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Home missionary society -

Victories Under
the Flag !

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Victories Under the Flag

Achievements Wrought by a Few of Our
Home Missionaries in Needy Places
in both City and Country in America



United Brethren Home Missionary Society
904 U. B. Building, Dayton, Ohio
— 1914 —



This booklet is published that the friends of Home Missions may know in part what has been and is being accomplished by the faithful men and women who are giving their lives to publish the "good news" of the risen Lord and Savior, in the needy places in both country and city in America. Let no one think that the incidents given and the places named are all that are at hand. We have taken only a few out of the many, because the space in a book of this size cannot do justice even to what are given. Neither should any one think that these notes of victory are the only marked successes, for others could have been secured just as important, and in some instances from the same city, but we have drawn from all parts of our country, from Erie, Pennsylvania, to San Diego, California.

We are happy to say that the victories are general, and those that are not given here are just as worthy and the work wrought is with as much self-denial as any presented in the following pages. The facts are furnished by the pastors in charge, and as these are appreciated, the Society would be glad to furnish, in later publications, more of the triumphs from the firing line.



Our Home Mission Work—An Appreciation

BISHOP H. H. FOLT,

President of Home Mission Board.

A DISTINCT emphasis upon missionary work both at home and abroad has characterized the past decade of our denominational history. No greater evidence of spiritual life could be named than this single fact. The church is missionary in design and must be such in fact or it must perish. The growth of Christian character, and hence of church power, lies along this line. Missions represent the highest ministry which man can exercise, and which man can receive—the ministry of making God known to man—they are the church's crowning glory.

Our Home Missionary Society is now completing its ninth year of life and service. The history of its work during this brief though eventful period, has not a single dull chapter. This would be the testimony of all who are familiar with its struggles and who have marked its successes, as well as those who have had to do with its administrative affairs. Prior to the organization of the Society which dates from the General Conference of 1905, the work in the home field was in charge of the Home, Frontier, and Foreign Missionary Society. At that time fifty-nine missions were being supported in the United States and Canada. In less than a decade, the Home Mission Society has assisted in establishing two hundred and seventy-two missions. One hundred and forty of these have become self supporting, while one hundred and thirty-two are now being sustained in whole or in part by the society—a record that is nothing short of marvelous.

These two hundred and seventy-two new altars of Jehovah are all sacred possessions, sacred because of what they have cost in money, but more sacred for what they have cost in suffering and heroism, and because of the transubstantiating touch of love and of loyalty. Their value as represented by thousands of souls to whom the gospel has been the power of God unto salvation, and by many thousands of dollars worth of property, is infinitely beyond their cost in tears, prayers, and sacrificing endeavor. The means employed have been in many instances multiplied like the loaves and fishes. Three years ago a young man was converted in one of our missions in Montana. He immediately gave up his position as clerk in a railroad office to enter the ministry, and is now one of the most efficient workers in the conference. His enthusiasm has been contagious. Since the last conference session in October, he has built a church in a needy community without outside aid. A gracious revival followed. He is now planning a second enterprise of the kind. Another instance is that of the Weaver Memorial Church in Chicago, which has the distinction of having sent from its communion ten ministers, among whom is Rev. E. J. Pace, probably one of the most talented and consecrated missionaries of the Philippine Islands. Similar cases might be given indefinitely.

But tabulated results cannot measure adequately the value and dignity of such a ministry. It is easy to overlook the silent forces and influences of the work of love. There are those who cannot appreciate a message without figures. Some part of our home mission work has been told and the results tabulated; but the best part has been chronicled by the recording angel. The touch of Midas is said to have changed the baser metals into gold, but the touch of God converts the ministry of the consecrated missionary, and the money paid for his support into the very coin of heaven. The

establishing of a church is of far-reaching significance—ever acting and reacting upon character and life, its influence lives on forever. Eternity alone can reveal its good results.

This review would be incomplete without an appreciation of the splendid educational work of the society which explains the remarkable growth of interest in home missions throughout the denomination within the recent past. People can be brought into effective sympathy with a great cause only when they are made to see and feel its importance. Facts are the fuel that kindles the fire of missionary enthusiasm. If any good enterprise is to succeed there must be information given as to facts, education as to duty, and inspiration to action. In the training of the mission churches, the education has been broad as the interests of our Lord's kingdom in the earth. There is absolute loyalty to every department of the work of the church. From each little mission, influences are going to the ends of the earth.

The outlook of the society is expressed in the one word "Opportunity." It is a matter of encouragement and inspiration that with each day new strength is gained, promising better and more successful to-morrows. The limited means now at command must be multiplied by four, and the forces proportionately increased if the efforts of the society are to be commensurate with the natural growth of the work; but let us pause to remember that the need and call of the hour is primarily deeper than these. At the open door of opportunity we must wait for the one supreme equipment that will impart power equal to the task, and make the missionary heart of the church equal to her missionary opportunity.



The Mother of Three

REV. O. T. DEEVER.

TELESCOPE Memorial Church, of Kansas City, Missouri, is just six years old. Recently the sixth anniversary of the first service held in our commodious and splendidly located church was observed. This church is situated in a growing section of one of the greatest centers in the West.

Since coming to Kansas City fifteen months ago, homes and apartments to accommodate sixty-five families have been built within two blocks of the church. This shows how rapidly the population is thickening about us. The new Union Station is within two and a half miles.

These six years have been years of struggle and trial, but years of victory. Starting without a member or a dollar we have to-day one hundred and forty-five members with property valued conservatively at \$30,000. There is on this an indebtedness not provided for of about \$5,500. Dr. F. E. Brooke has undertaken the task of providing for the debt on the church and if the denomination rallies as it should there is hope that the burden of debt will be soon lifted.

The church is hopeful and earnest. The services are well attended, the house being often crowded. Recently fifteen new members have been added, making sixty-five new members in fifteen months. A number more have promised to unite with the church soon.

The Sunday school is well organized and nearly every Sunday shows an increase in attendance. A promising Intermediate society, under the leadership of Miss Ethel Kephart, superintendent, is growing rapidly. Also a vigorous Junior with a dozen members, under the leadership of Miss Florence Williams, superintendent, was organized last Sunday. The Senior society,

under the energetic leadership of Mr. H. T. Nelson, one of the Y. M. C. A. secretaries of the city, is doing the best work in its history.

From this church started six years ago, three other well-organized churches have been added to the list of United Brethren churches in the city. The University also has a union Sunday school and preaching services in connection with the Methodist Protestant Church.

And last, but not least, Telescope Memorial Church is just starting a mission Sunday school one mile south in a cluster of homes and business section. This is expected to become a feeder for the mother church.

Miss Grace Muncie, of Olney, Illinois, has been employed by the Home Mission Board to take up deaconess work, and with the large number of outside people interested and looking toward membership in the church there is no reason but that in a few years this church will be strong and doing a great work for our beloved Zion. Look out for good news from Telescope Memorial.



No Hoodoo in "1313"

REV. C. R. FRALICK.

FRIDAY, the 13th, in the month of May, 1910, a home missionary moved into house No. 1313, in West 11th Street of a thriving city of the Central West, a city of eighteen thousand inhabitants. No enthusiastic church members or friends were present to give him the glad hand and no invitations were given to "Come to our house and let us provide for you until your house is in order." No item appeared in the local papers, and the owner of "1313," the transfer man, and the freight agent constituted about all the persons that knew of the newcomer.

The Church Erection Society had been on the ground and two lots in a growing section of the city had been purchased. About the first business transaction was an order given to the printer for blank notes with which subscriptions were to be taken for the erection of a new building. The first one was signed eleven days later and it was for three-tenths of one hundred dollars.

August 28 was the time selected for the organization of a Sunday school. Neat cards announcing the opening day were backed up by a house-to-house canvass. Eighty-three were present the first day. Then September 11 was designated as the day for the organization of a class and thirty-one persons united. A revival added twenty-five, making fifty-six members on the roll at the time of the ground-breaking, March 31, 1911. The corner-stone was laid June 18, 1911, and on the fourteenth day of April, 1912, the completed



On the Main Street, Coffeyville, Kansas.

building was dedicated. The class had been organized just nineteen months and three days. The property is valued at \$15,000 with a debt of about \$4,000 with subscriptions enough to cover about half of this debt.

