess. In fact, every phase of our church thought and church life needs a fuller and more intelligent expression.

Cognizant of this condition, the questions naturally come to us: Why have we so few authors? And why have they written so few books? In a general way, we might answer, "It is because the *conditions* have not been favorable." While I do not believe that *every* one is capable of writing a readable book, on the other hand, I do not believe that *any* one has the elements of a successful author thrust upon him from his birth. In order that any one may become an author of recognized merit, at least four necessary conditions must be met: 1. He must possess scholarship and literary culture; 2. He must have sufficient leisure for literary work; 3. There must be a certain degree of public interest in the subject and purpose of his book; 4. He must have the practical sympathy and encouragement of at least the leaders of those to whom his book is to appeal.

Again comes the question, "Are not all those conditions met in a sufficient number of members of the Christian Church to give us all the books we need?" It must be conceded that we have a large number of men and women of such broad scholarship and literary culture as to have no question as to the first conditions being amply fulfilled in them. But, however reluctant may be the confession, we are forced to admit that *this* is the only one of the four that *is* sufficiently met in our church. Our people are a busy people, and comparatively few of them have the leisure in which to do literary work. This is more especially true of our ministers and teachers; and these are they to whom we most naturally look for our church literature, as a review of the list of those who have made our church literature what it is, will show. And this, in spite of the fact that, as a rule, they are a hard-worked and poorly paid class of men, men with little leisure for outside work of any kind at their disposal. This is a condition that should appeal strongly to us of the laity and of the business world for remedy. We should pay better salaries to those who are capable of doing literary work, and make fewer demands upon their time, to the end that they may have more leisure for writing such books and pamphlets as are needed for the proper representation and promotion of the cause which we, as a church, and as a body of Christian workers, have espoused.

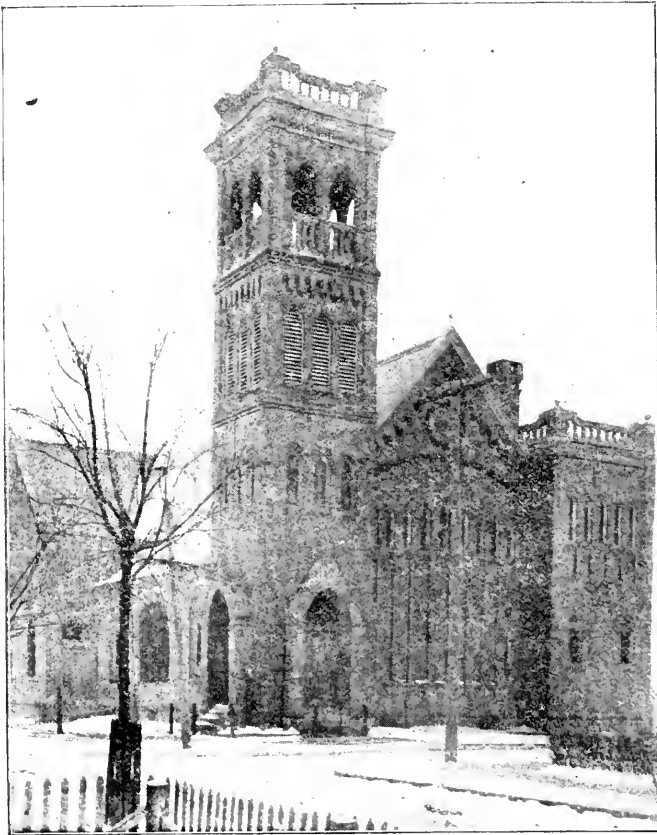
However, a man may possess the broadest scholarship and the highest literary culture attainable; he may have leisure even to the point of idleness; and yet he cannot become a successful author, as success is usually measured, unless he has the power to interpret or forecast the spirit and tendencies of his time. He must write of those things that are already occupying the public mind, or that offer favorable conditions for acceptance by the public. The most successful literary work is not always entirely the original product of an author's mind, but rather his happy interpretation and expression of what is already, consciously or unconsciously, formed or forming, in the minds of the public. So it is that our best and most widely read authors are those who live not only in the world of ideas, but in the world of real every-day life as well. As Matthew Arnold aptly expresses it: "Creative literary genius does not principally show itself in discovering new ideas, that is rather the business of the philosopher. The grand work of literary genius is a work of synthesis and exposition, not of analysis and discovery; its gift lies in the faculty of being happily inspired by a certain intellectual and spiritual atmosphere, by a certain order of ideas, presenting them in the most effective and attractive combinations,—making beautiful (and I might add, helpful) works with them, in short. But it must have the atmosphere, it must find itself amidst the order of ideas, in order to work freely: and these it is not so easy to command. This is why great creative epochs in literature are so rare; this why there is so much that is unsatisfactory in the productions of many men of real genius; because, for the creation of a master-work of literature two powers must concur, the power of the man and the power of the moment, and the man is not enough without the moment." It is the critical rather than the creative power that makes the intellectual situation. It tends to establish an order of ideas and to make the best ideas prevail. It is, then, through the author that "these new ideas reach society, the touch of truth is the touch of life, and there is a stir and growth everywhere." While this is true of literature in general, it is especially true of church literature. The writer finds himself in the midst of an atmosphere of ideas that represent the whole former life and thought of the church, and to these he must give such effective and attractive expression as that there shall be "a stir and growth everywhere" in the church. The opportune moment is even now upon the Christian Church in its every sphere of literary activity—we only await the man, or rather the men, to meet the moment, and to bring out of it that "stir and growth" which an adequate and widely disseminated church literature would necessarily bring to us.

And again, in addition to his own personal qualifications, his favorable surroundings, and the opportuneness of the moment, he must have also the sympathy and encouragement of those to whom his book is to appeal. This is especially true of the man who is to con-

tribute in any way to the literature of his church. As a rule, writing for one's church is, to say the least of it, an unremunerative work, as people do not seem so eager to buy and read those books pertaining to the fundamentals, the life and work of the church; and hence he who undertakes it does so from a sense of duty, and because of his love for and interest in those things that pertain to his church's welfare; and this should insure to him the practical sympathy and encouragement of those for whom he writes, and who are, or should be, interested in everything that promises greater success to the church which they, in common, represent. If he is not financially able to publish his book and get it before the people, the money should in some way be provided; and, as the church is to reap the chief benefit from such publications, I believe that the necessary funds should be provided through some church channel; and naturally, it seems to me, it should come within the province of the Christian Publishing Association; and this Association has the right to make loans or appropriations for this purpose; in fact, they have given encouragement and aid right along this line; but, with the present resources of that body it, no doubt, feels that it cannot do a great deal of this kind of work, in addition to its work of providing for the publication of our church paper and of our Sunday-school literature. If, however, we might take some step looking toward increasing the Association's fund, for this special purpose, to such an extent as to enable it to provide for more assistance of this kind, I believe that it would result in great good to the church and to the cause of Christ. Certainly, before any money would be loaned or invested, as the case might be, in this way, every manuscript would have to undergo the most careful scrutiny, and receive the approval of the trustees. This, however, would not only be a protection to the Association and to the church, but would, at the same time, give to the accepted book that high endorsement that would at once give it a claim upon every member of the church, and so insure to it a readier and wider circulation than its author could otherwise hope for.

If the Association cannot undertake this work in a large enough way, the same end might, after awhile, be attained by the organization of Historical societies in our several conferences, whose purpose it shall be to study the history, progress, and tendencies of our church and its various enterprises, to review the lives and works of our deceased ministers and laymen who have been influential and instrumental in building and strengthening our church in its work for the Master, and to preserve the fruits of such study and investigation in book or pamphlet form. These societies might also provide for the collection and preservation of all the books and pamphlets that have been written by our people, and even for the republication of some of the most meritorious and helpful of them. Already some of our conferences and subordinate conventions have historical societies organized and at work; and I am sure that such a society could be easily instituted and maintained in every conference. And, after awhile, we might reach a point when a general historical society might be established under the approval and auspices of this convention, the conference societies becoming tributary to it, both in a financial and a literary way. Then, we might be able to project and maintain a monthly or quarterly magazine as the organ of the society for the publication and preservation of the papers and addresses—historical, biographical and doctrinal, any of those that in any way pertain to our church and its work—that should be written for or inspired by these societies. This would open the way to a more extended and more permanent presentation of many things touching the life and progress of the church. It would offer encouragement to a higher type of literary effort, and would result in the accumulation and preservation of such a great mass of useful information as to make the church authorship of the future a comparatively easy and pleasant task. At least shall we not in some way offer more encouragement to these who are competent and willing to contribute to the literature of our church? It would bring about a great revival in our work. Indeed the conditions are even now ripe for this hoped-for literary awakening among our people. Our time of prejudiced opposition and persecution passed away long ago in the darker days of our earlier experiences. Our period of comparative inactivity along pro-

gressive lines of church work has given way to the new light and quickened life of our present day enthusiasm and accomplishment. The church seems to be thoroughly aroused along the lines of education, and missions, and temperance, and endeavor, and Sunday-schools, and our church papers. There is "a stir and growth everywhere"—*except* in the field of authorship. And even here, as we have said, the opportune moment is at hand; and out of this new life, this new zeal for the success and enlargement of our church, out of this new earnestness for the promotion of Christ's kingdom here on earth, should come a copious and refreshing shower of good and helpful books, to the end that this new life and activity, this new zeal and aspiration for higher and larger and better things may become fixed in our church literature, and be carried on down through the coming years as a light and an inspiration to the generations that may follow us.



MEMORIAL CHRISTIAN TEMPLE, Norfolk, Va.



JUDGE O. W. WHITELOCK, Huntington, Ind.
PRESIDENT OF THE CHRISTIAN PUBLISHING ASSOCIATION.

Christian Church Events for the Year 1902.

JANUARY.

Rev. J. J. Summerbell, D. D., received a severe injury by a fall and was confined to his bed for some time.—The Hon. F. A. Palmer gave the Church of the Evangel in Brooklyn, N. Y., a check for \$1,000.—Rev. Thomas Taylor died at Newton, New Hampshire.—Trustees of the Christian Publishing Association held an interesting session.—Judge Samuel B. Neal, Superintendent of the Sunday-school at Kittery, Maine, found dead under his horse's feet in the stable.—Twenty-four persons joined the church at Enon, Ohio.—Rev. C. J. Hance, Spencerville, Ohio, took up his work after an illness of four months.—Rev. I. L. DeBra died at West Milton, Ohio.—Rev. H. J. Rhodes arrived from his mission work in Porto Rico.—Deacon E. J. Prather, Treasurer of the Southern Ohio Conference, died.—Rev. A. H. Morrill elected President of the Massachusetts Prohibition State Convention.—Our new missionaries sailed for Porto Rico.

FEBRUARY.

Rev. G. W. Powers, D. D., began his work as pastor at Columbus, Ohio, and was "pounded" by his people.—Special meetings in many churches resulted in great good.—Jubilee meeting held at Greenville, Ohio, because the mortgage was cancelled.—Smallpox hindered meetings in many places.—Rev. C. A. McDaniel ordained at New Bedford, Massachusetts.—Reception tendered to one hundred and four new members at Covington, Ohio.—The father of Rev. L. J. Aldrich, President of Union Christian College, passed away.—Rev. John Lamb, of Iowa, died.—Rev. M. O. Wolfe, Haverhill, Massachusetts, officiated at three funerals, and preached morning and evening one Sunday.

MARCH.

Church at Lewisburg, Pennsylvania, rededicated; Rev. J. J. Summerbell, D. D., preached the sermon.—J. H. Vliet, President of the Eastern Kansas Conference, moved to Manitoba.—Rev. J. G. Bishop and wife started for Japan.—Rev. F. H. Peters, Yellow Springs, Ohio, represented Antioch College in the inter-collegiate oratorical contest at Westerville, Ohio, and won the prize.—Rev. C. Tena Penrod made a tour of the Canadian churches with good effect.—Serious illness in the home of Rev. John A. Goss, York, Maine.—Easter Sunday observed generally in our churches.

Current Events of the Year 1902.

JANUARY.

Governor Leslie M. Shaw, of Iowa, chosen to succeed Lyman J. Gage as secretary of the treasury.—President Castro, of Venezuela, declared the British ship, *Ban Righ*, a pirate, because engaged in carrying arms and ammunition for the Venezuelan revolutionists led by Matos, and offered a reward for the capture of the vessel.—T. Estrada Palma was elected as the first president of Cuba.—A riot occurred in one of the Hebrides growing out of the people's opposition to the union of the Free and the United Church in Scotland.—Ecuador sent a strong force to its eastern frontier to take possession of its territory invaded by Peru.—The Chinese court returned to Peking with great ceremony and display.—Instant death of seventeen and the serious injury of many more in New York Central's tunnel through the city of New York.

FEBRUARY.

A six-hundred-mile railway completed from Mombasa, on the east coast of Africa, to Lake Victoria Nyanza.—The last "black cap" removed from the temperance education map. Georgia, the only state without a temperance education law, put one on its statute-books.—Waterbury, Conn., had one million five hundred thousand dollar fire.—Paris celebrated the one hundredth anniversary of the birth of its great writer, Victor Hugo.—Terrible fire destroyed the business center of Paterson, N. J., with a loss of two lives and property estimated at eight million dollars.—Thomas Sidney Cooper, the famous English painter of cattle, died at the age of nearly one hundred.—The Danish treaty ratified, and Uncle Sam has broadened his smile once more.—Japan had her first suit for a breach of promise to marry.—Battle Creek, Michigan, sanitarium burned.—An earthquake near Baku, Russia, killed two thousand persons.—Prince Henry, of Germany, visited the United States.

MARCH.

Telephones for railroads tested and found successful; the test was a distance of 400 miles.—Cincinnati, Ohio, celebrated its one-hundredth birthday.—American Line steam-

Christian Church Events for the Year 1902.

APRIL.

Rev. Mills Harrod, Milford Center, Ohio, died in the hospital at Columbus, Ohio.—Rev. B. F. Vaughan, of Centerville, Ohio, elected mayor of his town.—Rev. C. E. Luck, Fall River, Massachusetts, made a trip to California.—Rev. B. F. Randall died at Lawton, Oklahoma Territory.—Rev. G. R. Hammond preached to the shopmen at Elkhart, Indiana, on "The Laborer's Four Problems."—Rev. W. E. Stockley organized a church at Flagg Station, Illinois.—Rev. G. B. Garner moved to Lima, Ohio, where he started a church.—Second Church at Kittery, Maine, Rev. E. C. Hall, pastor, paid off a mortgage and all other bills.—Farewell service held in the old church building at Warren, Indiana.—Huntington, Indiana, church strengthened by several new members.—Rev. J. G. Bishop and wife arrived safely in Japan. Rev. G. W. Foltz, Britton, Michigan, presented with a Morris chair by his people.—Rev. John R. H. Latchaw assisted Rev. E. A. Nelson in meetings at St. Louis.

MAY.

Rev. J. R. Hoag, Wymore, Nebraska, eighty years old, drove from his home to Le Grand, Iowa, a distance of three hundred miles.—Trustee meeting and commencement at Stanfordville, New York.—Rev. T. M. McWhinney preached in the Grace M. E. Church, Dayton, Ohio.—Many ministers preached memorial sermons by invitation.—Rev. Kate E. Miller and Rev. I. M. Hoel held a service where thirty-nine were baptized.—Interesting Conference Institute held at Greenville, Ohio.—The Ladies' Circle connected with the Second Church, Kittery, Maine, observed its forty-third anniversary.—Rev. A. H. Morrill, D. D., tendered a farewell reception at New Bedford, Massachusetts.—Hon. F. A. Palmer, of New York, visited Rev. T. M. McWhinney, D. D., at Dayton, Ohio.—The Merrimac Conference held an interesting quarterly at Laconia, New Hampshire.—Rev. C. Tena Peurod made a tour of the New England churches.

JUNE

President Bell, of Antioch College, Yellow Springs, Ohio, resigned.—Rev. Martyn Sumnerbell, D. D., retired from the chair of pastoral theology in the Christian Biblical Institute, after twenty-six years' service.—David Moulton died at York, Maine.—New England Convention held interesting session at New Bedford, Massachusetts.—Rev. S. Wright Butler was given a reception by the Franklin Street Church, Fall River, Massachusetts.—A helpful session of the Ontario Conference held at Markham.—Rev. Clar-

Current Events of the Year 1902.

ship Waesland, struck by the Hermonides in mid-ocean during a heavy fog. Two lives lost, and vessel sank.—Julius S. Estey, President of the Estey Organ Company, died suddenly at Brattleboro, Vermont.—King Edward laid the cornerstone of the New British Naval College at Dartmouth.—Ex-Governor John P. Altgeld died at Joliet, Illinois.—King Edward's proposed visit to Ireland abandoned because of the disturbed conditions of the island.—Kindly messages exchanged between Emperor William, of Germany, and President Roosevelt, over the visit of Prince Henry to the United States.—Miss Alice Roosevelt went to Cuba.—Field Marshal, Lord Wolseley, sailed from England for Africa.—King Edward and Queen Alexandra held their first court at Buckingham palace; four American ladies were presented.

APRIL.

Atlantic City visited by a \$750,000 fire, and ten hotels burned. A Great Northern passenger train snow-bound on the prairie of North Dakota, four days and five nights.—Methodists reached \$16,000,000 for Twentieth Century Thank offering.—Ten councilmen indicted for soliciting bribes at Wheeling, West Virginia.—A large party of American ship riveters went over to show an English firm how to work pneumatic riveters.—Lord Kimberly, the Liberal statesman, died at London.—Germany adopted new tariff laws.—The All-British Pacific cable completed, cost \$10,000,000.—President Roosevelt attended the Charleston, South Carolina, Exposition.—Miss Ellen M. Stone, the released missionary, arrived at New York.—Horace Resley, the inventor of the locomotive pilot in 1840, died at Cumberland, Maryland.—Dr. Talmage, the well-known preacher, lecturer, and author, died at Washington, D. C.

MAY.

The Russian Rioting very serious.—The twenty-first anniversary of prohibition celebrated in Kansas.—Herbert G. Squires appointed our first minister to Cuba.—Governor Taft, of the Philippines, sent to Rome to consult with the pope about the friars in the Philippines.—Volcano disasters in the West Indies, by which thousands of lives

Christian Church Events for the Year 1902.

ence Defur accepted a call to Cynthiana, Indiana.—Rev. James McAllister baptized twenty-nine persons at Covington, Ohio.—Rev. J. G. Bishop and wife, of Dayton, Ohio, arrived home from Japan.—Brother Ferguson ordained at South Berwick, Maine.—Brother J. W. Tetlow ordained at Newton, New Hampshire.

JULY.

Rev. L. E. Follansbee resigned at Winterset, Iowa.—Rev. Carlyle Summerbell visited Wisconsin conferences.—Rev. W. H. Denison visited his parents at Huntersland, New York.—The wife of Rev. D. E. Millard, of Portland, Michigan, died.—Henry Arnold ordained at Corinna, Me.—Meeting-house at Garrett, Illinois, dedicated.—Rev. B. F. Clayton, of Franklin, Ohio, lectured on "Rivers of Oil," at the Miami Valley Chautauqua.—Cornerstone of the new church edifice at Manchester, New Hampshire, laid.—Rev. W. J. Young resigned at Huntington, Ind., and accepted a call to Conneaut, Ohio.

AUGUST.

Dr. T. M. McWhinney moved from Dayton, Ohio, to Muncie, Indiana.—Maumee Valley Chautauqua held at Defiance, Ohio.—Rev. C. H. Hainer, Keswick, Ontario, celebrated the fiftieth anniversary of his ordained ministry.—Prof. J. N. Dales, Kingston, Ontario, and Rev. M. Del Reynolds, Urbana, Ohio, met in Dayton, Ohio, and arranged the manuscript for the new book, "Triumphs of Faith."—John R. H. Latchaw moved from Defiance, Ohio, to Muncie, Indiana.—Last service held in the old church at Muncie, Ind.

SEPTEMBER.

Trustees of the Christian Publishing Association met in Dayton, Ohio.—Several conferences held.—Rev. J. L. Cotton organized a church at Barryton, Mich.—Rev. Robt. Harris visited North Dakota in interest of the cause.—Rev. A. H. Morrill, D. D., commenced his work as Field Agent for the New York Eastern Conference.—W. G. Sargeant ordained at Toronto, Ontario.—Palmer University opened at Muncie, Indiana.—The wife of Rev. John A. Goss, York, Maine, returned home from the hospital, where she had been receiving treatment for five months.—House of worship at Newton, New Hampshire, repaired.

OCTOBER.

Defiance College opened with sixty-five students.—American Christian Convention held at Norfolk, Virginia.—Judge O. W. Whitelock, Huntington, Indiana, had a long siege of typhoid fever at Norfolk, Virginia.—Rev. H. J. Rhodes, Manchester, New

Current Events of the Year 1902.

were lost.—The anthracite coal strike ratified.—Bishop Taylor, of the M. E. Church in Africa, died.—Esther Dowie died in great agony from burns, her fanatical father refusing to summon medical attendance.—France gives a statue (Rochambeau) and Germany one (Frederick the Great) to the United States.—Attempt was made to murder Francis Joseph, emperor of Austria, Hungary.—Peace agreed upon in South Africa.

JUNE.

Street car strike in Providence, Rhode Island.—Meat teamsters' strike in Chicago.—England offered to allow Kruger to return to his farm in South Africa.—John Henry Barrows died.—Cuban Congress voted to set free all of their American convicts.—88,500 emigrants arrived at New York.—Senator Elkins introduced a resolution providing for the annexation of Cuba.—King of Saxony died.—B. F. Jacobs, of Chicago, the great Sunday-school worker, died.

JULY.

John M. Burke established a fund of \$4,000,000 for the relief of convalescent worthy men and women out of employment.—Terrible plague in India.—Dreadful mine explosion in Pennsylvania, many lives lost.—Corn sold higher than wheat in Chicago.—Salisbury, the English premier, resigned.—Convention of mine workers held at Indianapolis.—Tornadoes in different parts of the country.

AUGUST.

The British Chancellor stated that the Chinese and South African wars cost Great Britain \$1,140,000,000.—School riot in France.—King of England crowned.—Prince Henry's one day in Boston cost the city \$14,428.—The great Nile dam at Assouan completed, after three years of steady toil.—Street car riot in New Haven, Connecticut, resulted in favor of the men.—New Jersey peat used instead of coal.—First Negro Exposition held in Chicago.

SEPTEMBER.

Cholera worse in the Philippines.—The Germans sunk a Haitian gun-boat.—Edward Eggleston, author of "Hoosier School-Master," died.—Members of the city council

Christian Church Events for the Year 1902.

Hampshire, elected President of the Ministerial Association.—Rev. B. F. Vaughan, Centerville, Ohio, and Rev. Joseph Barney, Clearville, Pennsylvania, severely hurt by falls.—Rev. D. A. Long, D. D., Graham, North Carolina, gave an address on "Protection to Home Industry," at Hall River, N. C.—The church at Newport, Maine, reopened.—The gospel preached for the first time at North Star school-house, Thurston County, Washington, by Rev. H. Fry.—Rev. I. Mooney died at Towanda, Kansas.

NOVEMBER.

Hon. F. A. Palmer died at New York.—Mission Board held a profitable session at Dayton Ohio.—Rev. F. C. Burkett organized a church at Normans, Indiana.—The wife of Rev. D. P. Warner died at South Berne, New York.—W. H. Sando ordained at Enon, Ohio.—Ohio State Christian Association met at Milford Center.—Rev. Martyn Summerbell re-elected secretary of the federation movement in New York state.—Rev. L. W. Phillips, Franklin, N. H., re-elected to the State legislature.—Rev. Gould Anthony died at Westport, Mass.—Vestry of new church building at Manchester, N. H., opened for service.—Rev. McKenzie ordained at Hill Village, N. H.

DECEMBER.

Church at West Laurens, New York, celebrated its sixtieth anniversary.—Rev. Robert Harris began his work in North Dakota.—Rev. Mrs. Viuson sent in over fifty new subscriptions for *The Herald of Gospel Liberty*.—Executive Board of The American Christian Convention held an important meeting at Springfield, Ohio.—Prof. Woodworth, Merom, Indiana, started for Japan.—*The Christian Missionary* put on a new dress.—Rev. E. T. Iseley died in Colorado, a few days after he had commenced his work as missionary.—Rev. Joel Wilson, Kittery, Maine, died suddenly. He was eighty-two years old.—Rev. C. J. Jones received twenty-five members at New Bedford, Mass.—The mother of Rev. D. A. Long died at Graham, N. C.—Rev. S. S. Newhuse resigned at Marion, Indiana.—Rev. C. A. Garner died at Wapakoneta, Ohio.

Current Events of the Year 1902.

of St. Louis arrested for bribery.—Another Boxer uprising in China, hundreds of converts killed.—Stanley Spencer, of London, went thirty miles in his air ship.

OCTOBER.

Henty Phipps, of the Carnegie Steel Company, gave \$100,000 to the Boer Relief Fund.—Earthquakes in many places.—Anthracite coal strike settled.—Mrs. Mary F. Butts, writer of poems, died.—United States troops victorious in the Philippines, capturing Moro Forts.—An automobile went from Boston to New York, a distance of 280 miles in ten hours and five minutes.—Dr. Emerson E. White, noted author of text books, died at Columbus, Ohio.—Mrs. Elizabeth Cady Stanton, the suffragist and reformer, died at New York.—Japan visited by a terrible typhoon.

NOVEMBER.

Earthquakes throughout Guatemala endangered the lives of many people.—Vribe-Vribe, Columbian revolutionary general, surrounded and forced to capitulate.—The cable between Canada and Australia completed.—Cubans object to a naval station at Havana.—Fire on the new bridge over the East River at New York, caused \$1,500,000 damage.—Mrs. Eddy instructed her healers to avoid treating contagious diseases.—Joseph Parker, the great preacher of London, England, died.

DECEMBER.

Speaker Reed died.—Various eastern schools closed because they could get no coal.—Silk importers indicted in New York for defrauding the government.—Thomas Nast, cartoonist, died.—Venezuela appealed for arbitration.—Railroad from Santiago to Havana, Cuba, was opened.—Supreme court of New York decided that a gambling note is worthless.—Philadelphia appropriated \$250,000 to purchase coal for the poor.

REPORT OF THE TRUSTEES TO THE CHRISTIAN PUBLISHING ASSOCIATION, AT NORFOLK, VA.

PREPARED BY REV. HENRY CRAMPTON.

The Constitution says, "It shall be the duty of the Board of Trustees to present full and elaborate reports of the condition of the Association, submitting the various reports of the treasurer and agents, and all other reports of subordinates submitted to them, with a report of all their transactions, to the session of this Association at which their term of office expires."

The reports of the Treasurer and Agent will be given by them, so to save repetition and the over-taxing of your patience, they are omitted in this report.

At the meeting of the Association at Newmarket, Canada, the following Board of Trustees was elected: Rev. Wilson D. Samuel, president; Rev. Henry Crampton, secretary; Orlando W. Whitelock, J. N. Dales, Rev. Thomas M. McWhinney, Rev. Alva H. Morrill, Rev. George D. Lawrence, Rev. David M. Helfinstein, Rev. William C. Rimer. Morgan O Adams was re elected treasurer.

Immediately after their election, the trustees took the usual oath, administered by Thomas Hiram Lloyd, on the 15th of October, 1898. In the evening of that date the Board met and elected T. M. McWhinney, O. W. Whitelock and A. H. Morrill, members of the Executive Committee. It was decided at that meeting to hold the first annual meeting at Dayton, Ohio, Wednesday, January 4, 1899.

TRUSTEE MEETING.

The annual meeting of the trustees was called to order by the president, W. D. Samuel, at Dayton, Ohio, Wednesday morning, January 4, 1899, at 10 15, with the following members of the Board present: W. D. Samuel, Dr. T. M. McWhinney, Dr. A. H. Morrill, W. C. Rimer, D. M. Helfinstein, O. W. Whitelock, G. D. Lawrence, and the secretary, Henry Crampton. (The only member of the Board absent was J. N. Dales; a letter received from him informed the Board of the sickness of his wife, whom he could not leave.)

Prayer by Brother Morrill.

The president declared the meeting open for the transaction of business. The minutes of the previous meetings were read, and the minutes of the Newmarket meeting were approved.

Dr. Morrill and Judge Whitelock appointed Auditing Committee.

Dr. McWhinney and D. M. Helfinstein were appointed Invoice Committee.

Dr. McWhinney, Committee on Condo-ence.

The treasurer, M. O. Adams, being too sick to be present, his report was presented by Mr. Ed Lynn, and was read by the secretary.

Referred to the Auditing Committee.

The treasurer's new bond was read, and the whole matter was placed in the hands of the Auditing Committee.

Committee on Communications was appointed: D. M. Helfinstein, G. D. Lawrence and W. C. Rimer.

Communications from John Southward and the American Christian Convention referred to the Auditing Committee.

WEDNESDAY AFTERNOON SESSION.

After prayer, the following resolution by Dr. Morrill was adopted:

Resolved, That the money voted to Rev. D. M. Helfinstein, at Newmarket, is appropriated to him in recognition of the financial sacrifice made by him during the nine years of his presidency of Palmer College.

Rev. N. Del McReynolds, Secretary of Publication of the American Christian Convention, presented the following resolutions:

Resolved, 1. That the division of the appropriation made by the Christian Publishing Association to the American Christian Convention be proportioned as follows: Eighty-four dollars each to the Missionary, Endeavor, Educational, Sunday-school Departments, the American Christian Convention, and eighty dollars to the Publishing Department; and that the Christian Publishing Association be requested to concur in this resolution.

Resolved, 2. That we request the trustees of the Christian Publishing Association to co-operate with the Publishing Department of the American Christian Convention, with

reference to such publications as may be determined upon by the trustees and the Publishing Department of the convention.

Resolutions adopted.

On motion of Dr McWhinney, voted that we commend the judgment of the American Christian Convention in appointing Rev. N. Del McReynolds, Secretary of Publications, and that we wish him Godspeed.

An order drawn on the treasurer for the first installment for Franklinton College.

EVENING SESSION.

Agent's report given and placed on file.

Dr. McWhinney, Committee on Condolence, offered the following, which was adopted:

WHEREAS, In the wise and merciful providence of God, our beloved brother and faithful co-worker, Prof. Hampton Bennett, has in the past year gone to the "rest that remaineth for the people of God;" therefore,

Resolved, That in the death of Brother Bennett the trustees of the Christian Publishing Association have lost a wise counsellor, an honest, faithful, and trustworthy helper.

Resolved. That his two surviving daughters have parted with a most devoted father, who, with great painstaking and sacrifice, gave them a collegiate education, and whose love for his children was "sweeter than life, stronger than death."

Resolved, That this Providence has removed from the great army of public school teachers one of its most finished scholars, successful teachers, and wise managers—shown by the fact that for twenty-nine successive years he was the honored superintendent of the public schools of Franklin, Ohio. Prof. Bennett was one of the few who demanded, as school examiner, that a young man should come not only with the required scholarship, but an upright life, clean mouth, and a breath free from the filthy fumes of tobacco.

Resolved, That this report be placed upon our minutes, and that a copy be sent to his family.

THURSDAY MORNING SESSION.

Rev. J. J. Summerbell presented his work as editor of the HERALD OF GOSPEL LIBERTY in a general way, and many of the suggestions he offered were helpful to the Board, and were acted upon later.

Rev. J. G. Bishop, Mission Secretary of the American Christian Convention, presenting the claims of the *Christian Missionary*, advised the co-operation of the Christian

Publishing Association in connection with its publication.

THURSDAY AFTERNOON SESSION.

W. D. Samuel, who in no sense whatever was an applicant, was elected agent.

Synopsis of report of Committee on Communications:

1. That the state of Indiana shall be granted one-half page in the HERALD OF GOSPEL LIBERTY, or such part thereof as may be necessary, provided that the state shall select some competent person to see that the MSS. is in the hands of the editor at such time as he may suggest. And that the same space be given to any other state or group of states on the same condition, provided that not more than two pages be thus occupied.

(Indiana asked for a whole page.—SEC'Y.)

2. That Eliza L. Brown, of Liberty, Ind., and Mrs. Lena Zeilman, of Guilderland, N. Y., be paid two dollars for each article of not less than three-quarters of a column for the HERALD OF GOSPEL LIBERTY, the number of articles in each case not to exceed fifteen for the present year.

3. That the comments on the Sunday-school lesson be discontinued in the HERALD OF GOSPEL LIBERTY, and one-half column be devoted to new methods of teaching, ways of working with the Sunday-school class, suggestions concerning the duties of the different officers of the school.

4. The income of the Chamberlain donation of \$500 be set apart as "The Chamberlain Tract Fund."

5. Powers and duties of the editor of the HERALD and the agent of the Christian Publishing Association:

The editor shall have control of all the literary matter going into said paper, and shall have, if necessary for such matter, full control of thirteen pages of said paper; and should accumulated matter require additional space, the editor shall have the power to enlarge the paper to meet said emergency; and it shall be the duty of the agent to consult with the editor as to any advertisement which he may desire to appear in said pages; and the editor shall determine whether any such matter shall appear in said pages.

The agent shall have the power to make

all contracts relating to all advertisements to appear in said paper, but shall consult with the editor as to the insertion of any matter that might be objectionable in character; and they two shall consult as to the advisability of the publication of such questionable advertising matter before the same shall be inserted; and should they fail to agree, then the matter shall be referred to the Executive Committee of the Board of Trustees.

The 14th, 15th, and 16th pages shall be under the control of the agent for legitimate advertisements, but not excluding matters submitted by the editor; and no more than one of these pages shall be used for advertising our own publications.

If the advertising matter should be sufficiently large to require more space than is allotted to it above, then an additional page or pages may be added as the business may justify, by the mutual agreement of the agent and editor. All to be done in the interest of hearty and successful co-operation of the two departments.

Voted to set apart seventy-five dollars as an "Emergency Fund," to be at the disposal of the editor of the HERALD.

Voted to reduce the price of the Hymnary on all bindings one-third, wholesale and retail.

Voted to sell to the Canadian brethren 950 copies of the Hymnary at twenty-eight cents per copy, and to donate fifty copies for the Toronto work (binding No. 1).

THURSDAY EVENING SESSION.

Committee on Salaries reported as follows: Editor Summerbell, \$1,200; Agent Samuel, \$1,200; Editor Watson, \$1,000

Voted to dispense with the Missionary Department in the HERALD, agreeably with the recommendation of the Mission Secretary, Rev. J. G. Bishop.

Voted to continue T. S. Weeks as writer of the New England Letter, at a compensation of fifty dollars.

Resolved, That we recommend to the editor of the HERALD that all articles of controversy be omitted from the columns of the HERALD, but that all brethren and sisters be requested to submit articles for publication upon any proper subject, and that in such articles the writer give his own views with-

out referring to the views of any other person or persons.

The following was offered by Dr. Morrill:

WHEREAS, Our Brother B. M. Stoddard, who has served us as agent for the past three years, ceases this official relation with us now; therefore,

Resolved, That we take pleasure in expressing our appreciation of his faithful and successful service which has contributed to the increased financial strength of the Association, and also of the spirit of friendship manifested by him, and his interest in the success of the Association, and express our friendship for him and our best wishes for his future success.

Adopted.

Voted that Rev. D. M. Helfinstein be a paid contributor for the HERALD from Iowa, and that his compensation be fifty dollars for twenty six articles, or in that proportion.

Synopsis of report of Auditing Committee:

Treasurer's reports, accounts, etc., examined and found correct.

Agent's report, accounts, etc., examined and found correct.

The Board of Trustees of the Christian Publishing Association met at Hotel Beckel, Dayton, Ohio, December 28, 1899, at 10.30 A. M., with President Samuel in the chair.

Meeting was opened with prayer by D. M. Helfinstein, of Iowa.

The necessary committees were appointed, and the first item of the real business was the reading of propositions from different publishing houses in Dayton in regard to printing for 1900. A proposition from the News Company, of Huntington, Ind., proposed the moving of the Publishing House there, and at first the proposition was entertained by all the members of the Board who were present (all members were present but Brother Dales; he arrived later), but the offer was finally not accepted.

The editor of the HERALD OF GOSPEL LIBERTY, the editor of the Sunday-school literature, and the treasurer of the Association addressed the Board.

The following recommendations were adopted:

1. That the limit of free obituary notices be 200 words, and that two cents per line be charged for all in excess.

2. That a standing notice be placed at

the head of the book review column announcing that all books reviewed may be obtained through the agent of the C. P. A.; and, further, that one-fourth column be the limit of such reviews.

3. That the privilege be granted of inserting conference minutes in the HERALD OF GOSPEL LIBERTY at a charge of two cents per line over one-half column, for composition.

4. That seventy-five dollars be placed at the editor's disposal as an emergency fund.

5. That the agent arrange for the canvass of conferences and churches in the interest of our publications, making such appointments as may seem to him advisable.

6. That no junior leaflet be published, but in accordance with the recommendation of the editor of our Sunday-school literature, a card be issued to constitute a grade below THE LITTLE TEACHER.

W. D. Samuel was elected agent for five years from January 1, 1900.

The Committee on Communications reported as follows:

As to the communication of Rev. D. B. Atkinson, in relation to the Christian Endeavor Department, we recommend that the department be continued in the HERALD OF GOSPEL LIBERTY, with D. B. Atkinson in charge, and that this department be allowed such a sum as the Board may direct.

We also recommend that in addition to notes of interest, a short discussion be given each week of the C. E. topic.

The sum of eighty-four dollars was appropriated to the C. E. Department, with the understanding that it was to be used for articles for the HERALD OF GOSPEL LIBERTY.

The following resolutions were adopted:

Resolved, That this Association request the department secretaries of the American Christian Convention to make to the secretary of the Christian Publishing Association a report concerning their use of the appropriations made by the Christian Publishing Association to their work.

Resolved, That each conference throughout the United States and Canada be requested to elect a conference editor, to whom all news of the conference shall be sent and prepared for publication in the HERALD OF GOSPEL LIBERTY, and that the editor of said paper is requested to do the necessary correspondence to carry out the purpose of this resolution.

Resolved, That this Board of Trustees extend to Rev. J. J. Summerbell, editor of the HERALD OF GOSPEL LIBERTY, our heartfelt sympathy in these days of sadness and deep sorrow, on account of the serious and protracted illness of his aged mother, and the sad affliction which has come upon his faithful and loving wife.

Judge O. W. Whitelock was elected president in place of W. D. Samuel, who resigned because he was agent.

Synopsis of the Minutes of the Meeting of the Trustees of the Christian Publishing Association, Held at Dayton, Ohio, January 2, 1901.

All the members were present except W. D. Samuel, who was detained at his office. Judge O. W. Whitelock called order at 10.15, Wednesday morning, and A. H. Morrill offered prayer. Committees were appointed.

Resolved, That after January 1, 1901, no subscription for the HERALD OF GOSPEL LIBERTY shall be received at less than the annual subscription rate, as fixed by the Board of Trustees.

Special committee from the Miami, Ohio, Conference presented a memorial from that body, relative to the enlargement of the HERALD OF GOSPEL LIBERTY.

Committee on Communications submitted the following:

1. With reference to the communication from Brother Denison, Secretary of Committee on National Missionary Conference, we recommend that the Board of Trustees of C. P. A. express its approval of the proposed National Missionary Convention, and hopefully look forward to said convention, desiring that it may be a great stimulant to us as a people in our missionary work.

2. With reference to the communication from Brother Burnett, Secretary of A. C. C., relative to the resolution passed at Newmarket Convention, concerning the placing of \$2,000 at the disposal of the Board of Trustees of C. P. A., and Ex-Board of A. C. C., we recommend that the appropriation be not made, as the business of the Publishing Association does not warrant such appropriation.

3. With reference to the communication from Brother Parker, relative to lowering the subscription price of the HERALD OF

GOSPEL LIBERTY, we recommend that at this time no change in price be made.

4. With reference to the memorial from Miami, Ohio, Conference, we recommend said memorial to the favorable consideration of this Board.

J. N. DALES,
D. M. HELFENSTEIN,
W. C. RIMER.

Treasurer Adams and Agent Samuel gave their reports.