The membership has made a steady growth; one hundred and fifty-eight members having been received, ninety-three of whom found their Savior at the altar of this mission church of three and a half years. The present membership is one hundred and thirty-nine.

On the walls of the Sunday-school room hangs a gold premium standard issued by our Sunday School Board; graded lessons having been used since the beginning of the school. The beginners' duplex envelopes are being used for the second year in the entire school. Every scholar makes an offering every Sunday for benevolences. The offerings will average three and a half to four cents per scholar. A boys' class composed of sixteen members, from twelve to fourteen, gave \$1.14 two weeks ago. The Christian Endeavor has been doing excellent work. The latest organization is that of an Otterbein Guild. In less than two years after the organization of our work in this thriving city a want ad. appeared in one of the city papers stating a party wanted "to buy a modern house of five to seven rooms, but it must not be more than eight blocks from the U. B. Church." A banker stated to the pastor that we were better established in the city at the end of two years than was any other church in the city at the end of twenty-five years, taking into account the property acquired in that time. One of our general officers inquired at one of the banks as to the location of the United Brethren Church and he was told to turn west on the main street and he would find "a large brick structure on the corner." These things have been accomplished because of the support given the pastor and the church by the Home Missionary Society and the assistance of a loan for the erection of the building by the Church Erection Society. These figures could be duplicated in numerous places if the Home Missionary Society had the money to enter unoccupied territory.

We are now in the midst of a "Hot Air and Smoke Campaign" with a "spectacular demonstration," scheduled to take place April 12, 1914. The goal is set at \$5,000 cash. These facts may be verified by a visit to Coffeyville, Kansas.



The Spanish Boy Who Stood Alone

MISS MELLIE PERKINS.

SOME of our people may question whether the Mission School among our Spanish-American neighbors is a much needed institution or not. If any one doubts for a moment the great need of such institutions, a visit to the densely populated Spanish districts of New Mexico would convince them otherwise.

It is impossible for one to conceive of such ignorance and superstitions as still prevail in sections of our own beloved United States. It is true that in some sections of New Mexico the public schools are coming to the front by leaps and bounds, while at the same time in other sections they are making no perceptible advance. You may ask why this is. The answer is easy. Where the Spanish-American settlements are found, there Rome is firmly established and has been for years and years and did you ever know the church of Rome to do much to enlighten or advance her subjects? Beyond a doubt, the priest says who shall teach certain schools and who shall not, and nine out of ten are taught by Catholics who have had very little preparation, oftentimes not beyond the fifth grade in the poor common schools. It is the priest's idea to teach the pupil only enough to learn his prayers

and catechism, for education means enlightenment, and enlightenment means advancement, and advancement means death to certain teachings and practices.

The people of these districts are awakening to the need of an education and are turning to the Mission School for help. While we are responding to their cry for knowledge of books, we must, by placing the consecrated men and women in our schools, develop the moral and spiritual side as well. One is usually as dormant as the other.

Allow me to give briefly the history of one man's life that will show you how difficult it is for one to stand alone against the church of Rome, especially one of this race who are naturally timid and superstitious.

A number of years ago in Taos County lived a family consisting of father, mother, and nineteen children. The parents were firm Catholics and as usual the father a confirmed drunkard.

A Presbyterian Mission and School had been established at Taos but these children were forbidden to attend. The hero of my story was a little bolder than the rest and instead of going to mass he attended the Mission



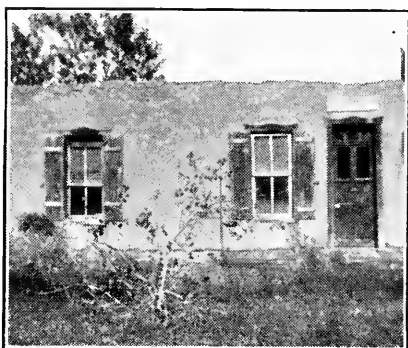
"R. Hauser and Wife Mission School," Velarde.

services and in a short time the seed sown had found good soil and taken deep root which in due time brought forth fruit. At his first confession he called the Padre a liar, which of course, brought him into discredit and upon being reprimanded and questioned, he denounced the whole Catholic faith and stood alone for the Bible and Protestantism.

Not being able to change his young heart by persuasion or force, his mother forbade him a home and at the tender age of thirteen he was sent into the cold world to shift for himself. He became a sheep-herder and in the meantime he carried with him his Bible that the good missionary had given him and read it and prayed for his own that they might see the light as he had. He was privileged to attend the Mission School four months when he learned better to read and write, this being the only schooling he ever had. He thought kindly of his parents and sent his mother his earnings

until at the age of seventeen, he married a Protestant girl and set up a Christian home (so few were known at that time in these sections). It was now that his real troubles began for he was unmercifully persecuted and he often looks back upon those dark days and wonders how he ever endured so much and yet when he reads the "Precious Book" and realizes how much the Master endured for the world he feels his sufferings were as naught in comparison.

Under somewhat peculiar circumstances his young wife died leaving him with five small children to care for. He again married. This time a girl from the Mission School at Albuquerque, whose father had been cruelly murdered because of his stand for Protestantism. Among the older of this family of children is Miss Susanita, the Spanish girl in training at our "R. Hauser and Wife Mission School" at Velarde. The parents' fondest hopes for this girl have always been that she might become a mission teacher and establish a school for those of her own race, hoping that they might somehow provide the means for such a school, both realizing how much the influence of these institutions means to the Spanish-American race.



Adobe Mission Residence, "Minnie Check Memorial Home."

I hope a few girls' classes in the Sabbath schools will become interested in the story of Susanita's father and help her complete her education. She will finish the eighth grade this year and be ready for high school next fall. She is willing to work for her board but needs books, clothing, and some money for incidentals. Who will help?

I might add that the brother's stand for Protestantism was the means with but one exception, of all the brothers and sisters and the mother, later taking a stand against Catholicism and becoming Christians, uniting with various branches of the Protestant churches. The families of these are scattered throughout several counties. Children and grandchildren are standing for the right. Some are in one occupation and some in another, all to the credit of brave missionaries who dared isolation and the cruel hand of Rome, and established a mission and school where the gospel of Jesus Christ was told as never before to this dying and sin-cursed people. This is but a small army compared with those who have since found the light, and the work is going on and on and on. The end is not yet. Praise His name.

No Longer "Haunted"

REV. W. O. JONES.

IN 1906, the East Nebraska Conference took steps to open a mission in Omaha, Nebraska, in connection with the Home Missionary Society. Not until after the close of the Seminary year, 1907, was any definite move made to project this work, when Rev. M. O. McLaughlin, a graduate of the Seminary, was sent to Omaha to study the situation with a view to locating a United Brethren Church. After thoroughly familiarizing himself with the city, the present site, Nineteenth and Lothrop streets, was selected. A brick building, formerly used by the Universalists, and known in the city as the old "haunted church," stood upon this corner. The Universalists wanted to sell. We wanted to buy and buy we did. Since that time, thousands of dollars had to be put into repair. This was made possible only through the generosity of our many friends throughout the denomination.

But what have we now, you ask? A corner lot in one of the best resident sections of the city. A brick building with twelve rooms, four of which



Trustees of Harford Memorial Church, Omaha, Nebraska.

are occupied by the janitor, a gymnasium used three nights a week ministering to five nationalities, seven other rooms used for public worship and Sunday-school purposes. The janitor's apartments and the gymnasium have all been added since the purchase of the property, the work of excavating for the gymnasium having been done by the men of the church. Just east of the church is a new, modern, eight-room parsonage which was built since the church was bought.

Rev. Mr. McLaughlin, called to the presidency of York College last fall, made the report to the conference, which showed a combined valuation of church and parsonage of \$31,000, or at this time a net valuation of \$22,000.

The resident membership at present is one hundred and twenty, and the non-resident forty-four. The average attendance of the Sunday school is about one hundred. At this time we are running three classes in physical culture. On Monday night we have a boys' class of about twenty. These are boys nine to thirteen years of age. On Tuesday night, the ladies and girls use the gym. This class has an enrollment of thirty-five. On Thurs-

day night, we have a class of boys ranging from fourteen to seventeen years of age and about twenty in number. We are helping to build stronger bodies for at least seventy-five women, girls, and boys in this department. At least five nationalities and as many churches are represented in our physical culture department.

There are about thirty-five in the Ladies' Aid and Woman's Missionary Association. These women have undertaken to raise \$1,000 this year on the debt. These ladies meet every week for regular work and at this time are meeting again by sections on Saturday for special work. The budget for this little mission church this year is \$3,000. I wonder what some of the old established churches will think of that. This little band will pay this year for benevolences \$250.

The United Brethren Church in Omaha has a name and standing second to none in the city. What do we need? Just what every church in the denomination needs to do effective work and meet the expectancy of the great head of the church. Friends whose friendship gets lower down than their lips. Friends whose friendship is expressed in deeds not words only. What of the future? Building a bigger, better, busier church is our slogan. A more regular attendance on the part of the membership, a larger membership, and the deepening of the spiritual life are some of the things that we are emphasizing at this time. The Home Missionary and Church Erection societies, the money and prayers of many individuals, have made our work with its present degree of success possible. Has it paid?



The "Sand" and "Go" in San Diego

REV. H. C. SHAFFER.

WHEN you make up your lists for hero-worship, write down the names of the charter members of a home mission church, who for the love of the Church that gave them spiritual birth and nurture, faced the task of a church enterprise unafraid.

At San Diego, California, these invincibles were: Rev. and Mrs. D. Showley, Rev. James Johnson, Dr. and Mrs. R. O. Hoffman, Vesta Hoffman, Lyle Hoffman, Mr. and Mrs. Lohr, Perry Lohr, Rev. and Mrs. Henry Lohr, Mr. and Mrs. Charles Boughman.

Rev. D. Showley, of St. Joseph Conference, organized the church, July 5, 1908, and served as the first pastor. He did his work well and was permitted to preach once in the new church, before his translation. Dr. R. O. Hoffman, formerly of Hicksville, Ohio, was the first superintendent, followed by Rev. D. Whitesell and F. M. Hoffman. Dr. Hoffman was again elected previous to entering the new church. Under his leadership, the Sunday school reached an enrollment of one hundred and fifty and an attendance of nearly one hundred. Miss Mabel Shunk, of Fostoria, Ohio, is the present efficient superintendent.

Rev. Homer Gallaher was the second pastor, and served for three years. He gathered a membership totaling thirty-three, nurtured the young church and finally housed it in a hall combined with a rooming house, which the Ladies' Aid managed. These were testing years and no one will fully know the sacrifices and sufferings endured by these devoted leaders, Rev. and Mrs. Gallaher.

The rapid growth of the city appealed to the church authorities, and in June, 1911, Rev. H. C. Shaffer was appointed pastor and assured that he would be assisted by both the Home Missionary and Church Erection societies. He arrived in the city in September and immediately began

search for a suitable location. A trip East to secure funds was cut short by his inability to withstand the change of climate from 77° in the shade to 18° below zero. Later returns, however, entirely justified the journey.

A lot 50 x 135 at Third and Robinson streets was purchased May 9, 1912, for \$3,000. Its location has these advantages: 1. It is near a school.



Ladies' Aid Society, Mrs. Fr. R. O. Hoffman, President, marked X. Church, Third and Robinson Streets, San Diego, California. Sunday school, Miss Mabel Shunk, Superintendent, marked 1.

2. It is near a retail business center. 3. It has splendid car service. 4. It has five thousand population near by. 5. It only had one other church near—Episcopal. 6. It is in the best section of the city.

After conference, the membership erected a chapel on the rear end of the lot. All labor except \$1.25 was donated. The church building was begun

and on February 2, 1913, the corner-stone was placed with appropriate ceremonies by Bishop W. M. Bell.

The first plan contemplated was to erect walls only to first floor, then cover with temporary roofing, but First Church, Los Angeles, spoiled all that by voting \$1,000. Hon. S. H. Kingery presented the check in person and for good measure brought \$100 from Mr. and Mrs. C. E. Coe. These gifts at such opportune time put both the "sand" and the "go" in San Diego, and the walls were pushed up.

The manufactured stone used is produced by the San Diego Concrete Brick Company and is the ordinary concrete block faced with ground granite. Besides this it is made in seventeen different sizes and with forty different faces. Dr. John Albert Eby of East Church, Los Angeles, who was the speaker on opening day, July 20, 1913, says, "No one but an expert can tell it from the real granite stone." Other special gifts that should be mentioned are \$130 from the Branch Y. P. C. E. Union, and \$50 from the Branch W. M. A. Mr. Eli Shaffer, father of the pastor, upon receiving a bequest from his sister, Elizabeth Shaffer of Beech Church, Stark County, Ohio, immediately turned the \$203.97 to our building fund. Then cometh Col. and Mrs. R. M. Baker with a gift of \$500 after all their generous giving to the Baker Home, which by the way is one of the great enterprises of our Church and is destined to become a great factor in our Church life. I mention these gifts as Providences, for without them and the blessing of God in other ways, we could not have succeeded.

As yet we have no pews and our Sunday-school rooms are unfinished; no floor in the basement and we owe \$1,000 on the lot; but we are a contented bunch and the blessing of God is upon us.

Our church membership is now sixty-one. Our Endeavor Society, while not large, has the highest per cent. for efficiency in the county. They raised \$150 for the church. The society helps with the meetings on the war ships, also at the county poor farm. In our Sunday school we have a class of deaf mutes, taught by Mr. Ralph Shoemaker, himself a deaf mute. Our Ladies' Aid has passed the impossible. They have raised at least \$1,500 and deserve great credit. Mrs. R. O. Hoffman is president. The Home Missionary Society and the Church Erection Society have made these things possible. We could not have made the progress we have without their help; indeed after some experience, I do not hesitate to say that I would not attempt any city work without their help. We have used the money the people gave these societies with great care for is it not the offering of love and often of self denial?

This month we shall devote our efforts to evangelism. I trust that your dollars and your prayers coupled with our own may result in the saving of many whose names will be written in heaven.



Fifty Opportunities Like Grace

REV. A. E. WRIGHT.

Chapter I.

IT was on a Friday morning, in the month of September, 1905, that I awoke in the city of Chicago, and without delay found my way to 72nd Street and Greenwood Avenue, where by the order of Bishop Mathews and Church Erection Secretary Weekley, a concrete block building was under construction—the walls being half way up. Being a total stranger, I inquired why certain men came to the building, stood with their hands in their pockets and indifferently looked about, and were lazily turning away. "No pay, no work, boss," was the cheering reply. Out of my own pocket

the workmen were paid and set to work. A \$1,500 letter was at once dispatched to Dayton, Ohio. A hour later the gentleman who had had oversight over the work appeared, explained at tiresome length that there was no money, that the contract was so low that the church could afford to lose money to the Union—"Why," he exclaimed, "Pastor, we got the better of that contractor \$1,000! Hallelujah!"

Chapter II.

If one wishes to strike the popular note, it is necessary to close his chapters by leading his readers up to some mountain height like the foregoing. However, within the first week, I discovered that the contractor had "soaked" the local committee to the tune of \$1,200! But the Church of the United Brethren in Christ was started, on the South and East side, in the city of Chicago. Beside my own family there was one United Brethren on the ground, B. B. West. By the middle of November, we were holding services in the basement of our building, and on the first Sunday in the following April our house was dedicated, Bishop Mathews assisted by Drs. Whitney and Trueblood officiated. Debts, devil, flesh, and the world do not make interesting reading outside of novels.

Chapter III.

WORK.—WORK.

Chapter IV.

The denomination being unknown, and some other things largely local, led me to organize a normal class, which later developed into a Monday night Bible class. The number of nationalities and creeds represented made teaching a necessity. Teaching caught, Teaching held, Teaching unified. The teaching method was slow, but sure. God blessed the teaching of his Word. A warm, unifying spiritual fellowship followed. The German and the Irish clasped hands. Prejudices national and religious were slowly but surely undermined. This department of the work grew until a regularly incorporated Biblical Institute was the logical outgrowth which has not ceased to expand and bless. Oh, yes, there were preachings and visitings and all the rest, but I stand when I speak of teaching the Word of God.

Chapter V.