J. N. Dales excused.

W. D. Samuel was elected to fill the vacancy on the Executive Committee.

Report of Special Committee on Communications:

Resolved, That from a business standpoint, we do not deem it practicable to enlarge the HERALD OF GOSPEL LIBERTY; however, when the business of the House shall warrant or justify the enlargement of the paper, we would favor the proposed enlargement.

Invoice Committee reported. Committee on Salaries reported as follows: The salary of the editor of the HERALD OF GOSPEL LIBERTY to be \$1,200, the salary of the editor of the Sunday-school literature to be \$1,000, and the agent to receive \$1,800 to cover the expense of his office.

J. N. Hess, of East Chicago, Indiana, was elected agent for one year.

Brother W. D. Samuel, the retiring agent, expressed his appreciation of the trustees' kindness and helpfulness to him in his work, and the following resolutions were passed by the trustees:

WHEREAS, Rev. W. D. Samuel has resigned the agency of this Association and cannot be induced to reconsider his action; and

WHEREAS, He has expressed his appreciation of the kindness and co-operation of the Board during his two years' service, therefore,
Resolved, That we express our satisfaction with his business management, our appreciation of his success, and our gratitude for the same.

Resolved, That our best wishes go with him as he goes from us to resume the pastorate, and that we will ever pray for his success in the work to which God has called him, and in which he delights.

Rev. J. J. Summerbell met with the Board, and gave some valuable hints in regard to the HERALD OF GOSPEL LIBERTY, and the work of the Association.

It was voted that the Secretary of the Christian Endeavor Department of the

A. C. C. be requested to correspond with Mrs. J. P. Watson, Dayton, Ohio, in regard to securing her services each week as a writer of short articles for his department in the HERALD OF GOSPEL LIBERTY, and that fifty dollars be paid her for such articles, from the appropriation to that department.

An appropriation of eighty-four dollars was made to the Christian Endeavor Department of the A. C. C.

Seventy-five dollars was placed as a Discretionary Fund for the use of the editor of the HERALD OF GOSPEL LIBERTY.

The Secretary of the Publishing Department of the A. C. C. was requested to suggest tracts or other productions suitable for publication by this Association, and report to this Board.

The bond of the agent was fixed at \$3,000.

Auditing Committee reported. The matter of Field Agent came up, and was left in the hands of the following committee: President Whitelock, T. M. McWhinney, W. D. Samuel and J. N. Hess.

O. W. WHITELOCK, President.

HENRY CRAMPTON, Secretary.

Eaton, O., January 4, 1901.

Trustees of Christian Publishing Association met at Dayton, Ohio, January 1-3, 1902.

The following members were present: O. W. Whitelock, Huntington, Indiana; W. D. Samuel, Eaton, Ohio; G. D. Lawrence, Urbana, Illinois; D. M. Helfenstein, LeGrand, Iowa, and J. N. Dales, Kingston, Ontario. The other members are T. M. McWhinney, Dayton, Ohio, and A. H. Morrill, New Bedford, Mass., and each of them had good reasons for not being present.

Rev. John Southward, Five Points, Ohio, was before the Board in behalf of his conference, and advocated lowering the price of the HERALD OF GOSPEL LIBERTY to \$1.00 per year.

Rev. J. P. Watson, editor of our Sunday-school literature, made remarks concerning salaries, and expressed the hope that we might soon go to housekeeping ourselves as a Publishing Association. He thought there might be a need for a Sunday-school Help between the *Intermediate* and *Little Teacher*, and did not think the extra expense would justify.

The treasurer was instructed to sell the Kansas land belonging to the Association. The Agent was instructed to pay cash for all purchases so as to get the cash discounts.

Rev. J. J. Summerbell spoke encouragingly of his work as editor of the *HERALD OF GOSPEL LIBERTY*. He was not in favor of enlarging the paper only as needed at special times; he thought it would be more satisfactory that way, then it would be cheaper as well.

J. N. Hess was re-employed as agent, and his work for the past year approved.

The Christian Endeavor topics to be printed in the *Bible Class Quarterly*, with spaces for the leaders names.

The committee to procure material for the book of Evangelistic Gems was continued.

Fifty copies of the *HERALD OF GOSPEL LIBERTY* were placed at the disposal of the editor to be sent to reading rooms of colleges and universities having a theological department.

The Secretary of Publication was instructed to secure a competent person to annotate Kincaid's Bible Doctrine, and have the same published.

The articles of Rev. J. J. Summerbell on Bible Doctrine were referred to the Secretary of Publication, and when the MSS. is ready to put in book form, he is to report to a special committee.

Voted to request the Christian Publishing Association, at its next session, to name the amount of the salary of each editor for the next four years, before he is elected.

DAYTON, OHIO, January 1, 1902.
To the Board of Trustees of the Christian Publishing Association:

DEAR BRETHREN:—At the last session of the C. P. A. held at Newmarket, Canada, an appropriation of \$500 was made for me in recognition of sacrifices made by me to sustain our common cause at Palmer College.

I appreciate the kindness that prompted the appropriation, but hereby decline accepting the amount. (Signed)

D. M. HELFINSTEIN.

Secretary of Publication was authorized to have the MSS. of Dr. Thomas Holmes, on "The Reformation of the Nineteenth Century," published and sold at 5c. per copy.

APPROPRIATIONS.

One hundred dollars to Mrs. J. P. Watson, for help on Sunday-school literature; twenty-

five dollars to secretary for salary, and one dollar for postage; one hundred dollars emergency fund for the editor *HERALD OF GOSPEL LIBERTY*; five dollars to the president's office; two hundred and fifty-two dollars to the secretary's office A. C. C.

The agent was authorized to state through the *HERALD OF GOSPEL LIBERTY* that the price would be reduced to one dollar per year when the paid up subscription reaches 7,000.

REPORT OF COMMITTEE ON LOCATION.

Your Committee on Location has not completed its labors, but believes that at this time it is advisable to make plans for the establishing of a Publishing and Book House, and with this end in view we recommend that this committee be instructed to ascertain the cost of a plant suitable to our needs, and report to this Board at its next meeting; also to find the cost of a suitable location. We recommend further, that J. N. Hess, our agent, be added to this committee.

The gains for the House for 1901 exceeded \$1,800.

O. W. WHITELOCK, President.

HENRY CRAMPTON, Secretary.

The Trustees met in the Christian Publishing Association rooms, Dayton, O., Wednesday, at 10:30 a. m., September 10, 1902, with the following members present: O. W. Whitelock, Huntington, Indiana, president; Henry Crampton, Eaton, Ohio, secretary; L. M. McWhinney, Muncie, Indiana; D. M. Helfenstein, LeGrand, Iowa.

J. M. Hess, agent, read his report; report referred to Auditing Committee.

M. O. Adams, treasurer, reported and reported referred to Auditing Committee.

Wednesday afternoon, September 10 1902. G. D. Lawrence and W. C. Rimer arrived. (A. H. Morrill and J. N. Dales, the other members of the Board has previously been excused from attending for good reasons).

Committee appointed. President Whitelock read some communications concerning the will of Abigail G. Robinson, of Strafford, Orange County, Vermont, bequeathing five hundred dollars (\$500) to the Christian Publishing Association. On motion, voted the

the matter be left in the hands of O. W. Whitelock.

Committee on Location reported relative to the proposition of Stevens and Stevens, printers, as follows: "Your Committee on Location to whom was referred the proposition made by Stevens and Stevens, to do our printing, report that our contract with the Western Printing and Publishing Company does not expire until June 1, 1903, at which time the new Board of Trustees will be in control of our business. Therefore, your committee would recommend that no contract be made with anyone at this time, but that we recommend to the new Board of Trustees that it investigate the practicability of the proposition made by these gentlemen and that the secretary be instructed to inform them of the action of this Board. *Signed*—O. W. Whitelock, J. N. Hess, committee."

Rev. N. Del McReynolds, secretary of Publication of the American Christian Convention, reported regarding his work. Report adopted and on motion, voted to appropriate the sum of twenty-five dollars (\$25.00) for the use of the Secretary of Publication of the American Christian Convention.

Committee on Location made a partial report, as follows: *Clause 1st*—"We your committee report that we have made some investigation as to the cost of plant equipped with machinery, including presses sufficient to do our present business, and also for a considerable increase in business. Such a plant, with one type-setting machine, would cost from \$8,000 to \$10,000. We further report that one Simplex type-setting machine, adjustable, will cost \$1,700; that the type sufficient to print our own publications, would cost, probably, \$1,500; that a paper cutter would cost about \$350, and a suitable stitcher from \$275. to \$300; a small job press about \$200. an engine or motor sufficient to run such an equipment would probably cost about \$250; other incidentals necessary would cost about \$200. making a total cost of about \$4,500 to properly equip a plant to publish our publications, and with additional capacity for our present prospective needs, but *exclusive of press work*. Your committee believes that at this time it is advisable to re-

commend to the Quadrennial session the equipment of a plant sufficient to do all our own work, exclusive of the press work; to the end that a Publishing House be established. We recommend that the committee be authorized to formulate a report to the Quadrennial session at Norfolk, embodying the suggestions made in this report.

Clause 2d—"We recommend that the location of the plant be left for further consideration, as no suitable location in the city of Dayton has been found, and no substantial inducements have been made for a location in any other city.

Clause 3d—"We recommend that the matter of establishing a book store in connection with our publishing business is not advisable in a large way, but it might be advisable to start a small, local business in connection with our present business, if a suitable room can be secured; but that the matter should depend upon the location of the publishing plant proper.

"Your committee makes this report for your consideration but advises that the committee be directed to continue its investigation, and make further report at the request of the Board of Trustees. *Signed*—O. W. Whitelock, J. N. Hess, Committee."

Report was adopted.

The following resolution was adopted:

"WHEREAS, The severe illness of the wife of Rev. W. D. Samuel, a member of the Board, makes it impossible for him to be present; therefore,

Resolved, That as members of this Board, we extend to Brother Samuel and his family, our heartfelt sympathy, and that we give them the assurance that they are remembered in our prayers."

The Auditing Committee reported as follows: "Your Committee on Auditing, to whom was referred the report of J. N. Hess, agent, which gives a statement of his business for the Association since January 1, 1902, inclusive until September 1st, of this year, together with a comparative statement of the business of the Association for the last quadrennium with the current quadrennium, report: *First*—That we have examined said report, and so far as the current report is concerned, we find the same correct; and so far as the comparative report is concerned, we deem it to be correct, but have not suffi-

ciently examined it to report— We therefore recommend that the report be approved as to the current business, and that the comparative statement be left in the hands of the committee for verification. *Second*—We further report that we have examined the books, papers and vouchers of M. O. Adams, treasurer Christian Publishing Association, in connection with his informal report of the assets of the Association up to September 1, 1902, and find the books and statements of the assets in the treasurer's hands to be correct, and recommend that the same be approved. *Third*—The reports of the agent and treasurer do not cover the entire period of the current year; we, therefore, recommend that their reports be supplemented by reports showing the entire current year's business, and further, that their reports be made showing the entire quadrennium business in tabulated form; also a comparative statement showing the business of the last quadrennium with the business of the present quadrennium, showing all bequests and donations separate from the business of the Association. We further recommend that such reports be in printed form to submit to the quadrennial, but that no distribution of same be made until approved by this Board. *Signed*—O. W. Whitelock, H. Crampton, D. M. Helfinstein, Committee."

Report adopted.

On motion, voted that the agent be authorized to hire such extra help as he may deem necessary, in order that the reports, which we deem to be extra work, may be properly arranged for the quadrennial, and that the payment for such help be made from the Christian Publishing Association funds.

On motion, voted to adjourn to meet at the call of the president at Norfolk, Virginia.

O. W. WHITELOCK, President.

HENRY CRAMPTON, Secretary.

MINUTES OF TRUSTEE MEETING AT NORFOLK, VA., WEDNESDAY, OCTOBER 8, 1902.

Trustees met in the Memorial Christian Temple, Tuesday afternoon, at 5.30, with the following members present: O. W. Whitelock, President; Henry Crampton, Secretary; G. D. Lawrence, D. M. Helfinstein, A. H. Morrill. Minutes of last meeting read and approved. Agent Hess presented his report, which was referred to the Auditing Committee. Treasurer presented his report, which was referred to the Auditing Committee. The secretary presented the report of trustees as prepared by him, to be read at the quadrennial session. Report was approved.

O. W. WHITELOCK, President.

HENRY CRAMPTON, Secretary.

NORFOLK, VIRGINIA, October 9, 1902.

Trustees met with the following members present: O. W. Whitelock, Henry Crampton, G. D. Lawrence, A. H. Morrill, D. M. Helfinstein.

The Auditing Committee reported as follows:

Your committee submit the following report: At the annual meetings of the trustees during the past four years, we have carefully examined the books, accounts and vouchers of the treasurer and Publishing Agent, and have found them correct. Believing the printed statistical reports submitted to the trustees at this time to be correct, we recommend their adoption by the Association. We find the net increase in the Publishing Agent's hands to be \$1,145.49, and the net increase in assets in treasurer's hands to be \$4,830.15, a total net gain for the quadrennium of \$5,975 64.

Respectfully submitted,

(Signed)

A. H. MORRILL,

O. W. WHITELOCK,

Committee.

Moved to adjourn to meet at call of president.

O. W. WHITELOCK, President.

HENRY CRAMPTON, Secretary.



THE CHRISTIAN PUBLISHING ASSOCIATION.

BY REV. HENRY CRAMPTON.

First, Some Facts.

The Association has no debts; it has about \$60,000 at interest. *The Herald of Gospel Liberty* is getting on solid ground—this is true notwithstanding the accounts show a loss; the loss is caused by the paper not receiving credit for the burdens it has to carry. Read the statement of S. O. Albaugh, the authorized accountant, on another page, and you will see the point. The subscription list is growing steadily, and it is not inflated with short term subscriptions. The Sunday-school literature is constantly finding new friends, and holds on to its old ones. The editors of *The Herald of Gospel Liberty* and the Sunday-school literature are competent, and devoted to their work. The agent is a keen, conscientious business manager; he will furnish anything needed in the way of publications. I bespeak for the Association and the new Board of Trustees the hearty, loyal support of all our people; this is their due, for we have no business as Christian people to elect our brethren to office if we do not intend to stand by them.

Second, Some Notes from the Norfolk Meeting, October 9-14, 1902.

The following were elected trustees: Rev. T. M. McWhinney, Muncie, Indiana; Rev. D. M. Helfenstein, Le Grand, Iowa; Rev. G. D. Lawrence, Urbana, Illinois; Rev. W. W. Staley, Suffolk, Virginia; Rev. I. H. Gray, Muncie, Indiana; E. L. Goodwin, Boston, Massachusetts; J. N. Dales, Kingston, Ontario; O. W. Whitelock, Huntington, Indiana, president and trustee; A. C. Cable, Covington, Ohio, secretary and trustee.

George Worley, Covington, Ohio, was elected trustee. Rev. J. J. Summerbell was re-elected editor of *The Herald of Gospel Liberty*, and Rev. J. P. Watson was re-elected editor of the Sunday-school literature.

The following committees were appointed or elected: On Recommendations, Rev. N. Summerbell, Rev. A. Dunlap, Rev. M. T. Morrill. On Appropriations, Rev. J. M. Plunkett, Rev. C. J. Jones, Rev. W. W. Staley, Rev. D. M. Helfenstein, Rev. Albert Dunlap. On Nominations, Rev. H. Y. Rush, Rev. John Whitaker, Rev. R. O. Allen, Rev. N. C. Newman, Rev. H. B. Bosworth, Rev. W. H. Chidley, Rev. M. T. Morrill.

The following motions and resolutions were adopted:

Resolved, That a special committee on appropriations be appointed by the president of this Association, to which all requests for appropriations shall be referred and reported to this body.

Moved that the same plan be adopted by this Association to fill the offices in its gift as has been adopted for the election of its officers by The American Christian Convention, the Committee on Nominations to be appointed by the chair.

Moved that a committee of three be appointed, to whom shall be referred the recommendations made by the Board of Trustees.

Moved that this Association request Rev. T. M. McWhinney to furnish a copy of his address on Church Federation for publication by this Association.

A vote of thanks was tendered the Nominating Committee for their arduous labors; and the committee tendered a vote of thanks to their chairman for "his impartial conduct of the business of the committee."

Resolved, That all the papers prepared for this convention be published in book form, one thousand in number, in the order in which they were to have been given, and that the Christian Publishing Association defray the expense of such publication. That they be distributed to members of the convention, and to the conference officers free of charge, except the cost of mailing; and after all the above have received, they then be given to conferences in proportion to the membership.

WHEREAS, There is a general desire for the improvement of *The Herald of Gospel Liberty*, and a great request for more helpful matter pertaining to Sunday-school Christian Endeavor and other Christian work, and,

WHEREAS, Some matter heretofore given space is only of local or limited interest or importance; therefore,

Resolved, First, That this Association recommend that space approximating one-half page be given to each of the following departments: Sunday-school, Christian Endeavor, Missions, Education, and A. C. C.

Second, That each department be under the charge, subject to general editorial supervision, of some person selected by the trustees of this Association, the editor of the *Herald*, and the Board of the department in question.

Third, That at least one hundred dollars per year be appropriated by the trustees for the expense and maintenance of each department above named.

The following reports were given:

To the Honorable Board of Trustees:

DEAR BRETHREN:—I herewith submit the following reports as compiled from the books of the C. P. A., Dayton, Ohio, by S. O. Albaugh, authorized accountant.

J. N. HESS, *Publishing Agent.*

Report of the Agent of the Christian Publishing Association from October 1, 1898, to January 1, 1899.

B. M. STODDARD, Agent.

ASSETS JANUARY 1, 1899.

Herald of Gospel Liberty	\$	59 30	
Books		948 05	
Lesson Leaves		297 97	
Little Teacher		99 22	
Sunday School Herald		153 15	
Hymnary		672 47	
Christian Annual		776 86	
Library		214 04	
Fixtures		542 69	
News Room		2,986 29	
M. O. Adams		1,092 27	
Cash		3 81	
Current Expense		7 19	\$7 853 31

LIABILITY JANUARY 1, 1899.

Bills payable	\$	2,853 03	2,853 03
Net Assets January 1, 1899			\$ 5,000 28
Net Assets October 1, 1898		4,738 09	
Donation in cash		100 00	4,838 09
Net gain from actual business			\$ 162 19

GAINS.

Herald of Gospel Liberty	\$	12 97	
Books		187 86	
Lesson Leaves		377 05	
Little Teacher		79 75	
Sunday School Herald		14 41	
Hymnary		05	
Annual		88 93	\$ 761 02

LOSSES.

Fixtures	\$	4 64	
News Room		4 70	
Stock		77 87	
Expense		511 62	\$ 598 83
Net gain from Actual Business			\$ 162 19
Donations during the Quarter	\$	100 00	

Report of the Agent of the Christian Publishing Association from January 1, 1899, to January 1, 1900.

W. D. SAMUEL, Agent.

ASSETS JANUARY 1, 1900.

Herald of Gospel Liberty	\$ 189 43	
Book Account	1,733 31	
Lesson Leaves	350 72	
Little Teacher	89 99	
Sunday School Herald	233 76	
Hymnary	661 33	
Christian Annual, 1899	487 17	
Christian Annual, 1900	661 36	
Fixtures	515 74	
News Room	2,988 33	
Cash	16 94	
Current Expense	467 35	\$ 8,395 43

LIABILITIES, JANUARY 1, 1900.

M. O. Adams	\$ 3,166 30	
Bills Payable	2,168 31	5,334 70
<hr/>		
Net Assets January 1, 1900		\$ 3,060 73
Net assets in Agent's charge January 1, 1899, after deducting net amount paid to Treasurer		\$ 3,908 01
Net assets in Agent's charge January 1, 1900		3,060 73
Loss for the year 1899		\$ 847 28

LOSSES.

Herald of Gospel Liberty	\$ 2,019 74	
Christian Annual, 1899	127 28	
Fixtures	15 80	
News Room	298 72	
Stock	324 57	
Expense	2,281 46	\$ 5,067 57

GAINS.

Book account	\$ 743 54	
Lesson Leaves	2,345 65	
Little Teacher	343 30	
Sunday School Herald	589 67	
Hymnary	164 44	
Christian Annual, 1900	33 69	\$ 4,220 29
<hr/>		
Net loss for the year 1899		\$ 847 28

Report of the Agent of the Christian Publishing Association from January 1, 1900 to January 1, 1901.

W. D. SAMUEL, Agent.

ASSETS JANUARY 1, 1901.

Herald of Gospel Liberty.....	\$ 396 82	
Book Account.....	1,586 87	
Lesson Leaves.....	412 89	
Little Teacher.....	115 61	
Sunday School Herald.....	221 23	
Hymnary.....	531 60	
Christian Annual.....	629 64	
Fixtures.....	471 02	
News Room.....	2,796 48	
Cash.....	61 09	
Current expense.....	83 04	\$ 7,306 29

LIABILITY JANUARY 1, 1901.

M. O. Adams.....	\$ 2,601 91	2,601 91
Net assets January 1, 1901.....		\$ 4,704 38
Net assets in Agent's charge, January 1, 1901.....		\$ 4,704 38
Net assets in Agent's charge, January 1, 1900.....		3,060 73
Net gain for the year 1900.....		\$ 1,643 65

GAINS.

Book Account.....	\$ 713 09	
Lesson Leaves.....	3,106 25	
Sunday School Herald.....	1,256 57	
Hymnary.....	133 86	
Bills payable.....	58 81	\$ 5,268 58

LOSSES.

Herald of Gospel Liberty.....	\$ 1,043 28	
Little Teacher.....	292 29	
Christian Annual.....	77 40	
Fixtures.....	71 72	
News Room.....	181 63	
Expenses.....	1,625 75	
Stock.....	332 86	\$ 3,624 93
Net gain for the year 1900.....		1,643 65

Report of the Agent of the Christian Publishing Association from January 1, 1901 to February 1, 1901.

W. D. SAMUEL, Agent.

ASSETS FEBRUARY 1, 1901.

Herald of Gospel Liberty.....	\$ 396 82	
Book account	1,586 87	
Lesson Leaves	412 89	
Little Teacher.....	115 61	
Sunday School Herald	221 23	
Hymnary	531 60	
Christian Annual.....	629 64	
Fixtures	471 02	
News Room.....	2,546 48	
Cash.....	111 40	
Current expense.....	81 59	\$ 7,105 15

LIABILITY FEBRUARY 1, 1901.

M. O. Adams.....	\$ 2,198 32	\$ 2,198 32
Net assets February 1, 1901.....		\$ 4,906 83
Net assets January 1, 1901.....		4,704 38

Net gain for the month of January, 1901..... \$ 202 45

GAINS.

Herald of Gospel Liberty.....	\$ 244 44	
Book account	333 63	
Lesson Leaves.....	238 98	\$ 817 05

LOSSES.

Little Teacher.....	\$ 66 15	
Sunday School Herald.....	72 17	
News Room.....	251 85	
Expense	224 43	\$ 614 60

Net gain for the month of January, 1901..... \$ 202 45

Report of the Agent of the Christian Publishing Association from February 1, 1901 to January 1, 1902.

J. N. HESS, Agent.

ASSETS JANUARY 1, 1902

Books.....	\$ 1,511 16	
Herald of Gospel Liberty.....	19 33	
Little Teacher.....	56 67	
Lesson Leaves.....	288 52	
Sunday School Herald.....	37 50	
M. O. Adams.....	1,042 12	
P. O. Deposit.....	20 00	
Hymnary.....	155 06	
Annual.....	27 62	
Accounts in transit.....	684 63	\$ 3,842 61

LIABILITY JANUARY, 1, 1901.

Agent's account.....	\$ 3 59	
Sales account.....	553 99	\$ 557 58
Net assets January 1, 1902.....		\$ 3,285 03
Net assets January 1, 1902.....		\$ 3,285 03
Net assets February 1, 1901.....	\$ 4,906 83	
Less reduction in inventories by omitting News Room, fixtures, and other reductions.....	3,108 19	\$ 1,798 64
Net gain from February 1, 1901, to January 1, 1902		\$ 1,486 39

GAINS.

Books.....	\$ 136 99	
Lesson Leaves.....	2,904 47	
Sunday School Herald.....	867 43	
Hymnary.....	69 28	
Accounts in transit.....	275 14	\$ 4,253 31

LOSSES.

Herald of Gospel Liberty.....	\$ 1,833 80	
Little Teacher.....	140 16	
Expense.....	636 83	
Annual.....	95 17	
Editorial Fund.....	60 96	\$ 2,766 92

Net gain from February 1, 1901, to January 1, 1902..... **\$ 1,486 39**

From the above statement it would first seem that the business had *lost* instead of *gained*, but when you note the fact that a careful invoice which does not include news room (or composing room) lowered the inventories \$3,108.19, you will see that it does not affect the *amount of gain*, but merely changes the *rate of gain*. Then, it shows the actual condition of the business more accurately.

Report of the Agent of the Christian Publishing Association from January 1, 1902, to October 1, 1902.

J. N. HESS, Agent.

ASSETS OCTOBER 1, 1902.

Books	\$ 1,571 92	
Herald of Gospel Liberty	5 76	
Little Teacher	294 56	
Lesson Leaves	259 60	
Sunday School Herald	9 50	
M. O. Adams	2,146 11	
P. O. Deposit	20 00	
Cash sales account	506 86	
Hymnary	286 34	
Composing room fixtures	18 75	
Annual	84 41	
Accounts in transit	1,029 16	
Editorial Fund	32 25	\$ 6,265 22

LIABILITY OCTOBER 1, 1902.

Agent's cash account	\$ 381 64	\$ 381 64
Net assets October 1, 1902		\$ 5,883 58
Net assets January 1, 1902		\$ 3,285 83

Net gain from January 1, 1902, to October 1, 1902 \$ 2,598 55

GAINS.

Little Teacher	\$ 210 49	
Lesson Leaves	1,970 80	
Sunday School Herald	776 49	
Hymnary	123 77	
Accounts in transit	344 53	
Editorial Fund	60 96	\$ 3,487 04

LOSSES.

Books	\$ 273 66	
Herald of Gospel Liberty	2 42	
Expense	535 98	
Annual	76 43	\$ 888 49

Net gain from January 1, 1902, to October 1, 1902 \$ 2,598 55

Recapitulation of the Reports of the Agents of the Christian Publishing Association from October 1, 1898 to October 1, 1902.

GAINS.

Books	\$	1,841 45	
Lesson Leaves.....		10,943 20	
Little Teacher.....		134 94	
Sunday School Herald.....		3,432 40	
Hymnary		491 40	
Bills payable.....		58 81	
Accounts in transit.....		619 67	17,521 87

LOSSES.

Herald of Gospel Liberty	\$	4,641 83	
Annuals.....		253 66	
Fixtures		92 16	
News room.....		736 90	
Stock		735 30	
Expense		5,816 07	\$ 12,275 92

Net gain from October 1, 1898 to October 1, 1902.. \$ 5,245 95

GAINS AND LOSSES AS SHOWN BY SEPARATE REPORTS.

GAINS.

Last three months of 1898.....	\$	162 19	
For the year 1900.....		1,643 65	
For the month of January, 1901.....		202 45	
From February 1, 1901 to January 1, 1902.....		1,486 39	
From January 1, 1902 to October 1, 1902.....		2,598 55	\$ 6,093 23

LOSSES.

For the year 1899.....	\$	847 28	

Net gain from actual business for the four years \$ 5,245 95
Donations during the four years..... \$ 100 00

Respectfully submitted,
 J. N. HESS, *Publishing Agent.*

Attest:
 S. O. ALBAUGH, *Authorized Expert Accountant.*

Recapitulation of the Reports of the Publishing Agents of the Christian Publishing Association from October 1, 1894 to October 1, 1898.

GAINS.

Books.	\$ 3,769 34	
Sunday-school Paper	6,273 73	
Lesson Leaves	13,552 62	
Little Teacher	3,930 53	
Hymnary	243 36	
Year Book, 1895	66 93	
Year Book, 1896	47 19	
Christian Annual, 1897	257 82	
Christian Annual, 1898	177 51	
Profit and Loss	6 75	
Library	76 09	\$ 27,501 87

LOSSES.

Herald of Gospel Liberty	\$ 4,020 96	
Stock Interest	1,343 25	
Expense	10,837 28	
Fixtures	182 38	
Quadrennial Book, 1890	32 38	
News Room	894 69	\$ 17,310 94

Net gain from actual business \$ 10,190 93

GAINS FROM ACTUAL BUSINESS AS SHOWN BY SEPARATE REPORTS.

The three months of 1894	\$ 747 69	
The year of 1895	2,842 41	
The year of 1896	3,873 06	
The year of 1897	2,477 88	
The nine months of 1898	249 89	

Net gain from actual business \$ 10,190 93

Donations in cash from Oct. 1, 1894 to Oct. 1, 1898 \$ 3,607 18

TREASURER'S ANNUAL REPORT QUADRENNIAL YEAR, ENDING OCTOBER 1, 1902.

M. O. ADAMS, TREASURER C. P. A.

Resources, Oct. 1, 1898:	\$53,427	80
“ Oct. 1, 1902	58,277	12
Gain in four years		\$ 4,849 32
Received from interest	\$11,204	87
“ “ Publishing House	394	77
“ “ donations	500	00
Paid quadrennial appropriation for Relief Educational Board		3,622 57
“ Franklinton		500 00
“ Secretaries		500 00
“ C. P. A. appropriation for secretaries		84 00
“ Secretaries, J. F. Burnett		252 00
“ “		27 42
“ “		153 01
“ Editor's allowance for paid articles		64 71
“ Expense, Oct. 1 to Jan. 1, 1898		143 33
“ “ Jan. 1, 1898 to Jan. 1, 1899		492 35
“ “ Jan. 1, 1899 to Jan. 1, 1900		643 21
“ “ Jan. 1, 1900 to Jan. 1, 1901		471 25
“ “ Jan. 1, 1901 to Oct. 2, 1902		296 47
	\$12,199 64	\$12,199 64

Expense account includes Secretaries Salary, Taxes and Treasurer's Percentage.

Gains and Losses from Interest.

Received from Oct. 1, 1894 to Jan. 1, 1895	\$ 388	88
“ “ Jan. 1, 1895 to Jan. 1, 1896	1,823	79
“ “ Jan. 1, 1896 to Jan. 1, 1897	2,400	97
“ “ Jan. 1, 1897 to Jan. 1, 1898	2,284	50
“ “ Jan. 1, 1898 to Oct. 1, 1898	1,901	58
		\$8,799 72
Received from Oct. 1, 1898 to Jan. 1, 1899	\$ 756	63
“ “ Jan. 1, 1899 to Jan. 1, 1900	2,726	37
“ “ Jan. 1, 1900 to Jan. 1, 1901	3,391	08
“ “ Jan. 1, 1901 to Jan. 1, 1902	2,429	21
“ “ Jan. 1, 1902 to Oct. 1, 1902	1,901	58
	11,204	87
Gain in interest for four years ending October 1, 1902, over four years, ending October 1, 1898.		\$ 2,405 15

Received from Publishing House for Four Years, Ending Oct. 1, 1898.

From Oct. 1, 1894 to Jan. 1, 1895, G. E. Merrill, Agent	\$ 923	68
“ Jan. 1, 1895 to Jan. 1, 1896, G. E. Merrill, Agent	2,641	68
“ Jan. 1, 1896 to Jan. 1, 1897, B. M. Stoddard, Agent	4,113	24
“ Jan. 1, 1897 to Jan. 1, 1898, B. M. Stoddard, Agent	6,958	34
“ Jan. 1, 1898 to Oct. 1, 1899, B. M. Stoddard, Agent	635	34
	\$15,272	28
Net receipts four years		\$15,272 28
Net receipts for four years from Publishing House	\$11,665	10
Net receipts for four years from Donations	3,607	18
	\$15,272 28	\$15,272 28

**TREASURER'S ANNUAL REPORT QUADRENNIAL YEAR, ENDING
OCTOBER 1, 1902.—Continued.**

Receipts from Publishing House for Four Years, Ending Oct. 1, 1902.

Receipts Oct. 1, 1898 to Jan. 1, 1899, B. M. Stoddard, Agent.....	\$ 456 93
“ Jan. 1, 1899 to Jan. 1, 1900, W. D. Samuel, Agent, loss \$3,166.39.....	
“ Jan. 1, 1900 to Jan. 1, 1901, W. D. Samuel, Agent.....	554 48
“ Jan. 1, 1901 to Jan. 1, 1902, J. N. Hess, Agent.....	1,435 71
“ Jan. 1, 1902 to Oct. 1, 1902, J. N. Hess, Agent.....	1,104 04
	\$ 3,561 16
Less loss.....	3,166 39

Net gain in four years.....	\$ 394 77
Gain for four years, ending Oct. 1, 1898.....	\$15,272 28
Gain for four years, ending Oct. 1, 1902.....	394 77

Net loss in gains.....	\$14,877 51
Publishing House gains, 1894 to 1898.....	\$11,665 10
Publishing House gains, 1898 to 1902.....	394 77

Net loss in Publishing House gains.....	\$11,270 33
Resources in hands of Treasurer, Oct. 1, 1902.....	\$58,277 12

As follows:

Cash on hand.....	\$3,931 41
Cash in Fourth National Bank.....	4,482 39
Cash in Ripley Bank.....	44
Real Estate.....	992 39
Bills receivable (loans at interest).....	48,870 49
	\$58,277 12
	\$58,277 12

This does not include interest earned and unpaid.

It requires at least \$2,000 of the money in the Fourth National Bank to be held for Agent's use.

Assets, Oct. 1, 1898.....	\$53,427 80
Plus interest earned.....	1,744 00
	\$55,171 80

Assets, Oct. 1, 1902.....	\$58,277 12
Plus interest earned.....	1,734 83

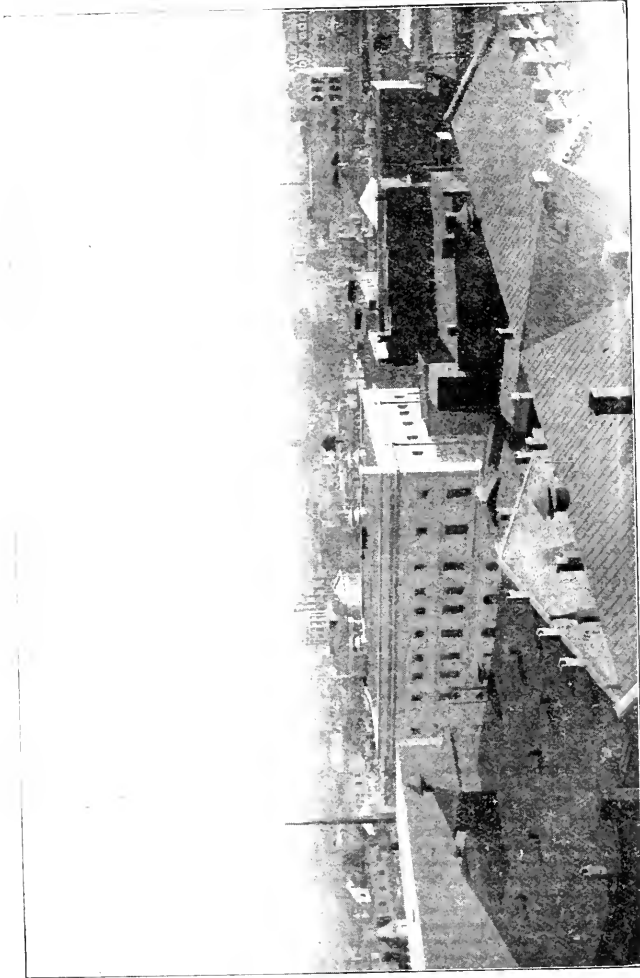
	\$60,001 95
Assets, Oct. 1, 1902.....	60,001 95
Assets, Oct. 1, 1898.....	55,171 80
	\$4,830 15

This does not include the assets in the Agent's hands. There are no debts, either Agent's or Treasurer's.

We, the Auditing Committee, appointed to examine the Treasurer's books and assets, find the assets agree with the above statement as shown by his balance account.

O. W. WHITELOCK,
HENRY CRAMPTON,
D. M. HELFINSTEIN,
Auditing Committee.

September 11, 1902.



BIRD'S EYE VIEW OF NORFOLK, VA.

PRESIDENT'S REPORT.

Members of the Christian Publishing Association:

Four years ago the members of this great Christian body corporate met in the north land, in the Dominion of Canada, under the protection of the British flag. We then enjoyed the hospitality and Christian fellowship of our Canadian brethren; we learned to love them as we never had before.

Today we meet together as brothers and sisters in the south land, under the protection of the stars and stripes of the great American republic, not in the Dominion of Canada, but on the soil of old Virginia, the home of Washington and Jefferson.

The brethren are here from the North, the South, the East and the West.

We trust all have come in the spirit of the Master and to do our Master's business.

Since our last great meeting many changes have come. The great and good Queen Victoria, whose name we honored in song, has been called by our loving heavenly Father to wear a crown of glory, sitting at the foot of the throne of the God of the universe.

In our own land we have bowed our heads in sorrow and draped the stars and stripes with crepe, because the black heart and red hand of the assassin struck down our beloved president.

Many of our brothers and sisters who met with us four years ago are not here today; some have given up the fight of faith and have gone to live in the presence of Christ whom they loved to serve.

We look backward only for a moment, there are sacred memories there; experiences have been gained by the dusty road we have traveled; knowledge has been stored by our gleanings from the great fields of labor and research.

We ought to be stronger today than we have ever been before, and better equipped for efficient service in the vineyard of the Lord.

Four years ago, by the wisdom of this Association, our distinguished brother, Rev. W. D. Samuel, was chosen president of this body. A majority of the Board of Trustees were new men and unacquainted with the

business of our Association, and without knowledge of the actual conditions of our publishing affairs, and with but very small conception of our needs.

The two members of the Board who had experience were very helpful to the new ones. The Board, I am pleased to say, was and is composed of large hearted, conscientious men, who have at heart the love of Christ and the success and growth of our beloved church.

The present Board has been a most harmonious body of brethren united together by the bonds of Christian brotherhood, and influenced by an earnest desire to increase the power and usefulness of the Christian Church. While our Board is composed of men who have opinions of their own, and while many times these opinions differed, the discussions were marked by brotherly love and Christian regard for each other.

After due deliberation as brethren, our decisions and policies have in almost every instance been made and adopted in substantial unanimity.

The mistakes we have made have been errors of the head and not of the heart. I believe I voice the sentiment of each member of our Board when I say we have learned to love each other, and have the greatest respect for the Christian character of each.

Peace and goodwill have reigned in our associations together, and in our relations with our editors and agents.

Our worthy President Samuel, in his wisdom, saw it to be his Christian duty to resign his office as president.

Your humble servant was chosen by the members of the Board to fill out his unexpired term. Although Brother Samuel ceased to perform the duties of the office of president, he was continued as a trustee, so that his valuable services were not lost to the Board and the Association.

I desire, however, to call your attention briefly to some of the business difficulties and conditions with which the present Board has had to contend, that we may all profit by the knowledge obtained through the experience of the past, and be better able to decide correctly at the present and plan wisely for the future.

At the time of our last quadrennial I was "puffed up" with the idea that our publishing business was in a highly prosperous condition, and I believe that many of our brethren, both on and off of the Board, entertained the same belief as to the condition of our publishing interests. I do not wish to be understood that the flattering reports made four years ago were not true, but we failed for the time to analyze them and to fully comprehend their significance.

What I may say upon this subject of actual conditions refers to our publishing business proper, and not to the gains made in our interest account through the efficient management of our funds by our worthy treasurer, Brother Adams.

The gains to the Association from our legitimate business were as follows:

For the last three months of 1894.	\$ 747 69
For the year 1895.....	2,842 41
For the year 1896.....	3,873 c6
For the year 1897.....	2,477 88
From January 1, 1898, to October 1, 1898, nine months.....	249 89

A total of..... \$10,190 93
for the last quadrennium. A magnificent showing as a whole.

But we must notice that high tide was reached in the year 1896, with a gain of \$3,873.06. The year following there was a drop in the gains of \$1,395.18.

For the last nine months of the quadrennium the gains had almost dropped out of sight, and a paltry \$249.89 was all that the reports show.

It is not my purpose at this time to undertake to give the causes of this precarious condition of our business affairs.