Conversions and additions have not been infrequent, and have been healthfully scattered throughout the years. Slowly there have evolved three great departments—inspirational, educational, and social service. The aim has been and is to make Grace Church a living part of the living body of the living Christ! In seven years, the congregation became self-supporting. I would tell you what I mean by self-supporting, that is what was considered an adequate salary, but if I were to state the amount Mr. A. would insist upon the mission board assisting his flock until it paid as much, and Mr. B., who is receiving a larger salary now would feel that I had with malice forethought stabbed him; and besides it is none of your business, and then too, if I were to tell you the amount, some roamer might want my job. See? Well, there are fifty other opportunities in the city equally as promising as Grace.

Chapter VI.

STICK, STAY, WORK.

Chapter VII.

We feel that our local congregation is just beginning its work in this part of the city. Our ever-enlarging opportunities keep us humble. Our

house is yet to build. We own a corner 113 ft. by 125 ft. In the past we have not gone from home for money, but that is not saying that we shall not do so in the future. Our membership is 312 adults and 125 children.

Grace Church has licensed seven men to preach the gospel; two young women are now fitting themselves for work in the foreign field, and at least forty men and women are qualified to conduct a religious meeting intelligently.



One Church to Every 2,600 People

REV. P. F. KETTING.

THAT there is a great need of more churches in East St. Louis is evident when we take into consideration that we have only twenty Protestant churches and some six or seven Catholic churches in a population of about seventy thousand. This means about twenty-six hundred people to each church. Think of it! If it were possible for us



Church at East St. Louis, Illinois.

to find a town or city anywhere, with a population of twenty-six hundred and only one church there we would surely feel that more churches were greatly needed.

Many of our United Brethren people are continually coming to this city, among them bright, intelligent, young men and women, full of life and energy. Doctors, lawyers, teachers, operators, printers, dentists, and from United Brethren homes. We must save them to our Church if we would fill the measure of our efficiency and usefulness.

People are anxious to come to our church, as many have said, "When you get started we are coming." Likewise Sunday-school children are eagerly inquiring when we are going to open up our school. The present number of churches and Sunday schools in this city are not sufficient to keep all the people well employed religiously. We are finding splendid young people who ought to have some definite work to do in the church. I have in mind now, one young man especially, who is a splendid musician, a lover of good reading, and one who certainly gives promise of a useful life if he continues.

In May, 1911, Rev. J. F. McCreery was sent to East St. Louis to start the work and with the aid of some of our general church officers and prominent men of Lower Wabash Conference (in whose territory it is located) on the corner of 13th and Illinois Avenue, with an adjoining house and lot which serves as a parsonage. Rev. McCreery's time was principally spent in securing funds to start the work.

On September, 1912, the present pastor was assigned to the mission. The first six or eight months of his time were also given to the securing of funds with which to build. A church plan was selected by the conference church trustees, the pastor, and superintendent of the district; said plan being on the library style. It was also decided by this committee to erect the main part or auditorium of the proposed building with a room about fifty feet square, galleries, vestibules, and full basement for Sunday school and social purposes for the present until the Sunday-school part could be added.

The exterior part of this building is now all complete with the exception of doors and memorial windows. We are now making a desperate effort to open at least a part of the church for immediate service. Since last September, services have been held regularly in the parsonage Sunday afternoons with weekly cottage prayer-meetings in the homes. At the opening of these services the most of our membership lived in St. Louis, Missouri, which meant a car fare of thirty cents each for the trip. But at present, the larger part of our church membership are now in East St. Louis, Illinois, within easy walking distance of the church. We now have a membership of twenty-five and I am confident if we could get our church opened up and have larger quarters in which to grow, the membership could soon be more than doubled. When I see the great possibilities, I pour out my heart's desire in prayer to God and ask "O Lord, how long shall it be until our work can be properly opened here in East St. Louis?" So it is evident to my mind that here is a great field for operation. Let us go in and possess the land.



Did It Pay to Hold On?

Rev. J. C. GOODRICH.

UNITED Brethrenism in Walla Walla, Washington, was first represented by Father Kenoyer and soon afterwards by Rev. J. J. Gallaher and the first conference was held near the city in 1863. With varying success and failure, the work struggled on through the strife incident to the sececy question and the worse effects of the fanatical extremes of the holiness movement until the early '90's when the church gave up the ghost and departed this world. The surrounding valleys and hills were planted with United Brethren classes in almost every school house, but no church houses, practically, among them all. As a result the other churches of the city are built up and sustained spiritually and to a large degree financially by the Brethren who moved into the city to retire during the years we were absent.

In 1907, with the backing of the Home Mission and Church Erection societies, but without a member and with the record of strife and failure behind us, Rev J. B. Ball was appointed as pastor and began the erection of the present church building on Park and Juniper streets, which represents a cash value of approximately \$6,000. In 1909, Rev. Mr. Gummere supplied for eight months and moved on, leaving the job to the present pastor. He found thirty resident members, some of whom didn't know it; a church debt of \$2,320, no parsonage and every one discouraged by internal conditions which had been brought on by lack of tact and a disposition on the part of most everybody to mind everybody's else business but his own, and they said, "Let's quit." The first move was a new parsonage which was started soon after arrival on the field and which was occupied seven months later. It will be entirely free from debt by the first of next June, as the money is all pledged and is fast being paid in. The parsonage is modern and comfortable and you are heartily welcome to come and stay in it for awhile.

It might have done some of you good to have seen the pastor fresh from the Seminary take off his coat the day after he arrived, borrow a hoe and begin to hack down weeds surrounding the church, which were higher than his head. That weed patch is a thing of the past, and on all sides of the church and parsonage is a fine blue grass and white clover lawn which the preacher keeps fairly well trimmed with the help of his wife and boy. Next year when conference meets here the parsonage will be largely covered with Virginia Creeper, climbing roses, and California honeysuckle.

But greater things than these have happened. Twenty Sunday-school pupils gathered on the first Sunday and the average for the first quarter was about thirty. Not enough teachers to handle that number. The average for the last six months has been over sixty and a high mark of eight-one was reached with little effort. Six weeks after coming to the work a little body of young folks gathered in the pastor's home and a Christian Endeavor Society was started with seven names, which increased to seventeen before we closed the charter membership list. Upwards of sixty have been members of the society and about thirty are now in active touch with it. Interest at present is such that it bids fair to become the most active assistant working force in the church. From six to a dozen of them have gone to each annual conference and every one who went came home spiritually blessed and more firmly a United Brethren than ever.

This one great ideal has been held up to the people that Jesus Christ left us in the world as life bearers and life savers, and slowly people have responded until the spiritual tide is running high and we report a resident membership of seventy and are now engaged with the other churches of the city in a great campaign under the leadership of Dr. E. J. Bulgin, which will put our membership above the hundred mark. One minister and one deaconess have gone from our ranks. Strife has disappeared. The church is a unit in spirit practically and the future should give us a rapid and substantial growth. Finances are in shape so that a few dollars more will see the wiping out of the entire church debt. The church adopted the single budget system the first year of the present pastorate and by a careful canvass of the members they have raised the salary of the preacher two hundred dollars in that time and have paid the current bills as they came due and have not been behind a single cent on conference assessments. We are now paying into the conference as high an assessment as any charge in the conference; have a Telescope club of one to each three and a third members, which is the largest in the conference and which on a pro rata basis not many churches in the denomination will beat. We have also the largest Evangel club in the conference, averaging one in five and a fraction of the membership.

If you want to know how it was done I can answer in about three words—plodding, paying, praying.

Opening in a Great Center

REV. F. M. DAVIS.

THE history of our home missionary enterprise at Detroit, Michigan, dates back to January 28, 1912. The Rev. W. H. McCurdy and family, who were active workers in the Fourth United Brethren Church, York, Pennsylvania, came to the city to obtain employment in the auto industries. After looking about for a church of their choice and failing in their efforts to find one, they asked God to open the way for the establishment of a United Brethren Church. On the foregoing date the first session of the Sabbath school was held in Mr. McCurdy's home and from that time the infant organization met in different homes until a suitable hall could be secured for public services. Mr. McCurdy preached acceptably to the faithful flock until August 20 of the same year, when the writer was assigned as regular pastor.

On September 22, 1912, the organization of the Church occurred with forty charter members. From its inception the work has made steady progress. We have been greatly handicapped, however, on account of not having a permanent building in which to worship, but the people have been heroic, loyal, and sacrificing in the face of every obstacle. It is only through the co-operation of the Home Missionary Society and the Church Election Society that we have an existence to-day. In February, 1913, we were enabled by the assistance of the latter society to purchase a beautiful site on which to erect a church building.

On November 1, 1913, a temporary tabernacle was opened for worship. This being in proximity to the permanent location of the church, resulted in doubling our attendance in the Sabbath school. We cannot remain in this building indefinitely without resulting disastrously to our work, as it was erected only to meet an immediate need, and the people of the community are looking to us for a building adequate to meet their needs at the earliest possible date.

We have at this time (February 16, 1914), a membership of seventy-five, an enrollment in the Sabbath school proper of one hundred and thirty, and a cradle roll of fifty, with every department well-organized. With the necessary equipment our opportunity is unlimited.

Our denomination has suffered tremendous loss in this great city. Hundreds of our people have moved here from United Brethren centers and finding no church home, have gone to other denominations or have been lost to the kingdom entirely. But what of the future? Who possesses sufficient wisdom to prophesy?

Detroit has a population of every 600,000. Of this number, 220,000 are Roman Catholics, 65,000 are Protestants, and over 300,000 have no connection with any religious organization whatever. It is the auto center of the world. It is a city unsurpassed for beauty and yet contaminated with every form of vice common to twentieth century humanity. There are thousands with their various beliefs and disbeliefs, their rank socialistic ideas and anarchistic tendencies, whose supreme desire is to promote lawlessness.

If we can secure sufficient funds with which to erect a permanent building at an early date, our future is assured. If we do not possess the land it will soon be occupied by another. Shall this great loss to the denomination continue, or shall we arise to the situation and plant our banners firmly in this great city, and so hasten the kingdom of God? Who will come over and help us?

A Tabernacle Erected in a Day

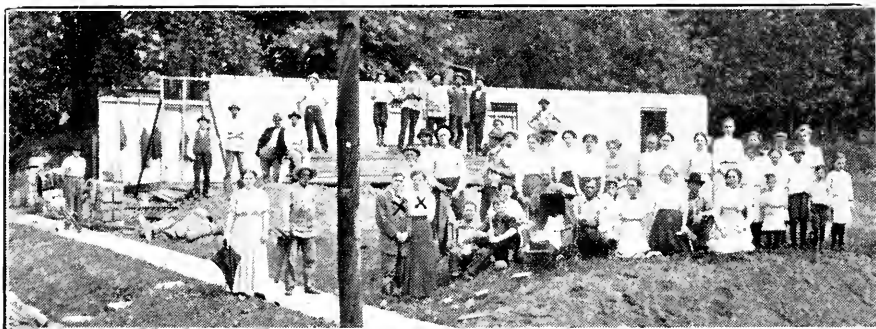
REV. E. E. JOHNSON.

IN June, 1912, Bishop G. M. Mathews and the superintendents of the Lower Wabash Conference appointed the writer, who had served eight years as field worker of the Illinois Sunday School Association, as pastor at Charleston, Illinois, a city of between seven and eight thousand people, a county seat, and the site of the Eastern Illinois State Normal School.

The work was begun July 1, and services were arranged for in the court house. As Independence Day was approaching and a huge celebration was to be held in the city, the pastor had five thousand bills printed announcing the launching of United Brethren Church services on the following Sunday, July 7, in the court house, and celebrated the day by distributing broad cast the bills to the great crowd of people.

The services were held. A Sunday school of forty members was organized and from that time on the United Brethren Church has been growing. The class was organized July 21, by Presiding Elder J. B. Connett, with twenty-nine charter members and the first quarterly meeting held. A splendid Ladies' Aid Society of ten members was organized August 6.

Early in August, a lot 57½ x 115 feet, at the corner of Fourth and Harrison avenues, five blocks from the court house and four blocks from the normal



Picture Taken Soon After the Noon Hour.

grounds, was purchased. Wednesday, August 14, was announced as "United Brethren Building Day," in which all men who would were asked to come with hammer and saw to help in erecting a tabernacle, 24 x 48 feet, on the east end of the lot. A splendid number of men responded, both men of the church and others, and had it not been for the rain that day, the building would have been practically completed. As it was, it was nearly enclosed. The ladies of the church served a splendid dinner and as it was rainy the Baptist people kindly offered the use of their church basement two blocks away, which was thankfully used. The congregation moved from the court house to the new Tabernacle and held their first service September 1, 1912. A steady and substantial growth obtained, and since that date the following special events have been observed:

Men's Brotherhood and Bible Class of eleven members organized September 15. Women's Bible Class of fourteen members organized September 26. Senior Christian Endeavor of twelve members organized September 29. Rally Day in the Sunday school, October 20. Goal set for one hundred present. One hundred and fifty-seven there.

Tabernacle dedicated by Presiding Elder C. A. Dwyer, October 20. Revival held in October and November, Rev. Mr. Dwyer helping, with twelve conversions and accessions.

Union Thanksgiving service held in the Tabernacle, November 28.

Junior Christian Endeavor of ten members, and Intermediate Christian Endeavor of seven members organized December 1.

Men's Day observed January 26, 1913.

Revival held in May, 1913, under Evangelist G. K. Little, with fourteen conversions and accessions.

Woman's Missionary Association of ten members, organized July 17.

Cradle Roll reception, October 21.

Revival, January, 1914, under direction of Evangelist and Mrs. J. F. Fowler, with thirty-one conversions and forty-two accessions. Present membership of the church, 101. Membership of the Sunday school (main school), 123. Cradle Roll, 35; Home Department, 9. Total school enrollment, 167.



"The Friendly Church." Charleston, Illinois.

From 0 to \$18,000

REV. G. E. McDONALD.

PERHAPS the greatest thing that has helped Seattle to achieve whatever victory has come to this infant church, was the consciousness that the United Brethren Church over the whole United States was interested in us and praying for us. What an encouraging boast!

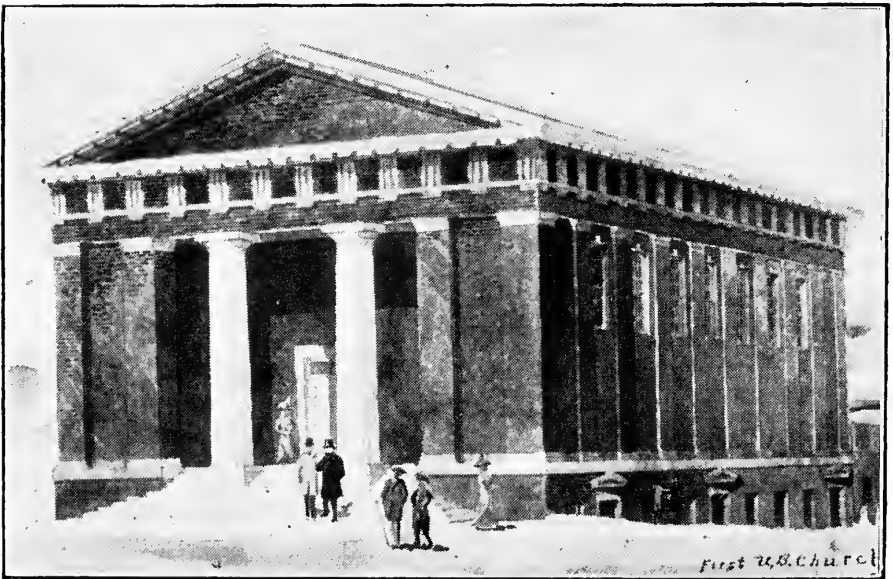
Get a map of western Washington. Locate Seattle. With the exception of our mission at Vancouver, Washington, which is really a suburb of Portland, Oregon, and one hundred and eighty miles away, there are only two of our churches in this big empire—Everett and Seattle. These are over thirty miles apart. Oh, for the day, and it will come, when we have a whole conference on Puget Sound.

Planting a church in Seattle is pioneer work. True, we do not have ox teams crossing the plains nor do we war with wild and hostile Indian tribes, nor do we fell the mighty trees and build log cabins and log churches to worship in. The days described by Ralph Connor are gone for the most part, but it takes all the courage and heroism of the hour to enter a vast city full of sin where the church of our choice is unknown and unwanted, where the minister trudges over a great city to find a handful of charter members who will unite their faith and endeavor to establish a strong, live, evangelistic Christian congregation. But there are a lot of enjoyable things about

such a task. One feels a little like dauntless, faithful Paul, whose aim was to preach where no one had preached before. One feels like a stone mason laying foundations. The hard task is often the happiest when God is our help.