Suffice it to say that the condition existed. It was not a mere theory that confronted us in January, 1899, but stern, cold facts.

What was worst of all, the new Board did not realize our actual business condition until the close of the year's business December 31, 1899. The business of the year showed by Brother Stoddard's report from October 1, 1898, to January 1, 1899, a gain of \$262.19, of which there was a donation of \$100, making a net gain from the business of \$162.19.

From January 1, 1899, to January 1, 1900, Brother Samuel's report as agent shows a

loss of \$847.28. From January 1, 1900, to January 1, 1901, the report of Brother Samuel as agent shows a net gain for the year 1900 of \$1,643.65 from the business of the Association. The net gain for the month of January, 1901, the last month of Brother Samuel's service as agent, was \$202.45.

The report of Brother Hess as Agent from February 1, 1901, to January 1, 1902, his first eleven months of management, shows a gain of \$1,486.39. His report of the business from January 1, 1902, to October 1, 1902, nine months, shows a gain of \$2,598.55, a sum in excess of the gains for the entire year of 1897. His report also shows a gain from the business of the Association in the sum of \$5,245.95 for the present quadrennium.

While the treasurer's report shows a gain to the treasury from October 1, 1898, to January 1, 1899, the last three months of Stoddard's agency shows a gain of \$456.93. Yet Stoddard's own report shows that on January 1, 1899, there were bills payable to the amount of \$2,853.03; in other words he had made debts which were not paid, in that sum. If he had paid up all his debts to that date the treasurer's report would have shown a loss of \$2,396.10 for the last three months of his agency.

This explanation is necessary in order to do justice to Brother Samuel in his management of the business. The treasurer's report shows that from January 1, 1899, to January 1, 1900, the first year of Samuel as agent, there was a loss to the treasury of \$3,166.39, but he was compelled to pay the indebtedness left by Brother Stoddard's administration, of \$2,853.03.

The second year that Brother Samuel was agent the treasurer's report shows a gain to his credit of \$564.48.

January 1, 1901, to January 1, 1902, the first year of Brother Hess as agent, a gain of \$1,435.71; and the present year from January 1, 1902, to October 1, 1902, a gain of \$1,104.04.

The agent's report shows no indebtedness. While the net gains are small from the Association's business, there are no debts outstanding to embarrass the incoming Board of Trustees. Brethren are likely to be confused on an examination of the reports of the agent and treasurer on account of apparent

discrepancies. It must be remembered that the treasurer's report deals with cash only, and not with invoices or outstanding indebtedness.

Brethren, I do not make this statement to cast any reflections upon the business management of any one, but for other purposes. One of which is that it may be a word of caution to our successors in office; that they may carefully and systematically examine the business conditions of our Association at the time they take charge of its affairs.

In the face of this unsatisfactory business condition, what did the last quadrennial session do? It passed one resolution that took \$3,622.57 out of our treasury. It adopted a motion appropriating \$500 for another purpose, which has been paid, making a total in these two items of \$4,122.57. In addition to the above, \$500 was voted for the relief of our dear brother, the Rev. D. M. Helfenstein, and our worthy treasurer was ordered to pay the same. But I desire it to be heralded from "Dan to Beersheba," that our brother refused to accept the donation made, and it is so entered upon the records of our Board meetings.

In view of the business conditions of our Association existing four years ago, and the appropriations made at that time, could you expect the present Board of Trustees to show very large net gains to our treasury as the result of our four years stewardship?

I am glad to state, however, that our worthy treasurer has been able to make a better showing with reference to the handling of the funds in his hands.

His report shows interest collected during the present quadrennium \$11,204.87; and for the last quadrennium, \$8,799.72; a gain over last quadrennium of \$2,405.15, on account of interest collected.

Total assets as reported by the treasurer including interest earned and not collected, October 1, 1902, \$60,001.95; October 1, 1898, total assets, \$55,171.80; a net gain in four years, \$4,830.15. Since starting for this meeting a draft has been placed in my hands by Brother Denison, from the estate of—Wharton, deceased, for the sum of \$767.48, which might very properly be added to the above sum, making a total of \$60,769.43.

We have passed the sixty thousand dollar mark. We think that considering the large appropriations made at the last quadrennial, and the business conditions as shown above, that our present financial conditions are very gratifying.

When the actual conditions of our business were known in January, 1900, it is not saying too much to say we were alarmed, and no Board of Trustees, I venture to say, ever figured more closely or planned more carefully than did the present one to overcome the conditions existing, so far as they were under our control.

Brethren, if you ever undertook to make a satisfactory showing with a deficit you know how difficult was our task.

As stated above, and as the reports of our agent and treasurer show, we have succeeded in turning the tide, and *profits* instead of *losses* now grace our ledger accounts. I believe that today a better condition exists among our people than at any time during the past quadrennium.

It is to the brethren of the Christian Church throughout the length and breadth of this land, and in the Dominion of Canada, that we must look for our customers.

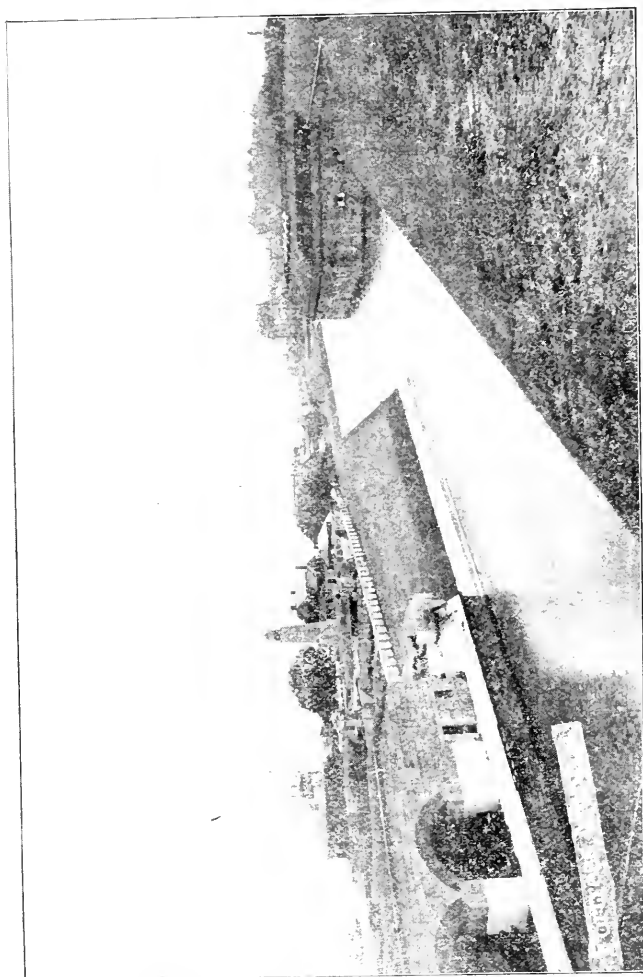
Our faces are now set toward the rising and not the setting sun. We look to the future with brighter hopes and with courageous hearts for grander achievements.

A Committee on Plant and Location, appointed by your Board of Trustees, will make its report to this body. This report will, in my opinion, be one of the most important, if not the most important question before this body. The disposition made of this report will most likely determine the business plans of this Association for some time in the future. The matter of this report should be considered carefully and prayerfully by each member of this Association.

This is probably the largest national meeting ever held by the Christians. Let us make it the grandest and the best because of the brotherly love manifested.

Let the spirit of the Master prevail in all our deliberations and discussions. Let us here in this Memorial Temple, a monument dedicated to the memory of the reunion of the Christian Church north and south, rededicate it as a memorial of a closer union of our hearts and hands in the Christian work of building up our beloved Zion.

Let us pray God for wisdom to guide our minds and clear our conceptions, that the results of this meeting may be a Christian uplift and awakening that will be felt throughout the Christian world by many generations yet unborn.



FORTRESS MONROE, VA.

REPORT OF THE SABBATH-SCHOOL EDITOR.

Mr. President and Brethren and Sisters of the Christian Publishing Association:

During the past four years I have had in my work as editor of the Sunday-school supplies, the most cordial and kindly co-operation of our trustees and the officials of the Publishing House.

In the providence of God, almost perfect health also has been given me, making my labor a joyful service and one wholly uninterrupted.

From the general brotherhood I have received many most kind and encouraging communications, giving me needed inspiration; while during the four years past not a single letter of faulting criticism has reached my hand. This, however, may speak more loudly for the forbearance and patience of the people than for the quality of the work done. Had I received freer suggestions from the better workers of our schools and our pastors in general, it is probable that I could have done a work more satisfactory to all. In every way possible there should be co-operation between the workers and the editor, that best results may be obtained. A wise editor will gladly listen to, and be very grateful for, any criticism of his work that may lead to needed corrections and improvements. Mechanically, especially in the type and paper, we may claim for our Sunday-school literature a real excellence. In the way of illustrations, however, we have lacked facilities that stronger houses have been able to command, but the earnings of our literature would seem to justify henceforth far more generous outlays on this line than heretofore.

Remembering that illustrations speak to the eye of the reader and student in a far louder and clearer voice than is possible to the pen, the withholding of the best illustrations is a grave mistake and one almost suicidal to our interests. During the past four years we have paid out only about \$100 for *Sunday-School Herald* cuts, while the actual earnings of the paper have been forty times over as great as this simple outlay. It is fair to presume that a better quality, and a more general use of embellishments would have increased the circulation far above

their cost. We do therefore insist to this Convention that our young people be more generously served on this line—that they receive in the way of needed improvements a larger per cent of the earnings of their own publications. While the better cuts would cost considerably more than those formerly used by us, yet they could be readily exchanged and in the end sold to a better advantage, thus making the final cost less than that of poorer and cheaper cuts. First-class embellishments can be reduced in their actual cost, to one-half or one-fourth their value, by a wise combination with a few leading Houses. We have come to see that such combinations are possible, where we have desirable cuts for exchange. We have, during the past two years, by contributions of original matter to the *Leaves of Light*, a publication of the Reformed denomination, earned for our House the use of about fifty of the better cuts which have appeared in our Sunday-school paper. These cuts would have cost the House at least \$150.00.

Within a few years we have enlarged all our Sabbath-school publications by one-half their former size, but have made no recent changes except to dress our Bible Class Quarterly in a suitable cover, thereby giving us four additional pages for needed matter. In point of size our publications now exceed those of many Houses, while they compare favorably with those of all Houses.

We sent out the past quarter, 71,500 copies of our helps, which fact shows that we reach with our supplies a very large percentage of our scholars. By the report of the Secretary of the Sunday-school Department, four years ago, we had 56,986 members in 887 schools, the schools reporting an average of 64 attendants. Granting an equal average to the remainder of our 1,259 schools, the total number reported one year ago, our Sunday-school membership would be 80,576. We by no means have as many Sunday-schools as churches, the report of four years ago showing 887 Sunday-schools for 993 churches.

Two other facts must be borne in mind: First. No other people so cordially encourage Union Sunday-schools as do we, a correct idea certainly, under some circum-

stances, yet it involves a loss to us, for we cannot expect to supply all such schools with our own literature. The second fact to be held in mind is, that a goodly number of our poorer schools use no helps save the New Testament. On the whole, our people should be given large credit for their loyalty, especially considering the ingenious scheming of undenominational Publishing Houses and the marked generosity of their offers.

As to prices, we give as low terms as any denominational House, but no denominational House can afford as low rates as a certain undenominational House, which prints its issues in million-copy lots. But our own literature should have a greater value to us than that of any other body, and we should esteem it cheaper for us even at a slightly higher rate. One thing is certain, no undenominational literature to day published, is free from that doctrinal bias so objectionable to us as a people.

We certainly can hardly afford to place our children, on whom we are to depend for church leadership ten to twenty years hence, under educational influences prejudicial to our special work as a people. The same argument that applies to our church family papers, applies with equal force in favor of our Sunday-school publications. So long as we plead for our family papers and for a purely Christian ministry in our pulpits, so long we should plead for our own Sunday-school supplies. Indeed I should urge a much stronger denominational coloring than has hitherto been permitted, in at least *The Sunday-School Herald*; not a doctrinal teaching but a familiarizing of our young people with our church history and the *personnel* of our work to-day.

The circulation of our *Sunday-School Herald* averages about 10,000 copies. This is far too small a circulation among 80,000 Sunday-school attendants, but we must bear in mind that a paper represents a family, while a Les-

son Help must be placed in the hands of each scholar. Thus we probably command about 30,000 readers for our Sunday-school paper. Still our *Sunday-School Herald* should reach all our schools and the children of all our families. It is *the* preacher for multitudes of our young people, and in unnumbered instances have most helpful impressions been made, through it, on the young hearts of our homes. There certainly are few other agencies in our hands through which we can so surely and favorably reach the hearts of our young people. With the present circulation doubled, the paper could be enlarged to an eight-page publication, at the present price. Our pastors and superintendents could easily, by willing co-operation, bring our circulation to the 25,000 line. Could they do a better thing for our schools, churches and families?

As to the earnings of our Sunday-school literature, they are certainly gratifying. The *Quarterlies* have earned for the House during the past four years about \$11,428.00; *The Little Teacher*, loss about \$44.00; *The Sunday-School Herald* gain about \$3,669.00. The total earning of the four publications have been about \$15,053.00.

In a further brief word let me cordially thank this Convention, and through it, the general brotherhood of our church, for the honors conferred upon me, in confiding to my hands the duties of the Sabbath-school editorship. I have never known that my name would be presented to the Convention for the editorship, and my prayer has always been, as it is, that the Convention shall be urged to do only what is of the greatest benefit to our beloved church, and the general kingdom of our blessed Lord.

May he give us, in all our deliberations, a wisdom from on high, and the soul of which shall be love.

Respectfully submitted

J. P. WATSON.

REPORT OF THE COMMITTEE ON LOCATION.

Brethren:

Your committee appointed by your Board of Trustees makes report to your honorable body as directed by said Board as follows: That we have made some investigation as to cost of a plant equipped with machinery, including presses, sufficient to do our present business, and also for considerable increase in business; that such a plant would cost, equipped with one typesetting machine, from eight to ten thousand dollars. We further report that one Simplex typesetting machine, adjustable, will cost probably \$1,500; that a paper cutter would cost about \$300, and a suitable stitcher from \$275 to \$300; a small job press about \$200; an engine or motor sufficient to run such an equipment would probably cost about \$250 to \$300; that other incidentals necessary would cost about \$200, making a total cost of about \$4,500 to properly equip a plant, not to include presses, to publish our publications and with additional capacity for our present prospective needs.

Your committee is of the opinion that it is advisable to equip a plant of our own as indicated above, of sufficient capacity to do all our work, exclusive of the press work on our publications.

We make this recommendation to the end that a publishing house of our own be established in the near future. Your committee further recommend that at the present time it is not advisable to undertake to establish a large book store. It might be prudent to start a small local business in connection with our present mail order trade, but this would depend upon the location of our publishing plant proper.

The report, with the following amendment, was adopted: *Resolved*, That we recommend great caution to the Board of Trustees in making any investments in fixed property, but recommend greater vigor in publishing new matter. We return our thanks to the Board for the wisdom and success of their management to this date.

REPORT OF COMMITTEE ON SALARIES.

Your committee to which was referred the question of compensation for the editors of the *Herald of Gospel Liberty* and of the Sunday-school literature, respectfully recommend that in each case it remain at the present figure; until such time as the gain in circulation for *The Herald of Gospel Liberty* or of the Sunday-school literature, in the judgment of the Trustees of the C. P. A., will warrant an advance in either case, or in both.

REPORT OF COMMITTEE ON NOMINATIONS.

We, your committee appointed to nominate the officers of the Christian Publishing Association, feel most keenly that there has been placed upon them a very great and grave responsibility, the equal of which will not perhaps have to be borne by any other committee which has been or may be appointed during the sessions of this convention. To us has been committed the solution of great problems of vital interest to the body. And it is only after much prayer for Divine guidance and many hours of careful

and unbiased deliberation that we submit the following: Trustees:

President, O. W. Whitelock, Huntington, Ind.; Prof. J. N. Dales, Kingston, Ontario; E. L. Goodwin, Boston, Mass.; G. D. Lawrence, Urbana, Ill.; W. W. Staley, Suffolk, Va.; T. M. McWhinney, Muncie, Ind.; D. M. Helfenstein, Le Grand, Iowa.; D. M. McCullough, Troy, Ohio; Secretary, A. C. Cable, Covington, Ohio; Treasurer, George Worley, Covington, Ohio; Editor *Herald of Gospel Liberty*, Rev. J. J. Summerbell, D.D., Dayton, Ohio; Editor Sunday-school Periodicals; Rev. J. P. Watson, D.D., Dayton, Ohio.

President Whitelock was taken ill at the Convention, and his place was ably filled by Revs. A. H. Morrill and D. A. Long.

AGENT'S REPORT TO BOARD OF TRUSTEES OF C. P. A., OCT. 1, 1902, TO JAN. 1, 1903.

To the Honorable Board of Trustees:

DEAR BRETHREN:—I hereby submit the following report of the Christian Publishing Association, Dayton, O., for the quarter ending December 31, 1902:

ASSETS JANUARY 1, 1903.

Herald of Gospel Liberty, \$	9	40	
Books	1,841	24	
Lesson Leaves.....	263	33	
Little Teacher.....	223	96	
S. S. Herald.....	23	15	
M. O. Adams.....	1,728	69	
P. O. Deposit.....	20	00	
Hymnary.....	227	57	
Composing Room Fix- tures, 2 electro cabinets,	31	07	
Annuals.....	227	50	
Accounts in Transit.....	1,116	32	
Editorial Fund.....	90	85	
Sales account.....	342	04	\$6,145 12

LIABILITIES JANUARY 1, 1903.

Agent's cash account.	\$139	37	\$139	37
<hr/>				
Net assets Jan. 1, 1903			\$6,005	75
Net assets Oct. 1, 1902			5,883	58
<hr/>				
Net gain from Oct 1, 1902, to Jan. 1, 1903.....			\$	22 17

GAINS.

Lesson Leaves.....	\$477	30	
S. S. Herald.....	155	66	
Hymnary.....	1	46	
Accounts in transit.....	87	16	\$721 58

LOSSES.

H. G. L.	\$315	54	
Little Teacher	81	62	
Expense.....	136	65	
Annual.....	33	89	
Book.....	31	71	
<hr/>			
Net gain from Oct. 1, 1902, to Jan. 1, 1903.....			\$599 41
			122 17

Summary of Gains and Losses for the Year 1902.

GAINS.

Lesson Leaves	\$2,448	10	
S. S. Herald.....	932	15	
Hymnary.....	125	23	
Account in transit.....	431	69	
Little Teacher.....	128	87	
Editorial Fund.....	60	90	
<hr/>			
			\$4,127 00

LOSSES.

Herald of Gospel Liberty,	\$317	96	
Books	305	37	
Expense.....	672	63	
Annuals	110	32	\$1,406 28
<hr/>			
Net gain for the year 1902,			\$2,720 72

Respectfully,

J. N. HESS, Publishing Agent.



REV. HORACE MANN, PIQUA, OHIO.
SECRETARY C. E. DEPT. A. C. C.

ECLIPSES FOR THE YEAR 1903.

In the year 1903 there will be four eclipses, two of the sun, and two of the moon. The first is an annular eclipse of the sun, March 28th, at 8 o'clock, 27 minutes in the evening. Invisible here. Visible to central and eastern Asia, Alaska and the North Polar regions.













The second is a partial eclipse of the moon, April 11th, at 6 o'clock, 35 minutes in the evening. Partly visible here, as only the end of the eclipse appears as the moon rises.

The third is a total eclipse of the sun September 20th, at 10 o'clock, 52 minutes in the evening. Invisible here. Visible in southeastern Africa, Madagascar and over the Indian Ocean.

The fourth is a partial eclipse of the moon, October 6th, at nine o'clock, 45 minutes in the morning. Invisible here. Visible to Africa and portions of Europe.

JUPITER (Υ) IS CALLED THE RULING PLANET THIS YEAR.

CHARACTERS OF THE CONSTELLATIONS.

 Aries, the Ram.	 Leo, the Lion.	 Sagittarius, Bowman.
 Taurus, the Bull.	 Virgo, the Virgin.	 Capricornus, the Goat.
 Gemini, the Twins.	 Libra, the Balance.	 Aquarius, the Butler.
 Cancer, the Crab.	 Scorpio, the Scorpion.	 Pisces, the Fishes.

ASTRONOMICAL CHARACTERS EXPLAINED.

♃ Mercury, ♀ Venus, ⊕ Earth, ♂ Mars, ♃ Jupiter, ♄ Saturn, ♅ Uranus, ♆ Neptune.
 ☉ Sun, ☌ Conjunction, * Sextile, □ Quartile, △ Trine, ☌ Opposition.

CHRONOLOGICAL CYCLES.

Dominical Letter	D	Epact	2	Roman Indiction	1
Lunar Cycle or Golden Number	4	Solar Cycle	8	Julian Period	6616

In the Jewish Era the year 5664 commences at sunset September 21st, 1903.

In the Mohammedan Era the year 1321 begins on the 30th day of March, 1903.

EMBER DAYS.

March 21. June 3. September 16. December 16.

MOVABLE FEASTS.

Septuagesima Sunday, February 8.	Easter Sunday, April 12.
Sexagesima Sunday, February 15.	Ascension Day, May 21.
Quinquagesima Sunday, February 22.	Whitsuntide (Pentecost), May 31.
Shrove Tuesday, February 24.	Trinity Sunday, June 7.
Ash Wednesday, February 25.	Corpus Christi, June 11.
Palm Sunday, April 5.	Sundays after Trinity are 24.
Good Friday, April 10.	First Sunday in Advent, November 29.


THE FOUR SEASONS OR CARDINAL POINTS.

Spring begins March 21, at 2 o'clock in the evening.

Summer begins June 22, at 10 o'clock in the morning.

Autumn begins September 24, at 1 o'clock in the morning.

Winter begins December 22, at 7 o'clock in the evening.

 The calculations in this Almanac are made to solar or apparent time and are suited to the lines of latitude and longitude of the Central and Middle Atlantic states.

DALE ENTERPRISE, V.A.

L. J. HEATWOLE, Calculator.

1st Month. **JANUARY, 1903.** 31 Days.

DAYS OF month, week, year, etc.		MOON SOUTH h. m.	MOON R. & S. h. m.	MOON'S PHASE	Aspects of Planets and Miscellany.	SUN SLOW	SUN RISES h. m.	SUN SETS. h. m.
1 Thurs.	1 New Year	2 02	8 16		♃ sets 8:20	☾	4 7 23	4 37
2 Friday	2 Abel Seth	2 46	9 27		♄ ♃ ☾		4 7 23	4 37
3 Sat.	3 Enoch	3 31	10 30		♁ in Perihelion		5 7 23	4 37
1] Sunday after New Year.		Matt. 2.		Day's length 9h. 24m.				
4 Sunday	4 Methusel.	4 15	11 44		♄ south 5:33	♁	5 7 22	4 38
5 Mond'y	5 Simon	5 00	morn		♄ ♃ ♃		6 7 22	4 38
6 Tues.	6 Epiphany	5 47	12 19		♁ 7* south 8:29		6 7 21	4 39
7 Wed.	7 Isidor	6 36	1 15		♁ ☾ in ☿		7 7 20	4 40
8 Thurs.	8 Erhard	7 28	2 12		♀ in Aphelion		7 7 20	4 40
9 Friday	9 Julian	8 24	3 07		♄ ♃ ♃		7 7 19	4 41
10 Sat.	10 Paul's Im.	9 24	4 10		Spica rises 10:15	☾	8 7 19	4 41
2] 1st Sunday after Epiphany.		Luke 2.		Day's length 9h. 24m.				
11 Sunday	11 Eugene	10 25	5 15		Orion south 10:17		8 7 18	4 42
12 Mond'y	12 Rinehold	11 28	6 18		♃ in Perigee, ♄ ♃ ☾		9 7 18	4 42
13 Tues.	13 Hiliary	morn	rises		♁ 13. ♄ in Aphelion		9 7 17	4 43
14 Wed.	14 Felix	12 30	6 30		♁ Sirius south 10:54		9 7 17	4 43
15 Thurs.	15 Maurice	1 29	7 34		Aldebaran south 8:37		10 7 16	4 44
16 Friday	16 Marcellus	2 25	8 37		Arcturus rises 11:04		10 7 15	4 45
17 Sat.	17 Anthony	3 18	9 39		♄ Gr. Elong. E.	☿	11 7 14	4 46
3] 2d Sunday after Epiphany.		John 2.		Day's length 9h. 32m.				
18 Sunday	18 Franklin b.	4 08	10 45		♄ ♄ ☾		11 7 13	4 47
19 Mond'y	19 Sarah	4 57	11 52		♃ in ♁, ♃ in ♁		11 7 12	4 48
20 Tues.	20 Fab. Seb.	5 44	morn		♁ 20. ♄ rls. 11:30 ☾ ent. ♁		11 7 11	4 49
21 Wed.	21 Agnes	6 31	1 00		♄ ♃ ☾		12 7 11	4 49
22 Thurs.	22 Vincent	7 17	2 07		Procyon south 11:03		12 7 10	4 50
23 Friday	23 Emerenth	8 04	3 05		♄ in Perihelion		12 7 09	4 51
24 Sat.	24 Timothy	8 52	3 57		♄ ♃ ☾	☾	12 7 08	4 52
4] 3d Sunday after Epiphany		Matt.		Day's length 9h. 44m.				
25 Sunday	25 Paul's Con	9 39	4 08		☾ in Apagee, ♄ ♃ ♃		13 7 07	4 53
26 Mond'y	26 Polycarp	10 26	5 04		7* south 7:05		13 7 06	4 54
27 Tues.	27 Chrysost.	11 13	6 01		♄ south 4:30		13 7 05	4 55
28 Wed.	28 Charles	11 59	sets		♁ 28. ♄ ♃ ☾		13 7 04	4 56
29 Thurs.	29 Valerius	12 45	7 01		♄ ♃ ☾, ♄ ♃ ☾		14 7 03	4 57
30 Friday	30 Adelgunda	1 30	8 13		♄ ♃ ☾, ♄ ♃ ♃, ♃ Gr. H. L. S.		14 7 02	4 58
31 Sat.	31 Virgil	2 14	9 20		♀ sets 9:01, ♃ sets 8:40		14 7 01	4 59

Moon's Phases.

- First Quarter, 6th, 4 o'clock, evening.
- Full Moon, 13th, 9 o'clock, morning.
- Last Quarter, 20th, 6 o'clock, morning.
- New Moon, 28th, 11 o'clock, morning.

Conjectures of the Weather.

The 1st, clear day; 2d, colder; 3d, low temperature; 4th, cloudy; 5th, rain or snow; 6th, unsettled; 7th, change; 8th, milder; 9th, clouds; 10th, threatening; 11th, moderating; 12th, pleasant, clear; 13th, milder, slushy; 14th, change; 15th, clouds; 16th, cloudy, soft; 17th, rain or snow; 18th, fair; 19th, colder, clouds; 20th, sleet and snow; 21st, rough day; 22d, unsettled; 23d, clouds, rain; 24th, cloudy, showery; 25th, rainy, slushy; 26th, colder, blustery; 27th, rough day; 28th, clearing; 29th, clear, cold; 30th, change; 31st, rain and snow.

Saturn (♄) is in conjunction with the sun on the 21st, and cannot be seen.

Poor old Adam, because of "original sin," will not be held accountable for your sins and open rebellion: his own sins are enough for him to answer for.—Henry Crompton.

2d Month

FEBRUARY, 1903.

28 Days.

DAYS OF month, week, year, etc.		MOON SOUTH h. m.	MOON R. & S. h. m.	MOON'S PHASES	Aspects of Planets and Miscellany.	MOON'S RISES h. m.	SUN RISES h. m.	SUN SETS h. m.
5] 4th Sunday after Epiphany.					Matt. 8.	Day's length 9h. 58m.		
1 Sunday	32 Bridget	2 59	9 58		♂ south 4:14	♃ ♃	14 6 59	5 01
2 Mond'y	33 Candlemas	3 45	10 48		♂ ♃	♃	14 6 58	5 02
3 Tues.	34 Blasius	4 32	11 45		♃ in ♃, ♃ Gr. II. L. N.		14 6 57	5 03
4 Wed.	35 Veronica	5 22	morn		Antares rises 3:46		14 6 56	5 04
5 Thurs.	36 Agathe	6 15	12 51		♃ 5. Orion south 8:32		14 6 55	5 05
6 Friday	37 Dorothea	7 10	1 50		♃ Sirius south 9:24		14 6 54	5 06
7 Sat.	38 Richard	8 09	2 48		♃ Arcturus rises 9:32	♃	14 6 53	5 07
6] Septuagesima Sunday.					Matt. 20.	Day's length 10h. 14m.		
8 Sunday	39 Solomon	9 09	3 45		♂ ♃ ♃		15 6 52	5 08
9 Mond'y	40 Apollonia	10 10	4 40		7* south 6:09		15 6 51	5 09
10 Tues.	41 Scholast.	11 09	5 43		♃ in Perigee		15 6 49	5 11
11 Wed.	42 Euphrosin.	morn	rises		♃ 11. Vega south 12:17		15 6 48	5 12
12 Thurs.	43 Gilbert	12 07	6 22		♃ Rigel south 7:25		15 6 47	5 13
13 Friday	44 Jordan	1 02	7 27		♂ ♃ ♃	♃	14 6 45	5 15
14 Sat.	45 Valentine	1 55	8 32		♃ stationary		14 6 44	5 16
7] Sexagesima Sunday.					Luke 8.	Day's length 10h. 32m.		
15 Sunday	46 Faustina	2 46	9 38		♃ in ♃, ♂ ♂ ♃		14 6 43	5 17
16 Mond'y	47 Julianus	3 35	10 44		♃ rises 10:10		14 6 42	5 18
17 Tues.	48 Constantia	4 23	11 54		Regulus sets 11:58		14 6 41	5 19
18 Wed.	49 Concordia	5 11	morn		♃ stationary		14 6 39	5 21
19 Thurs.	50 Susanna	5 59	12 02		♃ 19. ♂ ♃ ♃, ♃ ent ♃		14 6 38	5 22
20 Friday	51 Eucharis	6 47	12 52		♃ Sirius south 8:24		14 6 36	5 23
21 Sat.	52 Elenora	7 34	1 40		♃ ♃ ♃	♃	14 6 35	5 24
8] Quinquagesima Sunday.					Luke 18.	Day's length 10h. 50m.		
22 Sunday	53 Washingt.	8 22	2 40		♃ in Apogee		14 6 34	5 26
23 Mond'y	54 Serenus	9 09	3 36		♃ Spica rises 9:28		14 6 33	5 27
24 Tues.	55 Shrove Tu.	9 55	4 30		♂ ♃ ♃, ♂ ♃ ♃		13 6 32	5 28
25 Wed.	56 Ash Wed.	10 41	5 12		♃ south 2:44		13 6 30	5 30
26 Thurs.	57 Jeremiah	11 26	5 54		♃ in ♃, ♂ ♃ ♃		13 6 29	5 31
27 Friday	58 Leander	12 12	sets		♃ 27. ♃ Gr. Elong. W.		13 6 28	5 32
28 Sat.	59 Macarius	12 57	6 56		♀ sets 8:40	♃	13 6 27	5 33

Moon's Phases.

- First Quarter, 5th, 4 o'clock, morning.
- Full Moon, 11th, 7 o'clock, evening.
- Last Quarter, 19th, 12 o'clock, morning.
- New Moon, 27th, 4 o'clock, morning.

Conjectures of the Weather.

The 1st, stormy day; 2d, showers, blustery; 3d, clouds; 4th, heavy snows; 5th, rain and snow; 6th, squally, cold; 7th, brilliant, clear; 8th, change; 9th, snow squalls; 10th, milder, soft; 11th, rough, colder; 12th, windy, cold; 13th, threatening; 14th, changeable; 15th, clouds; 16th, rain, sleet, snow; 17th, showers, windy; 18th, colder, high winds; 19th, threatening; 20th, much colder; 21st, cold day; 22d, cloudy; 23d, squally, snow; 24th, snow squalls; 25th, rough day; 26th, change; 27th, moderating; 28th, cloudy, damp.

Jupiter (♃) is in conjunction with the sun on the 19th, and cannot be seen.

The latest addition to Americana abroad is the smart saying of a New York girl to an Englishman who took her in to dinner. "I sometimes wonder what becomes of all the peaches in your country," he said. "Oh, we eat what we can, and can what we can't," answered the ready-tongued maid.—*New York Sun.*

3d Month.

MARCH, 1903.

31 Days.

DAYS OF		MOON SOUTH		MOON R. & S.		MOON SIG.	Aspects of Planets and Miscellany.	SUN SLOW.	SUN RISES	SUN SETS
month, week, year, etc.		h.	m.	h.	m.					
9] 1st Sunday in Lent.						Matt. 4.	Day's length 11h. 06m.			
1	Sunday	60	St. David	1 43	8 00		♃ ♀ ☾	☾	13 6 25	5 35
2	Monday	61	Simplicius	2 31	9 04		☾ in ☿		12 6 24	5 36
3	Tues.	62	Samuel	3 20	10 10		♀ sets 8:01		12 6 22	5 38
4	Wed.	63	Ember Day	4 11	11 25		♂ south 2:14		12 6 21	5 39
5	Thurs.	64	Frederick	4 57	morn		7* sets 11:52		11 6 20	5 40
6	Friday	65	Fridolin	5 28	12 40		♃ 6. Pollux south 6:24		11 6 18	5 42
7	Sat.	66	Perpetua	6 30	1 50		♃ ♀ ☾	☾	11 6 17	5 43
10] 2d Sunday in Lent.						Matt. 15.	Day's length 11h. 26m.			
8	Sunday	67	Philemon	7 57	2 30		♃ in Aphelion		11 6 16	5 44
9	Monday	68	Prudence	8 55	3 11		Orion south 6:24		11 6 14	5 46
10	Tues.	69	Apollonar.	9 52	4 09		☽ in Perigee		10 6 13	5 47
11	Wed.	70	Ernestus	10 47	5 07		Andromeda sets 10:38		10 6 12	5 48
12	Thurs.	71	Gregory	11 40	5 55		♃ Stationary		10 6 10	5 50
13	Friday	72	Macedon	morn	rises		♃ 13. ♂ rises 7:14 ☿		10 6 09	5 51
14	Sat.	73	Zachariah	12 32	7 04		♃ ♂ ☾		9 6 08	5 52
11] 3d Sunday in Lent.						Luke 11.	Day's length 11h. 44m.			
15	Sunday	74	Christoph	1 22	8 20		☽ in ♁		9 6 06	6 54
16	Monday	75	Cypriamus	2 12	9 31		Vega rises 10:03		9 6 05	6 55
17	Tues.	76	St. Patrick	3 02	10 36		☐ ♃ ○		8 6 04	6 56
18	Wed.	77	Anselmus	3 50	11 40		♃ ♃ ♃		8 6 03	6 57
19	Thurs.	78	Josephus	4 39	morn		7* sets 11:14		8 6 02	6 58
20	Friday	79	Matrona	5 27	12 42		♃ 20. ♂ ♃ ☾	☾	7 6 01	6 59
21	Sat.	80	Benedictus	6 15	1 27		☾ cent. ♃ ♃, spring d'gins		7 6 00	6 00
12] 4th Sunday in Lent.						John 6.	Day's length 12h. 00m.			
22	Sunday	81	Paulina	7 02	2 32		☾ in Apogee		7 5 59	6 01
23	Monday	82	Eberhard	7 49	3 27		♃ rises 3:10		6 5 57	6 03
24	Tues.	83	Gabriel	8 35	4 22		♃ ♃ ☾		6 5 56	6 04
25	Wed.	84	Ann. V. M.	9 20	5 14		♃ south 12:28		6 5 55	6 05
26	Thurs.	85	Emanuel	10 06	5 58		♃ ♃ ☾		6 5 53	6 07
27	Friday	86	Gustavus	11 05	6 10		♃ ♃ ☾		5 5 52	6 08
28	Sat.	87	Gideon	12 25	sets		♃ 28. ♃ in ♁, ecl., inv.		5 5 50	6 10
13] 5th Sunday in Lent.						Matt. 21.	Day's length 12h. 20m.			
29	Sunday	88	Eustasius	1 05	6 40		☾ in ☿, ♃ ♂ ○		5 5 49	6 11
30	Monday	89	Guido	1 50	7 43		♀ sets 7:50		4 5 48	6 12
31	Tues.	90	Detlaus	2 16	8 41		♃ ♀ ☾, ♃ Stationary		4 5 47	6 13

Moon's Phases.

First Quarter, 6th, 1 o'clock, evening.

Full Moon, 13th, at 6 o'clock, morning.

Last Quarter, 20th, 8 o'clock, evening.

New Moon, 28th, 7 o'clock, evening.

Conjectures of the Weather,

The 1st, clouds; 2d, unsettled; 3d, variable; 4th, stormy; 5th, colder; 6th, snow flurries; 7th, blustery, colder; 8th, March-like; 9th, cold day; 10th, disagreeable; 11th, snow; 12th, clearing; 13th, unsettled; 14th, pleasant day; 15th, cloudy, colder; 16th, busty; 17th, clear, cold; 18th, threatening; 19th, rain, sleet, snow; 20th, stormy, windy; 21st, March-like; 22d, unsettled; 23d, cloudy, dull; 24th, variable; 25th, windy day; 26th, clouding; 27th, stormy; 28th, clouds, showery; 29th, thunder shower; 30th, windy, clearing; 31st, threatening.

Mars (♃) is in opposition with the sun on the 29th, and shines all night.

4th Month.

APRIL, 1903.

30 Days.

DAYS OF		MOON	MOON	MOON	Aspects of Planets and Miscellany.	PLANETS	SUN	SUN	
month, week, year, etc.		SOUTH	R. & S.	MOON			RISES.	SETS	
		h. m.	h. m.	MOON			h. m.	h. m.	
1	Wed.	91	Theodore	3 00	9 57		Rigel sets 9:57	☾	4 5 44 6 16
2	Thurs.	92	Theodosia	3 57	11 07		Antares rises 11:12		4 5 43 6 17
3	Friday	93	Ferdinand	4 54	morn		♄ ♃ ☾		3 5 41 6 19
4	Sat.	94	Ambrose	5 52	12 40		♄ ♃ south 11:34	☾	3 5 40 6 20
14] Palm Sunday.					Matt. 21.	Day's length		12h. 40m.	
5	Sunday	95	Maximus	6 49	1 38		♃ in Perigee		3 5 39 6 21
6	Mond'y	96	Egesippus	7 45	2 13		Vega rises 8:44		2 5 38 6 22
7	Tues.	97	Aaron	8 39	2 50		7* sets 10:03		2 5 37 6 23
8	Wed.	98	Dyonisius	9 31	3 25		Orion sets 10:48		2 5 35 6 25
9	Thurs.	99	Prochorus	10 22	3 54		♄ rises 4:10	♄	1 5 34 6 26
10	Friday	100	Good Frid	11 12	4 22		♄ ♃ ☾		1 5 33 6 27
11	Sat.	101	Julius	morn	rises		♄ in ♋, ☾ ecl., vis.		1 5 31 6 29
15] Easter Sunday.					Mark 16.	Day's length		12h. 58m.	
12	Sunday	102	Easter Sun.	12 01	7 41		♄ ♃ ☾ Superior	☾	5 30 6 30
13	Mond'y	103	Easter M.	12 51	8 50		Vega rises 8:20		5 29 6 31
14	Tues.	104	Tiburtius	1 40	9 42		Regulus rises 1:08		5 28 6 32
15	Wed.	105	Olympia	2 30	10 25		Spica south 11:42		1 5 26 6 34
16	Thurs.	106	Calixtus	3 19	11 10		♄ ♃ ☾	☾	1 5 25 6 35
17	Friday	107	Rudolph	4 07	11 47		♄ in ♋		1 5 24 6 36
18	Sat.	108	Eneas	4 55	morn		♃ in Apogee		1 5 23 6 37
16] 1st Sunday after Easter.					John 20.	Day's length		13h. 14m.	
19	Sunday	109	Amicetus	5 42	12 02		♄ ♃ ☾ Superior	☾	1 5 21 6 39
20	Mond'y	110	Sulpicius	6 28	12 54		♄ ♃ ☾ ☽ enters ♋		2 5 20 6 40
21	Tues.	111	Adularius	7 13	1 27		♄ in Perihelion		2 5 19 6 41
22	Wed.	112	Cajus	7 58	1 58		7* sets 9:09		2 5 18 6 42
23	Thurs.	113	St. George	8 43	3 32		♄ ♃ ☾		2 5 17 6 43
24	Friday	114	Albert	9 29	2 55		♃ rises 2:40	♋	2 5 15 6 45
25	Sat.	115	Mark Ev.	10 16	3 28		♄ south 9:48		2 5 14 6 46
17] 2d Sunday after Easter.					John 16.	Day's length		13h. 32m.	
26	Sunday	116	Cletus	11 05	4 01		♃ in ♋	♋	2 5 13 6 47
27	Mond'y	117	Anastasius	12 00	sets		♄ ♃ ☾ ♃ sets 7:20		2 5 12 6 48
28	Tues.	118	Vitalis	12 52	7 32		♄ ♃ ☾		3 5 11 6 49
29	Wed.	119	Sybilla	1 48	8 28		♄ ♃ ☾		3 5 10 6 50
30	Thurs	120	Entropius	2 48	9 31		♃ in Perigee	☾	3 5 09 6 51

Moon's Phases.