But I meant to tell you some things about real progress in Seattle. The best thing we have is the Sunday school. We have an enrollment of only sixty, but we are growing. New pupils are coming every Sunday. We are organizing new classes and the future is bright. Our Sunday school was only organized the fifth of last October. For a time the mid-week service was a real problem but seems to be solved at last by the organization of a Bible study class in the Gospel of John. Interest is rising each week. The men of the church have arranged a six weeks' lecture course as follows:

1. "The Wonders of the Yellowstone," President Landes of the University of Washington.
2. "The Panama Canal," J. J. Donovan of Bellingham.
3. "The Mountain That was God," Rev. W. O. Benadom.



Prospective Church at Seattle, Washington.

4. "The Glacial History of Puget Sound," Prof. Bretz.
5. "The Life of the Ant," Prof. Kincaid.
6. "The Port of Seattle," Hamilton Higday.

These are illustrated with fine colored slides. The church has purchased a splendid stereopticon. The plan is to introduce the work to our community and this excellent course is given free of charge.

We have established a church dinner once each month to which new families are invited and we have had marked success in the new people that have come. These methods of social service are not ends in view. The evangelistic tone of the church is of the highest order, the church is making an effort to avoid ruts, to establish no formal precedents, but to be natural in its efforts to be all things to all men if it may thereby be a means of salvation.

Another problem that has been afront us has been the revival problem, I mean the holding of special evangelistic services. So far it has seemed un-

wise to put on such a campaign, but listen, there have been conversions. A fine group of our women have been visiting in the homes of the community. These have been followed by the pastor. People have repented of their sins and some have united with the church. Eight united on a recent Sunday, four on confession of faith.

To an Easterner who is used to large congregations and financial returns, Seattle Church will still look small. But when one looks at the field, the most difficult in this nation to till, and after a half century of neglect by our Church; when one sees the whirl of indifferent humanity enveloped in the lure of gold and mists of doubt and sin; when you see in three brief years the church grow from a cipher to property worth over \$18,000 and from an unknown name even to a respected place among the churches of this city; when one thinks of the geography of Seattle and its relation to the awakening East, who would not offer an ejaculation of thanks and praise for what God hath wrought in this great city by the Western sea! Well might any one be glad of a chance to serve here in planting the fundamentals of church organization.



Sixteen Months to Dedication

REV. W. H. ARBOGAST.

NOVEMBER, 1910, a committee of the Northern Illinois Conference, selected the location in the city of Bloomington, Illinois, for a new mission known as the First Church, and appointed the pastor who began work May 1, 1911. Funds were collected to pay on the lots and to provide a temporary place in which services might be held. A tabernacle, 30 x 40 feet, was erected by donated labor largely in one day. This was dedicated August 20, 1911. Within a few weeks preparations were be-



Church, Bloomington, Illinois. Valued at \$25,000.

gun for the erection of a commodious and comfortable church building. This building, 62 x 75 feet, with complete basement and balconies, was erected and furnished at a cost of \$25,000. The church was dedicated December 15, 1912, within sixteen months after the first service was held. Provision was made for a growing church and Sunday school, numerous class rooms aiding in more effective work.

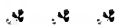
Immediately after the dedication of the Tabernacle, services were continued each evening for three weeks in order that the community might become acquainted with the church and lend co-operation to the movement. September 24, the church was organized with thirty-seven members, which number has been multiplied fourfold, there being one hundred and forty-eight members at the present time. The constant aim has been to make

the church a community center for elevating and ennobling Christian character. Different departments of church activity have been organized as the increased membership demanded.

The church is located in a large and growing section of the city, composed almost entirely of working people. The members of the church and of the Sunday school have been gathered largely in the immediate neighborhood and there is represented in the membership people who have been trained in a dozen different denominations. There have been upwards of one hundred and fifty conversions from the beginning and there are thirty families in the church membership.

The Sunday school is the oldest department of the church, having held its initial session, August 27, 1911. Beginning with fifty members in six classes, the enrollment has reached two hundred and twenty-five in the main school, with fifty in the cradle roll, and ten in the home department. The school is regularly organized under the international and denominational standards, with a superintendent and a corps of teachers for each division. At present there are sixteen classes. The graded series of lessons has been used continuously in all classes below the adult division. Beginning with January, 1914, the Sunday school and the morning service have been combined with increased interest in both. The average attendance at Sunday school for the past three months has been one hundred and fifty. One of the most potent factors in the development of child life is the Junior Endeavor Society of over fifty members. The Young People's Society has an enrollment of forty young people who are developing into splendid church workers. The Woman's Missionary Society is enlisting the ladies of the church in personal consecration, and during the first year of their history secured over \$150 for the extension of Christ's kingdom abroad, besides aiding largely in local finances. It was the privilege of this society to entertain the Woman's Board meeting when the society was just one year old. A general Bible study class for all ages meets regularly each Tuesday evening. Social gatherings are held every few weeks. Many persons have thus been enlisted in active church relations. A course of athletics is being developed for the young men and the boys. The finances are looked after systematically and carefully. A large number are tithers. Others who are not tithers bring their offerings also every Sunday and the local expenses are met regularly. There has been no attempt to secure funds by other than Scriptural methods. The new plan of finance has been heartily approved and the apportionment met regularly every month. The debt on the church building is being reduced month by month.

The church was greatly aided by a generous loan from the general Church Erection Society and the enterprise was largely made possible by the support of the Home Missionary Society. Great credit is due to two of God's noble laymen, Messrs. F. M. Moats and J. L. Arbogast, who have carried a large part of the burden in erecting the church building. They not only gave liberally, but they also loaned large amounts to the board of trustees when payments had to be met.



Horseback Ride of 32 Miles, 38° Below Zero

NO greater evidence of victory can be cited from Montana than that given in a personal letter to the secretary, from Rev. R. Whitaker, dated, Alpha, North Dakota, February 14, 1914.

Brothers Bovey, Landis, and myself are in a meeting at Alpha. The meetings are fine when we can have them, but on account of the cold weather we are delayed the greater part of the time. Closed a fine meeting at Ollie point last week. We took some valuable members into the church and will take

a number more at the same place soon. We are going to build a church at Ollie and Alpha this summer. We are very sure of a new railroad and are planning to locate each church in town. We are having a hard battle but are winning for the Lord. My field is large. I have five appointments and will take two more soon. I may be spreading out too much, but Brother Whitney, I just can't see this territory lost to our Church. We must occupy this field.

I was home last Sunday for only two hours. I came in from a ten-mile walk owing to the fact that one of my horses was sick and I couldn't drive. After arriving home I stayed about two hours with wife and the babies, and then got on the well pony and rode thirty-two miles. The mercury was down to thirty-eight below zero early in the morning. I am home about one night out of a week. It seems hard to leave the babies and wife this cold weather, but we have to do many things that seem hard in this country if we carry out plans for our work. Wife and I have found this year has required the greatest sacrifice of our entire life, but we rejoice that we are able to do it for Jesus' sake. We need your prayers. They help in a wonderful way to keep us on the field. I am glad we can face the battle with courage and love for our Master, and while the battle is fierce and hot we would not



Church and parsonage, Carlyle, Montana.

give it up for fattest job in the Church. We love Montana Mission. After a walk of thirteen miles last week, Brothers Boyce, Landis, and myself reached our destination with our faces frozen and weary of body from our trip, but thanked God that we were able to endure such hardships for the souls of men and our Lord. Don't forget us when you pray. We want souls for Christ. Will organize a class at Stuart, North Dakota, soon and a Sunday school at Williams, next Sunday.

NOTE.—The third session of Montana Mission Conference was held by Bishop Fout in Beach, North Dakota, October 16, 1913. Number of organized churches, 6; members, 170; total enrollment of Sunday schools, 235; three church buildings, two parsonages, total valuation, \$7,200. Thirteen preaching places at present.

A Bright Spot in Erie

REV. W. B. NELSON.

BY previous appointment, Mrs. Nelson and myself met the superintendent of the Erie Conference, Dr. R. J. White, at Erie, Pennsylvania, June 14, 1911, and were appointed missionaries to Erie and began work immediately. There was two weeks' search for a proper location without success when an old friend asked me to go to South Erie and look at Glenwood Chapel, also the surroundings. There we found a Union Sunday-school chapel, a frame building 32 x 55 feet, and a basement, and located in a community not churched. It was eight blocks from any church of like faith to our own. There was a Sunday school held on Sunday afternoon with about fifty in regular attendance. The Union was incorporated, with a body of trustees who gladly allowed us to hold a few Sunday evening services knowing just what we were in Erie for. We called in the community and made announcements and were greeted the next Sunday with a fair congregation. Two weeks later negotiations were made to occupy the house. The building had



Located in a non-churched community, Erie, Pa.

been erected and sustained by gifts and offerings so it was difficult to purchase the property inasmuch as they did not know who should have the money. They called a meeting of the corporation some time in August at which time the matter was discussed. A resolution was presented something like the following: "Resolved, that we transfer the property of Glenwood Sunday-school Chapel entire to the United Brethren in Christ as soon as such church is organized." The resolution passed unanimously. The doors were opened for new members the next Sunday and twenty-two were secured. There were perhaps a dozen families in the city whose names we had, who had been at some time or other members of our church elsewhere. We succeeded in getting fourteen from these families as a nucleus and on Monday evening Dr. White came and organized.

We were soon incorporated and ready for business. There was a mortgage of \$760 on the property when transferred. This was soon paid. The building was remodelled and comfortably seated at a cost of about \$3,000. The dedication took place January 28, 1912. The property is now worth \$7,000, a modern comfortable church that will seat about three hundred people. The present membership is one hundred and thirty. The average attendance the last two

weeks at Sunday school was one hundred and ten. There is a live Christian Endeavor Society of fifty members; a Brotherhood of sixty; Ladies' Aid of fifty; a Woman's Missionary Association of fourteen members. At the last Sunday evening service the house was full.

While we still have a debt of \$1,700 this will soon be paid, for more than two-thirds of this is covered with subscription. Last September we entertained the Conference, clearing from the registration fee \$250. Three hundred dollars were subscribed for a parsonage at that time, about one-half of which is paid. This, with the amount cleared at Conference time, is laid by as parsonage fund. The Brotherhood will build a parsonage this coming summer.

We have as fine a lot of church workers here as can be found anywhere, a territory in which we can assuredly build for the future. What has been accomplished has only been by the power of God and the aid of the Home Missionary Society. God certainly has led us to this spot and is surely leading us onward.



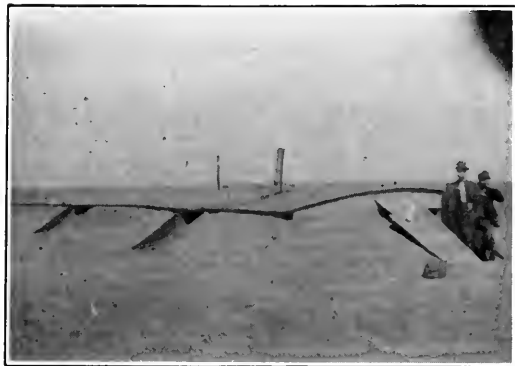
Meetings at the Dugout Schoolhouse

MRS. CALLIE KING.

GOOD, good, good!"

"What is good?" asked Leila, as Kate came skipping out of the sod-house in which their father, mother and the six girls lived, ranging in age from two to fourteen.

"Why, papa said that a missionary is coming to preach in our dugout schoolhouse and maybe he will organize a Bible school."



The Dugout Schoolhouse.

"Oh, happy day! How did he find it out?"

"Mr. Long had a letter that the Home Missionary Board is sending a young man and wife just graduated from the Seminary."

"Eastern dudes, eh? My, won't they think we are grand, living in a sod-house with a dirt floor swept out in holes till one's chair turns over if he is not careful and the table legs must be propped up every time it is set? The cupboard only a box with a curtain over it, the tablecloth made of flour sacks, as also the towels and sheets; yes, and the children's dresses of the same material only colored red and blue."

"Do stop, sister; I was so happy but you make me feel as I did when papa was sick so long last summer. I thought you were happy too a moment ago."

"So I was when I thought of how we all used to go to Sunday school back home, dressed like other people and we could hear the great organ and the singing. Oh, dear me! how could we go to church now when our clothes are hardly fit to wear to school and poor mamma has only one old faded dress and three of the little ones have rag moccasins laced with cords?"

"Oh, I could go without shoes if we could only go to Sunday school once more," said Kate.

"But perhaps some society will send us a nice box of clothing like they did Mr. Long's last winter. Yes, or like they sent widow Jones, a barrel full of old-styled jackets and worn-out things that were not worth the freight on them. Just old rubbish as if we were a set of beggars. We're no beggars or paupers either; I could buy what I need and pay for it, too, if I had a chance. You know that I worked in the field from early till late to take papa's place all summer long, only to see everything dry up at last. Mrs. Jones has worked the same, and such a barrel! If that is what is meant by "Lay up for yourselves treasures in heaven," then I don't want any treasures. Say, wouldn't it be funny to see some of the stingy people, who have sent their old clothes they didn't want "for His sake," when they march up for their white robes, if these same old gowns were handed out to them which they sent to Mrs. Jones?"



Home of Leila and Kate.

"Dear Leila, please don't talk so, I saw the things sent to Mr. Long's from the young ladies' class and they were all good and nearly everything new. The prettiest little dresses, suits for the boys, an overcoat and overshoes for Mr. Long, and a new dress for Mrs. Long. Then there were stockings, mittens, hoods, caps, toys, and some nice things to eat."

"Hush, Kate, you make me homesick. How would it seem to have a whole new suit once more—shoes, gloves, and all, with a dollar all your own? And have baking day again, make pies, cookies, and stew fruit and prepare ham or roast-beef instead of just beans, and those sometimes without butter or even lard seasoning. Sh! Mamma is coming."

Most of the neighbors were glad at first to hear of the missionaries' coming; but as with Leila, the afterthought was painful, for how could they "eat them" and "sleep them," as some of the Western people say? But at a called meeting held at the dugout schoolhouse all voted for the meeting willing to do their share of the entertaining. None having a spare room, beds must be made down on the floor for the children when there is company.

A day was set to clean the Plain View schoolhouse and to make ready for the meeting. Men, women, and children came and brought their dinners, also mops, rakes, and brooms, a barrel of water, buckets of paste and newspapers, and each man brought a post which was set up for hitch-racks. The children

cleaned the yard and scrubbed the home-made seats, while the women and young people papered walls, washed windows, polished the stove, and mopped the floor, then put a white cloth on the old table used for a desk, put up a few mottoes, placed the lamps brought from their homes. All seemed pleased with the result of the day's work and hoped that a dust storm would not come before the strangers got there. Their wish was granted. Sunday was an ideal autumn day. Everybody seemed to be present—men, women, boys, girls, babies, and dogs. Some of the people were very well dressed, all were clean and neat. Some wore shoes much too large for them, others had none. Part of the children wore old summer hats, others scarfs or sun-bonnets. The boys tucked their old caps in the desks. Each family brought a songbook of some sort which contained some familiar hymns. Mr. Long drove up with his family, the missionaries, and their little organ. All eyes were upon them to see if they were "stuck-up." They saw two modest, plainly-dressed people whom Mr. Long introduced to each family as Brother and Sister Oliver, and each child received his share of attention. All breathed a sigh of relief as they took their places in front, even Leila whispered to Kate, "I am not afraid of them if my dress is old." Mr. Oliver asked them to name some hymns with which they were familiar, seeing their books, stating that he would furnish song books for the following services and that he wished to form two choirs, one from the young people and the other from the children. After a short song service and prayer, Mr. and Mrs. Oliver each made a little talk, saying that they were brought up on the frontier in another State. Their parents being poor, each of them had worked their way through college and the Seminary, now they were here to help the fathers and mothers in their struggles for a higher and better life, to help the young people in their training of mind, body, and soul, and to lend a helping hand to the boys and girls in guiding them to be such men and women as God can approve. After a short sermon on "God's Love for the Sinner," they were dismissed to meet early for song service. The meetings continued for nearly three weeks. Many fathers, mothers, young people and children were saved, among them Leila and Kate, and one excellent young man was called to preach the gospel. A church of fifty-two was organized. A Sunday school and Christian Endeavor Society and Teacher's Training Class followed, also a lively Aid Society which soon fitted up a little vacant stone-house for a parsonage.