First Quarter, 4th, 8 o'clock, evening.
 Full Moon, 11th, 6 o'clock, evening.
 Last Quarter, 19th, 3 o'clock, evening.
 New Moon, 27th, 7 o'clock, morning.

Conjectures of the Weather.

The 1st, drizzly, wet; 2d, cloudy, windy; 3d, milder, soft; 4th, cloudy, rain; 5th, clearing, cool; 6th, rain and snow; 7th, dull day; 8th, clearing, warmer; 9th, windy; 10th, fair; 11th, clouds, rain; 12th, thunder; 13th, rain; 14th, spring like; 15th, clouds; 16th, unsettled; 17th, warmer, cloudy; 18th, advanced heat; 19th, summer-like; 20th, thunder; 21st, Indian summer; 22d, change, cooler; 23d, light frosts; 24th, showery, thunder; 25th, thunder showers; 26th, variable; 27th, showery; 28th, blustery; 29th, clouds, 30th, rain.

"Mamma," said four-year-old Harry, "if you'll give me a nickel to buy some candy I'll be real good."

"No," she replied, "I'm not going to pay you to be good."

"All right, mamma," answered the little fellow; "but you'll be sorry when I grow up good for nothing."—*Cincinnati Enquirer.*

5th Month.

MAY, 1903.

31 Days.

DAYS OF month, week, year, etc.		MOON SOUTH h. m.	MOON R. & S. h. m.	MOON SIGN.	Aspects of Planets and Miscellany.	SUN FAST.	SUN RISES. h. m.	SUN SETS. h. m.
1	Friday 121 Phil. & Jas.	3 46	10 38		♄ ♀ ♃, ♄ south 9:20	☾	3 5 07	6 53
2	Sat. 122 Sigismund	4 44	11 40		♄ Great. Hel. Lat. N.		3 5 06	6 54
18] 3d Sunday after Easter.				John 16.	Day's length		13h. 48m.	
3	Sunday 123 In. of Cross	5 41	morn		♃ south 6:03		3 5 05	6 55
4	Mond'y 124 Florianus	6 35	12 50		♄ 4. Orion sets 9:24		3 5 04	6 56
5	Tues. 125 Godard	7 27	1 20		♄ Sirius sets 8:50		3 5 03	6 57
6	Wed. 126 John Ev.	8 17	1 58		7* sets 8:16	♄	4 5 02	6 58
7	Thurs. 127 Domicilla	9 07	2 29		♄ ♄ ♃		4 5 01	7 59
8	Friday 128 Stanislaus	9 55	3 03		♃ in ♄		4 4 00	7 00
9	Sat. 129 Job	10 44	3 43		♄ sets 3:03		4 4 59	7 01
19] 4th Sunday after Easter.				John 16.	Day's length		14h. 02m.	
10	Sunday 130 Gordianus	11 32	4 21		♄ stationary		4 4 58	7 02
11	Mond'y 131 Mamertus	morn	ris		♄ 11. Antares so. 1:10		4 4 57	7 03
12	Tues. 132 Pancratinus	12 21	7 57		♄ Procyon sets 10:34		4 4 56	7 04
13	Wed. 133 Servatius	1 10	8 49		♄ Spica south 9:02	☾	4 4 55	7 05
14	Thurs. 134 Tibertius	2 00	9 45		♄ ♄ ♃		4 4 54	7 06
15	Friday 135 Sophia	2 48	10 34		♄ ♀ ♀		4 4 53	7 07
16	Sat. 136 Peregrina	3 36	11 20		♃ in Apogee		4 4 52	7 08
20] 5th Sunday after Easter.				John 16.	Day's length		14h. 16m.	
17	Sunday 137 Jodocus	4 22	11 48		♄ Arcturus south 10:30		4 4 51	7 09
18	Mond'y 138 Liborius	5 07	morn		♄ ♄ ♃		4 4 50	7 10
19	Tues. 139 Potentia	5 52	12 25		♄ 19. ♄ rises 11:10		4 4 50	7 10
20	Wed. 140 Torpetus	6 36	1 20		♄ ♄ stationary	♄	4 4 49	7 11
21	Thurs. 141 Ascension	7 21	1 52		♄ ♄ ♃, ☉ enters	♄	3 4 48	7 12
22	Friday 142 Prudence	8 06	2 22		♄ stationary		3 4 47	7 13
23	Sat. 143 Desiderus	9 54	2 54		♃ in ♄, ♄ rises 1:30		3 4 46	7 14
21] 6th Sunday after Easter.				John 16.	Day's length		14h. 28m.	
24	Sunday 144 Albert	10 44	3 28		♄ Orion sets 7:33		3 4 46	7 14
25	Mond'y 145 Urbanus	11 37	4 16		♄ in ♄		3 4 45	7 15
26	Tues. 146 Edward	12 15	sets		♄ 25. Regulus sets 12:30		3 4 44	7 16
27	Wed. 147 Anastasius	12 57	8 08		♄ ♄ ♃		3 4 43	7 17
28	Thurs. 148 William	1 44	9 19		♃ in perigee	☾	3 4 43	7 17
29	Friday 149 Maximilian	2 34	10 14		♄ ♄ ♃		3 4 42	7 18
30	Sat. 150 Wigand	3 34	10 54		♀ sets 9:20		3 4 41	7 19
22] Whitsuntide.				John 14.	Day's length		14h. 38m.	
31	Sunday 151 Whit Sun	4 30	11 28		♄ ♄ south 4:13		3 4 41	7 19

Moon's Phases.

- First Quarter, 4th, 1 o'clock, morning.
- Full Moon, 11th, 7 o'clock, morning.
- Last Quarter, 19th, 9 o'clock, morning.
- New Moon, 26th, at 5 o'clock, evening.

Conjectures of the Weather.

The 1st, breezy, showery; 2d, variable; 3d, clouds, thunder; 4th, frost; 5th, clouds; 6th, clearing; 7th, warmer; 8th, threatening; 9th, pleasant; 10th, very warm day; 11th, sultry, thunder; 12th, thunder shower, hail; 13th, rainy, thunder; 14th, showery, thunder; 15th, clearing, fine; 16th, cloudy, soft; 17th, clouds, rain; 18th, sultry, close; 19th, rain; 20th, thunder showers; 21st, showery; 22d, clouds, fog; 23d, showers; 24th, clouds, showery; 25th, sultry, showers; 26th, heavy rains; 27th, damp, wet; 28th, thunder shower; 29th, cooler; 30th, unsettled; 31st, showery, floods.

A few drops of water on the forehead of infant never has changed it from a "demon" to an angel in the eyes and heart of its mother.—Henry Crompton.

6th Month.

JUNE, 1903.

30 Days.

DAYS OF		MOON SOUTH	MOON R. & S.	MOON SUNS.	Aspects of Planets and Miscellany.	MUN. FASE.	SUN RISES.	SUN SETS.
month, week, year, etc.		h. m.	h. m.	MOON SUNS.			h. m.	h. m.
1	Monday 152	Whit Mon	5 24	11 57	♁ south 4:09	☾	2 4 40	7 20
2	Tues.	153	Marcellus	6 15	morn ♁ 2. ♂ sets 2:10	☾	2 4 40	7 20
3	Wed.	154	Eramus	7 05	12 24	♂ ♀ ☉ Infer'r, ♂ ♂ ☾, ☿	2 4 39	7 21
4	Thurs.	155	Darius	7 53	12 58	♂ in Aphelion	2 4 38	7 22
5	Friday	156	Bonifacius	8 41	1 30	☽ in ☿	2 4 38	7 22
6	Sat.	157	Artemius	9 29	2 07	Antares south 11:14	2 4 37	7 23
23] Trinity Sunday.		John 3.		Day's length 14h. 46m.				
7	Sunday	158	Lucretia	10 17	2 50	Pollux sets 10:14	1 4 37	7 23
8	Monday	159	Medardus	11 06	3 52	Procyon sets 8:38	1 4 36	7 24
9	Tues.	160	Barnimus	morn	rises	♁ 9. Regulus sets 11:33	1 4 36	7 24
10	Wed.	161	Flavius	12 10	7 49	♂ ♀ ☾	1 4 36	7 24
11	Thurs.	162	Corpus Ch.	12 53	8 34	Vega south 1:16	1 4 36	7 24
12	Friday	163	Basilides	1 31	9 17	Spica south 7:54	1 4 35	7 25
13	Sat.	164	Tobias	2 18	9 48	☾ in Apogee, ☐ ♃ ☉	1 4 35	7 25
24] 1st Sunday after Trinity.		Luke 16.		Day's length 14h. 50m.				
14	Sunday	165	Helisius	3 38	10 17	♂ ♁ ☾	8 4 35	7 25
15	Monday	166	Vitus	4 38	10 51	♂ stationary, ♂ ♀ ☉	0 4 35	7 25
16	Tues.	167	Rolandus	5 32	11 20	♂ rises 10:50	0 4 35	7 25
17	Wed.	168	St. Albans	6 16	11 54	♂ ♃ ☾	0 4 35	7 25
18	Thurs.	169	Arnolphus	7 00	morn	♁ 18. ♃ rises 12:30	0 4 35	7 25
19	Friday	170	Gervasius	7 45	12 20	Antares south 10:30	1 4 35	7 25
20	Sat.	171	Sylvarius	8 33	12 58	☽ in ☿	1 4 35	7 25
25] 2d Sunday after Trinity.		Luke 14.		Day's length 14h. 50m.				
21	Sunday	172	Raphael	9 23	1 44	Arcturus south 8:07	1 5 35	7 25
22	Monday	173	Achatius	10 17	2 35	☉ ent. ☿, Long. day, Snn. beg	2 4 34	7 26
23	Tues.	174	Agrippina	11 15	3 25	♂ ♀ ☾	2 4 35	7 25
24	Wed.	175	John Bapt.	12 17	sets	♁ 24. ♂ ♀ ☾, ♂ in ☿ ☾	2 4 35	7 25
25	Thurs.	176	Elogius	12 58	8 15	☽ in Perigee	2 4 35	7 25
26	Friday	177	Jeremiah	1 38	8 52	♂ ♀ ☉	3 4 35	7 25
27	Sat.	178	7 Sleepers	2 28	8 40	♂ Great. Elong. W.	3 4 35	7 25
26] 3d Sunday after Trinity.		Luke 15.		Day's length 14h. 50m.				
28	Sunday	179	Leo	3 16	10 24	♂ ♀ ☾	3 4 36	7 24
29	Monday	180	Pet. & Paul	4 10	11 12	♀ sets 9:50	3 4 36	7 24
30	Tues.	181	Lucian	5 01	11 57	♂ south 2:11 ☿	3 4 36	7 24

Moon's Phases.

First Quarter, 2d, 7 o'clock, morning.
 Full Moon, 9th, 9 o'clock, evening.
 Last Quarter, 18th, 1 o'clock, morning.
 New Moon, 24th, 12 o'clock, morning.

Conjectures of the Weather.

The 1st, clear, cool; 2d, threatening; 3d, rain; 4th, clouds; 5th, cooler, clear; 6th, heavy rains; 7th, clouds; 8th, rain; 9th, thunder; 10th, thunder showers; 11th, hot day; 12th, clouds; 13th, showery, thunder; 14th, foggy, damp, wet; 15th, thunder; 16th, thunder showers; 17th, wet, showery; 18th, damp, wet day; 19th, showery, thunder; 20th, clearing; 21st, thunder showers; 22d, threatening; 23d, cooler; 24th, cloudy; 25th, rainy day; 26th, foggy, damp; 27th, warmer; 28th, clouds; 29th, sultry; 30th, threatening.

A story is told of an English nobleman who was showing two or three of his beautiful watches to a friend. Being jostled by a passer-by, the friend accidentally dropped two of them on the floor. He was very profuse with his apologies for his awkwardness, to which the nobleman replied:

"O, pray don't mention it, my dear friend. It's the first time I ever saw them go together."—*Argonaut.*

8th Month.

AUGUST, 1903.

31 Days.

DAYS OF		MOON SOUTH	MOON R. & S.	MOON SIGNS	Aspects of Planets and Miscellany.	SUN SLOW.	SUN RISES	SUN SETS
month, week, year, etc.		h. m.	h. m.			h. m.	h. m.	h. m.
1 Sat.	213 Lammis d.	7 00	morn		♃ south 2:57	☾	6 45	7 03
31]	8th Sunday after Trinity.				Matt. 7.		Day's length 14h. 06m.	
2 Sunday	214 Augustus	7 49	12 02		Vega south 9:40		6 45	7 02
3 Mond'y	215 Dominick	8 37	12 54		♄ ♃ ☾		6 55	7 01
4 Tues.	216 Stephen	9 25	1 30		Altair south 10:47	☾	6 50	7 00
5 Wed.	217 Oswald	10 12	2 38		7* rises 11:12		6 50	6 59
6 Thurs.	218 Tr. of Chr.	10 59	3 27		☾ in Apogee		6 50	6 58
7 Friday	219 Godfrey	11 44	4 25		♄ ♃ ☾		5 50	6 57
8 Sat.	220 Emelius	morn	rises		♄ ♃ ☾		5 50	6 56
32]	9th Sunday after Trinity.				Luke 16.		Day's length 13h. 52m.	
9 Sunday	221 Ericus	12 29	7 43		♃ south 11:30		5 50	6 55
10 Mond'y	222 St. Lawr.	1 13	8 17		♃ rises 10:20		5 50	6 54
11 Tues.	223 Titus	1 56	8 50		♄ ♃ ☾	☽	5 50	6 53
12 Wed.	224 Clara	2 40	9 24		♀ Greatest Brilliancy		5 50	6 51
13 Thurs.	225 Hildebert	3 25	9 57		☾ in ☿		4 50	6 50
14 Friday	226 Eusebius	4 11	10 34		Rigel rises 2:01		4 50	6 49
15 Sat.	227 Asc. V. M.	5 29	11 13		Vega south 8:54		4 50	6 48
33]	10th Sunday after Trinity.				Luke 19.		Day's length 13h. 30m.	
16 Sunday	228 Rochus	6 10	11 54		♃ 16. Spica sets 8:54	☾	4 50	6 47
17 Mond'y	229 Agapetus	6 54	morn		♃ Sirius rises 3:44	☾	4 50	6 46
18 Tues.	230 Bertram	7 41	12 37		♃ Orion rises 1:38		3 50	6 45
19 Wed.	231 Sebaldus	8 41	1 35		♄ ♃ ☾		3 50	6 43
20 Thurs.	232 Bernard	9 41	2 40		♃ Aldebaran rises 11:34		3 50	6 42
21 Friday	233 Rebecca	10 41	3 58		♃ ♃ in Perig., ♃ in ☿		2 50	6 41
22 Sat.	234 Philibert	11 40	sets		♃ 22. 7* rises 10:16		2 50	6 40
34]	11th Sunday after Trinity.				Luke 18.		Day's length 13h. 20m.	
23 Sunday	235 Zaccheus	12 36	7 34		♃ sets 8:30, ☾ ent.	☽	2 50	6 39
24 Mond'y	236 St. Barth.	1 31	8 27		♄ ♃ ☾, ♄ ♃ ☽	☽	2 50	6 38
25 Tues.	237 Ludovicus	2 23	8 52		♃ in ☽, ♃ stationary		2 50	6 36
26 Wed.	238 Samuel	3 14	9 24		♃ south 1:15		2 50	6 35
27 Thurs.	239 Gebhardt	4 05	10 15		♄ ♃ ☾, Dog Days end		1 50	6 34
28 Friday	240 St. August.	4 54	10 57		♃ ♃ south 10:05		1 50	6 33
29 Sat.	241 John beh.	5 44	11 51		♃ 29. ♃ sets 12:40		1 50	6 31
35]	12th Sunday after Trinity.				Mark 7.		Day's length 13h. 02m.	
30 Sunday	242 Benjamin	6 33	morn		♄ ♃ ☾		0 50	6 30
31 Mond'y	243 Paulinus	7 21	12 39		♃ in Aphelion	☾	0 50	6 29

Moon's Phases.

- Full Moon, 8th, at 3 o'clock, morning.
- Last Quarter, 15th, 11 o'clock, morning.
- New Moon, 22d, 2 o'clock, evening.
- First Quarter, 29th, 2 o'clock, evening.

Conjectures of the Weather,

The 1st, thunder, rain; 2d, clouds, thunder; 3d, thunder showers; 4th, thunder; 5th, variable; 6th, foggy, clouds; 7th, cooler; 8th, clouds; 9th, pleasant; 10th, cloudy, rain; 11th, clouds; 12th, changeable; 13th, thunder, rain; 14th, unsettled; 15th, cooler; 16th, rain; 17th, clouds, rain; 18th, clearing; 19th, warmer; 20th, warm day; 21st, change; 22d, thunder shower; 23d, rainy day; 24th, rainy day; 25th, foggy, damp; 26th, cooler, windy; 27th, windy; 28 h, pleasant; 29th, warmer; 30th, sultry day; 31st, sultry, thunder.

If the Christian Church is really the church of your choice, stick to it; enjoy its blessings and bear its burdens; if it is not your choice, be honest with yourself and it.—Henry Crampton.

9th Month. SEPTEMBER, 1903. 30 Days.

DAYS OF month, week, year, etc.		MOON SOUTH h. m.	MOON R. & S. h. m.	MOON SIGNS	Aspects of Planets and Miscellany.	V. Z. PART.	SUN RISES. h. m.	SUN SETS. h. m.
1 Tues.	244 Egidius	8 00	12 54		♃ Stationary	☾	0 5 33	6 27
2 Wed.	245 Eliza	8 55	1 14		♃ south 12:40		1 5 34	6 26
3 Thurs.	246 Mansuetus	9 41	2 07		♃ in Apogee		1 5 35	6 25
4 Friday	247 Moses	10 26	3 04		♃ south 9:33		1 5 36	6 24
5 Sat.	248 Nathaniel	11 20	4 02		Sirius rises 2:42		1 5 37	6 23
36] 13th Sunday after Trinity.		Luke 10.		Day's length 12h. 46m.				
6 Sunday	249 Magnus	morn rises			♄ 6. Orion rises 12:23		2 5 39	6 21
7 Mond'y	250 Regina	12 09	6 47		♄ ♃ ☾, ♀ Gr. Elong. E. ☽		2 5 40	6 20
8 Tues.	251 Nat. V. M.	12 49	7 27		♃ in ☿		2 5 41	6 19
9 Wed.	252 Bruno	1 33	8 01		Regulus sets 11:34		3 5 43	6 17
10 Thurs.	253 Pulcheria	2 19	8 50		Antares sets 9:36		3 5 44	6 16
11 Friday	254 Protus	2 39	9 50		7* rises 8:54		3 5 45	6 15
12 Sat.	255 J. Wickliff	3 47	10 47		♄ ♃ ☾, ♀ Gr. Hel. Lat. S.		4 5 47	6 13
37] 14th Sunday after Trinity.		Luke 17.		Day's length 12h. 26m.				
13 Sunday	256 Amatus	4 40	11 41		♃ rises 6:10	☾	4 5 48	6 12
14 Mond'y	257 Elev. Holy†	5 34	morn		♄ 14. Altair south 8:12		5 5 49	6 11
15 Tues.	258 Nicasius	6 30	12 21		♄ ♃ ☾, ☐ ♃ ☾		5 5 50	6 10
16 Wed.	259 Emberday	7 28	1 16		♃ south 11:38		5 5 51	6 09
17 Thurs.	260 Lambetus	8 26	2 13		♄ ♀ ☾ Inferior		6 5 53	6 07
18 Friday	261 Siegfried	9 24	3 13		♃ in Perigee		6 5 54	6 06
19 Sat.	262 Micleta	10 30	4 12		♀ sets 7:07		7 5 55	6 05
38] 15th Sunday after Trinity.		Matt. 16.		Day's length 12h. 20m.				
20 Sunday	263 Jonas	11 49	sets		♄ ♀ ☾, ♀ Sta. ☿		7 5 56	6 04
21 Mond'y	264 St. Matth.	12 08	6 20		♃ in ☽, ♄ ♀ ☾		7 5 57	6 03
22 Tues.	265 Maurice	1 01	6 55		Procyon sets 9:18		8 5 58	6 02
23 Wed.	266 Hosea	1 53	7 24		♃ south 8:15		8 6 59	6 01
24 Thurs.	267 St. John C.	2 44	7 53		☾ ent. ♄ D. & N. equal, Aut. beg.		8 6 00	5 00
25 Friday	268 Cleophas	3 35	8 23		7* rises 8:04		8 6 02	5 58
26 Sat.	269 Justina	4 25	9 10		♄ sets 10:55		9 6 04	5 56
39] 16th Sunday after Trinity.		Luke 7.		Day's length 11h. 52m.				
27 Sunday	270 Cosmus	5 14	9 56		♄ ♃ ☾	☾	9 6 05	5 54
28 Mond'y	271 Wencesl's	6 02	10 55		Orion rises 11:05		9 6 07	5 53
29 Tues.	272 St. Michael	6 50	11 54		♃ 29. ♃ south 9:41		10 6 08	5 52
30 Wed.	273 Jerome	7 36	morn		♃ in Apogee		10 6 10	5 50

Moon's Phases.

- Full Moon, 6th, at 6 o'clock, evening.
- Last Quarter, 14th, 7 o'clock, morning.
- New Moon, 20th, 10 o'clock, evening.
- First Quarter, 29th, 7 o'clock, morning.

Conjectures of the Weather.

The 1st, clouds; 2d, clearing; 3d, clouds, rain; 4th, unsettled; 5th, rain; 6th, showery; 7th, disagreeable; 8th, cooler; 9th, pleasant; 10th, cloudy; 11th, rain; 12th, damp, rainy; 13th, wet day; 14th, clouds, rain; 15th, thunder showers; 16th, foggy, thunder; 17th, thunder showers; 18th, cooler; 19th, cloudy, cool; 20th, rain; 21st, cloudy, damp; 22d, variable; 23d, clouds; 24th, stormy; 25th, clearing; 26th, change; 27th, frosty, cool; 28th, pleasant; 29th, threatening; 30th, rainy day.

Jupiter (♃) is in opposition with the sun on the 12th, and shines all night.

Venus (♀) is in inferior conjunction with the sun on the 17th, and changes from evening star to morning star,

10th Month. **OCTOBER, 1903.** 31 Days.

DAYS OF		MOON	MOON	MOON	Aspects of Planets and Miscellany.	SUN	SUN
month, week, year, etc.		SOUTH	R. & S.	SIGNS		EAST.	RISES.
		h. m.	h. m.			h. m.	h. m.
1 Thurs.	274 Remigius	8 22	12 24		♃ south 10:32	10 6 11	5 49
2 Friday	275 Columbus	9 06	1 18		♄ Orion rises 10:49	11 6 13	5 47
3 Sat.	276 Jairus	9 50	2 14		♅ ♄ ☉ Inferior	11 6 14	5 46
40] 17th Sunday after Trinity.				Luke 14.		Day's length 11h. 32m.	
4 Sunday	277 Franciscus	10 35	3 10		♄ ♃ ☾	11 6 15	5 45
5 Mond'y	278 Placidus	11 19	4 08		♃ sets 5:50	12 6 17	5 43
6 Tues.	279 Fides	morn	rises		♃ ☾ eclipsed, inv.	12 6 18	5 42
7 Wed.	280 Amelia	12 06	6 40		♃ ♄ south 7:20	12 6 19	5 41
8 Thurs.	281 Pelagius	12 53	7 20		♃ Stationary	12 6 20	5 40
9 Friday	282 Dionysius	1 43	8 04		♄ Markab south 9:58	13 6 22	5 38
10 Sat.	283 Gereon	2 36	8 50		♄ in ♄, ♃ Stationary	13 6 23	5 37
41] 18th Sunday after Trinity.				Matt. 22.		Day's length 11h. 14m.	
11 Sunday	284 Burkhard	3 30	9 41		♄ Stationary	13 6 24	5 36
12 Mond'y	285 Veritas	4 26	10 27		♄ ♃ ☾	14 6 26	5 34
13 Tues.	286 Coloman	5 23	11 20		♃ 13. ♄ Arcturus sets 8:08	14 6 27	5 33
14 Wed.	287 Fortunata	6 19	morn		♄ ♃ in Perihelion	14 6 28	5 32
15 Thurs.	288 Hedwick	7 15	12 09		♄ ♃ rises 5:40	14 6 29	5 31
16 Friday	289 Gallus	8 10	1 07		♄ in Perigee	14 6 30	5 30
17 Sat.	290 Florentina	9 04	2 07		♄ ♃ ☾	15 6 32	5 28
42] 19th Sunday after Trinity.				Matt. 9.		Day's length 10h. 56m.	
18 Sunday	291 St. Luke	9 56	3 08		♄ Great. Elong. W. ☽	15 6 33	5 27
19 Mond'y	292 Ptolemy	10 48	4 10		♄ in ♄, ♄ ♃ ☾	15 6 35	5 25
20 Tues.	293 Felicianus	11 40	sets		♃ 20. ♃ south 9:11	15 6 36	5 24
21 Wed.	294 Ursula	12 31	6 06		♄ Antares sets 7:11	15 6 37	5 23
22 Thurs.	295 Cordula	1 23	7 04		Regulus rises 1:30	16 6 39	5 21
23 Friday	296 Severinus	2 14	7 58		♄ sets 9:10, ☉ enters ♄	16 6 40	5 20
24 Sat.	297 Salome	3 05	8 56		♄ Greatest Brillianey ☾	16 6 41	5 19
43] 20th Sunday after Trinity.				Matt. 22.		Day's length 10h. 36m.	
25 Sunday	298 Crispin	3 54	9 53		♄ Great. Hel. Lat. N.	16 6 42	5 18
26 Mond'y	299 Amandus	4 43	10 56		Andromeda south 9:54	16 6 44	5 16
27 Tues.	300 Sabina	5 30	11 49		♃ in Apogee ☽ ♃ ☉	16 6 45	5 15
28 Wed.	301 Sim. Jude	6 16	morn		♄ 28. ♄ ♃ ☾	16 6 46	5 14
29 Thurs.	302 Zwinglius	7 00	12 11		♄ Sirius rises 11:20	16 6 47	5 13
30 Friday	303 Serapion	7 44	1 17		♃ sets 1:50	16 6 48	5 12
31 Sat.	304 <i>Hallow Eve</i>	8 28	2 22		♄ ♃ ☾	16 6 50	5 10

Moon's Phases.

Full Moon, 6th, 9 o'clock, morning.
 Last Quarter, 13th, 2 o'clock, evening.
 New Moon, 20th, 9 o'clock, morning.
 First Quarter, 28th, 2 o'clock, morning.

Conjectures of the Weather.

The 1st, threatening; 2d, fine day; 3d, cooler; 4th, fair; 5th, windy; 6th, frosty, fair; 7th, windy, cool; 8th, clear, cold; 9th, hard frost; 10th, frosty, cool; 11th, fine day; 12th, thunder; 13th, wet day; 14th, clouds, damp; 15th, rain or snow; 16th, windy, colder; 17th, warmer; 18th, clouds; 19th, dull day; 20th, disagreeable; 21st, clouds, rain; 22d, rain; 23d, sleet and snow; 24th, clearing; 25th, frosty, cool; 26th, damp, cloudy; 27th, rainy day; 28th, thunder; 29th, cloudy, fog; 30th, clouds, rain; 31st, clearing, fine.

God does not want you to love him, work for him, and finally go to heaven, unless you really desire to; neither has he "predestinated" that you should. Predestination as a principle is right, but no amount of it will send a man to heaven against his will.—Henry Crampton.

11th Month. NOVEMBER, 1903. 30 Days.

DAYS OF month, week, year, etc.		MOON SOUTH h. m.	MOON R. & S. h. m.	MOON SIGN	Aspects of Planets and Miscellany.	PLANET SIGN	SUN RISES h. m.	SUN SETS h. m.
44] 21st Sunday after Trinity.				John 4.	Day's length 10h. 20m.			
1	Sunday 305 All saints	9 12	2 58		♃ south 10:33	♄ ♃	16 5 51	5 09
2	Monday 306 All souls	9 58	3 46		♄ in ♃		16 6 52	5 08
3	Tues. 307 Theophilus	10 46	4 29		7* rises 7:34		16 6 53	5 07
4	Wed. 308 Charlotte	11 35	4 59		Orion rises 8:42		16 6 54	5 06
5	Thurs. 309 Malachi	morn rises			5. Sirius rises 10:54		16 6 55	5 05
6	Friday 310 Leonard	12 28	6 44		♁ Fomalhaut so. 8:54		16 6 56	5 04
7	Sat. 311 Engelbert	1 23	7 54		♀ in ♄		16 6 57	5 03
45] 22d Sunday after Trinity.				Matt. 18.	Day's length 10h. 06m.			
8	Sunday 312 Cecilia	2 20	9 18		Rigel rises 7:38	♁	16 6 58	5 02
9	Monday 313 Theodore	3 18	10 26		Vega sets 11:54		16 6 59	5 01
10	Tues. 314 M. Luther	4 15	11 38		♃ in Perigee, ♃ Station'y		16 7 00	4 00
11	Wed. 315 Melanctn	5 11	morn		♁ 11. Regulus rises 12:6		15 7 01	4 59
12	Thurs. 316 Jonas	6 06	12 24		♃ ♃ south 9:45		15 7 03	4 57
13	Friday 317 Winebert	6 59	12 57		7* ♃ south 11:55		15 7 04	4 56
14	Sat. 318 Levin	7 50	1 54		Altair sets 10:45	♄	15 7 05	4 55
46] 23d Sunday after Trinity.				Matt. 22.	Day's length 9h. 50m.			
15	Sunday 319 Leopold	8 41	2 52		♃ in ♄, ♄ ♀ ♃		15 7 06	4 54
16	Monday 320 Ottomar	9 31	3 50		♀ rises 4:47		15 7 07	4 53
17	Tues. 321 Alpheus	10 21	4 47		♄ in ♃		15 7 08	4 52
18	Wed. 322 Gelasius	11 12	5 40		♁ 18. ♄ ♄ ♃		15 7 09	4 51
19	Thurs. 323 Elizabeth	12 03	sets		♁ Andromeda so. 8:23		14 7 10	4 50
20	Friday 324 Amos	12 54	6 41		Markab south 7:15		14 7 11	4 49
21	Sat. 325 O. I. Mary	1 45	7 44		♄ ♄ ☉ Superior	♃	14 7 11	4 49
47] 24th Sunday after Trinity.				Matt. 9.	Day's length 9h. 38m.			
22	Sunday 326 Alphonsus	2 34	8 37		♄ ♄ ♃		14 7 12	4 48
23	Monday 327 Clement	3 23	8 59		♄ sets 9:40, ☉ enters ♁		13 7 13	4 47
24	Tues. 328 Chrisogen.	4 09	9 52		♄ ♄ ♃		13 7 14	4 46
25	Wed. 329 Catharine	4 54	10 47		♃ in Apogee		13 7 15	4 45
26	Thurs. 330 Thanksgiv.	5 38	11 30		♃ sets 15:30		12 7 15	4 45
27	Friday 331 Josaphat	6 21	11 59		♁ 26. ♄ ♃ ♃, ♄ in Aphel'n		12 7 16	4 44
28	Sat. 332 Guntherus	7 05	morn		♄ Gr.H.L.S. ♀ Gr.Elon.W. ♄		12 7 17	4 43
48] 1st Sunday in Advent.				Matt. 21.	Day's length 9h. 26m.			
29	Sunday 333 Saturn	7 49	12 13		♃ in ♄		11 7 17	4 43
30	Monday 334 St. Andrew	8 35	1 16		Orion rises 7:00		11 7 18	4 42

Moon's Phases.

Full Moon, 4th, 11 o'clock, evening.
 Last Quarter, 11th, 9 o'clock, evening.
 New Moon, 18th, 11 o'clock, evening.
 First Quarter, 26th, 11 o'clock, evening.

Conjectures of the Weather.

The 1st, unsettled; 2d, showers; 3d, variable; 4th, showers; 5th, threatening; 6th, frosty, cold; 7th, cold day; 8th, rain or snow; 9th, warmer; 10th, pleasant day; 11th, rain; 12th, cloudy, damp; 13th, heavy rains; 14th, clearing; 15th, colder, stormy; 16th, frosty, cold; 17th, rain, sleet, snow; 18th, drizzly, wet; 19th, gloomy, wet day; 20th, blustery, snow; 21st, rain and snow; 22d, stormy; 23d, moderating; 24th, warmer; 25th, cloudy; 26th, sleet; 27th, drizzly, wet; 28th, snow squalls; 29th, wintry, stormy; 30th, snow.

Sub: "Here's a letter from 'Anxious Subscriber.'" Chief: "What does he want to know?" Sub: "He wants to know how long a man would live if there were no such thing as death."—*Spare Moments.*

12th Month.

DECEMBER, 1903.

31 Days.

DAYS OF month, week, year, etc.		MOON SOUTH h. m.	MOON R. & S. h. m.	MOON SIGN.	Aspects of Planets and Miscellany.	SUN EAST.	SUN RISES. h. m.	SUN SETS. h. m.
1	Tues. 335 Longinus	9 23	2 44		Altair sets 9:35	☾	10 7 19	4 41
2	Wed. 336 Candidus	10 15	3 57		Sirius rises 9:02		10 7 19	4 41
3	Thurs. 337 Cassianus	11 09	5 08		Regulus rises 10:38		10 7 20	4 40
4	Friday 338 Heatwole	morn rises			4. Orion rises 6:36		10 7 20	4 40
5	Sat. 339 Abigail	12 07	6 14		Fomalhaut sets 10:05	☾	9 7 21	4 39
49] 2d Sunday in Advent.		Luke 21.			Day's length		9h. 18m.	
6	Sunday 340 St. Nich.	1 06	7 27		♄ ♀ ☾		9 7 21	4 39
7	Monday 341 Agathon	2 06	8 30		☽ in Perigee		8 7 22	4 38
8	Tues. 342 Con. I. M	3 05	9 35		♄ ♀ ♃		8 7 22	4 38
9	Wed. 343 Joachim	4 02	10 41		Arietas south 8:52		7 7 23	4 37
10	Thurs. 344 Judith	4 56	11 42		Fomalhaut sets 9:48		7 7 23	4 37
11	Friday 345 Barsabas	5 48	morn		11. ♀ in Perihel. ☿		6 7 23	4 37
12	Sat. 346 Ottilia	6 39	12 27		☽ in ♋		6 7 24	4 36
50] 3d Sunday in Advent.		Matt. 11.			Day's length		9h. 12m.	
13	Sunday 347 Lucian	7 28	1 31		Spica rises 2:30		5 7 24	4 36
14	Monday 348 Nicassius	8 18	2 35		Sirius rises 8:23		5 7 24	4 36
15	Tues. 349 Ignatius	9 07	3 41		Altair sets 8:36		4 7 25	4 35
16	Wed. 350 Emberday	10 47	4 50		Arcturus rises 1:24		4 7 25	4 35
17	Thurs. 351 Lazarus	11 37	5 52		7* south 10:04		3 7 25	4 35
18	Friday 352 Arnoldus	12 17	sets		18. ♄ ♃ ☽, ♄ ♃ ☽ ☾		3 7 25	4 35
19	Sat. 353 Abraham	12 58	6 10		Rigel rises 5:15		2 7 25	4 35
51] 4th Sunday in Advent.		John 1.			Day's length		9h. 10m.	
20	Sunday 354 Ammon	1 26	6 47		♄ ♀ ☾, ♄ ♀ ♃		2 7 25	4 35
21	Monday 355 St. Thomas	2 13	7 35		♄ ♃ ☾, ♄ ♀ ☾, ♀ ris. 5:50		1 7 25	4 35
22	Tues. 356 Beata	2 59	8 22		☾ ent. ☿ Short. day, winter beg.		0 7 26	4 34
23	Wed. 357 Dagobert	3 34	8 57		☾ in Apogee	☾	7 25	4 35
24	Thurs. 358 Adam, Eve	4 17	9 48		♃ sets 11:48		7 25	4 35
25	Friday 359 Christmas	5 00	10 51		Aldebaran so. 10:09	slow	7 25	4 35
26	Sat. 360 Stephen	5 43	11 58		26. ☾ in ♋	♋	1 7 25	4 35
52] Sunday after Christmas.		Luke 2.			Day's length		9h. 10m.	
27	Sunday 361 John Ev.	6 27	morn		♄ ♀ ☾		2 7 25	4 35
28	Monday 362 Innocents	7 13	12 57		Vega sets 8:46		2 7 25	4 35
29	Tues. 363 Noah	8 01	2 58		7* south 9:06		3 7 24	4 36
30	Wed. 364 David	8 53	4 04		Orion south 11:11		3 7 24	4 36
31	Thurs. 365 Sylvester	9 48	5 10		Sirius rises 6:56	☽	3 7 24	4 36

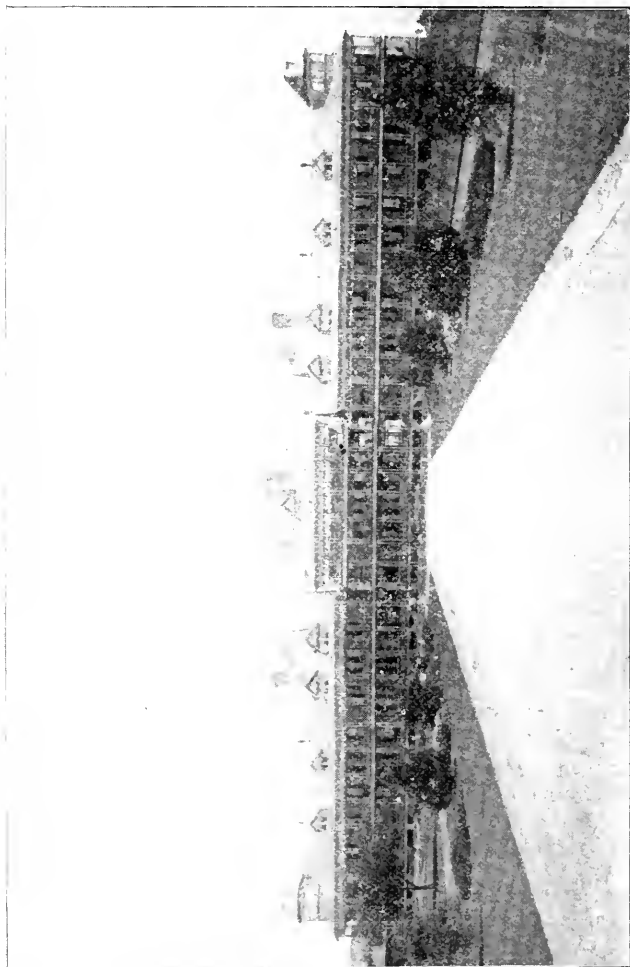
Moon's Phases.

Full Moon, 4th, at 12 o'clock, evening.
 Last Quarter, 11th, 5 o'clock, morning.
 New Moon, 18th, 3 o'clock, evening.
 First Quarter, 26th, 8 o'clock, evening.

Conjectures of the Weather.

The 1st, clear, cold; 2d, brilliant; 3d, cloudy; 4th, windy, cold; 5th, clearing; 6th, fair; 7th, variable; 8th, rain; 9th, unsettled; 10th, cloudy; 11th, stormy, showers; 12th, brilliant; 13th, colder; 14th, high winds; 15th, blustery; 16th, threatening; 17th, milder; 18th, damp day; 19th, cloudy, rain; 20th, unsettled; 21st, cloudy; 22d, rain and snow; 23d, colder; 24th, low temperature; 25th, cold day; 26th, rough day; 27th, clearing; 28th, fine day; 29th, pleasant; 30th, blustery; 31st, stormy.

The small daughter of a well-known Boston physician went to visit her grandmother in the country last summer, and, being town born and bred, the singing of the birds was a new sensation for her. "What is that noise?" she inquired. "Birds singing," replied her grandmother; "that is a golden robin." The next day the midget informed her mamma that she would like to hear that brass hen again!—*Christian Leader.*



SOLDIERS' HOME, NORFOLK, VA.



MARINE HOSPITAL, NORFOLK, VA.



DEFIANCE COLLEGE, DEFIANCE, OHIO.

STARKEY SEMINARY,

LAKEMONT, NEW YORK



FIRST class boarding school for young people of both sexes, from thirteen years old and upward. The situation of the school is unrivaled, planted on the verge of the plateau overlooking Seneca Lake, and in full view of Watkins, the site of the famous Watkins Glen.

Owing to the generosity of the late Hon. Francis A. Palmer, of New York, the school has possession of a magnificent new building, equipped with modern appliances for convenience and comfort. Ten teachers, specialists in their several departments compose the Board of Instruction, and the students are prepared for any college, trained for business or take finishing courses in art, elocution and vocal and instrumental music. The health record of the school is above the average, and the distance from all demoralizing influence tends to promote moral and intellectual health. Special watchcare is taken of the girls, who are under the supervision of five lady teachers. Terms are very moderate, while the table is kept up to the standard of schools that charge twice or thrice the Starkey rate.

For catalogue or information address the president,

Martyn Summerbell, D.D.,
LAKEMONT, N. Y.

Christian Biblical Institute,

STANFORDVILLE, NEW YORK.



This is the Theological School and Ministerial Training School of the religious body known as "Christians." It was instituted under the action of the American Christian Convention taken in 1866. It is situated in a charming and healthful location in Dutchess County, N. Y., easy of access from New York, Albany, Hartford or Boston.

THE PRIMARY DESIGN

of the founders of the school was to aid in preparation for their own ministry; but it is open to well-accredited Christians who desire to prepare for the ministry or other gospel work, without regard to sex, age, or denominational preferences. Its desire is to help build up the kingdom of Christ in any way it can best be done.



STUDENTS' HOME.

ITS THEOLOGICAL "STANDARD"

is the Bible. Hence the object of the school is primarily and chiefly the study of the Bible, especially the New Testament, believing that from this source the preacher draws his best preparations for his work. Its courses of study are arranged with reference to this.

THE EXPENSES

of the school are light. It aims to bring its privileges within the reach of all by *offering its tuition and the use of its very pleasant, furnished rooms free of charge*, and by bringing board and other expenses to the lowest figure consistent with wise economy. The entire expenses of a school year, including heat and books, need not be above \$85 or \$100.

During the winter and spring of 1903, besides regular studies and lectures under the resident Faculty, courses of lectures are expected by Dr. Warren Hathaway, on Homiletics; Dr. L. J. Aldrich, on Pastoral Theology; Dr. T. M. McWhinney, on Christian Ethics; Dr. C. J. Jones, on topics of his own choosing; Rev. H. J. Rhodes, on the Practical Side of Missions; and possibly others.

For further information as to courses of study, requisites for admission, &c., send for a catalogue, or address the president,

REV. J. B. WESTON, D. D.,
Stanfordville, New York.



Union Christian College.

This institution of the Christians has an honorable record of more than forty years. It has added \$50,000.00 of new endowment during the past year, and is prepared to do even a better and larger work than ever before.

The aim and purpose of the college is to keep fully abreast of the times—fully up to the high standard of the Indiana College Association, of which it is a member. To this end new apparatus has recently been added to the chemical laboratory, new specimens to the cabinet, and many volumes to the library.

The emphasis is properly placed on the full collegiate courses, classics, sciences and philosophy, and yet a large number of more limited courses are offered as follows:

For **ministers**, **missionaries** and other Christian workers who desire a comprehensive knowledge of the Bible; for **teachers** of various grades in the public schools, who desire the normal branches; for **musicians** who desire instrumental and vocal music, &c.

Athletics, Literary Societies, and Christian Associations, and all the helpful influences belonging to a well organized Christian College.

CALENDAR—1903.

Day of Prayer for Colleges, January 29, Thursday.

Winter Term ends March 20, Friday.

Spring Term begins March 24, Tuesday.

Memorial Sunday, May 24th.

Spring term ends June 10, Wednesday.

COMMENCEMENT.

Friday, June 5, Oratorical Contest, 8.00 P. M.

Saturday, June 6, Anniversary of Musical Department, 8.00 P. M.

Sunday, June 7, Baccalaureate Sermon, 10.30 A. M.

Sunday, June 7, Missionary Anniversary, 8.00 P. M.

Monday, June 8, Lincolnia Entertainment, 8.00 P. M.

Tuesday, June 9, Franklin Entertainment, 8.00 P. M.

Tuesday, June 9, Stockholders' Meeting, 10.00 A. M.

Wednesday, June 10, Commencement Day Program, 10.00 A. M.

Wednesday, June 10, Alumni Banquet, 8.30 P. M.

Fall Term begins September 15.

FACULTY AND ASSISTANTS.

Leander J. Aldrich, M. A., D. D., President, Bible Literature and Christian Ethics.

Benjamin F. McHenry, M. A., Higher Mathematics and Sciences.

S. Elizabeth Hatten, M. A., Greek and German.

Daniel B. Atkinson, M. A., B. D., Latin and History.

Arthur M. Ward, M. S., Secretary, Mathematics and English.

Edward Lotan Lawson, B. A., Ph. B., Psychology and Algebra.

Katharine Langhead, B. A., Geography and History.



CAMPUS UNION CHRISTIAN COLLEGE.

Lu Emma Hess, Vocal and Instrumental¹
Music.

Orlando McClure, Penmanship.

Zenobia Weimer, Librarian.

Sanna H. Sutton, Matron.

Students are admitted at any time, but are requested to bring testimonials of good character, and letters of honorable dismissal will be required of those coming from other institutions.

Write for catalogue and full particulars.

L. J. ALDRICH, President

A. M. WARD, Secretary.



Board of Trustees.

Leander J. Aldrich, D. D., President; Daniel B. Atkinson, Treasurer; Arthur M. Ward, Secretary.

TERM EXPIRES 1903.

Judge G. W. Bufl, Sullivan, Ind., Western Indiana Conference.

Rev. J. R. Cortner, Winchester, Ind., Eastern Indiana Conference.

Mr. A. A. Holmes, Sullivan, Ind., Western Indiana Conference.

Rev. M. V. Hathaway, Trimble, Ill., S. Wabash Illinois Conference.

Mr. A. H. Bowers, Darlington, Ind., Western Indiana Conference

TERM EXPIRES 1904

Judge O. W. Whitelock, Huntington, Ind., Eel River Conference.

Mr. Joseph Godlove, Albany, Ind., Eastern Indiana Conference.

Rev. L. M. Shinkle, Five Mile, Ohio, Southern Ohio Conference.

Rev. W. T. Warbinton, Hagerstown, Ind., Miami Ohio Conference.

Rev. P. Winebrenner, Merriam, Ind., Eel River Indiana Conference.

TERM EXPIRES 1905.

Mr. J. N. Hess, Dayton, Ohio, N. W. Indiana Conference.

Mr. I. T. Lease, St. Joseph, Ill., Central Illinois Conference.

Rev. Clarence Defur, Cynthiana, Ind., Southern Indiana Conference.

Mr. J. M. Meeker, Stone Bluff, Ind., Western Indiana Conference.

Rev. J. T. Phillips, Frankfort, Ind., Western Indiana Conference.



Executive Committee.

President L. J. Aldrich, D. D., Chairman. Judge George W. Bufl, A. A. Holmes, Esq., Rev. J. T. Phillips.

DEFIANCE COLLEGE,

Defiance, Ohio.

Defiance College was chartered by the Legislature of the state of Ohio and under the privileges of the charter, the maintenance of a college, Christian in character and spirit is the chief end to be sought. It must forever stand for the development of Christian character. The outlook for the institution was never so bright as now. The city of Defiance made a proposition to the Ohio State Christian Association to give at least \$10,000 toward a permanent endowment fund, to build Portland cement walks around campus, to put in water and sewerage, and to pay street assessments for paving the street in front of the college, on condition that Prof. McReynolds assume the management of the school and that the Ohio State Christian Association pay into the treasury of Defiance College on or before September 23, 1904, the \$15,000 endowment fund in their hands. The proposition was accepted, the money has been raised, and the college has an endowment of over \$26,000. We believe that this is only an earnest beginning of what shall follow. The enrollment already shows a gain of more than thirty-five per cent over last year. This is considered remarkable in view of the fact that last year was one of the most prosperous in the history of the institution.

The college never had a more competent or conscientious faculty. The college has been endorsed by the State Association of Michigan, Indiana and Ohio, and the entire plant will be turned over to a new Board of Trustees, a majority of which shall be nominated by the Ohio State Association, sometime before June 1, 1903. The plant consists of a building valued at \$35,000, a beautiful campus of ten acres, in athletic field of thirteen acres. The building is a Queen Anne structure, modern, commodious and convenient. The college site is one of the best in the state of Ohio. Defiance is an important commercial center with ten thousand inhabitants, three railroads, a proposed inter-urban line, two majestic rivers and one of the most beautiful Chautauqua resorts in the United States. It is located in the heart of a growing agricultural community that is



awakening to the needs of Christian education. The college embraces academics and collegiate courses of study, besides a Teachers College, School of Commerce, School of Music, School of Oratory, School of Fine Arts and a Divinity School. The college is more free from competition than the average institution.

The third quarter opens January 23d.

The fourth quarter opens April 7th.

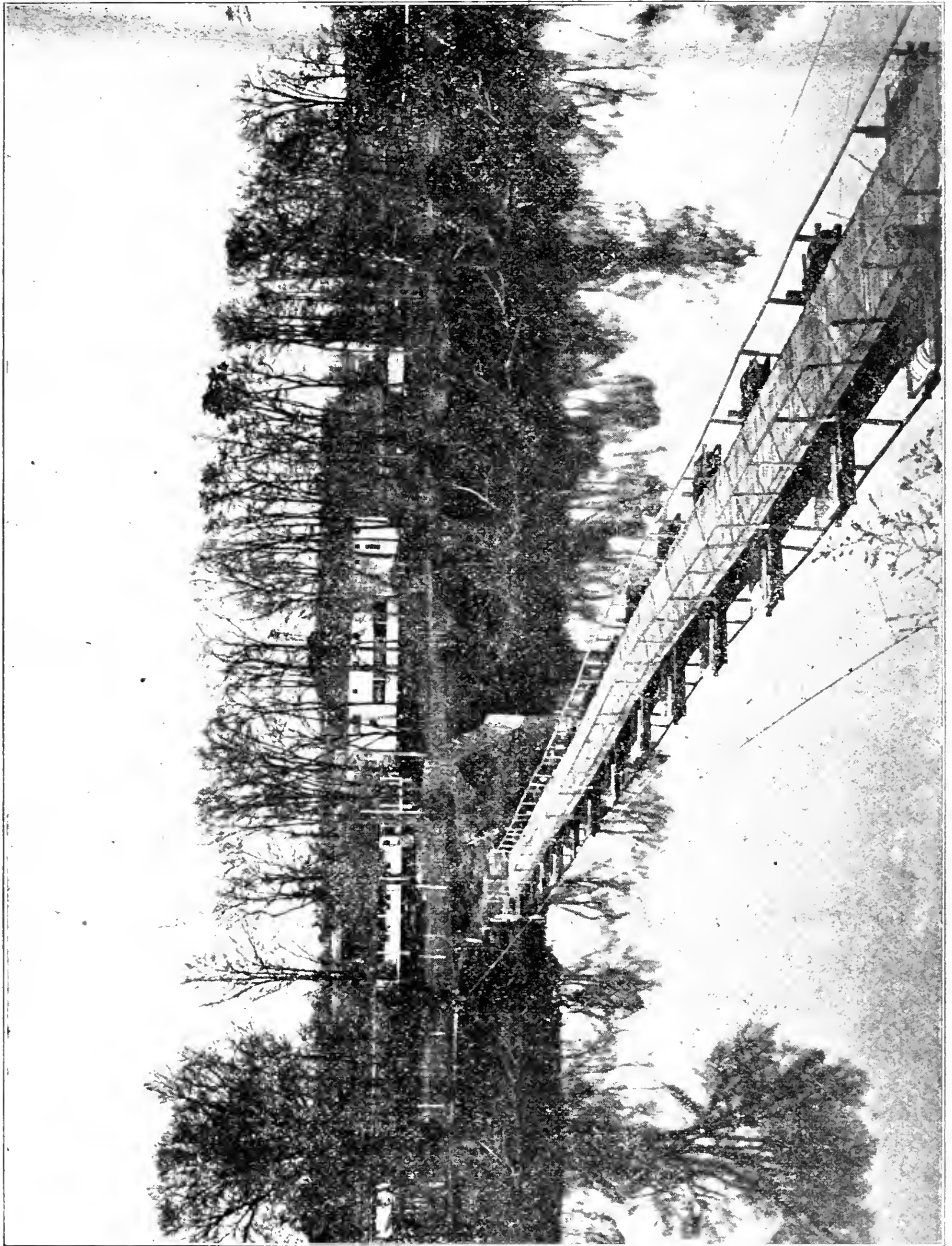
Commencement week from June 7-12th.

For catalogue or information address,

WESLEY MCREYNOLDS, A. M., B. D.,

President.

DEFIANCE, OHIO.



Maumee Valley Chautauqua Resort, Island Park, Defiance, Ohio, one of the most beautiful resorts in the United States. Chautauqua of 1903 begins July 30th and closes August 10th. For information address

P. W. McREYNOLDS,
Defiance, Ohio.



ELON COLLEGE, N. C.

ELON COLLEGE

REV. W. W. STALEY, A.M., D.D., President.

LOCATED ON THE NORTH CAROLINA R. R. IN ALAMANCE COUNTY, N. C.

Elegant New Buildings.

Large and Increasing Patronage.

Both Sexes.

Faculty of Eleven Members.

Curriculum Equal of Best Male Colleges: Preparatory Department, Music, Art, Elocution, Commercial.

MORALS OF STUDENTS UNSURPASSED.

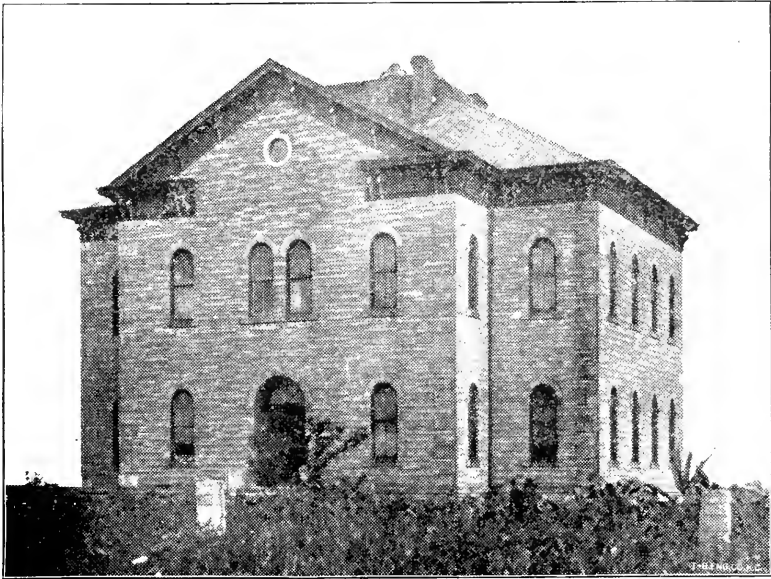
For further information or catalogue, apply to

J. U. NEWMAN, PH.D., Chairman of Faculty,

ELON COLLEGE, N. C.

Kansas Christian College

LINGOLN, KANSAS.



COLLEGE CALENDAR FOR 1903.

Winter term closes February 6.

Spring term closes April 17.

Spring term opens February 10.

Summer term opens April 21.

Commencement and other entertainments June 11 and 12.

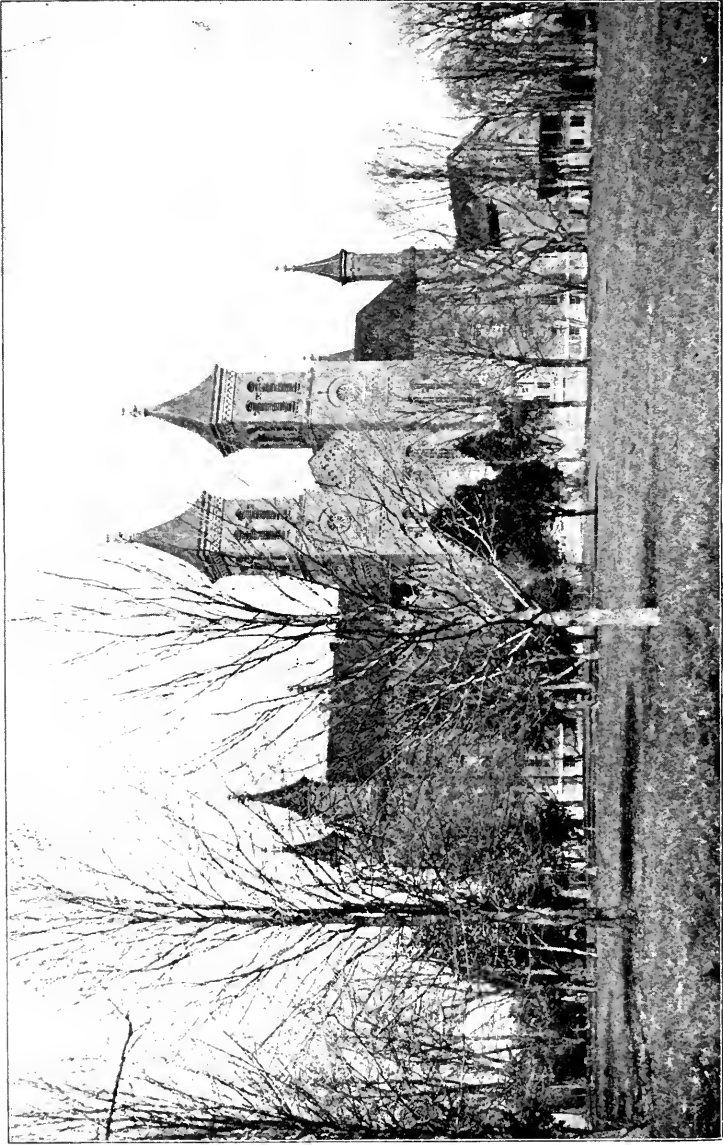
Summer term closes June 12.

The following extract is taken from an article written by one of our County Superintendents and published in one of our leading local papers: "This is an institution run upon a strictly business basis, by a man whose appreciation of his responsibility is both acute and judicious. Those whose 'ambition' is to superficially cover ground, or to dawdle away time by ostensibly studying while their minds are occupied with useless reading, or worse than useless flirtations, will find themselves in hot water from the beginning of the time they enter Kansas Christian College until they take their useless selves to some other field of action. * * * They will find a school not so large but that every student has the personal attention of the faculty, and that attention is cultured, conscientious and infinitely painstaking.

"The normal and business courses of this institution are first-class. When I say 'first-class' I mean **first-class**, and do not use the word as a half meaningless and perfunctory recommendation."

Address,

O. B. WHITAKER, A.M., Ph.D., President.



ANTIOCH COLLEGE, YELLOW SPRINGS, OHIO.

ANTIOGH COLLEGE.

Antioch College is situated at Yellow Springs, Greene County, Ohio. It is between the cities of Springfield and Xenia, about nine miles from each, seventy-five miles northeast of Cincinnati. Yellow Springs is widely known for the beauty of its scenery and healthfulness of its climate.

The college buildings are four in number; College Hall, two dormitories and the President's house. Over ten thousand dollars have been expended in improvements within the past few years.

AIMS AND METHODS.

The following aims have characterized the college through its history.

1. To offer equal opportunities to students of both sexes.
2. To maintain a non-sectarian college of high rank. The ethics taught is Christian ethics; the daily religious service is Christian worship. The students are allowed absolute freedom of choice, subject only to the expressed wishes of parent or guardians, as to their place of worship. The officers and students of the institution are of various denominations, and maintain the church relations which their own consciences approve. The standard of scholarship is high. The lessons inculcated at Antioch include obedience to recognized authority, the punctual performance of appointed tasks, and attention to physical development.

The faculty and instructors at Antioch are well qualified for the positions they fill, and they are wholly devoted to the interests of the students. The classes being comparatively small, teachers can give each student personal attention and help that would not be possible in large institutions.

Special attention is called to the fact that both the Chemical and Physical, and Biological laboratories are well equipped for teaching the sciences according to the latest and most improved methods. Such equipments are absolutely essential to the best teaching of these subjects.

Joy Fund. The interest on this fund enables about thirty worthy students to attend college each year who would be unable to do so without some financial aid. The fund is loaned at a nominal rate. Those desiring the use of this fund should apply to the President.

Library. The College Library contains over seven thousand bound volumes, and the reading room is supplied with all the leading magazines of the country. Both library and reading room are free to students.

Literary Societies. The students sustain two excellent literary societies.

Music. The musical department of the college is most excellent. Students are trained in both instrumental and vocal music, by teachers of superior ability.

Conditions of Admission. Due credit is given for work done in other schools, and graduates from accredited high schools are admitted to the Freshman class on certificate.

Expenses. Tuition in all departments of the college is ten dollars a term; incidentals two and a half dollars a term. This does not include tuition in music or elocution. Rent for unfurnished rooms for each student, three to four dollars a term.

Boarding. Good table board can be had for, not to exceed \$2 per week. For further information send for catalogue.

STEPHEN F. WESTON, Dean,
Yellow Springs, Ohio.



CARLYLE SUMMERBELL.

Palmer College,

Le Grand, Iowa.

The college maintains the following complete courses:

Classical,	Normal,
Scientific,	Commercial,
Academic,	Musical,
Biblical,	Art.

During the past year the College has received additional endowment that has enabled the managers to increase the efficiency of the school. Many general improvements have been made, while special attention is to be given to each department.

Professional teachers, who are specialists, have been secured, and will devote all their time to the work of their departments.

It is the aim to give thorough instruction at a minimum expense; and to anticipate the needs of those whose early education has been neglected.

The teachers take a personal interest in each student, and give individual help both in and out of the class room.

Palmer College is located in the middle West in a beautiful country and healthful climate.

No school in the West can offer equal advantages at a lower cost to the student.

Students have spent the entire year in school at a cost not to exceed ninety dollars, and they have been able to earn a large part of this. One need not, even with a very liberal expenditure, exceed one hundred and twenty-five dollars per year.

Our students are admitted to Chicago University and other institutions for post-graduate work without examination.

Carlyle Summerbell, A. M., President.

Harry Haas, M. S., Secretary of Faculty.



Weaubleau Christian College,

Weaubleau, Missouri.

The college has been tried and is found worthy of continued patronage. While it has been the means of helping many young men in the ministry, it has gained a reputation as a Normal and Scientific School of a superior grade. It is as its name implies **Christian**, yet not sectarian. It would make its students Christ-like but not dogmatic.

THE EXPENSES

here are less than at most schools of equal grade. Tuition and incidentals for the year (thirty-six weeks) \$24. Board including room, fuel and light, \$2 per week.

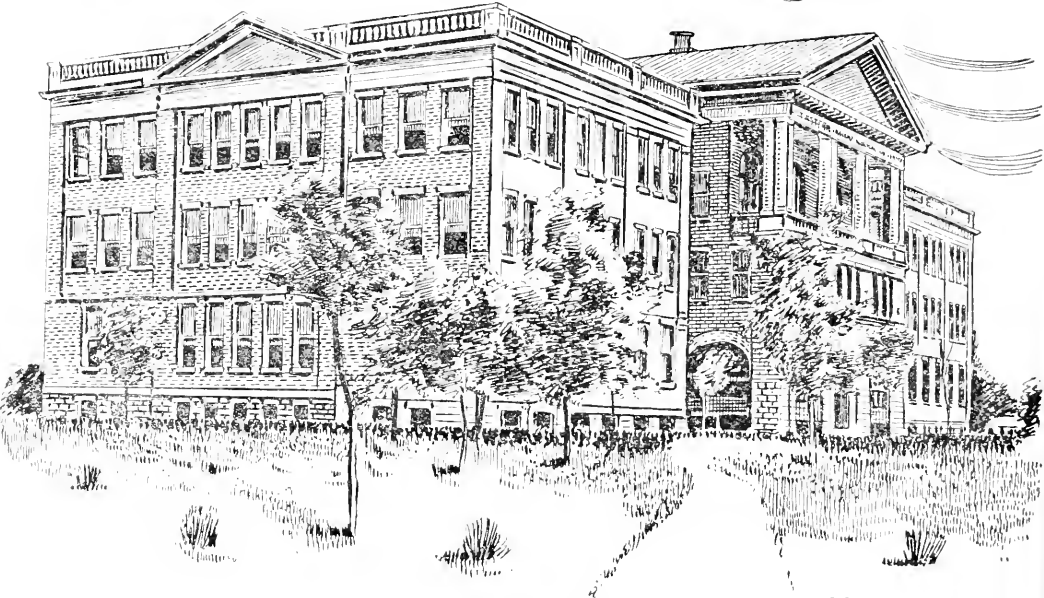
For further information, address the President,



J. WHITAKER,

Weaubleau, Missouri.

PALMER UNIVERSITY



(Founded by Francis Asbury Palmer)
MUNCIE, IND.

ABLE FACULTY.

Excellent Facilities for Living and Study at Moderate Cost.

Present active endowment, \$100,000.00, which is to be doubled the present year; elegant building finely furnished and equipped; heat and light the best.

Good Library, Museum, Athletic Grounds,

and free use of WEST PARK PAVILION granted by Hon. Geo. F. McCulloch.

A new \$40,000.00 Dormitory to be erected in the spring, beginning April 1, 1903.

DEPARTMENTS.

Graduate.

Under-Graduate.

Technical.

Courses of Study Proposed.

Collegiate,
Academic,
Theological,
Normal,

Medical,
Law,
Engineering,
Commercial,

Industrial,
Oratorical,
Music,
Art.

CHARACTERISTIC FEATURES.

CHRISTIAN,
NON-DENOMINATIONAL,
CO-EDUCATIONAL,

COSMOPOLITAN,
ECONOMICAL,
THOROUGH.

PRACTICAL,
MODERN,

Trustees.

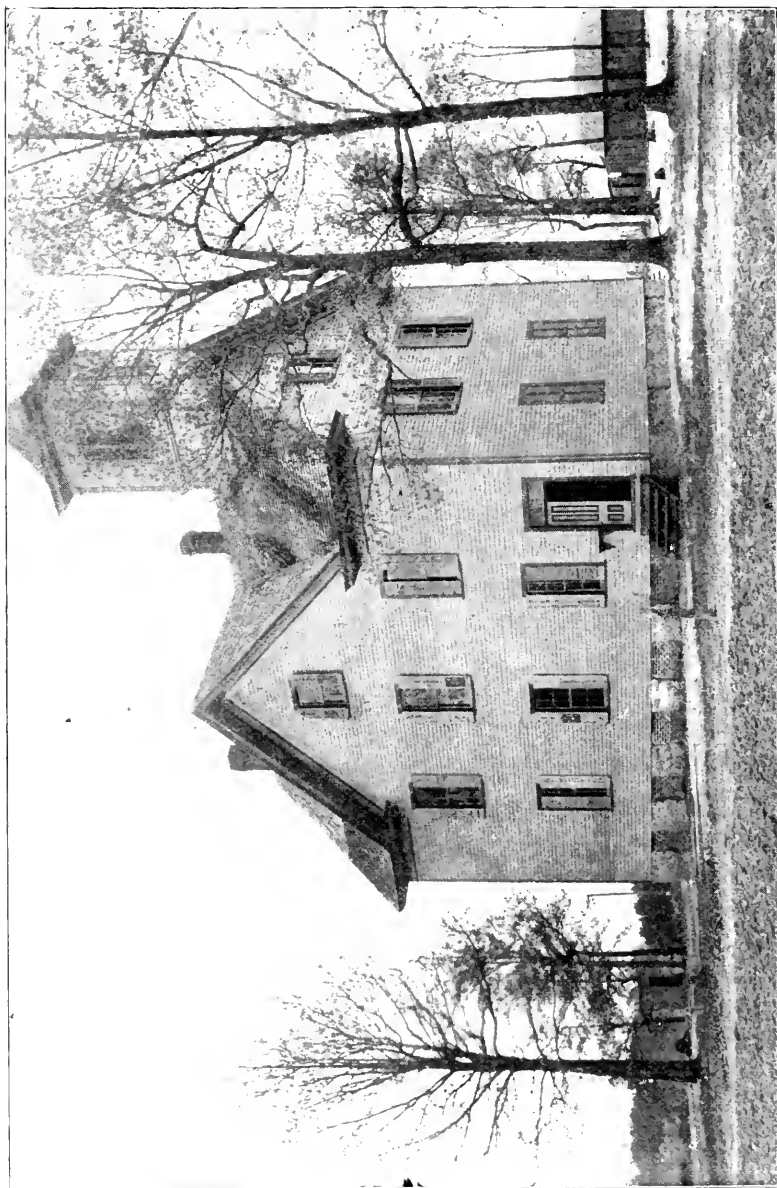
Geo. F. McCulloch, Indianapolis; J. Smith Talley, Terre Haute; Judge Joseph G. Leffler, Dr. Thos. M. McWhinney, Dr. John R. H. Latchaw, Rev. J. G. Burnett, Frank C. Ball, Arthur W. Brady, Lewis G. Cowing, Muncie; Rev. Chas. H. Small, Springfield, Ohio; Dr. Wm. A. Bell, Indianapolis.

Faculty.

Rev. Thos. M. McWhinney, D. D., LL. D., *Chancellor*.
 Rev. John R. H. Latchaw, A. M., D. D., *President*.
 Prof. Franklin P. Matz, Sc. D., Ph. D., *Mathematics*.
 Arthur Henry Latchaw, A. B., *Latin*.
 Frank Edwin Hill, B. Sc., M. D., *Physiology*.
 William Wesley Weaver, Ph. M., *Pedagogy*.
 Alta Jeannette Weaver, *History*.
 Zella Amanda Latchaw, *French*.
 Petrus Van Braam, Ph. D., *German and Greek*.
 Jerome McNeille, B. S. Ph. D., *Biology and Natural Science*.
 Prof. Signor Carlo Mora, Conservatory Milan, *Piano and Voice*.
 Samuel I. Connor, A. M., *Belleslettres*.
 Elzie Wesley Garrett, *Band and Orchestra*.
 Frederic W. Rauch, M. C. S., *Economics and Business*.
 Ada Elizabeth Marsh, *Fine Arts*.

Third Quarter begins February 6th. Fourth Quarter begins April 17th.
 For further information address,

JOHN R. H. LATCHAW, President,
Muncie, Indiana.



FRANKLINTON COLLEGE, FRANKLINTON, N. C.

Franklinton

College,

FRANKLINTON, N. C.

The college is dependent on its friends for financial support. If it could be suitably equipped for its work, and placed on a firm financial basis, its usefulness would be increased many fold. A few friends to the institution have remembered it in their bequests, and it is hoped that many others will.

Those who have money to leave or, what would be better, to give now, would do a lasting and immeasurable good, by contributing generously to Franklinton Christian College.

REV. Z. A. POSTE,
President.

CONFERENCES OF THE CHRISTIAN CHURCH.

New England Christian Convention.

(Prepared by President Morrill.)

Organized at Lynn, Mass Nov 5, 1845.
President, Rev William J Reynolds, Swansea Center, Mass; *Vice President*, Rev Edward C Hall, Kittery, Me, *Secretary*, Rev P A Canada, Assonet, Mass, *Treasurer*, E L Goodwin, Esq, Boston, S S *Secretary*, Rev M T Morrill, Woodstock, Vt; *C E Secretary*, Miss Mary A Rowell, Franklin, N H; *Junior C E Secretary*, Mrs Alice V Morrill, Woodstock, Vt.

Members of Board of Publication for three years: Rev T S Weeks, two years; Rev G A Beebe, and Rev C A McDaniel; for one year W J Reynolds.

This convention is composed of delegates, lay and clerical, from the conferences, and meets annually in June.

HOME AND FOREIGN MISSIONARY SOCIETY.

Organized at Lynn, Mass, Nov. 4, 1845.
 Incorporated by Mass. Legislature, March 1866.
President, Rev William J Reynolds; *Vice President* Rev Edward C Hall; *Secretary*, Rev P A Canada; *Treasurer*, E L Goodwin, Esq; *Cor Secretary*, Rev T S Weeks; *S S Secretary*, Rev M T Morrill; *Sec Finance*, Rev T S Weeks.

EDUCATIONAL SOCIETY.

Incorporated by Mass. Legislature, March, 1866.
President, Rev William J Reynolds; *Vice President* Rev Edward C Hall; *Secretary*, Rev P A Canada; *Treasurer*, E L Goodwin, Esq; *Trustees*, Rev Myron Tyler, O J Hancock; B S Batchelor and C P Smith.

These two societies are composed of life and annual members, and meet annually at same time and place as the convention.

York and Cumberland Conference.

(Reported by Secretary Moulton.)

TERRITORY—York, Cumberland and Oxford counties Maine, and one church in New Hampshire.

Next session at Center Lovell, Me, September 1908.
PRESIDENT, Myron Tyler, Saco, Me; *SECRETARY AND TREASURER*, W G Moulton, York Village, Me.

Ordained, 7. 10 churches reported. Preaching full time in all of them. Total valuation, \$29,300; membership, 897; Sunday-schools, 10; Endeavor Societies 6.

Rockingham Conference.

(Reported by Secretary Wolfe.)

TERRITORY—Southern half of New Hampshire, 2 churches in Maine, 3 in Massachusetts.

Next session (place not determined) Oct. 1903.
President, M D Wolfe, Haverhill, Mass; *Vice President*, Rev F H Gardner, Portsmouth, N H; *Secretary*, Rev Joseph Lambert, Rye Center, N H; *Assistant Secretary*, Rev D L Chase, North Hampton, N H; *Treasurer*, Rev C D Garland, West Rye, N H; *Sunday School Secretary*, C D Garland, West Rye, N H; *Mission Secretary*, Mrs D L Bartlett; *C. E. Secretary*, Joseph Lambert.

Ordained, 16. Bro Taylor died Jan 2, 1902. 17 churches—town, 8. country, 9. Preaching, full time, 15; no pastor, 1. Totals—valuation, \$93,700; membership, 1,566. Endeavor societies, 13; Sunday-schools 15.

Merrimac Conference.

(Reported by Secretary Francis.)

TERRITORY—Nine churches in five counties. One in Grafton county, one in Sullivan county, two in Belknap county, four in Merrimac county, and one in Cheshire county, N H.

Place of next session, not decided; time full moon in October, 1903.

President, J H Rowell, Franklin, N H; *Vice President*, F R Woodard, Hill, N H; *Secretary and Treasurer*, Rev L W Phillips, Franklin, N H; *Executive Committee*, President and Secretary, ex-officio, Rev E H Wright, Rev E R Philips, Rev J B Aldrich, *Secretary C E Department*, Miss Mary A Rowell, Franklin, N H; *Secretary of Sunday-school Department*, Rev W O Hambaker, Laconia, N H; *Secretary Missionary Department*, Miss Clary E Rowell, Franklin N H.

Ordained, 9. 19 churches—town, 4. country, 5. Preaching full time, 9; no pastor, 0. Totals—valuation, \$81,000; membership, 650. Endeavor Societies, 9; Sunday-schools, 9.

New York State Christian Association.

(Reported by Secretary Helfenstein)

New York State Christian Association is a mission or benevolent institution. Its territory comprises New York State and parts of Pennsylvania. The objects are to promote the union and advancement of all our denominational interests within its bounds, and by co-operating with other similar associations, the union and advancement of the interests of the entire denomination. Through its five departments—mission, relief, educational, publishing and Sunday-school—very much permanent good has been accomplished. The Association meets annually. The home office is Edlytown, N Y.

The next regular annual session, third Monday in June, 10 a m at Starkey Seminary 1903.

President, J B Pease, Gasport, N Y *Secretary*, S Q Helfenstein, Lockport, N Y *Treasurer*, Jas S Frost, Lakemont, N Y No Vice Presidents by the Amended Constitution. Department Sec'ys—*Mission Secretary*,

Rhode Island and Mass. Conference.

(Reported by Secretary Conibear, Providence, R. I.)
 TERRITORY—Rhode Island, southeastern Mass. and eastern Conn.

President, Rev W B Flanders, A M, New Bedford, Mass; *Vice President*, Rev P A Canada, A M Assonet, Mass; *Secretary*, G A Cornibear, Providence, R I; *Treasurer*, J R Dunham, Providence, R I.

Ordained 35. 33 churches—town, 23; country, 10. Preaching, full time, 25. no pastor, 10. Totals—valuation, \$305,500; membership, 3,200. Endeavor societies, 25; Sunday-schools, 34.

Vermont State Conference.

(Reported by Secretary Scholefield.)

TERRITORY—Theoretically, the whole state; actually, the northern half, as we have no churches in the southern half.

Next session North Shrewsbury, Vt time not settled
President, Rev G W Morrow, Burlington, Vt; *Vice President*, A F Moore, M D, Woodstock, Vt; *Secretary*, Rev C H Scholefield, North Shrewsbury, Vt; *Treasurer* Rev M T Morrill, Woodstock, Vt

Ordained, 6; *licentiates*, 4. 6 churches—towns 2; country, 4; Preaching, full time, 6. Totals—valuation, \$41,000; membership, 561. Endeavor societies, 6; Sunday-Schools, 6, and 3 branch schools. Sisco, H C, Jay, Vt. (deceased)

Maine Conference.

(Reported by Secretary Card)

TERRITORY—Central, eastern and northern Maine
 Next session (place not settled) September 1903.

President, Rev J W Webster, Newport, Maine; *Vice President*, O O Crosby, Albion, Me; *Secretary* Rev J W Card, Kittery Point, Me; *Treasurer*, John Mills, Newport, Maine.

Ordained 26; *licentiates* 2; deceased during the year B P Reed. 22 churches—town, 7; country, 15. No pastors. 10. Totals—valuation, \$30,800; membership, 959; Sunday-schools, 19.

H Brown, Lakemont, N Y *Belief Secretary*, J W Wilson, East Springfield, Pa *Educational Secretary*, Wm P Chase, St Johnsville, N Y *Publ Secretary*, M D Lyke, Lakeville, N Y *S S Secretary*, J B Weston, Stanfordsville, N Y *C E Secretary*, Alex MacKenzie, North Greece, N Y.

In connection with the New York State Christian Association, a new incorporation has been affected, known as the New York State Christian Convention embracing the same territory. Its officers are the same as the Association's officers.

Our meetings are yearly and we are seeking to do more in building up our Zion by the employment of a field Secretary. The Treasurer, President and Secretary are a committee to employ a suitable man.

New York Central Conference.

(Reported by Secretary Frank L Martin)

TERRITORY—Onondaga, Cayuga, Seneca, Ontario, Wayne, Yates and Tompkins counties and those portions of Livingston and Monroe counties lying east of the Genesee River.

Next session at Plainville, N Y, October 1st, 1908.
President, James S Frost, Lakemont, N Y; *Vice-President*, Rev Arthur Humphreys, North Rush, N Y; *Secretary*, Frank L Martin, West Henrietta, N Y; *Treasurer*, Wm B Milliman, 100 Kenwood Ave., Rochester, N Y.

14 churches—town, 1; country, 13. Preaching full time, 10; no pastor, 4. Totals—valuation, \$46,100; membership, 558. Endeavor societies, 8; Sunday-schools 10.

New York Eastern Conference.

(Reported by Secretary Fenton.)

TERRITORY—Its territorial area is recognized as bounded on the north by the counties of Herkimer, Fulton and Saratoga, inclusive; east by the western counties of Vermont, Massachusetts and Connecticut inclusive; south, by New Jersey and Pennsylvania; west, by the counties of Sullivan, Delaware, Otsego and Oneida, inclusive; and such other contiguous territory as may find it convenient to associate with us.

Next session, Petersburg N Y, June 4, 1903.
President, Rev A C Youmans, 29 Elberon Place, Albany, N Y; *Vice-President*, Rev R Osman Allen, Stanfordsville, N Y; *Secretary*, Rev R G Fenton, Quaker Street, N Y; *Treasurer*, Hiram S Bradley, Hartwick, N Y.

Ordained 48, licentiates 3. 46 churches—town, 12, country, 34, no pastor 7. Totals—valuation, \$118,700 membership, 4,206. Endeavor societies, 10; Sunday-schools 28 only reported.

New York Southern Conference.

(Reported by Secretary Van Atta)

TERRITORY—New York State, viz: Broome, Chenango, Cortland, Madison counties, and such other territory as may be annexed from counties adjacent thereto.

President, Rev Eugene D Hammond, 262 Clinton St, Binghamton, N Y; *Vice-President*, George P Hubbard, Hartford Mills, N Y; *Secretary*, J H Van Atta, 216 Clinton Street Binghamton, N Y; *Treasurer*, Miss Hattie Pallard, Hartford Mills, N Y.

Ordained 12, licentiates 2. 9 churches, city, 1, country 8. Preaching full time 5; no pastor, 4. Totals—valuation, \$14,000, membership, 317. Endeavor societies, 3; Sunday-schools, 4.

New York Western Conference.

(Reported by Secretary Pease.)

TERRITORY—Western part of Monroe County, Orleans, Niagara, Erie, Genesee, Wyoming and Cattaraugus counties, N Y.

Next session at Parma and Greece, Monroe Co, N Y
President, Rev S Q Helfenstein, Oranopore, N Y; *Vice-President*, Rev C O Brown, Castile, N Y; *Secretary* John B Pease, Gasport, N Y; *Treasurer*, J D Chase, Hilton, N Y.

Ordained, 12; 9 churches—town 2; country, 7. Preaching full time, 7; no pastor, 2. Totals—valuation, \$24,300; membership, 663. Endeavor societies, 7; Sunday-schools, 9.

Tioga River Conference.

(Reported by Secretary L A Dykeman.)

TERRITORY—Comprises Bradford, Tioga and Potter counties, Pa; Tioga, Chemung and Steuben Counties New York.

Next session, Trumbull Corners N Y, second Thursday in June 1903.

President, Rev T V Moore, Emerson, N Y; *Vice-President*, F Curlett, 196 Genesee St, Rochester, N Y; *Secretary*, Rev A L Dykeman, Knoxville, Pa; *Treasurer*, Mrs A L Allen, Evergreen, Pa; *C E Secretary*, Mina Decker, Evergreen, Pa.

Ordained, 19; licentiates, 3; deceased, Miles Rumsey, Trumbull Corners, N Y. 16 churches—town, 7, country, 9. Preaching full time, 7; Totals—valuation, \$23,200; membership, 763. Endeavor societies, 6; Sunday-schools, 13.

New Jersey Conference.

(Reported by Secretary Bodine.)

TERRITORY—New Jersey and Eastern Penn.

Next session at Baleville, N J, May 15, 1903.
President, Rev D E Powell, Madisonville, Pa; *Vice-President*, Rev D C Loucks, Locktown, N J; *Secretary*, H F Bodine, Locktown, N J; *Treasurer*, W R Bearder, Locktown, N Y.

20 churches—town, 19; country, 1; Preaching, full time, 17; half time, 3. Totals—valuation, \$109,700 membership, 2,316. Endeavor societies 16; Sunday-schools, 15.

Ray's Hill (Pa) Conference.

(Reported by Secretary F M Diehl)

TERRITORY—Embraces Bedford and Fulton counties.

Next session, Buck Valley, Fulton Co, Pa, on Wednesday before the last Sunday in August 1903.

President, Rev W C Garland, Buffalo Mills, Pa, *Vice-President*, Scott Bottenfield, Lashley, Pa, *Secretary*, F M Diehl, Locust Grove, Pa, *Treasurer*, J N Robison, Purcell, Pa.

Ordained, 4; licentiates 2. 13 churches, country. Preaching full time, 0; half time, 4; once per month, 9; Totals—valuation \$9,618. Total membership, 883; Sunday schools, 11.

Western (Pa) Conference.

(Reported by Secretary Seese.)

TERRITORY—Fayette, Green, Washington, Westmoreland and Somerset counties, Pa.

Next session, place and date not set. First quarterly will be held at Mt. Braddock on Friday before the third Sunday, December, 1902.

President, W S Miller; *Secretary*, A S Seese, Dennistown, Pa, *Corresponding Secretary*, A B Swaney, Haydentown, Pa; *Treasurer*, Maggie Bradey, Haydentown, Pa.

Valuation of church property; \$2,200; total membership 217.

Southern Pennsylvania Conference.

(Reported by Secretary Mellott)

TERRITORY—Southeastern portion of Bedford County and western portion of Fulton county, Pa.

President, J J Decker, Warfordsburg, Pa; *Vice-President*, S W Kegg, Everett, Pa; *Secretary*, I D Mellott, Sideling Hill, Pa; *Asst Secretary*, H F Mearkle, Mattie, Pa; *Treasurer*, Stephen Winck, Gapsville, Pa.



J. W. PIPER,
Pres. Board of Trustees, Palmer College.

Ordained ministers 7; licentiates 1. 16 churches—Preaching monthly in part and semi-monthly in part. Valuation \$11,500; membership, 732. Endeavor societies, 3; Sunday-schools, 16.

Ontario Conference.

(Reported by Secretary Sargent)

TERRITORY—Province of Ontario, Canada.
Next session, Keswick, Ont. third Wednesday in June 1903.

President, Rev D Prosser, Newmarket, Ont; *Secretary*, W G Sargent, 689 Bathurst St, Toronto, Ont; *Treasurer*, E Wilson, Brougham, Ont.

Ordained, 17; licentiates, 3; 25 churches—town, 5; city, 1; country, 19. Preaching full time, 21; half time, 4; no pastor, 4. Totals—valuation, \$51,600; members, 1,095. Endeavor societies, 14; Sunday-schools, 22.

Erie Christian Conference.

PRESIDENT, Rev A B Kendall, Erie, Pa; SECRETARY Herman Eldridge, Erie, Pa; TREASURER, T M Ryan, Erie, Pa.

Ordained ministers 8; churches 18.

Ohio State Christian Association.

Organized 1867.

TERRITORY—The state of Ohio.
Date of next meeting November 10-12 1903. Place to be determined by Executive Board

President, Rev Frank H Peters, Yellow Springs; *Recording Secretary*, Rev N Del McReynolds, Urbana; *Department Secretaries*—*Finance*, Rev A Dunlap, D D, Columbus; *Relief*, Rev G B Garner, Lima; *Education*, Rev M W Baker, Ph. D, Springfield; *Publication*, Rev H J Duckworth, D D, Mt. Sterling; *Endeavor*, Rev Horace Mann, Piqua; *Sunday Schools*, Rev S D Bennett Dayton; *Missions*, Rev O W Powers, Columbus,

Conference Vice-Presidents, North-western, Rev C J Hance, Spencerville; Mt. Vernon, Rev C M Hagans, Mt. Sterling; Miami, Rev W A Gross, Springfield; Central, Rev C A Williams, Raymonds; Southern, Rev S L Swope, Felicity; Ohio, Rev John Southward, Williamsport; Eastern, Rev W J Warrener, Federal; North Eastern, Rev John Street, Marengo.

Trustees—Rev O W Powers D D, Rev G R Mell, Geo Worley, Esq., Rev A Dunlap, D D. The President, Recording Secretaries and Department Secretaries compose the Executive Board.

Miami Ohio Conference.

(Reported by Secretary Vaughan)

TERRITORY—Parts of Hamilton, Preble, Darke, Shelby, Miami, Montgomery, Warren, Greene, Clarke and Champaign counties.

Next session, August 29 to September 2, 1903. Place not arranged.

President, Rev N Del McReynolds, Urbana, O; *Vice-President*, Rev W A Gross, Springfield, O; *Secretary*, Rev B F Vaughan, Centerville, O; *Financial Secretary*, Thos A Worley, Covington, O.

Ordained 56; licentiates 5; 53 churches—town, 31; country, 25. Preaching full time 11, half time 28; once per month, 13; no pastor, 8. Totals—valuation, \$164,650; membership, 7,062. Endeavor societies, 16 Sunday-schools, 50.

Southern Ohio Conference.

(Reported by Secretary N A Garkins.)

TERRITORY—Comprises counties of Adams, Brown, Clermont, Hamilton, Clinton and Highland, in Ohio and contiguous territory in Ohio and Kentucky not belonging to other conferences.

Next session at Russellville, Oct. 1903.

President, Rev J F Burnett, Muncie, Ind; *Vice-President*, Rev S L Swope, Felicity, Ohio; *Secretary*, Rev N A Garkins, Bantonsville, Ohio; *Treasurer*, C C Amocost, Felicity, Ohio.

Ordained ministers 26, licentiates 2, churches 36. Totals—valuation \$45,500; members, 4164.

Northwestern Ohio Conference.

(Reported by Secretary G R Mell.)

TERRITORY—Bounded on the north by Michigan to Toledo, on the east from Toledo to Marion by the C H V & T R R, on the south from Marion to Union City, by the C C C & St L. on the west from Union City to Michigan by Indiana.

Next session at Lafayette, Ohio, Herring postoffice Saturday, October 4, 1903, 2 p m

President, John Akerman, Lima, Ohio; *Vice-President*, Rev G B Garner, Herring, Ohio; *Secretary*, Rev Geo R Mell, Delphos, Ohio.

Ordained 32, licentiates 8; Number of churches 41;—town 29; country 21. Preaching full time, 2; half time 27; once a month 10. No pastor 2. Number of Sunday-Schools, 42. Totals—valuation \$59,450; members 3218.

Mt. Vernon Conference.

(Reported by Secretary Main.)

TERRITORY—Comprises Knox, Columbiana, Muskingum, Co-shocton, and part of Morrow Counties.

Next session at Mt. Pleasant, Licking Co. Ohio, Thursday after the fourth Sabbath in August 1903.

President, Rev Frank H Peters, Yellow Springs, O; *Secretary*, Rev Silas S Main, Centerburg, O; *Treasurer*, Rev J W Wright, Willow Brook, O.

Ordained ministers 16. Number of churches 22—town, 10; country, 12; No pastor, 4; Sunday-Schools 19; Endeavor societies reporting, 5. Totals—valuation \$26,200; members 1,943.

Ohio Eastern Conference.

(Reported by Secretary Gregory.)

Next session to be held on Thursday nearest the full moon in August 1903.

President, Rev H B Briley, Carbon Hill, O; *Vice-President*, Rev Jas B Massie, Okey, O; *Secretary*, W B Gregory, Point Rock, O; *Treasurer*, Jesse Wood, Joy, Ohio.

Ordained ministers, 16, licentiates, 2; 27 churches—town 1; country 26. Valuation, \$16,960; members, 2,393. Sunday-schools, 28.

Ohio Central Conference.

(Reported by Secretary Caris.)

TERRITORY—Comprises Central Ohio with churches in the following counties: Champaign, Clarke, Clinton, Delaware, Fayette, Franklin, Hardin, Madison, Marion, Morrow, Pickaway, Ross and Union.

Next session will be held at "Wilson Chapel."

President, J W Watson, Marengo, O. *Vice President*, E G Adams, Plain City, O. *Secretary*, Rev S A Carls, Raymonds, O. *Secretary of Mission*, Rev O W Powers, Columbus, O. *Secretary of Relief*, Rev B H Christman, Centerburg, O. *Sec. Education*, H J Duckworth, Mt. Sterling, O. *Sec. C E*, Rev J H Warner, Columbus, O.

Ordained, 21; licentiates 1; 33 churches—town, 12; country, 21; Preaching, full time, 3; half time 10; once per month, 17; no pastor, 3. Totals—valuation, \$51,750; membership, 3,160. Endeavor societies, 16; Sunday-schools, 26.

Ohio Conference.

(Reported by Secretary Glenn.)

TERRITORY—Comprises Jackson, Vinton, Pike, Scioto, Ross, Fayette and Gallia counties, O.

Next session at Wellston.

PRESIDENT, J H Moody; *VICE-PRESIDENT*, J W Nichols; *SECRETARY*, R E Glenn, Waverly, O; Department Secretaries not appointed.

Ordained ministers 32; licentiate 1; churches, 32; membership, 1,900; Sunday-schools 25.

Northeastern Ohio Conference.

(Reported by Secretary Shuck.)

TERRITORY—Comprises Wyandotte, Crawford Huron, Erie, Hancock, Seneca, Richland, half of Marion and extreme western part of Morrow counties.

Next session DeCliff, Ohio, Thursday before the second Sunday in September, 2 o'clock, 1903.

President and Treasurer, Rev H H Holverstott, Marion, O; *Secretary*, John L Shuck, Marion, O.

Ordained, 9; licentiates 1; 5 churches—town, 2; country, 3. Preaching full time, 1; half time, 1; once per month, 3. Totals—valuation, \$4,800; members, 416. Sunday-schools, 2.

Scioto Valley Conference.

The Scioto Valley Christian Conference was organized Dec, 10, 1897, at Beechee, Ross Co, Ohio, by elder J B Taylor, of the Ohio Conference) on a State Charter previously secured for that purpose.

President, W P Thompson, P O, Wellston, O; *Vice-President*, James Maple, P O, Sinal, O; *Secretary*, P H Keck, P O, Wellston, O; *Asst Secretary*, J H Bennett, Jackson, O; *Treasurer*, James Badders, Sinal, O.

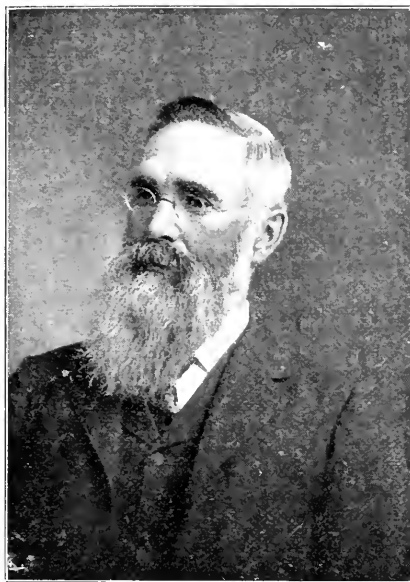
15 ministers.

Kentucky State Conference.

(Reported by Secretary Gee.)

TERRITORY—Comprises the State of Kentucky.

PRESIDENT, J R Wiggins, Muses Mills; *VICE-PRESIDENT*, A P Hurst, Muses Mills; *SECRETARY*, R Gee, Grayson; *TREASURER*, W L Maddix, Courts Roads.



A. S. LYNN,

Trustee of Palmer College, Le Grand, Iowa.

The object of the State Conference is to lay the state off in districts. Each district reports to the State Conference, and the State Conference makes a general report to the Quadrennial.

District No 1 reported 44 ordained ministers, 6 licentiates, 48 churches, with a membership of 2,277, value of church property, \$7,450.

District No 2 reported 26 ordained ministers, 12 churches, with a membership of 474.

Next meeting at Evermans Chapel Church, Thursday before the first full moon in October 1903, at 2 p m.

Kentucky (First) Conference.

(Reported by Secretary Meadows.)

TERRITORY—Comprises Northeastern Kentucky, embracing about eight counties.

Next session to be held at Rock Springs, Carter Co, Ky, on Thursday before the first full moon in Sept 1903.

President, A P Hurst; P O Muses Mills, Ky; *Vice-President*, R B Conley, P O Wesleyville, Ky; *Secretary*, T H Meadows, P O Muses Mills, Ky; *Treasurer*, J R Branner, P O Muses Mills, Ky.

Ordained, 42; licentiates, 11. 52 churches. Preaching twice per month, 1; once per month, 28, no pastor, 17. Totals—valuation, \$7,450; membership, 2,432; Endeavor societies, 14; Sunday-schools, 30.

Kentucky (Second) Conference.

(Reported by Secretary Forrest.)

The next session will be held with the Davies Run, Thursday before the 1st Sunday in October 1903 at 2 p m.

PRESIDENT, W L Maddix, O; *SECRETARY*, Lewis H Forrest.

Members 474; 5 ordained ministers added on ministerial roll.

Indiana State Conference.

TERRITORY—The Indiana State Conference is composed of the following local conferences: Eel River, Northwestern, Western, Southern Indiana and Illinois, Bible Union, Central, Eastern and Miami Reserve.

Each Conference belonging to this organization may be represented in its meetings by its president and secretary, and one lay delegate and one ministerial delegate for every three hundred members or fraction thereof.

Officers—President, Rev Geo Elmer Hicks, M A, Defiance, O; Vice-President, Rev A M Addington, Albany, Ind; Secretary, Rev H R Gott; Treasurer, Rev L W Hercules, Center, Ind. Department Secretaries, Education, Prof Daniel B Atkinson, Merom; Missions, Rev M M Wiles, Terhune; Sunday-Schools, Rev D O Coy, Taylorsville; Christian Endeavor, Frank Stradling, Muncie, Ind; Publications, Rev J T Phillips Frankfort; Finance, Rev C V Strickland, Huntington.

Eastern Indiana Conference.

(Reported by Secretary Addington)

TERRITORY—Comprises counties of Wayne, Randolph Henry, Delaware and Jay in Ind, and part of Darke and Mercer counties, O.

Next session.

President, Rev Isaac H Gray, Muncie, Ind; Vice-President, Rev H L Lott, West Manchester, O; Secretary, Rev A M Addington, Albany, Ind; Treasurer, S T Overlease, Milroy, Ind.

Ordained 68, licentiate 7; Quarterly conference members 6; 82 churches—towns 34; country, 48. Preaching full time, 5; half time, 16; once per month; 51; no pastor, 10. Totals—valuation, \$91,100; membership, 6,824. Endeavor societies, 41; Sunday-schools 81.

Eel River Conference.

(Reported by Secretary Barnes.)

TERRITORY—Comprises Adams, Allen, Blackford, DeKalb, Elkhart, Kosciusko, Huntington, Lagrange, Noble, Steuben, Wells, Wabash, and Whitley counties, Ind.

Next session Huntington, Ind.

President, Judge O W Whitelock, Huntington, Ind; Vice-President, Rev David Hidy, No Manchester, Ind; Secretary, J F Barnes, Huntington, Ind. Treasurer, W B Knapp, Cromwell, Ind.

Ordained, 31; licentiates, 3. 41 churches—town, 20; country, 21. Preaching, full time, 5; half time, 15; once per month, 16; no pastor, 4. Totals—valuation \$91,100; membership, 4,049. Endeavor societies, 16; Sunday-schools, 40.

Northwestern Ind. Conference.

(Reported by Secretary West.)

TERRITORY—Comprises Miami, Cass, Fulton, Marshall, St. Joseph, Laporte, Stark, Pulaski, White, Carroll, Tippecanoe, Benton, Jasper, Lake, Porter, and Newton counties.

Next session at Rock Creek Valley, Ind. Wednesday before the second Sunday in August 1903

President, Rev Geo E Hicks, Defiance, O. Vice-President, Rev S McNeely, Tiosa, Ind; Secretary, Rev A L West, Defiance, Ohio; Treasurer, S J Beck, Young America, Ind.

Ordained ministers 20; licentiates, 2; 30 churches—towns 11; country 19. Preaching full time, 1; half time, 6; once a month 17; no pastor, 6. Total valuation \$52,150. Membership 2,576. Endeavor societies 4. Sunday Schools, 21.

Western Indiana Conference.

(Reported by Secretary Brown.)

TERRITORY—Comprises counties of Sullivan, Green, Owen, Clay, Vigo, Putnam, Parke, Boone, Hendricks, Montgomery, Benton, Tippecanoe, Vermillion, Fountain, Warren and Clinton.

Next session at Bee Ridge Church August 28, 1903. President, Rev C A Brown, Lebanon, Ind; Vice-President, Prof A M Ward, Merom, Ind. Secretary, Rev R H Gott, Mellott, Ind; Treasurer, B F Crane, Rob Roy, Ind.

Ordained, 30; licentiates, 5; 43 churches—town, 14; country, 29. Preaching, full time, 1; half time, 8; once per month, 26; no pastor, 8. Totals—valuation \$57,750; membership, 4,522. Endeavor societies, 11; Sunday-schools, 36.

Indiana Miami Reserve Conference.

TERRITORY—Comprises the counties of Madison, Hamilton, Tipton, Clinton, Howard, Grant, Huntington, Carroll, Cass, Miami, Delaware and Wells.

President, Rev G D Foster, Kempton, Ind; Vice-President, Rev J F Morris, Indianapolis, Ind. Secretary, Rev Bruce Mouncey, Liberty Center, Ind; Treasurer, Bro. Samuel Todd, Frankton, Ind.

Ordained 37; licentiate, 6. 37 churches. Valuation \$28,700; membership 2,042.

Central Indiana Conference.

(Reported by Secretary Coy.)

TERRITORY—Comprises Hendrix, Shelby, Johnson, Bartholomew, Brown, Owen, and Jackson Counties. Next session, New Bethel.

President, Rev E K Pond, Clifford, Ind. Vice-President, Rev W W Freeman, Edinburg, Ind. Secretary, Rev D O Coy, Taylorsville, Ind; Treasurer, J T Coy, Edinburg, Ind.

Ordained, 8; licentiate 0; 15 churches—town 3; country 12. Preaching once per month, 11; full time, 0; no pastor, 3. Totals—valuation 10,500; membership, 1,080. Sunday-schools, 12.

Southern Indiana and Illinois Conference.

(Reported by Secretary Hausser.)

Next session to be held with Pleasant Hill Church, Edwards Co., Ill. Time, Tuesday, before Second Sunday in September 1903.

President, D E Epperson, Haubstadt, Ind; Vice-President, Clarence Dufur, Cynthiana, Ind; Secretary and Treasurer, A W Hausser, Omaha, Ill.

13 churches—town, 3; country, 10; no pastors, 3; Preaching half time, 1; once per month, 9. Totals—valuation, \$9,250; membership, 788. Sunday schools, 9;

(NOTE.)

CYNTHIANA, IND.

I wish to make a word of explanation that I think should be noted. The report of the Southern Indiana and Illinois Conference will not include the "First Christian Church of Cynthiana" for the reason that it has not yet formally united with it. The church should be mentioned in the annual for various reasons. The church is in the territory of the Southern Indiana and Illinois Conference, and, I think, will ultimately unite with it.

Name of the clerk, Miss Cora Lowe, Cynthiana, Ind. Pastor, Clarence Dufur, Cynthiana, Ind. Preaching half time, number of members 47. Value of church property \$30,000., this last includes parsonage and endowment. The church building alone and grounds would be about \$13,500.

CLARENCE DUFUR.

Illinois State Conference.

(Reported by Secretary Hoel.)

TERRITORY—Comprises the State of Illinois, including Western Illinois, Central Illinois, Southern Illinois, Southern Wabash and that part of the Northern Illinois and Wisconsin and of the Southern Indiana and Illinois Conference which is in Illinois.

Next session (place and date not reported.)



REV. GEO. W. IRONS, EAST GALESBURG, ILL.
Mission Secretary of Western Illinois
Christian Conference.

President, Rev R W Pittman, Prairie City, Ill. *Vice-Presidents*, Presidents of the District Conferences; *Secretary and Treasurer*, Rev I Millard Hoel, Atwood, Ill; *Trustees*, Rev A H Bennett, Merom, Ind; Francis M Shaw, Palestine, Ill; A L Johnson, Alvin, Ill; *Departmental Secretaries: Missions*, Rev A H Bennett, Merom, Ind; *Education*, Rev J Alex. Clapp, Danville, Ill; *Publication*, Rev W A Freeman, Hord, Ill; *Sunday School*, Rev Robinson Ashby, Lewistown, Ill; *C E*, Irvin E Starr, Bismark, Ill.

The last session was held at Trimble, Crawford County, Ill; October 29, 31, 1902.

Central Illinois Conference.

(Reported by Secretary Wilson.)

TERRITORY (not well defined)—Churches in Vermillion, Douglas, Coles, Moultrie, Piatt, Dewitt and Champaign Counties, Ill; and Warren County, Ind.

Next session at Atwood, Aug 26, 1903.

PRESIDENT, A L Johnson, Alvin, Ill; *VICE-PRESIDENT*, Rev G W Rippey, Atwood, Ill; *SECRETARY*, Will R Wilson, Danville, Ill; *TREASURER*, E P James, Mansfield, Ill.

Ordained ministers 22; licentiates 3; 26 churches—town, 9; country, 17. Preaching half time, 9; once per month, 13; no pastor, 3. Totals—valuation \$31,225; membership, 2,179. Endeavor societies 8; Sunday schools 19.

Southern Illinois Conference.

(Reported by Secretary Davidson.)

TERRITORY—Jackson, Williamson, Johnson, Union and Pope counties.

President, Rev M L Fly, Progress, Ill; *Secretary*, Rev T J Davidson, Pomona, Ill.

Ordained, 18; licentiate, 1. 18 churches—all country. Preaching, half time, 8; once per month, 8; no pastor, 7. Totals—valuation, \$7,600; membership, 1,167. Sunday-schools 17.

Southern Wabash (Ill) Conference.

(Reported by Secretary Ryan.)

TERRITORY—Occupies Clark, Cumberland, Effingham, Crawford, Lawrence, Jasper, Richland, Clay and Wayne Counties, Illinois.

Next session held with the Mt Gilead C C, October 1903.

President, Rev J J Douglas, Argos, Ind; *Vice-President*, F M Show, Palestine, Ill; *Secretary*, Rev D A Byan, Greenup, Ill; *Treasurer*, Rev J M Plunkett, Trimble, Ill.

Ordained ministers, 26; licentiates, 8; 42 churches—town, 9; country, 33. Preaching, full time, 1; half time, 2; once per month 36; no pastor, 3. Totals—valuation, \$28,600; membership, 3,291. Endeavor societies, 8; Sunday schools, 31.

Western Illinois Conference.

(Reported by Secretary Rev R Ashby.)

TERRITORY—Comprises Fulton, Warren, Knox, McDonough, Brown and Henry counties.

Next session, Lewistown, Ill. Sept 2, 1903.

President, J H Newman, Woodhill, Ill; *Vice-President*, A L Wingate, Avon, Ill. *Secretary*, Rev Robinson Ashby, Lewistown, Ill; *Treasurer*, J M Hendricks, Avon, Ill.

11 churches—Town, 4; country 7. Preaching full time 1; half time 3; once per month 3; no pastor 4. Totals—valuation \$13,200; membership 514; Sunday schools 10.

Northern Illinois and Wisconsin Conference.

(Reported by Secretary Sanford.)

TERRITORY—Extends from Lake Michigan to the Mississippi River. Northern boundary including counties of Racine, Walworth, Rock, Green and a part of Grant, all in Wisconsin. Southern boundary includes all north of Henry, Bureau and LaSalle counties, Ill., and to the point where the Illinois River crosses the eastern boundary of Grundy Co. thence east to the eastern boundary of Illinois.

Next session at Washington Grove, Ill. June 1903.

President, Rev G A Brown, Ashton, Ill; *Vice-President*, Rev M G Collins, Oak Ridge, Ill; *Secretary*, W L Sanford, Chana, Ill; *Treasurer*, John Piper, Freeport, Ill.

Ordained, 7. 4 churches—town, 2; country, 2. Preaching full time, 4. Totals—valuation, \$9,500. membership 285. Endeavor societies, 3; Sunday schools, 4.

West Michigan and N. Ind. Conference.

(Reported by Secretary Almack.)

TERRITORY—Comprises Cass, Van Buren, St Joseph Kalamazoo, Allegan, Barry, Ottawa, Mason and adjoining counties in Michigan, and Laporte and St Joseph in Indiana.

Next session Olive Chapel, Indiana.

PRESIDENT, Rev O P Miller, Cassopolis, Mich; *VICE-PRESIDENT*, Rev R Davis, Marcellus Mich; *SECRETARY*, O S Almack, Pullman, Mich; *TREASURER*, John Ross, Fountain, Mason Co, Mich.

Ordained ministers 11; licentiates 1; 13 churches—town, 2; country, 10. Preaching, full time, 1; half time, 7; no pastor, 4. Totals—valuation \$6,500. membership, 471. Endeavor societies, 4. Sunday-schools 11.

Michigan Conference.

(Reported by Secretary Yinger.)

TERRITORY—State of Michigan.

President, Prof P W McReynolds, Defiance, O; *Vice-President*, F D Hobson, Marshall, Mich; *Secretary*, Rev George Yinger, Albion, Mich; *Treasurer*, Isaac Hewitt, Maple Rapids, Mich.

Ordained ministers, 27; licentiates, 1; 17 churches—town, 9; country, 8. Preaching, full time, 3; once per month, 3; no pastor, 5. Totals valuation, \$41,400; membership, 870. Endeavor societies, 8. Sunday Schools, 13.

Iowa State Conference.

Next annual session about June 1, 1903.

President, George Milne, Orient; *Vice-President*, A R Lewis, Linden; *Secretary*, W C Smith, Albion; *Assistant Secretary*, John Stover, Clemons; *Treasurer*, J D Ball, LeGrand; *Department Secretaries*, Sunday-schools Harry Hess, LeGrand; Missions, Orpha Adkison LeGrand; Christian Endeavor, Levi Goodell, Dakota City; Education, A R Lewis, Linden; Church Extension, Orpha Adkison; *College Trustees*, F G Coffin, Madrid, A M Benge, H P Clemons, Levi Goodell, J W Piper, A H Welker, A R Lewis; *Additional Trustees*, H E Polley, Oshkosh, Wisconsin; O R Dyer, West Fork, Wis; Robert Ridge, Illinois; A L Wingate, Ill; *Conference Trustees*, A R Lewis, Linden, Levi Goodell, Dakota City, A A Burnham, Linden; *Church Extensions*, Recording Secretary, Leah Stover.

Central Iowa Conference.

(Reported by Secretary Ford)

TERRITORY—Comprises central part of Iowa; no fixed boundaries or limits.

Next session time and place September 3-6 at Clemons.

President, Rev J W Piper, LeGrand, Ia; *Vice-President*, Rev W C Smith, Albion, Ia; *Secretary*, P L Ford, LeGrand, Ia; *Treasurer*, Mr Levi Goodell, Dakota City, Ia;

9 churches—town 6; country, 3. Totals—valuation, \$17,450; membership, 767. Endeavor Societies, 3; Sunday schools, 10.

Union Iowa Conference.

(Reported by Secretary Helfenstein.)

TERRITORY—Comprises Koekuk, Washington, Muscatine, Louisa, Des Moines, Henry, Jefferson, Wapello, Davis, VanBuren and Lee counties, Iowa, and Knox County, Missouri.

President, Rev W Ernest Stockley, Des Moines Iowa, *Vice-President*, Rev Robert Boyce, Lone Tree; Ia; *Secretary*, Rev D M Helfenstein, LeGrand, Ia.

Ordained ministers, 10; 10 churches—town, 1; country, 9. Preaching, half time, 4; once per month, 2; no pastor, 4. Totals—valuation, \$10,200. membership, 687. Endeavor societies, 1. Sunday schools 9.

Southwestern Iowa Conference.

(Reported by Secretary Walters.)

TERRITORY—Southwestern Iowa and contiguous territory in Missouri and Nebraska.

Next session at Fairview, Taylor Co, Ia, Wednesday before the 1st full moon in September, 1903.

President Rev R A Lewis, Redfield, Ia; *Vice-President*, J W Ackley, Madrid, Ia; *Secretary*, Rev N Walters, Griswald, Ia; *Treasurer*, Rev A C Burnham, Linden, Ia.

Ordained 18; licentiate 5; 20 churches—town, 4; country 16; Preaching full time, 1; half time, 13; rest no preacher. Sunday-schools, 9; Endeavor Societies, 2. Totals—valuation \$22,500; membership 1,769.

Des Moines Iowa Conference.

(Reported by Ex-Secretary Neville.)

TERRITORY—Comprises counties of Dallas, Polk, Madison, Boone, Story, Warren, Adair, Union, Ringgold, Decatur, Clark, Lucas, Marion, Monroe, Appanoose and Wayne.

Next session (place and date not decided.)

President, L E Follansbee, Winterset, Ia; *Vice-President*, Geo Milne, Orient, Ia; *Secretary*, H H Lynn Orient, Ia.

Ordained ministers, 20; 15 churches—town, 5; country, 10. Preaching full time, 8; half time, 7; occasionally, 5; no pastor, 5. Totals—valuation, \$22,000. membership, 1,143. Endeavor societies, 4. Sunday-schools, 11.

Richland Union Conference.

(Reported by Secretary McNeess.)

TERRITORY—Richland, Vernon, Monroe and Crawford counties, and Woodland, Sank County, Wis.

President M Buroker, Soldiers Grove, Wis; *Vice-President*, Wm A Elder, Soldiers Grove Wis; *Secretary*, J H McNeess, Richland Center; *Assistant Secretary*, H O Walker, *Treasurer*, L P Kline.

16 churches—town, 3, country, 13. Valuation \$3,350. membership 572.

Northern Wisconsin Conference.

(Reported by Secretary Polley.)

TERRITORY—Originally it included all of the state lying north of the row of counties along the southern border of the State. It comprises the same now, except the counties of Richland, Vernon; Monroe, Crawford and parts of Sank County.

President, Rev Wm Steuart, New London, Wis, R R No 1; *Secretary*, H E Polley, Chelsea, Wis; *Treasurer*, Samuel Cotterill, New London, Wis.

Ordained ministers, 6; 5 churches—town, 1; country, 4. Preaching full time, 2; no pastor, 3. Totals—valuation, \$2,700; membership, 80; Sunday-schools 3.

Central Wisconsin Conference.

(Reported by Secretary Fletcher.)

TERRITORY—comprises the following counties to-wit: Sheboygan, Wood, Portage Waupaca, Outagamie, Brown, Manitowoc, Calumet, Fond du Lac, Green Lake, Marquette, Adams, June and Clark, in the State of Wisconsin, organized October 17, A D, 1898. Incorporated and charter granted by State of Wisconsin, October 18, 1898.

President, Deacon H Hamblin, Sugarbush, Wis; *Vice-President*, J W Babb, Fremont, Wis; *Secretary*, John Fletcher, Box 92 Newport, Washington; *Assistant Secretary and Treasurer*, Mrs H Hamblin, Sugarbush, Wis.

Western Washington Conference.

[Reported by Secretary Fry.]

Territory—Comprises the state.

President, Rev H Fry, Montesano, Wash; *Vice-President*, Rev W R Caldwell, Ocoosa, Wash; *Secretary*, A W Fry, Western Washington; *Treasurer*, John Caldwell, Ocoosa, Wash.

Ordained ministers, 5; licentiates, 2. 9 churches—country, 8. Preaching, half time, 1; once per month, 5; no pastor, 2. Totals—valuation, \$750; membership, 206. Endeavor societies, 3; Sunday-schools, 7.

Nebraska Conference.

Reported by Mrs Low Ware, Sec.)

TERRITORY—State of Nebraska.

Next session of Conference at Wayland, Nebraska, first week in October.

President, J E Ingerson, Gresham, Neb; *Vice-President*, John Skinner, Wayland, Neb; *Secretary*, Mrs Lou Ware, Gresham, Neb; *Assistant Secretary*, Miss Stella Davis, Gresham, Neb; *Treasurer*, F F Clapp, Gresham, Neb.



REV. I. H. GRAY, MUNCIE, IND.
Trustee C. P. A.

Kansas State Conference.

(Reported by Secretary Cameron.)

Vice-President, C C Stoner, Concordia, Kan; *Secretary*, E Cameron, Sycamore Springs, Kan; *Treasurer*, Mrs S E Wheeler, Delphos, Kan; *Trustees*, C Hendrickson, Lincoln, Kan; E Coate, Concordia, Kan; O B Whitaker, Lincoln, Kan.

Eastern Kansas Conference.

(Reported by J S Masters, Cor. Sec.)

Territory—Same as last year.
Next session at Maple Grove, Kan, Oct 1903.
President, J L Masters, Mound Valley, Kan; *Vice-President*, D Coats, Vilas, Kan; *Secretary and Treasurer*, M L Carter, Earlton, Kan.

Ordained minister, 13; licentiate, 4; 10 churches—town, 2; country 8. Preaching, full time, 5; no pastor 5. Total value \$1500; membership, 527. Sunday-schools, 6.

Northern Kansas Conference.

(Reported by Secretary Webber.)

Next session at Olive Hill, Sept 1903.
President, C C Stoner, Huscher, Kan; *Vice-President*, A L Roe, Superior, Neb; *Secretary*, M D Webber, Lincoln, Kan; *Asst. Secretary*, Ella Sechrist, Concordia, Kan; *Brigade Sec'y*, E E Harvey, Huscher, Kan; *Treasurer*, H E Warren, Harrison, Kan.

Ministers 20; churches, 15; Totals—valuation \$1,700; members, 454.

Southern Kansas Conference.

(Reported by Secretary Cole.)

Territory—The west three fourths of Southern Kansas.
Next session Pleasant Hill, Reno County, October 3, 1903.

President, Rev E Cameron, Sycamore Springs, Kan; *Secretary*, Henry Cole, Arlington, Kan; *Treasurer*, N J Rasmussen, Neola, Kan.

Ordained ministers, 8; licentiate 1; 9 churches—town 4; 5. Totals—valuation \$4,600; membership 230; sabbath schools 9.

Northwestern Kansas Conference.

(Reported by President Merritt.)

The next session of the Conference will be held with the Fair Haven Church, Norton county, in September 1903.

President J G Merritt, Haddam, Kan; *Vice-President* Henry Newson, Almena, Kan; *Secretary*, Miss Lizzie O. Pauley, Oberlin, Kan; *Treasurer*, John Hines, Almena, Kan; *Executive Committee*, J G Merritt, D B Clause, Jessie Bailey, Almena, Kan.

North Missouri Conference.

(Reported by Secretary DeWeese.)

Territory—Charitan, Linn, Sullivan, Putnam, Mercer, Livingston, Carroll, Ray, Caldwell, Davies, Harrison, Worth, Gentry, Grundy, DeKalb, Clinton, Clay, Platt, Buchanan, Andrew, Nodaway and Holt counties, Mo.

Next session at Mt Harmony church, Sept 3, 1903.
President, Rev S D Collier, Lemonville, Mo; *Vice-President*, H Hull, St Joseph, Mo; *Secretary*, C DeWeese, Indian Grove, Mo.

Ordained, 13; licentiate, 1. 10 churches—country, 10. Preaching once per month, 7; no pastor, 3. Totals—valuation, \$3,300; membership, 533; Sunday-schools, 7.

Osage Conference.

(Reported by Secretary Chancellor.)

Territory—Comprises Hickory, St Clair and Polk counties.

Next session Hill (at call of Secretary) in August 1903.

President, F M Thomas, Weaubleau, Mo; *Vice-President*, Rev L K Garling, Dunagan, Mo; *Secretary*, P Chancellor, Hermitage, Mo; *Treasurer*, E D Brown, Weaubleau, Mo.

5 churches—town, 1; country, 4; preaching, half time, 1, once a month, 4. Total value of churches, \$3,600; membership 347; Sunday-schools 5; Christian Endeavor, 1; children in Sunday-school, 160; members in C E Society, 65.

Spring River Conference.

(Reported by Secretary E Hull.)

President, Geo. Burton, Hallowell, Kan; *Vice-President*, John Hodson; *Secretary*, E Hull, Columbus, Kan; *Assistant Secretary*, M E McKee, Hallowell, Kan; *Treasurer*, M E Carney, Galena, Kan.

Ordained ministers 10. 3 churches—town, 2; country, 1; preaching, once a week, 2; once a month, 1. Valuation \$1,000; membership, 84; Sunday-schools 3.

Northwestern Arkansas Conference.

(Reported by President Julian.)

Territory—Comprises twelve counties in the northwest corner of Arkansas.

Next session (place and date not decided).

President, M P Julian, Chester, Ark; *Vice-President*, Rev J F Baker, Gentry, Ark; *Secretary*, Rev C H Young, Seba, Ark.

Ordained ministers, 11; 34 churches, 2 Mission Points, country, 25; town, 11. Full time, 4; half time 5; once per month, 27. Totals—valuation, \$160,100.00 membership, 5,019; Endeavor societies, 4; Sunday-schools, 34.

Red River Conference.

(Reported by Ex-Secretary, Lindsey.)

Territory—Comprises northern Texas and part of the southern part of Indian Territory.

President, R W Henry, Pontitoc, T; *Vice-President*,

dent, A G Wheat, Willis, I T; Secretary, C W Adkins, Brownsville, I T; Assistant Secretary, C A Tharp, Brownsville, I T.

Ordained ministers, 7; licentiates, 3. 8 churches—(all country.) Preaching once per month, 4; no pastor, 4. Totals—valuation, \$1.00; membership 169; Sunday-schools, 3.

Oklahoma Central Conference.

Territory—Oklahoma and Indian Territory.

President Rev J T White, Pilsen, O T; Vice-President, Rev E E Garrett, Newkirk, O T; Secretary, Rev W P Hostetter, Glencoe, O T; Treasurer, Mrs Amy M Williamson, Rentrow, O T.

Ordained ministers, 7; licentiates, 2; 7 churches—town, 1; country, 6. Preaching once per month, 4. Totals—valuation, \$000; membership 121. Sunday-schools, 4.

Southern Christian Convention.

(Reported by Secretary Kernodle.)

Territory—The Southern Christian Convention is composed of the following conferences: Virginia Valley Conference, J S Kagey, Secretary, Harrisonburg, Va; Georgia and Alabama Conference, J W Payne, Secretary, Truett, Ala; Eastern Virginia Conference, T S Lawrence, Secretary, South Quay, Va; Western N C Conference, Rev H A Albright, Secretary, Moffit, N C; N C and Va Conference, Rev J W Holt, Secretary, Burlington, N C; Eastern N C Conference, Rev Herbert Scholz, Lindsey, N C.

Next session will meet Tuesday before 1st Sunday in May 1904. The place to be selected by the Executive Committee.

President, Rev P H Fleming, Burlington, N C; Vice-President, Rev N G Newman, Newport News, Va; Secretary, P J Kernodle, Elon College, N C; Assistant Secretary, Rev M W Butler, Raleigh, N C; Treasurer, S A Mills, Raleigh, N C.

The Home Mission work of the convention, as shown by the report of the Christian Missionary Association at the meeting of the convention at Asheville, N C, is in successful operation. The Association maintains a General Missionary in its bounds. As regards Foreign Missions, it is believed there is a steady growth of interest.

Since the session held at Franklin, Va., the debt of Elon College has been reduced to about \$6,000 and the endowment increased to \$26,000 and at the Asheville meeting of the convention it was decided to submit to the various conferences composing it, plans for the complete liquidation of the indebtedness of Elon College, which they have accepted. Thus practically the college is freed from any embarrassment as to its future progress. Rev W W Staley, D D, is president of the College and its financial affairs are intrusted to him. Last year was the best in the history of the college. There is manifestly an increased interest in education.

The convention has also inaugurated plans for an orphanage, for which considerable funds have already been contributed. Rev J L Foster, Raleigh, N C, is the authorized agent of this fund.

The convention at its last session authorized a word edition of the Christian Hymnary, permission having been granted by the Christian Publishing Association. The preparation of other literature was authorized.

Eastern Virginia Conference.

Territory—Comprises Southeastern part of Virginia and part of Gates Co, N C.

Next session at the Antioch Church, Nansemond County, Va, Tuesday before the first Sunday in November, 1903.

President, Rev W W Staley, D D Suffolk, Va; Secretary, T J Lawrence, Norfolk, Va; Treasurer, W H Jones, Jr, Suffolk, Va.

36 churches, 2 Mission Points, country, 25; town, 13. Full time, 5; half time, 5; once per month, 27.

Totals—valuation \$113,475; membership, 5,105; Endeavor societies, 4; Sunday schools, 34.

North Carolina and Virginia Conf.

(Reported by Secretary Holt.)

Territory—Comprises that part of Piedmont section lying along the line between North Carolina, and Virginia.

President, Rev W T Herndon, Elon College, N C; Secretary, Rev J W Holt, Burlington, N C; Treasurer, Rev T W Stroud, Chapel Hill, N C.

Ordained ministers, 16; licentiates, 2; 31 churches—town, 6; country, 25. Preaching, full time, 1; half time, 3; once per month, 25; no pastor, 2. Totals valuation, \$24,050; membership, 2,819; Endeavor societies, 2; Sunday-schools, 27.

Virginia Valley Conference.

(Reported by Secretary Kagey.)

Territory—Comprises Shenandoah, Rockingham, and Augusta counties, Va.

Next session at New Hope, Sept 3, 1903.

President, L L Lassiter, Lacy Springs, Va; Secretary, M L Bryan, Keezeltown, Va; Treasurer, C D Maphis, Linville, Va.

Ordained, 1; 11 churches (all country.) Preaching once per month, 2; twice per month, 8; no regular preaching, 1. Value of church property, \$9,150; membership, 464. Sunday-schools, 10.

Georgia and Alabama Conference.

Ordained ministers, 4; licentiates, 2; 10 churches. Totals—valuation \$6,500; members 689.

Western N. Carolina Conference.

(Reported by Secretary Albright.)

Territory—Mostly in the Piedmont section. Conference meets Nov 10, 1903, at Ransser, N C.

President, Rev P H Fleming, Burlington, N C; Secretary, Rev H A Albright, Moffit, N C; Treasurer, Capt J A Turrentine, Burlington, N C.

Ordained ministers, 17; licentiates 5; 38 churches—town, 7; country, 31. Preaching, full time, 1; half time, 4; once per month, 23; no pastor, 8. Totals—\$28,500; membership, 2,839; Sunday schools, 28.

Eastern North Carolina Conference.

(Reported by Secretary M W Butler.)

Territory—Comprises part of Warren, Vance, Franklin, Ware, Johnson, Orange, Harnett and Chatham counties.

Ordained ministers, 11; churches 36. Totals—Valuation \$21,275; members 2,470.

Virginia Central Conference.

(Reported by Secretary Tamkin.)

Territory—Comprises the Blue Ridge Valley, part of the Great Valley of Virginia and Hampshire Co, West Va.

Next session at Newport, Va, August 1903.

President, Rev J W Dofflemeyer, Elkton, Va; Vice-President, Rev A G B Powers, Hump, Va; Secretary, Rev John Tamkin, Edith, Va; Treasurer, Martin Strickler, Leaksville, Va.

Ordained 5; 17 churches—town, 2. country, 15; preaching, half time, 1; once a month, 12; no pastor, 5. Totals—valuation, \$9,450; membership, 1,102. Sunday-schools 11.

Southwestern W. Virginia Conference.

(Reported by Secretary Wright.)

TERRITORY—Comprises Jackson, Canawha, Putnam, Mason, Cadell, Wayne, Lincoln, Mingo, Fayette and Wood counties in West Virginia.

Next session at Henderson, W Va; on Thursday before the second Sunday in August 1903.

PRESIDENT, J A Angel, Gallipolis O; VICE-PRESIDENT, J L W Thevenin, Henderson, W Va; SECRETARY, S R W Wright, Arlee, W Va; ASST. SEC; John L Manley; TREASURER, C G Hill, West Charleston, W Va.

Ordained ministers 6; 8 churches—town, 4; country 4; Preaching once per month, 5. No pastor, 2; Totals—valuation, \$1,950; membership reported, 204; Sunday-schools, 5.

Alabama Conference.

(Reported by J W Payne, Secretary.)

TERRITORY—Eastern portion of Alabama.

Next session with McGuire's Chapel Church, Emucklaw, Ala, beginning on Tuesday before the fourth Sunday in October 1903.

President, Rev Geo D Hunt, Daviston, Ala; Vice-President, Rev W R Knight, Truett Ala; Secretary, S W Payne, Carbin, Ala; Treasurer, S N Sledge, Roanoke, Alabama.

Ordained, 12; licentiates, 3; 17 churches—all in the country. All have preaching once per month. Totals—valuation \$7,925; membership, 1,271; Endeavor societies none reported; Sunday-schools 10; number in Sunday-schools 360.

North Carolina Conference.

(Reported by Secretary Henderson.)

TERRITORY—North, Central and Western N C.

Next session at Antioch, Woodworth, N C; after second Sunday in November, 1902.

President, Rev J H Mabrey, Carey, N C; Vice-President, Rev J W Hinant, Cary N C; Secretary, Jas A Henderson, Woodworth, N C; Treasurer, H K Kearney, Franklinton, N C.

Ordained ministers, 40; licentiates, 28; 61 churches—town, 25, country, 37. Preaching full time, 25, once per month, 36; no pastor, 3. Totals—valuation, \$22,450; membership 4,472. Endeavor societies, 8; Sunday-schools, 63.

Atlantic N. C. Christian Conference.

Division between N C Conference at Virginia State Line, thence along the Wilmington and Weldon railroad to Wilmington, N C, including the Wilson shortcut road to Florence, S Carolina. All churches east of this division line belong to the E Atlantic Conference.

President, J Mann; Secretary, F L Taylor.

Next session at Pilgrim Rest, October 28, 1903, in Cranon County, P O, North Hurlow.

Ordained ministers, 10; licentiates, 3; churches 10.

Eastern Atlantic Conference.

Ordained ministers 12; Churches, 10.

Eastern Virginia Conference.

(Reported by Secretary Howell.)

TERRITORY—Eastern and Western Virginia. Comprises part of Nansemond, Isle of Wight, Southampton, Sussex Surry, Norfolk, Northampton, and Warwick Counties.

President, Rev S A Howell, 723 19th St, Newport News Va; Secretary, W T Howell, Holland, Va. Treasurer, Wm H Reid, Somerton, Va.

Ordained 21; licentiates, 17. Churches 29. Totals—Valuation \$29,550; members 2,400.

MINISTERIAL DIRECTORY—1903.

NOTE.—The following is a list of the names and post-office addresses of the ministers of the Christian Church as far as they could be obtained. As changes are constantly occurring, we can aim only to give the roll as it stands at the date of publication. It is almost complete, and is as accurate as our Conference Secretaries could make it. The reports of the Secretaries are relied upon as official. Every Conference Secretary should send us a complete and accurate directory of his Conference not later than November 1 of each year. Ministers receiving transfers are considered members of the conferences granting the transfers until reported as having been received into other conferences. Conference membership appears in parenthesis after each name. The abbreviations made necessary for each will be readily understood. If any minister's name is omitted he should notify the Secretary of his Conference, thereby avoiding its omission in next year's directory.

A

Abbott, N H (Eel R) Mt Etna, Ind
 Ackley, J W (So W I) Madra, Iowa
 Adams, F H (Mich) Kalamazoo, Mich
 Adams, E R (E K) Independence, Kan
 Adamson, John (Osage) Appleton, Mo
 Addington, A M (E Ind) Albany, Ind
 Addington, Thos (E Ind) Ridgeville, Ind
 Adkins, J B (Osage) DeWitt, Mo
 Adkins, G C (Ky) Charlotte, Ky
 Akers, A J (W Ind) Farmersburg, Ind
 Albright, H A (W N C) Moffit, N C
 Albright, S W (N C) Hawriver, N C
 Aldrich, L J (W Ind) Merwin, Ind
 Aldrich, J B (Mer) E Grafton, N H
 Aldridge, J (E A N C) Newbern, N C
 Alexandria, J A (E Va) Henderson, N C
 Alexander, P R (N C) Palmer Springs, Va
 Allen, Alden, East Springfield, Pa
 Allen, G E (Tioga) Evergreen, Pa
 Allen, Rose (Tioga) Evergreen, Pa
 Allen, John (N C) Mt Energy, N C
 Allen, R Osman (N Y E) Stanfordville, N Y
 Allen, W (N C) Cary, N C
 Allen, Geo C (N W O) Dupont, O
 Allison, Alfred (E Kan) Elm City, Kan
 Allison, James (E Kan) Chetopa, Kan
 Allison, C J (N C) Silk Hope, N C
 Alston, H S (N C) Ep-ono, N C
 Amos, J E (So W I) Superior, Nebr
 Andrew, Louis, (Ky 2d) Grayson, Ky
 Angel, J A (S W W Va) Gallipolis, O
 Apple, Alfred (N C & Va) Company Mills, N C
 Arnold, G W (E Ind) Osgood, Ohio
 Arnold, Henry (M C) Corinna, Me
 Arrick, R P (E Ind) Farmland, Ind
 Arrington, D (N C) Graham, N C
 Arthur, W H (O E) Gallipolis, Ohio
 Ashby, R W (Ill) Lewistown, Ill
 Aspinall, Geo L (Mi O) St Johns, Ohio
 Atchison, L B (W Ill) Youngstown, Ill
 Atkinson, D B (E-I R) Merom, Ind
 Atkinson J O (N C & Va) Elon College, N C
 Aynes, Peter (B U) Norman Station, Ind

B

- Babb, J W (C W) Fremont, Wis
 Baddershall, T (Me) Dixmont Center, Me
 Bagby, T F (S O) Hamersville, Ohio
 Bagby, W W (So O) Hamersville, Ohio
 Bagley, Wm (Des M) Des Moines, Ia
 Bailes, W F (Ohio) Limerick, Ohio
 Bailey, John A (E Ind) Millville, Ind
 Bailey, Mrs Sarah (Mich) Defiance, O
 Bailey, S W (Okla) Stillwater, Okla Ter
 Bailey, H L (W Ind) Thornton, Ind
 Baker, J F (N W Ark) Gentry, Ark
 Baker, M W (Mi O) Springfield, Ohio
 Baker, Hiley, (Eel R) Kimmell, Ind
 Baldwin, H B (N C) Apex, N C
 Baldwin, M A (W N C) Cedar Falls, N C
 Ball, J E (So W D) Guthrie, Center, Ia
 Ball, H S (S W Pa) Leckrone, Pa
 Banks, P C (E Va) Berkeley, Va
 Bannon, L W (W Ind) Waynetown, Ind
 Barbee, A P (N C & V) Durham, N C
 Barnes, W J (N Y E) Brooklyn, N Y
 Barney, Joseph (So Pa) Clearville, Pa
 Barney, J H (So Pa) Clearville, Pa
 Barrett, D P (E Va) Missionary, Porce; Porto Rico
 Barrett, J P (E Va) Norfolk, Va
 Barrett, J W (E Va) Windsor, Va
 Barry, J E (R I & M) 79 Wyman St, Jamaica Plains, Boston, Mass
 Bartlett, Rufus (Me) Hermon, Me
 Bartlow, Mrs F (C W) Madison, Wis
 Barton, Barnabas (So Kan) Liverpool, Kan
 Barton, B S (No Kan) Lincoln, Kan
 Bartsch, Joseph F (O Cen) Plain City, Ohio
 Baskerville, H S (N C) Manson, N C
 Bassett, J H (N Y E) Vienna, N J
 Batchelor, B S (R I & M) New Bedford, Mass
 Baugher, S L (Va Cen) Needmore, Pa
 Bean, A L (R I & M) Taunton, Mass
 Beardshear, H (Neb) Ponce, Neb
 Beck, F H (Mi O) Kessler, Ohio
 Beebe, G A (O Cen) 585 Cherry St, Fall River, Mass
 Bell, S A (N W O) Quincy, Ohio
 Beller, Wm (Mi O) Lebanon, Ohio
 Bennett, A H (So I & Ill) Merom, Ind
 Bennett, E E (C Ia) Lake City, Ia
 Bennett, E J (W Va) Dry Fork, W Va
 Bennett, J H (Scioto) Jackson, O
 Bennett, S D (So O) Dayton, Ohio
 Bennett, S W (Mich) Lexington, Mich
 Berry, M E (N E O) Agosta, Ohio
 Berry, B F (Sp Riv) Galena, Kan
 Besemer, J E (Tioga) Thurston, N Y
 Besemer, Mrs S A (Tioga) Thurston, N Y
 Bethel, James (Ohio) Pikerun, Ohio
 Bethel, Wm (Ohio) Bee, Ohio
 Bird, Jno (N J) Drinker, Pa
 Bishop, Emily K (Mi O) Dayton, Ohio
 Bishop, J G (Mi O) Dayton, Ohio
 Bishop, Thomas (C Ill) St Joseph, Ill
 Black, B F, (E V C) Suffolk, Va
 Blake, G C (Ohio) Antonis, Ohio
 Blake, W F (Ohio) Alma, Ohio
 Blankenship, Thos (Ky 1st) Mouth of Laurel, Ky
 Blodgett, Geo W (E Ind) Anderson, Ind
 Blood, John (N J) Lewisburg, Pa
 Bloomfield, S B (So Kan) Oakland, Kan
 Boatright, D A (Me) Bangor, Me
 Bodman, E J (R I & M) Fall River, Mass
 Bogar, Eli M (S W D) Auburn, Neb
 Bolton, Ford (Erie) U S Army, Manila, Isle of Luzon, Philippines
 Bolton, J W (Eel R) Marion, Ind
 Bonner, J W (W Va) Redcreek, W Va
 Booher, Henry (S W D) Menlo, Ia
 Booker, Joseph (E Va) Windsor, Va
 Boone, C A (W N C) Elon College, N C
 Boord, J S (W Ind) Portland, Ind
 Booth, C M (Tioga) Westerlo, N Y
 Borthwick, W M (Rock) Cambridgeport, Mass
 Boswell, D S (I M R) Swayze, Ind
 Bosworth, H B (E Ind) Portland, Ind
 Bowe-man, G J (So Ill) Murphysboro, Ill
 Bowman, T J (S O) Ripley, Ohio
 Box, J L (Tioga R) Greenwood, N Y
 Boyce, Robert (U Ia) Lonetree, Ia
 Boyce, W T (E Ind) E Rochester, Ind
 Bozell, Geo (I M R) Atlanta, Ind
 Bradley, Wm 374 Marlboro, St, Boston, Mass
 Bradley, G W (S W Ia) Linden, Ia
 Bradshaw, J A (N Mo) Unionville, Mo
 Braithwaite, E (C Ill) Ivesdale, Ill
 Brand, A L, Lincoln, Va
 Brandon, Richard (Mi O) West Milton, O
 Brate, S N Y C, Lakemont, N Y
 Bray, W O (N W O) Grover Hill, Ohio
 Brewer, John (So Ill) Carbondale, Ill
 Bright, A A (N C) Raleigh, N C
 Briley, Chas (O E) Carbon Hill, Ohio
 Briley, H B (O E) Carbon Hill, Ohio
 Brock, Andrew J (I M R) Muncie, Ind
 Brodt, W R (So O) West Union, Ohio
 Brooks, M C (So Ill) Makanda, Ill
 Brown, O E (Des M) Orient, Iowa
 Brown, C A (W Ind) Thornton, Ind
 Brown, C O (S O) Carlisle, N Y
 Brown, Eliza L, (Mi O) Liberty, Ind
 Brown, G A (N Ill & W) Ashland, Ill
 Brown, G Verner (N Y E) Wilmington, Del
 Brown, Henry (N Y E) Lakemont, N Y
 Brown, J M (O Cen) Milford Center, Ohio
 Brown, Sarah A (N W D) Elwood, Ind
 Brown, W F (E Vir) Berkeley, Va
 Brown, L D (Mi O) Pleasant Mills, Ind
 Bryan, T M (S W I) Paouira, Ia
 Buchner, A L (Sciota) Wellston, O
 Buckner, A S (S W W Va) Henderson, W Va
 Bullock, E (N C) Nutbush, N C
 Bullock, T (N C) Nutbush, N C
 Bunch, J W (S W W Va) Chillicothe, Ohio
 Burbage, H C (Ky 1st) West Union, O
 Burch, E (E Ind) Arlington, Ind
 Burdine, Hugh (C Ia) Barnes, Ia
 Burdine, Wm (C Ia) Forest City, Ia
 Burke, O (W Wash) Brooklyn, Wash
 Burnett, J F (So O) Muncie, Ind
 Burnham, A C (S W D) Linden, Ia
 Burns, G W (Ky 1st) Olive Hill, Ky
 Broker, Martin (R U) Sylvan, Wis
 Burrill, S L (Me) Hermon, Me
 Burton, A S K (W M & N I) Gauges, Mich
 Burton, Geo (Sp Riv) Hallowell, Kan
 Bushong, Hannah (N Kan) Heber, Kan
 Bushong, Peter (N Kan) Heber, Kan
 Butler, H E (O Cen) South Solon, O
 Butler, H H (E Va) Suffolk, Va
 Butler, M W (E N C) Raleigh, N C
 Butler, S (Ohio) Wellston, O
 Butts, E E (Va) Norfolk, Va
 Byrket, F Z (E Ind) Edinburg, Ind
 Byrket, Eli (I M R) Warren, Ind

C

- Cain, Geo B (E Ind) Sidney, O
 Caldwell, W R (W Wash) Ocoosa, Wash
 Callihan, Jacob (B U) Mooney, Ind
 Cameron, E (So Kan) Sycamore Springs, Kan
 Campbell, Wm (S W Ill) Greenup, Ill
 Campbell, W M (Scioto) Wellston, O
 Canada, F F (E Ind) Winchester, Ind
 Canada, P A (R I & M) Freetown, Mass
 Canter, Henry (Ohio) Fivepoints, O
 Capron, Levi (E Ind) Harrisville, Ind
 Card, J W (Me) Kittery Point, Me
 Carden, J S (N C & Va) Caldwell Institute, N C
 Cardwell, W W (O E) Chestnut Grove, O
 Caris, S A (O Cen) Raymond, O
 Carington, Jno (Ky 1st) Valley, Ky
 Carnell, F J (C W) Sheridan, Wis
 Carney, A L (W Ind) Advance, Ind
 Carnes, Wm J (M R) Mt Zion, Ind
 Carr, B R (E A N C) Arapahoe, N C
 Carrothers, J W (C Ind) Allerton, Ill
 Carter, E M (Ala) Truitt, Ala
 Carter, Wm, Portsmouth, O
 Carter, Geo C (N J) Finesville, N J
 Carter, G H (Des M) Osceola, Ia
 Carter, J M (Mt V) New Waterford, O
 Carter, L S (C Ill) Hammond, Ill
 Case, Wm (N Y E) West Oneonta, N Y
 Cassell Isaac, (Mi O) Bradford, O
 Catts, H A, Hazel Dell, Ill
 Chammess, A J (I M R) Millville, Ind
 Chancellor, P (Osage) Hermitage, Mo

Chappell, Peter (E Vir) Berlin, Va
 Chappman, J M (N W O) Delphos, O
 Charnock, Roger (E Va) Pleasantville, Pa
 Chase, David L (Ohio) No Hampton, N H
 Chase, W P (R I & M) St Johnsville, N Y
 Cheek, S L (So W) Noble, Ill
 Cheesman, J H (Tioga Somers Lane, Pa
 Chidley, Howard J (Vt State) Burlington, Vt
 Chidley, W H (Ont Oshawa) Ont Canada
 Childers, W C (So Ill) Wolfcreek, Ill
 Chrisman, B H (O Cen) Centerburg, O
 Clancy, C H (No W) Baxer, Ia
 Clapold, James (N W O) Montana, O
 Clapp, J Alex (C Ill) Danville, Ill
 Clark, Harry (Mich) Hillsdale, Mich
 Clark, J B (N Y W) Morgansville, N Y
 Clark, John H (N Y E) Cranberry Creek, N Y
 Clark, J L (I M R) Summitville, Ind
 Clark, L (Ont) Paris Station, Ont
 Clark, Philip (Mi O) Tippecanoe, O
 Clarridge, P (O Cen) Fivepoints, O
 Clayton, B F (R I & M) Franklin, O
 Clem, N R (Mt V) Croton, Ohio
 Clements, W G (E N C) Morrisville, N C
 Click, F M (W Ind) Lebanon, Ind
 Clifton, J H (So Ill) Vienna, Ill
 Clymer, J F (I M R) Elwood, Ind
 Coates, Anna (E Ind) Union City, Ind
 Coates, Daniel (N Kan) Vilas, Kan
 Coates, J W (N Kan) Hepler, Kan
 Coates, J A (Ala) Rock Mills, Ala
 Cochran, S H (O Cen) Westerville, O
 Coddington, C H (Mi O) Conover, O
 Coe, J H (R I & M) New Bedford, Mass
 Coe, Thomas (O E) Carbon Hill, O
 Coffin, F G (C I) Madrid, Ia
 Coffin, Leslie E (Y & C) Center Tuftonboro, N H
 Cole, D A (Tioga) Cameron, N Y
 Cole, F S (Tioga) Thurston, N Y
 Cole, Henry (So Kansas) Arlington, Kan
 Coleman, S (N C) Keats, Va
 Colgan, D C (Ky Ist) Bustonville, Ky
 Collier, S D (N Mo) Lemonville, Mo
 Collins, J D (N Y E) Potters Hollow, N Y
 Collins, M G (N Ill & W) Oak Ridge, Ill
 Collins, W I (W Va) Cortland, W Va
 Comer, Jas (I M R) Center, Ind
 Comer, J E (I M R) Center, Ind
 Comer, J E (W N C) Spencerville, N C
 Comhear, G A (R I & M) Providence, R I
 Conkling, D L (N Y E) Middletown, N Y
 Conley, Richard (Ky 2d) Olivehill, Ky
 Conley, Henry (Ky 2d) Olivehill, Ky
 Conrad, John (N J) 670 N 13th St, Philadelphia, Pa
 Cook, Chas W (N Y C) Lakeville, N Y
 Cook, John T (N E O) Esjyville, O
 Cook, D A (I M R) Cyclone, Ind
 Cooke, H (Okla) Wellston, Okla
 Coon, Chas (Ohio) Ester, O
 Coon, George (Ohio) Blatchford, O
 Coons, J A (E Ind) Nottingham, Ind
 Coons, Jos M (E Ind) Powers, Ind
 Coop, Chas (U Ia) Perlee, Ia
 Cooper, Fred (E Kan) Matfield Green, Kan
 Cope, Lyeurgus, (Mt V) Azelda, O
 Cope, Mrs Lyeurgus (Mt V) Azelda, O
 Copland, J M (E Va) Suffolk, Va
 Coplen, E (N W J) Rochester, Ind
 Core, J C (N C) Stanfordville, N Y
 Cornutte, Wm (Ky 2d) Denton, Ky
 Cortner, J R (E Ind) Winchester, Ind
 Cottle, W B (M C) Lubec, Maine
 Cottom, J L (N Y C) Sherman, Mich
 Cowgill, S G (Mt V) Alliance, O
 Cox, L I (W N C) Elon College, N C
 Cox, J O (W N C) Elon College, N C
 Cox, Maggie A (Red River) Brownville, I T
 Cox, W G (Red River) Brownville, Ind Ter
 Coy, D O (C Ind) Granville, Ind
 Craig, W D (So Ill) Wolfcreek, Ill
 Crampton, Henry (Mi O) Eaton, O
 Crawford, Jacob (W Ill) Lewistown, Ill
 Crayton, T A (Ohio) Plain City, O
 Creger, J H (Des M) Peru, Ia
 Cressey, Jennie (N Y E) La Fayette, N Y
 Crosby, B S (N Y E) Schultzville, N Y
 Cross, J H (E Ind) Blountsville, Ind
 Crowder, N G (So Ill) Bloomfield, Ill

Crowell, N W (N J) Milford, N J
 Cummins, J B (Ohio) Leo, O
 Cunningham, S C V (W M & N I) New Carlisle, Ind
 Curlett, Frank (Tioga) Rochester, N Y

D

Daley, Hiram (N Kan) Alma, Kan
 Daniels, John (W Pa) Mountmain Grove, Pa
 Darling, Miss Myrtle (Vt) Calais, Vt
 Darnall, T C (E Kan) Welch, Ind Ter
 Daugherty, J P (So O) Lovanna, O
 Davidson, T J (So Ill) Pomona, Ill
 Davis, C W (W Pa) Greensburg, Pa
 Davis, John (N Mo) Laredo, Mo
 Davis, R (Mich) Marcellus, Mich
 Davis, S E (Ohio) Deer Creek, O
 Davis, T N (N Y E) Austerlitz, N Y
 Davis, W D (Ala) Daviston, Ala
 Davi, W W (So I & Ill) Fairfield, Ill
 Davy, S H (Tioga) Sabinsville, Pa
 Dawson, N (No W) Downing, Wis
 Dawson, T B (N C & Va) Elon College, N C
 Dawson, Wm (Ohio) Monroe, O
 Dawson, Wm (Mt O) Yellow Springs, O
 Day, N (Rock) Newton, N H
 Dealtry, C W, South Westport, Mass
 Dean, Ellen, (C Ind) Indianapolis, Ind
 Dearholt, John (No W) Reedsburg, Wis
 Deetz, W N (N W O) Bryan, O
 Deerin, Oren (I M R) Upland, Ind
 Defur, Clarence (So I & Ill) Cynthia, Ind
 Denison, Warren H (Mt O) Troy, O
 Dennis, J W (Ont) Berkeley, O
 Dennis, V R (Ohio) So Bloomingville, O
 Denny, L L (E Ind) Selma, Ind
 Denton, J B (S W V) Emerson, Ia
 DeVore, E A (So O) Indianapolis, Ind
 DeWeese, C (N Mo) Indian Grove, Mo
 Dexter, Henry (N Kan) Burr Oak, Kan
 Dezo, C I (Mich) Pleasant Hill Ohio
 Dickason, I N (N E O) DeCliff, Ohio
 Billard, Isaiah (E Va) Ferguson Wharf, Va
 Billeard, Geo W (E Va) Homeville, Va
 Dillon, Alice J (Erie) Otego, N Y
 Dillon, J A (Erie) Otego, N Y
 Diploje, J Jr (I M R) Frankton, Ind
 Diploje, J Sr (I M R) Summitville, Ind
 Diploje, J W (I M R) Elwood, Ind
 Doffmeyer, J W (Va Cen) Elkton, Va
 Dolby, Aaron (C Ia) Barnes, Ia
 Dolby, W H (So O) Nicholasville, O
 Doll, J H (No Kan) Lincoln, Kan
 Dolar, C M (Ala) Corn House, Ala
 Dooley, Mary (W Ind) Watsaka, Ill
 Doolin, G W (So Ill) Murphysboro, Ill
 Double, Jacob (Ohio) Elmgrove, Ohio
 Douglass, J J (So W) Argus, Ind
 Downey, A S (C Ind) East Enterprise, Ind
 Drake, D R (N W Ark) Newton, Ind Ter
 Drake, E A (Ohio) Chillicothe, O
 Drake, S S (N W Ark) Chester, Ark
 Draper, G W (C Ill) Danville, Ill
 Duckworth, H J (O Cen) Mt Sterling, O
 Duckworth, J F (No Mo) Lowground, Mo
 Duffey, J W (W Ind) Linden, Ind
 Duff, John (Ky Ist) Trotter, Ky
 Dugger, W H (N C) Oxford, N C
 Duke, G W (N C) Ridgeaway, N C
 Dunan, C W (Mi O) West Milton, O
 Dunagan, John A (Ky Ist) Martin, Ky
 Dunfee, Jos (N W I) Stillwell, Ind
 Dunlap, Albert (Mt V) Columbus, Ohio
 Dutton, John G (R I M) Westerly, R I
 Dyer, O W (O Cen) Reiley, Ohio
 Dykeman, L A (Tioga) Knoxville, Pa

E

Ealey, W M (C Ill) Urbana Ill
 Earl, I H (W Ind) Wingate, Ind
 Edmanson, T J (Ala) Taibut, Ala
 Edwards, Hloward (C Ind) Edinsburg, Ind
 Ehrhardt, J S (Erie) Elwood City, Pa
 Elder, H W (Ga & Ala) Richland, Ga
 Elder, J W (Ala) Barefield, Ala
 Elder, T H (Ala) Roanoke, Ala
 Elder, Wm A (R U) Sylvan, Wis

Eldridge, H (Red Riv) Sadler, Tex
 Ellingwood, Chas (Me, Ellingwood Corners, Me
 Elliott, Edlen (N Kan) Heber, Kan
 Ellis, John H (Ky 2d) Gimlet, Ky
 Ellis, R J (So I & Ill) Boylston, Ill
 Elwell, J O (Des M) Afton, Ia
 Embree, Isaac (C Ill) Georgetown, Ill
 Enders, Geo C (Mi O) Pittsfield, O
 Ends, W H (W Va) Moorefield, W Va
 Epright, John E (N J) Gulf Mills, Pa
 Euter, J E (Mi O) Warren, Ind
 Eubanks, W L (Red River) Willis, Ind Ter
 Evans, Marion (Ky 2d) Stinson, Ky
 Evans, F E (Ohio) Pride, Ohio
 Evans, John (So W) Carmi, Ill
 Evans, Thomas (Ohio) Radcliffe, Ohio
 Evans, W L (Ky 1st) Vanceburg, Ky
 Everingham, J E (Ont) Newmarket, Ont
 Everman, James (Ky 2d) Charlotte, Ky
 Ewin Wm (So I & Ill) Leansboro, Ill

F

Fannin, Jesse (Eel Riv) No Manchester, Ind
 Faulk, C E (Va) Boxelder, Va
 Faulk, J J (E Va) Holland, Va
 Fawcett, I M (N W O) Columbus Grove, O
 Feece, Wm (N W I) Monterey, Ind
 Fenderson, J L (E Va) Eastville, Va
 Fenner, J B (Mi O) Sidney, Ohio
 Fenton, R G (N Y E) Quaker Street, N Y
 Fenwick, J B (N J) Gulf Mills, Pa
 Fenwick, C R (Des M) Des Moines, Ia
 Fenwick, Minnie (Des M) Des Moines, Ia
 Fenwick, L (Des M) Des Moines, Ia
 Ferguson, Samuel J (S W W Va) Pliney, W Va
 Ferrier, John M (N Y E) Providence, R I
 Fish, A (No W) Osage, Mo
 Fish, Isaac C (B U) Norman Station, Ind
 Fisher, E W (R I) Soldiers Grove, Wis
 Fitch, W H (So Kan) Wichita, Kan
 Fight, S D (I M R) Gas City, Ind
 Fiitts, F F (C Ill) Atwood, Ill
 Fitzgerald, E (Des M) Westerville, Iowa
 Flammer, Wm (Mi O) Darlington, Ind
 Flanders, W B (R I & M) New Bedford, Mass
 Fleming, P H (W N C) Burlington, N C
 Fletch, W H (So Kan) Wichita, Kan
 Fletcher, John (C W) Newport, Wash
 Fletcher, W A (Ga & Ala) Columbus, Ga
 Fletcher, W Percy (Ont) Drayton, Ont
 Flowers, E J, Dunbar, Neb
 Florea, H (I M R) Radley, Ind
 Fly, M I (So Ill) Progress, Ill
 Follansbee, L E (Des M) Winterset, Ia
 Foltz, G W (N W O) Britton, Mich
 Fookler, C (Ont) Stouffville, Ont
 Foor S W S (So Pa) Rays Hill, Pa
 Ford, Samuel (N W D) Pulaski, Ind
 Ford, W H (N C & Va) Zion, Va
 Fordyce, Lewis (C Ia) Libertyville, Ia
 Forrest, L H (Ky 2d) Sandyhook, Ky
 Foster, G D (I M R) Kempton, Ind
 Foster, Jas L (E N C) Raleigh, N C
 Foster, Silas (Vt) Cambridge, Vt
 Fowler, S M (Mich) Kalamazoo, Mich
 Fraley, D A (Ky 2d) Isomville, Ky
 Francis, Edward (Merrimac) Westport, N H
 Francis, J C (W Ind) Merom, Ind
 Franklin, Wm (E Va) Portsmouth, Va
 Frazt, Samuel (Eel R) No Manchester, Ind
 Freeman, Riley, (Eel R) Urbana, Ind
 Freeman, W A (So W) Hord, Ill
 Freeman, W W (C Ind) Edinburgh, Ind
 Freeman, A H (Osage) Waco, Mo
 French, Edward (N Y E) Barkersville, N Y
 Frederlek, J R (S W) Annapolis, Ill
 Fry, E C (R I & M) Sendai, Japan
 Fry, H (W Wash) Montecano, Wash
 Fry, Susan V, (W Ind) Sendai, Japan
 Fuller, N (E Va) Berkley, Va
 Fuller, Wm R (So Kan) Nickerson, Kan
 Fulton, H C (N C & Va) White Roads, N C
 Funderburg, P (Okla) Glencoe, O Ter
 Furgerson, Levi (Y & C) So Berwick, Me
 Furnas, James (C Ia) Marshalltown, Ia
 Furnas, O P (Mi O) West Milton, Ohio
 Furnas, Rebecca (C Ia) Marshalltown, Ia

G

Gade, L W (E Ind) Industry, Ill
 Gaige, F E (N Y E) Huntersland, N Y
 Galway, N C (So Kan) Coolidge, Kan
 Gander, Lewis (N W O) Vaughnsville, Ohio
 Garbut, Thos (Ont) Eddystone, Ont
 Gardner, T J (I M R) Atlanta, Ind
 Garkius, H A, Bentonville, Ohio
 Garland, A R (Rays H) Purcell, Pa
 Garland, W C (Rays H) Buffalo Mills, Pa
 Garling, L K (I M R) Dummegan, Mo
 Garner, G B (N W O) Lima, Ohio
 Garner, H (R U) Viola, Wis
 Garrett, E E (Des M) Newkirk Okla
 Garrison, J D (Ga & Ala) Hickory Flat, Ala
 Gaskius, H A (So O) Kentonville, Ohio
 Gates, L (N W I) Laporte City, Ia
 Gee, Robert (Ky 2d) Fountainia, Ky
 Gee, William (Ky 2d) Saulsbery, Ky
 Geller, J (Okla) Glencoe, O Ter
 Gennett, W L (N J) Bridgeboro, N J
 George, Jesse E (B U) Norman Station, Ind
 Gettis, J D (S W I) Fontanelle, Ia
 Gibson, John (Ohio) Ray, Ohio
 Gibson, L L (Sp Riv) Everton, Mo
 Gillaspie, T C (W Ind) Staunton, Ind
 Glasecock, T H (Ky 1st) Ellsberry, Ohio
 Glaze, James (Sp Riv) Columbus, Kan
 Glaze, Joseph (So O) Russellville, Ohio
 Gleason, Esther (N W O) Defiance, Ohio
 Glenn, R E (Ohio) Waverly, Ohio
 Gloyd, Geo W (Eel R) Kimmell, Ind
 Godley, A (I M R) Muncie, Ind
 Goodin, A N (A N C) North Harlowe, N C
 Goodwin, Chas E (Y & C) Dover, N H
 Goodwin, C W (S W I) Barada, Neb
 Gosh, A J (N Mo) DeWitt, Mo
 Goss, John A (Rock) York Corner, Me
 Gott, R H (W Ind) Mellott, Ind
 Gould, E J (Ont) Apsley, Ont
 Grafton, J C (C Ia) LeGrand, Ia
 Graham, David (B U) Nashville, Ind
 Gratz, G W (Mt V) Signal, Ohio
 Gray, D (So W) Sumner, Ill
 Gray, H H (Ky 1st) Trinity, Ky
 Gray, Isaac H (E Ind) Muncie, Ind
 Gray, Marshall (Ky 1st) Bradysville, Ohio
 Green, Geo J (E Va) Morrisville, N C
 Green, John (C Ill) Danville, Ill
 Green, Mary A (E Va) Norfolk, Va
 Green, R (N C) Raleigh, N C
 Greene, O S (E Ind, Ft Recovery, Ohio
 Greenleaf, E S (Y & C) Pine Point, Me
 Greenslitt, G W (R I & M) Danielson, Conn
 Gregory, J F (W Ind) Advance, Ind
 Grey, N W (E Ind) Farmland, Ind
 Griffing, H L (Tioga) Syracuse, N Y
 Griffith, G L, (Mi O) Troy, Ohio
 Griffith, S M (O Cen) Worthington, O
 Grigson, A J (Ky 1st) Burtonville, Ky
 Grimes, Wm J (N Y C) Syracuse, N Y
 Grindell, J W (Y & C) Centre Lovell, Me
 Gross, W A (Mi O) Springfield, Ohio
 Grover, H A (O E) Pine Grove, Ohio
 Guild, G H (So O) Williamsburg, Ohio
 Guinn, M M (E Kan) Princeton, Kan
 Gunn, H H (C Ill) Oakwood, Ill
 Gustin, Ellen G (R I & M) Attleboro, Mass
 Guthrie, J W (N Y C) Conquest, N Y
 Guyer, Evau (So W) Hutsonville, Ill

H

Hacke, A C (N Y E) Freehold, N Y
 Hagan, C M (Mt V) Mt Sterling, Ohio
 Hager, J S (N W O) Junction, Ohio
 Hager, Wm (Ky 2d) Willard, Ky
 Hainer, C H (Ont) Keswick, Ont
 Hainer, E W (N Y E) Greenwood, N Y
 Hainer, W H (N J) Irvington, N J
 Hale, Morton W (Vt) Sudbury, Vt
 Hall, E C (N Y W) Hope, N J
 Hall, Edwin C (Rock) Kittery, Me
 Hall, W J (Mer) Georges Mills, N H
 Ham, M P (Ky 1st) Brushart, Ky
 Hamblin, H, Sugar Bush, Wis
 Hamilton, John (Mich) Lapeer, Mich

Hamm, J A (Okla) Marena, Okla
 Hammer, M E (W N C) Tillman, N C
 Hammond, E D (N Y So) Binghamton, N Y
 Hammond, G R (Eel R) Elkhart, Ind
 Hammond, Lovell (N Y So) Harford Mills, N Y
 Hance, C J (N W O) Spencerville, Ohio
 Hancock, O J (Rock) Old Orchard, Maine
 Hanner, G W (S K) Wichita, Kansas
 Harden, M D (N C) Graham, N C
 Hardway, H G (Me) Hartwick, N Y
 Harrell, J W (E V C) Portsmouth, Va
 Harlan, I C (Neb) Sioux City, Ia
 Harlan, Mary (Neb) Sioux City, Ia
 Harper, M O (N W Kan) Bloomington, Neb
 Harrell, J W (E Va) Portsmouth, Va
 Harris, E M (Mt V) Utica, Ohio
 Harris, O A (E Ind) Portland, Ind
 Harris, Robert (C Ill) Granville, N D
 Harrington, M J (C Ill) Danville, Ill
 Harshbarger, S (C Ill) Atwood, Ill
 Harvey, E E (N Kan) Huscher, Kan
 Harward, W D (E V C) Petersburg, Va
 Haskins, Edward (R U) Excelsior, Wis
 Hatfield, D H (So W) Newton, Ill
 Hathaway, M V (So W) Trimble, Ill
 Hathaway, O J (N Y C) Stouffville, Ont
 Hathaway, Warren, Blooming Grove, N Y
 Havens, I A (I M R) Curtisville, Ind
 Hawk, C (C Ill) St Joseph, Ill
 Hawk, Edward (U Ia) Martinsburg, Ia
 Hawk, S D (N J) Milford, N J
 Hawley, M F (Mi O) Troy, O
 Hayes, J E (N J) Baptistown, N J
 Hays, Mrs. B O (W Ind) Center, Ind
 Hayes, W N (W N C) Erect, N C
 Hayward, H (Mich) Lexington, Mich
 Heath, A R (W Ind) Covington, Ind
 Heath, Isaac (E A) Florence, N C
 Hedger, W W (Ky 1st) Muses Mills, Ky
 Heclin, Wm (N W I) Russiaville, Ind
 Heikes, N M (Me) Albion, Me
 Helfenstein, S Q (N Y W) Lockport, N Y, F R D
 Helfenstein, D M (U Ia) LeGrand, Ia
 Heltterbrand, Daniel (Ky 1st) Trinity, Ky
 Henderson, J A (N C) Woodsworth, N C
 Henderson, John (N C) Williamsburg, N C
 Henry, A N (Mich) Burton, Mich
 Hensley, C C (I M R) Yorktown, Ind
 Hercules, L W (I M R) Center, Ind
 Herolds, D (Ohio) Higby, O
 Herndon, W T (N C & Va) Elon College, N C
 Herrin, A (So W) Olney, Ill
 Hess, Perry (So Ill) Cartersville, Ill
 Hess, B L, Medway, N Y
 Hesseslow, F E (N Mo) Farmersville, Mo
 Hester, M M (N C) Durham, N C
 Heughs, S (Ohio) Wellston, O
 Hevlin, Joseph (E Ind) Berne, Ind
 Hewes, Chas E (Me) Hermon, Me
 Hewson, W (N W K) Alma, Kansas
 Hickerson, John (Ky 1st) Wallingford, Ky
 Hicks, Geo E (N W I) Defiance, Ohio
 Hicks, J P (E Va) Berlin, Va
 Hidy, David (Eel R) No Manchester, Ind
 Hill, Lyman (N Y S) Lisle, N Y
 Hiller, G W (So Ill) Makanda, Ill
 Hillman, J J (N Kan) Lincoln, Kan
 Hiltnerbrand, Sam'l (Ky 1st) Trinity, Ky
 Himes, L (I M R) Arcadia, Ind
 Hinkle, A P (I M R) Goldsmith, Ind
 Hinkley, Seth (Merrimac) Wells, Me
 Hinnant, J W (N C) Cary, N C
 Hoag, J R, Wymore, Neb
 Hobbs, Jas A (Ky 1st) Vanceburg, Ky
 Hobbs, J F (Ky 1st) Vanceburg, Ky
 Hobson, F D (I M R) Marshall, Mich
 Hodges, S (C Ill) Catlin, Ill
 Hoefler, C W (Mi O) Richmond, Ind
 Hoefler, H G (Mi O) North Clayton, O
 Hoel, J M (So W) Atwood, Ill
 Holderby, G A B (W W C) Graham, N C
 Holderby, Mrs J M (W W C) Graham, N C
 Holdridge, Ira (N Y S) Otselic, N Y
 Holiday, L D (E Ind) Huntington, Ind
 Holiday, D (W M & N I) Coloma, Mich
 Holland, R H (E Va) Holland, Va
 Hollaway, A J (N C) Nutb sh, N C
 Holmes, Thomas (Mich) Chelsea, Mich

Holt, J W (N C & Va) Burlington, N C
 Holt, Myrtle (Vt) Calais, Vt
 Holverstott, H H (N E O) Marion, O
 Housberger, M J (R I & M) W Mansfield, Mass
 Hook, C F (Mi O) Sweet Valley, Pa
 Hook, A W, Dayton, Ohio
 Horn, D G (Ga & Ala) Jirard, Ala
 Horn, Spencer (Me) Dover, Me
 Horton, W H (N C) Bozette, N C
 Hornbaker, W O (N Y E) Laconia, N H
 Hostetter, W P (Okla) Glencoe, Okla
 Howard, Lester (R I & M) Stamfordville, N Y
 Howard, T W (S W I) Des Moines, Ia
 Howe, H (Scioto V) Jackson, Ohio
 Howe, J W S (Ky 1st) Muses Mills, Ky
 Howell, S A (E Va) Newport News, Va
 Howsare, McD (Mi O) Maple Rapids, Mich
 Hubbardt, Geo (I M R) Majenica, Ind
 Hubbardt, Thos (I M R) North Judson, Ind
 Hudson, J A (Mich) Oakland, Cal
 Hughes, S W (Ky 1st) Garrison, Ky
 Hughes, R A (So W) Dark Bend, Ill
 Hughes, Martin (B U) Leesville, Ind
 Hull, Emerson (Sp Riv) Columbus, Kan
 Hull, H (N Mo) St Joseph, Mo
 Humphrey, T P (Me) Hamden Corner, Me
 Humphreys, Arthur (N Y C) No Rush, N Y
 Humphries, A (Sp Riv) Aurora, Mo
 Hunt, A W (E Ind) Hartford City, Ind
 Hunt, E E (N W O) Avisa, Ohio
 Hunt, G D (Ala) Daviston, Ala
 Hunt, S (E Va) Eastville, Va
 Hunter, G (Scioto V) Wellston, O
 Hurd, A J (Tioga) Marshland, Pa
 Hurley, M L (E Va) West Point, Ga
 Hurst, A P (Ky 1st) Muses Mills, Ky
 Husted, Don G (N Y C) Newark, N Y
 Hutchinson, S A (O Cen) Elmwood, O
 Hutton, David S (U Ia) Hedrick, Ia
 Hutton, F D (W Wash) Montesano, Wash

I

Iden, A J, Lewistown, Ill
 Inch, W H (Ont) Toronto, Ont
 Irons, E W (W Ill) Ellisville, Ill
 Irons, Geo W (W Ill) East Galesburg, Ill
 Irons, M F (S W I) Geary, O T
 Isely, A F (N C & Va) Shallowford, N C

J

Jackman, Taylor (N W I) Kokomo, Ind
 Jackson, E M (N J) Danbury, Conn
 Jackson, Geo B (So O) Hamilton, O
 Jacobs, Jesse (E Ind) Boundary, Ind
 Jacobs, A O (So W) Merom, Ind
 James, Mrs A R (S W I) Edgewater, Col
 James, Owen (N Y S) Olyphant, Pa
 Jamison, J A (Osage) Gerster, Mo
 Jellison, P W (So Ia) Winterset, Ia
 Jenkins, Wm (Ohio) Ray, Ohio
 Jennings, John (W Pa) Haydentown, Pa
 Jennings, N L (N Mo) Seymour, Ia
 Johnson, Chas J (R I & M) Rockland, R I
 Johnson, G W (E Ind) Eaton, Ind
 Johnson, I V D R (E Ind) Farmland, Ind
 Johnson, I W (E Va) Suffolk, Va
 Johnson, J B (Ohio) Jackson, Ohio
 Johnson, L F (E N C) Elon College, N C
 Johnson, L W (E Ind) Losantville, Ind
 Johnson, Milo E (I M R) Goldsmith, Ind
 Johnson, R D (N C) Southern Pines, N C
 Johnson, R M (W Ind) Harmony, Ind
 Jones, Albert (I M R) Goldsmith, Ind
 Jones, C C (E Va) Harrisonburg, Va
 Jones, C J (N Y E) New Bedford, Mass
 Jones, D (Scioto V) Jackson, O
 Jones, D W (Eel R) Ft Wayne, Ind
 Jones, Elias (N Y W) Akron, N Y
 Jones, G W (R U) Ithaca, Wis
 Jones, J E (E Ind) Glenkar, Ohio
 Jones, J Q (So Ia) 40th So 1st St., Council Bluffs, Ia
 Jones, J T (E Va) Berkley, Va
 Jones, S W (N C) Franklinton, N C
 Jordan, F E (E Va) Holland, Va
 Jourdan, Jos (Ky 1st) Vanceburg, Ky
 Jourdan, Linza (Ky 1st) Vanceburg, Ky

Judy, DeK (Mi O) Union City, Ind, R F D
 Julian, M P (N W Ark) Chester, Ark
 Julian, Tiffin (E Ind) Christiansburg, Ohio
 Julian, W R (W N C) Randleman, N C

K

Kanoor, Wm A (E Ind) Opelika, Ala
 Keck, P H (Scioto V) Wellston, Ohio
 Kerns, B F (W N C) Moffitts, N C
 Kemp, Alphonso E (Eel R) Jordan, Ind
 Kemp, B F (E Ind) No Manchester, Ind
 Kendall, A B (Erie) Erie, Pa
 Kent, Geo II (Rock) Belvidere, Vt
 Kerr, Alva M (Mi O) Dayton, Ohio
 Kershner, Clark B (Mi O) Linden, Ind
 Kibby, Wm P (W Ind) Jamestown, Ind
 Kilpatrick, R L (Mt V) Perryton, O
 King, S K (O Cen) Columbus, Ohio
 Kinney, J W (So Kan) Potwin, Kan
 Kinney, P F (N W Ark) Francis, Ark
 Kint, John (N C) Holly Springs, N C
 Kirk, William (Neb) York, Neb
 Kitchen, J T (E Va) Windsor, Va
 Kitchen, Walter (So W) Greennup, Ill
 Kitchen, J T (Ky 2) Denton, Ky
 Klapp, P T (N C & Va) Elon College, N C
 Klapp, S B (E N C) Virginia, N C
 Kline, L P (R U) West Lima, Wis
 Klink, E C (Mi O) Columbus Grove, Ohio
 Knight, K (E Va) Copeland, Va
 Knight, W H H (W Pa) Bridgeport, Pa
 Knight, W R (Ala) Truett, Ala
 Knight, Zebulon (Y & C) So Berwick, Me
 Kob, J R (N W I) Center, Ind
 Kuster, Fred (Osage) Mountain Grove, Mo

L

Laidler, W J (N W O) Eaton, Ohio
 Laird, J R (N J) Johnsonburg, N J
 Laird, S B (W I) Fiatt, Ill
 Lake, Charles W (Ala) Newburg Center, Me
 Lake, Israel (C Ill) Hillsdale, Ind
 Lamb, N E (Des M) Greencastle, Ia
 Lambert, Riley (N W K) Reamsville, Kan
 Lambert, Joseph (Rock) Rye Center, N II
 Lang, Wm H (Me) Stetson, Me
 Lannon, Hattie (So W) Parma, Idaho
 Lanning, I N (E Ind) Millgrove, Ind
 Lassiter, L L (Va V) Lacy Springs, Va
 Latchaw, John R H (N W O) Muncie, Ind
 Lattimer, J N (Me) Millbridge, Me
 Lawall, L C (N Y W) Richmond, Ind
 Lawhorn, S P (Ky 1st) Stouts, Ky
 Lawrence, G D (C Ill) Urbana, Ill
 Lawrence, Jno J (Erie) Angola, N Y
 Lawrence, W W (W N C) Erect, N C
 Lawson, Lindsey (Osage) Iberia, Mo
 Lawton, J W (N Y W) Manning, N Y
 Lawwill, C C (So O) Ellsberry, O
 Lawwill, J B (So O) Kokomo, Ind
 Layman, John (I M R) Michlgantown, Ind
 Lea, Emma (Red Riv) Clift, Ind Ter
 Leavitt, L M (C Ill) Hammond, Ill
 Lee, E C (Des M) Thayer, Ia
 Lennon, Wm (N J) Gulf Mills, Pa
 Leonard, J W, Pottersville, Mass
 Leonard, A (N W O) Grover Hill, Ohio
 Leonard, T K (N W O) McComb, Ohio
 Lepley, D (N W O) Lima, Ohio
 Leslie, Robert (Ala) Moorefield, Ala
 Lett, M F (Ala) Clanton, Ala
 Levister, T J (N C) Burlington, N C
 Lewis, A G (N J) Gulf Mills, Pa
 Lewis, C (E A N C) Maribel, N C
 Lewis, J M (R I & M) Brownell's Corners, Westport,
 Mass
 Lewis, L E (O Cen) Richmond, Ohio
 Lewis, J P (E Va) Norfolk, Va
 Lewis, R A (S W I) Linden, Ia
 Lewis, Daniel (Ky 2d) Gray-on, Ky
 Lewis, Samuel (O E) Bladen, Ohio
 Liggins, A D (N C) Holly Springs, N C
 Lindley, Thomas J (B U) Medora, Ind
 Lindsay, Thos (Mich) Sparta, Ohio
 Littell, J B (So I and Ill) Cisne, Ill
 Livingstone, E C (N Y C) West Branch, Pa

Lobaugh, C V (N W O) Quincy, Ohio
 Lobaugh, D (N W O) Dupont, Ohio
 Lockwood, Samuel (Des M) Osceola, Ia
 Logan, F M (Ky 1st) Brushart, Ky
 Logan, James (Ky 1st) Brushart, Ky
 Logue, J R (So Pa) Pine Ridge, Pa
 Long, A (E Ind) Versailles, Ohio
 Long, D A (W N C) Graham, N C
 Long, G L (O E) Chestnut Grove, Ohio
 Long, H E (N C) Franklinton, N C
 Long, R H (Mt V) Centerburg, Ohio
 Long, S (E Ind) Versailles, Ohio
 Long, W S (N C & Va) Elon College, N C
 Loper, W J V (Ky 1st) Quincy, Ky
 Loper, A E (Ky 1st) Quincy, Ky
 Lott, H L (E Ind) W Manchester, O
 Loucks, Albert, Clove, N Y
 Louks, D C (Rock) Locktown, N J
 Louis, Daniel (Ky 2d) Grayson, Ky
 Luck, C E (Mi O) Fall River, Mass
 Lundy, W L (N W O) Spencerville, Ohio
 Luther, Nelson (R I & M) Rockland R I
 Lyke, M D (N Y E) Lakeville, N Y
 Lynn, Allen (W Wash) Wynoochee, Wash
 Lytle, Lloyd (O E) Point Rock, Ohio

M

Maben, B S (Me) Manchester, N H
 Mahrey, J H (N C) Carey, N C
 MacCalman, John (N Y C) Lakemont, N Y
 Mace, C S (N Y E) Bates, N Y
 Mace, J A (N Y C) West Vienna, N Y
 Macomber, Naum (O Cen) Powell, Ohio
 Macy, Edward H (R I & M) So Portsmouth, R I
 Maddix, John W (Ky 2d) Leon, Ky
 Maddix, W L (Ky 2d) Olive Hill, Ky
 Maddox, John (Ohio) Wellston, Ohio
 Mahaney, P S (So W) Winterrowd, Ill
 Main, S S (Mt V) Centerburg, Ohio
 Malone, C G (Ga & Ala) Fazenda, Texas
 Mangum, L W (E N C) Benson, N C
 Manley, John L (S W W Va) Middleport, Ohio
 Mann, Horace (Mi O) Piqua, Ohio
 Mann, Joseph (E A) Pamlico, N C
 Mann, A D (N W O) Christiansburg, Ohio
 Manners, A J (N W Ark)
 Mansfield, T II (N W O) Defiance, Ohio
 Manville, W S (Eel R) Valparaiso, Ind
 Maple, G M (Scioto V) Sinai, Ohio
 Maple, James (Scioto V) Sinai, Ohio
 Mark, Jacob (R U) Westport, Wis
 Markley, J J (Eel R) Murray, Ind
 Marks, Levi (Eel R) North Webster, Ind
 Marsh, Wm (N C) Lindhurst, N C
 Martin, C H (Red Riv) Ada, Ind Ter
 Martin, John (S W W Va) Huntington, W Va
 Martin, J II (C Ill) Bismarck, Ill
 Martin, W T (So Ill) Regent, Ill
 Martindale, C S (W Ill) Limesdale, Ind
 Marshall, John (Osage) Humansville, Mo.
 Martz, John (Rays H) Glencoe, Pa
 Mason, B (Mi O) Waterford, Pa
 Mason, A (E K) Altona, Kan
 Massie, Jas B (O E) Okey, Ohio
 Masters, J L (E Kan) Mound Valley, Kan
 Masters, J S [E Kan] Fredonia, Kan
 Mather, Harriet S R [N Y S] Moravia, N Y
 Matthews, W S [E Va] Portsmouth, Va
 Mavis, A W [N W O] Farmers, Ohio
 May, A W [Rays H] Robinsonville, Pa
 Mayo, Wm [N C] Bangor, N C
 Maple, G M [Scioto V] Sinai, O
 Maple, James (Scioto V) Sinai, O
 McAllister, James [Mi O] Covington, O
 McAlpine, Ezra [N Y C] Dumdee, N Y
 McBride, James [E O] Newark, O
 McCBroom, J H [N C] Haw River, N C
 McCague, F [N W O] Ashton, Ill
 McClary, O E [N W O] Findlay, Ohio
 McClain, W A [N Kan] Folen, Kan
 McClain, W C [N Kan] Beverly, Kan
 McCleave, A J [Ky 1st] Ryan, Ky
 McCleave, John [Ky 1st] Mouth of Laurel, Ky
 McCLOUD, N S [N W O] Dunkirk, Ohio
 McCord, E K [Rock] Sendai, Japan
 McCoy, Chas E [N W I] New London, Ind
 McCoy, J F [Neb] Ulyses, Neb

McCrone, H W [Rock] Amesbury, Mass
 McCullough, Peter [Mi O] Dayton, O
 McCune, John [B U] Hillsboro, Ind
 McDaniel, C A [B I] New Bedford, Mass
 McDaniel, J H [So Ill] Murphysboro, Ill
 McDaniel, R W [So O] Yellow Springs, Ohio
 McDonald, Charles W [I Ia] Perlee, Ia
 McDowell, J [E Va] Norfolk, Va
 McFarland, J H [S W] Rockport, Mo
 McGeorge, S [Mich] Howard City, Mich
 McInnis, D A [Eel R] Monument City, Ind
 McInnis, D D [N W Ark] Francis, Ark
 McGlaulin, John [N Y E] Red Rock, N Y
 McHargue, A J [E Kan] Independence, Kan
 McHargue, J N [E Kan] Independence, Kan
 McKeen, S H [Me] West Dighton, Mass
 McKiernan, Geo C, Rural Grove, N Y
 McKinley, B V [S W W Va] Middleport, Ohio
 McKinney, Geo [So W] Wynooche, Ill
 McKinzie, J E [N C] Raleigh, N C
 McKinzie, A [N Y W] North Greece, N Y
 McKown, S S [Mt V] Beloit, Ohio
 McKown, Wm [Ky 1st] Brushart, Ky
 McLaughlin, H H [Me] Carmel, Me
 McMillen, John [W Ill] Winterest, Ia
 McMurray, A J [E Kan] Hope, Idaho
 McNeely, S [N W I] Tioga, Ind
 McNees, J H [R U] Rich and Center, Wis
 McNees, Samuel [E Ind] Modoc, Ind
 McReynolds, N Del [Mi O] Urbana, Ohio
 McReynolds, P W [Mich] De-fiance, Ohio
 McWhinney, T M [Mi O] Muncie, Ind
 Mead, F [Tioga] Eddytown, N Y
 Meador, B [So K] Eldorado, Kan
 Meadows, E [Ky 2d] Newfoundland, Ky
 Meadows, J W [N C] Mt Energy, N C
 Meadows, T H [Ky 1st] Muses Mills, Ky
 Meeker, J E [W Ind] Merom, Ind
 Mefford, W W [So O] Russellville, Ohio
 Mell, G R [N W O] Delphos, Ohio
 Melson, B A [N W I] Sheridan, Ind
 Melvin, T J [So O] Neville, Ohio
 Mendenhall, I C [C Ill] La Cygne, Kan
 Merrill, Geo E, Oberlin, Ohio
 Merritt, J G [N Kan] Haddam, Kan
 Mezer, John [Ky 2d] Willard, Ky
 Metzger, Frazer [N Y E] Randolph, Vt
 Michael, W E [E Ind] Noggle, Ohio
 Midgett, W S [E Va] Norfolk, Va
 Millholland, S M [O Cen] Vienna Cross Roads, Ohio
 Millard, D E [Mich] Portland, Mich
 Miller, A [N W I] Curveton, Ind
 Miller, J H [E Va] Savage Crossing, Va
 Miller, J M [Eel R] Wakarusa, Ind
 Miller, Mrs K E [C Ill] Champaign, Ill
 Miller, Samuel [C W] Missionary
 Miller, M B [Des M] Madrid, Ia
 Miller, N B [W Va] Harman, W Va
 Miller, O P [W M & N I] Cassopolis, Mich
 Miller, Wm [R I & M] Swansea Center, Mass
 Miller, W S [W Va] Mt Braddock, Pa
 Miller, Vandall, [So O] Russellville, O
 Miller, Chas W, Balesville, N J
 Miller, Al [Ky 1st] Mouth of Laurel, Ky
 Milne, George [Des M] Orient, Ia
 Milne, Wm [C Ia] LeGrand, Ia
 Mishler, Jennie [N I & W] Ponce, Porto Rico
 Mitchell, E E [N J] 2041 Brandywine St, Phila, Pa
 Mizener, A C [So Kan] Eldorado, Kan
 Moffit, S [Des M] Afton, Ia
 Moffit, H T [W N C] Moffits, N C
 Moody, James H [Ohio] Jackson, Ohio
 Moody, Laura [Sp Riv] Galena, Kan
 Moore, D W [N Y W] Dover, N J
 Moore, H C [E Va] Charlottesville, Va
 Moore, H E [E A] Pamlico, N C
 Moore, J L [So Ia] Griswold, Ia
 Moore, T V [Tioga] Emerson, N Y
 Morgan, D E [S Kan] Macy, Ind
 Morgan, J L [E Ind] Brook, Ohio
 Mormon, I H [E Ind] Fountain City, Ind
 Morrill, A H [R I & M] Albany, N Y
 Morrill, M T [Vt] Woodstock, Vt
 Morrill, W S [Merrimac] South Danbury, N H
 Morris, A N [I M R] Upland, Ind
 Morris, D E [K U] Richland Center, Wis
 Morris, Tillie [I M R] Indianapolis, Ind
 Morris, Ida [E Ind] Winchester, Ind

Morris, J F [I M R] Indianapolis, Ind
 Morris, S T [So O] Mt Sterling, Ohio
 Morrow, G W [Vt] Burlington, Vt
 Morton, F [Ont] Keswick, Ont
 Morton, S C [Mi O] Richmond, Ind
 Moses, Thomas G [Me] Eastport, Me
 Mosteller, Silas [W Ind] Young America, Ind
 Mouncey, Bruce [I M R] Liberty Center, Ind
 Mudge, E [Mich] Maple Rapids, Mich
 Mugridge, J H [Y & C] Freedam, N H
 Mullin, W F [E Ind] Farnland, Ind
 Murray, D B [Rock] Medford, Mass
 Myers, Clemat, [E Ind] Poney, Ind
 Myers, Joel [C Ia] LeGrand, Ia

N

Naillieux, A [N Kan] Concordia, Kan
 Naugle, T H [Neb] Morrell, Kan
 Nealeigh, Jacob [E Ind] Ludlow Falls, Ohio
 Neely, J E [Osage] Vanclue, Mo
 Neighbors, W G [S K] Eldorado, Kan
 Nelson, Abraham E [N W O] St Louis, Mo
 Nelson, Charles [N Y E] Westbury, N Y
 Nelson, N [Ohio] Given, Ohio
 Nelson, Peter [N W Ark] Francis, Ark
 Nelson, Wm [O E] Dexter, Ohio
 Newitt, H I [N Y S] DeRuyter, N Y
 Newhouse, J T [E Ind] Chesterfield, Ind
 Newhouse, S S [Mi O] Marion, Ind
 Newman, C E [E Va] Whiteley, Va
 Newman, J U [W N C] Elon College, N C
 Newman, N G [E Va] Newport News, Va
 Newton, L W [Mt V] New Brighton, Pa
 Nichols, Frank [Ohio] Allensville, Ohio
 Nichols, J W [Ohio] Pride, Ohio
 Nichols, R J [R I & M] Hampton, Conn
 Nickell, J S [W Ind] Marshall, Ind
 Nickey, E E [E I] Merom, Ind
 Noe, M H [S W I] Henderson, Iowa
 Noble, P S [Okla] Medford, Okla Ter
 Noffsinger, A [N W O] Crystal, Mich
 Null, J W [So K] Nickerson, Kan
 Nute, Alice [So W] Claremont, Ill
 Nutt, E J [O Cen] Westville, Ohio

O

Oakley, H M [N W O] Dunlap, Kan
 Ogg, T M [Mt V] Deavertown, O
 Oliver, J R [E Ind] Celina, Ohio
 Oliver, J W [W Ind] Wingate, Ind
 Olson, J C [W Wash] Montesano, Wash
 Onslow, Jacob [N C] Wilmington, N C
 Oren, Edward [E Ind] Anderson, Ind
 Orr, J B [A] Brazenda, Tex
 Osburn, Alfred [B U] Eclipse, Ind
 Overlander, Addison [N E O] Bucyrus, Ohio

P

Page, J W [I M R] Jefferson, Ind
 Page, R W [Eel R] Merriam Ind
 Palmer, S G [Mi O] Lubeck, Me
 Pangburn, Wm [So O] Sheeprun, Ohio
 Parker, Chas [R I & M] No Scituate, R I
 Parker, W G [Eel River] Goshen, Ind
 Parr, J A [W Ind] Middletown, Ind
 Parson, J M [E Va] Suffolk, Va
 Parson, J P [I M R] Lewis Creek, Ind
 Parsons, D C [O Cen] Appleton, Ohio
 Patlain, J H [N Y E] Troy, N Y
 Patrick, F M [I M R] Pickard, Ind
 Patterson, J J [C Ill] Danville, Ill
 Patton, J W [N C & Va] Jones, Va
 Paul, W T [So W] Greennup, Ill
 Payton, I N [Ky 1st] West Union, Ohio
 Peck, Ira L [N Y E] Charleston Four Corners, N Y
 Peel, C F [W N C] Ashboro, N C
 Peel, R H [E Va] Waverly, Va
 Pemberton, J S [Red River] Gordonville, Tex
 Penrod, C Tena, [W Ind] Merom, Ind
 Penrod, N W [Mi O] Oran, Ohio
 Percy, W [Ont] Stouffville, Ont
 Perdue, Wm [Eel R] Warren, Ind
 Perkins, Everett [Vt] Bridgewater Corners, Vt
 Perkins, Geo W [N Y E] Clove, N Y
 Perkins, Geo T, Petersburg, N Y

Perlee, Silas H [N Y E] quaker Street, N Y
 Perry, Adora [N C] Raleigh, N C
 Perry, H (N Mo) St Joseph, Mo
 Pershing, H H (Erie) Erie, Pa
 Peters, F H (Mt V) Yellow Springs, O
 Petro, Preston (B U) Schooner Valley, Ind
 Petty, Jerry (N C) Raleigh, N C
 Phillips, C C (Mi O) Liberty, Ind
 Phillips, Edwin R (Mer) Belmont, N H
 Phillips, Geo B (U Ia) Fairfield, Ia
 Phillips, J T (W Ind) Frankfort, Ind
 Phillips, L W (Merriac) Franklin, N H
 Phillips, William O E Yarico, O
 Pigg, John (Ky 2d) Nonchalanta, Ky
 Pinnix, J W (N C & Va) Kernersville, N C
 Piper, J W (C Ia) LeGrand, Ia
 Pitcher, C S (M C) Corinna, Me
 Pitser, Henry (So O) Sunshine, O
 Pittman, J M (N J C) Bridgeboro, N J
 Pittman, R W (W Ill) Prairie City, Ill
 Pittman, P R (N J) Tulleytown, Pa
 Pitzer, L E (Ky 1st) Vanceburg, Ky
 Plunkett, J M (So W) Trimble, Ill
 Poff, C M (R U) Carlisle, Wis
 Pollard, Emma (Ky 1st) Stouts, Ky
 Pollard, W H
 Polley, H E [No W] Chelsea, Wis
 Pond, E K [C Ind] Clifford, Ind
 Porter, John L (S O E) Thivener, O
 Porter, M P [E Va] Berkeley, Va
 Poste, Z A [N Y E] Naples, N Y
 Potter, George [Me] Monticello, Me
 Potter, Nathan, [C Ia] Olin, Ia
 Potter, O P [N Y W] Machias, N Y
 Pounds, T A [E N C] Clayton, N C
 Powell, D [W Ind] Ansonia, O
 Powell, D E [N J] Madisonville, Pa
 Powell, J W [Okla] Pawnee, Okla Ter
 Powers, A G B [Va Cen] Bupp, Va
 Powers, O W [Erie] Columbus, O
 Powers, Frank [E Ind] Portland, Ind
 Pratt, Joseph [N Y E] Amsterdarn, N Y
 Pretty, Robert [N C] Harpsboro, N C
 Price, Samuel [So W] Greenup, Ill
 Pride, Ora L [So O] Hamersville, O
 Prosser, D [Ont] Newmarket, Ont
 Prosser, James [Ont] Pendleton, N Y
 Prosser, S [Ont] Castleton, Ont
 Pryne, Jacob [Ont] Ballentrac, Ont
 Purdue, Wm [Eel R] Warren, Ind
 Putnam, D J [N Y E] Ravena, N Y

R

Ramey, Royal [Sp Riv] Everton, Mo
 Randell, P R [E A] Arapahoe, N C
 Ransford, W H [So W] Oblong, Ill
 Rapp, E M [Mi O] Garrett, Ind
 Rasmussen, Emma [So Kan] Neola, Kan
 Rasp, F L [S W] Gresham, Neb
 Ray, C W [N C] Haw River, N C
 Ray, J N [N C] Youngsville, N C
 Raynor, S [N W Ark] Harrison, Ark
 Reed, E S [Mi O] Greenville, O
 Reed, John D [Des M] Thayer, Ia
 Reed, Wm R (N W I) Argos, Ind
 Reed, W R [So Ill] Wolfcreek, Ill
 Reddy, Emma [E Ind] Bryant, Ind
 Reid, J H [E Va] Suffolk, Va
 Reid, E S [N C] Woodworth, N C
 Reiley, Wm [Mich] Oxford, Mich
 Remington, G J [W M & N I] Fountain, Mich
 Remole, U G [So I & Ill] Carlingburg, Ky
 Renfrow, M J [Osage] Iberia, Mo
 Renstow Elmer [So Ia] Fanslers, Ia
 Reynolds, J W [O Cen] Clarksburg, O
 Reynolds, W J [Mi O] Swansea Center, Mass
 Rheubottom, M G [Eel R] Wakarusa, Ind
 Rhinehart, Wm J [N W I] Pulaski, Ind
 Rhodes, H J [N Y C] Manchester, N H
 Rhodes, Elisha [U Ia] Keokuk, Ia
 Rice, T J [O] Glenroy, O
 Rice, Eliza (Ky 2d) Denton, Ky
 Richter, C A [N Ill & W] Forrester, Ill
 Ridlon, Nathaniel T (Y & C) Ogunquit, Me
 Reid, J H [E Vir] Suffolk, Va
 Riggelman, Simon [W Va] Moorefield, W Va
 Rimer, W C (N W O) Columbus Grove, O

Rippey, G W (C Ill) Atwood, Ill
 Ritters, J M (Eel R) Huntington, Ind
 Roach, Killis Va Cen) Nortonville, Va
 Roach, W H (W N C) High Point, N C
 Robbins, John W (E Ind) Shideler, Ind
 Roberts, E (E Kan) Burlington, Kan
 Roberts, Jas (E Ind) Sabina, O
 Roberts, J M (E V) Windsor, Va
 Roberts, M (I M R) Dundee, Ind
 Roberts, Walter (So W) Kibbie, Ill
 Roberts, W D (E Va) Whaleyville, Va
 Robison, E iza (Eel R) Ft Wayne, Ind
 Robinson, Frank (So W) Merom, Ind
 Robinson, Geo (Osage) Iberia, Mo
 Robinson, P J (E Ind) Dublin, Ind
 Robinson, T J (N E O) Crestline, O
 Rockwell, C N (N Y E) Union Mills, N Y
 Rockwell, Geo R (N Y E) Memphis, N Y
 Rockwell, H G (N Y E) Bewittville, N Y
 Rockwell, F E (N Y C) Memphis, N Y
 Roddy, Samuel (B U) Pikes Peak, Ind
 Rodgers, Martin (R U) West Lima, Wis
 Rogers, J H (N W O) Antwerp, O
 Rollins, H D (Red Riv) Brownville, Ind Ter
 Rolph, F B (N Ill & W) Taylor, Ill
 Roof, Nathan (Mich) Ashley, Mich
 Roof, V S (Mich) Tustin, Mich
 Root, D S (Mich) Tustin, Mich
 Ross, D J (Ky 2d) Olive Hill, Ky
 Ross, Morton (E Ind) Muncie, Ind
 Ross, W D (E Ind) Marion, Ind
 Row, E B (E Kan) Columbus, Kan
 Rowland, C H (E V) Franklin, Va
 Rufin, L A (N C) Raleigh, N C
 Rupe, J C (N W I) Argos, Ind
 Rupert, Wm H (W Ind) Staunton, Ind
 Rush, D M (So Pa) Clearville, Pa
 Rush, H Y (Mi O) West Milton, O
 Russ, J L (Ont) Grafton, Ont
 Rutsnell, J H, North Dartmouth, Mass
 Ruttan, S N (Ont) Little Britain, Ont
 Ryan, C C (N W O) Tawawa O
 Ryan, D A (So W) Greenup, Ill
 Ryker, P L (Mich) Maple Rapids, Mich

S

Sanford, W L Chana, Ill
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 Sailer, P S (N J) Milroy, Pa
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 Samuel, P H (Mi O) Wingate, Ind
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 Sexton, Wm (Ky 2d) Denton, Ky
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 Snyder, Thos (C Ill) Pilot, Ill
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 Sooter, Wm M (Osage) Iberia, Mo
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 Southward, John A (Ohio) Five Points, O
 Spade, E L (Mi O) Yellow Springs, O
 Spade, D F (E Ind) Portland, Ind
 Spade, Wm E (E Ind) Bryant, Ind
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 Spitzer, T A (E Ind) New Mt Pleasant, Ind
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 Spriggs, J E (Mi O) Lebanon, Ohio
 Stackhouse, S (W Ind) Westfield, Ind
 Stafford, T L (I M R) Anderson, Ind
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 Sutton, B (E A) Arapahoe, N C
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 Sweet, T B (N Mo) Liberty Landing, Mo
 Sweet, W O (R I & M) Apponaug, R I
 Swope, S L (So O) Felicity, O

T

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W

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 Wiggins, J T [E Va] Savage Crossing, Va
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 Wilburn, Milton [Ky 2d] Saulsberry, Ky
 Wiles, M M [I M R] Kirklia, Ind
 Wiley, A C [N Y C] Newark, N Y
 Wiley, Geo W, [N W I] Carrington, N D
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 Williams, C A [O Cen] Raymond, O
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 Williams, W B [N C] Burlington, N C
 Williams, Wm [N C] 517 Blount St., Raleigh, N C
 Williamson, C R [C Ind] Story, Ind
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 Willoughby, B A G [Ont] Markham, Ont
 Wilson, H C [O E] Pine Grove, O

Wilson, Joel [Rock] Kittery Depot, Me
 Wilson, John R [B U] Christiansburg, Ind
 Wilson, J W, [Erie] East Springfield, Pa
 Wilson, W A [So Ill] Murphysboro, Ill
 Winans, J P [N Y E] Kirkwood, N Y
 Winebrenner, Peter [Eel River] Warren, Ind
 Winegardner, W Y [N W I] Logansport, Ind
 Winninger, Mike [I M R] Galveston, Ind
 Winston, M L [E N C] Creedmore, N C
 Winter, H V [E K] Opa, Kan
 Winton, James B [I M R] Tipton, Ind
 Wisheart, Emaline [I M R] Marion, Ind
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 Wolford, C J [W Va] Red Creek, W Va
 Wolford, E [Ky 2d] Leon, Ky
 Wood, J A [Eel R] No Manchester, Ind
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 Woton, Hugh [E Ind] Jordan, Ind
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 Wright, G W [E Ind] Greenville, O
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 Wright, J W [Mt V] Willow Brook, O
 Wright, W J [N J] Frenchtown, N J
 Wyman, O T [Erie] Dewittville, N Y

Y

Yantis, J W [N W O] Newark, O
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Z

Ziegler, E G [Mi O] Donnellsville, O

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 Cook, Thomas, Haydensville, O
 Davenport, D S, Harrisville, Indiana
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 Garner, C A, West Cairo, Ohio
 Gettinger, Henry, Merom, Indiana
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 Hatch, J W, Pittsboro, N C
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 Randall, B F, Lawton, Okla
 Rapp, B F, Defiance, Ohio
 Reed, B P, Fairfield, Maine
 Rumsey, Miles, Trumbull Corners, N Y
 Singer, C L, Feensburg, Ohio
 Sisco, H C, Jay, Vt
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