After the pastor and wife had visited all the homes and understood their needs, they caused many boxes of warm clothing to be sent to the needy ones. So Leila and Kate could say once more that they each had a whole new suit even to the hood and gloves, and in the pocket of each cloak was a little purse of money which some girls had saved up during self-denial week. After Leila and Kate had talked it over and prayed about it they decided to put their money into the Junior budget for Missions and Leila expressed a desire to become a missionary herself. The Plain View Sunday school and Christian Endeavor were the delight of all the country round, and not only were the two choirs a success from the beginning under the careful training of the pastor and his gifted wife, but a small orchestra was installed by persuading the timid young people to bring out their instruments which had been laid away for lack of strings. The much loved pastor seemed to always have just what was lacking to fix up the instruments and to encourage and bring out the best there was in each boy and girl whom he met.

Plans were being made for a number of the boys and girls to enter a Christian college as soon as they were prepared for it. The pastor and some of his unselfish band looked up a church location in a new railroad town near by and each agreed to plant a certain number of acres in crops to help with the building. A gospel team was also organized to go with the pastor to hold meetings in other communities. Thus the good work goes on spreading in the home mission fields.

United Brethren in Santa Fe

REV. N. H. HUFFMAN,

Superintendent of Spanish Work.

At the southeast corner of the public square of Santa Fe, New Mexico, stands a block of granite with an inscription stating that this stone marks the end of the Santa Fe Trail. The writer of this article spent his boyhood near the beginning of this trail. As he gathered gum from the resin weeds in late summer, or hunted rabbits in the winter, every old cowpath and Indian trail discovered was confidently affirmed to be the Santa Fe Trail. But little did he dream that one day he should live at the other end of the trail.

United Brethren preachers and people have traveled much on the old trail, and have gone far beyond its limits, but not until the closing days of 1913 did they attempt to put up a monument at the western terminus of the trail in the historic city of the Holy Faith of St Francis.

The oldest city in the United States is the title the chamber of commerce has ordered printed on its official envelopes. But is it true? It is not our business to contend with other cities which dispute this claim. The



Headquarters of Our Spanish-American Mission, Santa Fe, New Mexico.

question of the antiquity of Santa Fe is undisputed. As early as 1605, one of the Spanish conquistadores fixed his capital here. On the north side of the plaza still stands the palace of the governors, erected more than three hundred years ago.

The picture is of the youngest church in Santa Fe, the *Hermanos Unidos en Cristo*, which is the Spanish, or Mexican, as they say out here, for United Brethren in Christ.

The securing of this property has a history. While prospecting for a house to rent as temporary quarters for the mission, this house was discovered vacant. On inquiry, it was learned that it was in litigation, being part of a bankruptcy estate. The former owner, among his other enterprises, had been running a saloon and, purposely or otherwise, had gone into bankruptcy. It is not a part of his plan that this house should form a part of the estate, but his transfer of the house to other parties was shown to the satisfaction of the court to have been a fictitious sale, and the receiver was ordered to sell it and divide the proceeds among the creditors. It would make too long a story to speak of all the trips I made to Santa Fe from Velarde, the individuals interviewed, and praying done before the property was turned over to us.

We have here a story-and-a-half house, built of stone, containing nine rooms, fully wired for electric lights, and with city water installed. Back of the house stands an old adobe house of three large rooms, which may be used as a stable, woodshed, and workshop. The lot has a frontage of 113 feet and a depth of 333 feet. The garden is under the irrigation ditch. The location is only three blocks from the capitol, and five from the center of the city. It will sound incredible to the readers of this paper to say that such a property could be secured at the low price of \$3,500.

Rev. C. A. Schlotterbeck says of the property: "After weeks of investigation, prayer, and waiting, the way was opened through the courts for the purchase of a property for the use of our Spanish-American mission in Santa Fe. This is a splendid property, purchased at two-thirds its actual value, and adapted to our needs. A suite of two large rooms on the first floor answer for a chapel, suitable for mission work among a people for whom no evangelical work whatever is being done in this city.

"Here we have a property 'beautiful for situation,' in the midst of eight or ten thousand of our own citizens, in whom the Protestant church has taken no interest and to whom the blessings of evangelical Christianity have been denied."

No other denomination is preaching to the Mexicans in this city. The nearest preaching place for them is thirty miles distant. There are a number of villages in this section of the State which, in the words of a Mexican, never have known a preacher of the gospel. Velarde, well known to the Church through the school conducted there by the Misses Perkins and Haffner, is forty-five miles to the north of Santa Fe. On the road to Velarde there are six villages with no Protestant preaching, save in one, Santa Cruz, where we recently opened work in the English language and will soon, God willing, open work in Spanish.

So it appears that we have here a splendid opening and an opportunity to do our share as a denomination in bringing within the reach of thousands of priest-ridden Spanish-Americans the blessings of an open Bible and a free conscience.



Shall We Enter Open Doors?

THE special victories named in the foregoing pages are from only about one-twelfth of the charges that have been or are still on our roll for support. Nearly three times as many missions have passed off from our list as were on when we started in 1905. No small credit is due to the society that has made it possible for the conquests achieved by these former home mission fields.

These past and present triumphs should thrill the Church for greater success. It will not do to stop and rejoice over the past. If need be, forgetting the things of the past and press on to Albuquerque, New Mexico, and establish ourselves at Santa Fe and Santa Cruz in the same State; among our Spanish-speaking neighbors at Lake Charles and New Orleans in Louisiana. Shall we listen to the urgent calls from our United Brethren families in Texas? Shall we give heed to the many appeals all the way from San Diego in southern California on up the Pacific Coast to Bellingham on the Puget Sound in northern Washington? No such challenge has been put to the Church as will come with the opening of the Panama Canal. Must Idaho and Wyoming, where numbers of our families are settling, call in vain? Shall Montana be taken for Christ? One of our appointed home missionaries wrote, "I could put one thousand churches in Montana and no one of them be within ten miles of another." Will the Church accept the challenge from the great cities of the Middle West? In the five hundred cities of America there comes a wireless message of distress that must have attention. You

have read in this booklet, "There are fifty places in Chicago as promising as Grace Church that we might enter." Shall we take our share of them for Christ?

Shall we enter these open doors and increase our missionary force? Shall we heed the urgent appeals to advance in many places? Are we willing to pay the price for greater victories? To answer "yes" means more definite consecration of life and money by the Church. To say "go forward and possess the land" means larger giving for some who are able. It calls for special gifts from those who may want to give, in one of the following ways, after they have done their share in the budget for all the benevolences.

A direct gift to the society.

Local churches, Christian Endeavor societies, Sunday-school classes, any organization of the church as well as individuals, can have their own pastor on a mission field, by making definite gifts to his support and receive from our office a monthly report of just what has been done.



Pleasant View Church, Montana. In this group are Revs. A. E. Landis, M. S. Bovey, and Ira Hawley. The last named is the pastor.

Those who have means, but need the income for their support, can let the society have the money on some definite per cent. during their natural life, and then have the money go to the work of the society. Some may want to remember Christ as one of their heirs in the extension of his kingdom, by executing obligations payable after their death. Such arrangements do not interfere with any business transaction they might wish to enter into during their natural life.

By making it possible for the society and our faithful missionaries to fulfill the task that God is placing at our door, you will be a share-holder in the victories attained and can rejoice with our missionaries as they come bringing in their sheaves. Not only that, you will be helping to solve the great religious problems that are now facing our country for solution and

your influence, prayers, life, and gifts can help to hold America for Christ at this critical stage of its religious history.



A Challenge to Advance

THE deepest missionary need of our time is the need for the development of a vitality in the Church that will be adequate to meet the demands of this hour.

John R. Mott, at a great missionary convention, said, "It is an utterly impossible proposition to save the world in this generation without strengthening the home base." What is the state of the home Church? Is it equal to the task God is summoning it to meet?

Published statistics show that the Protestant Church membership in the United States the last decade was just holding its own in proportion to our growth of population. Over fifty millions of our people attend no religious service of whatever character.

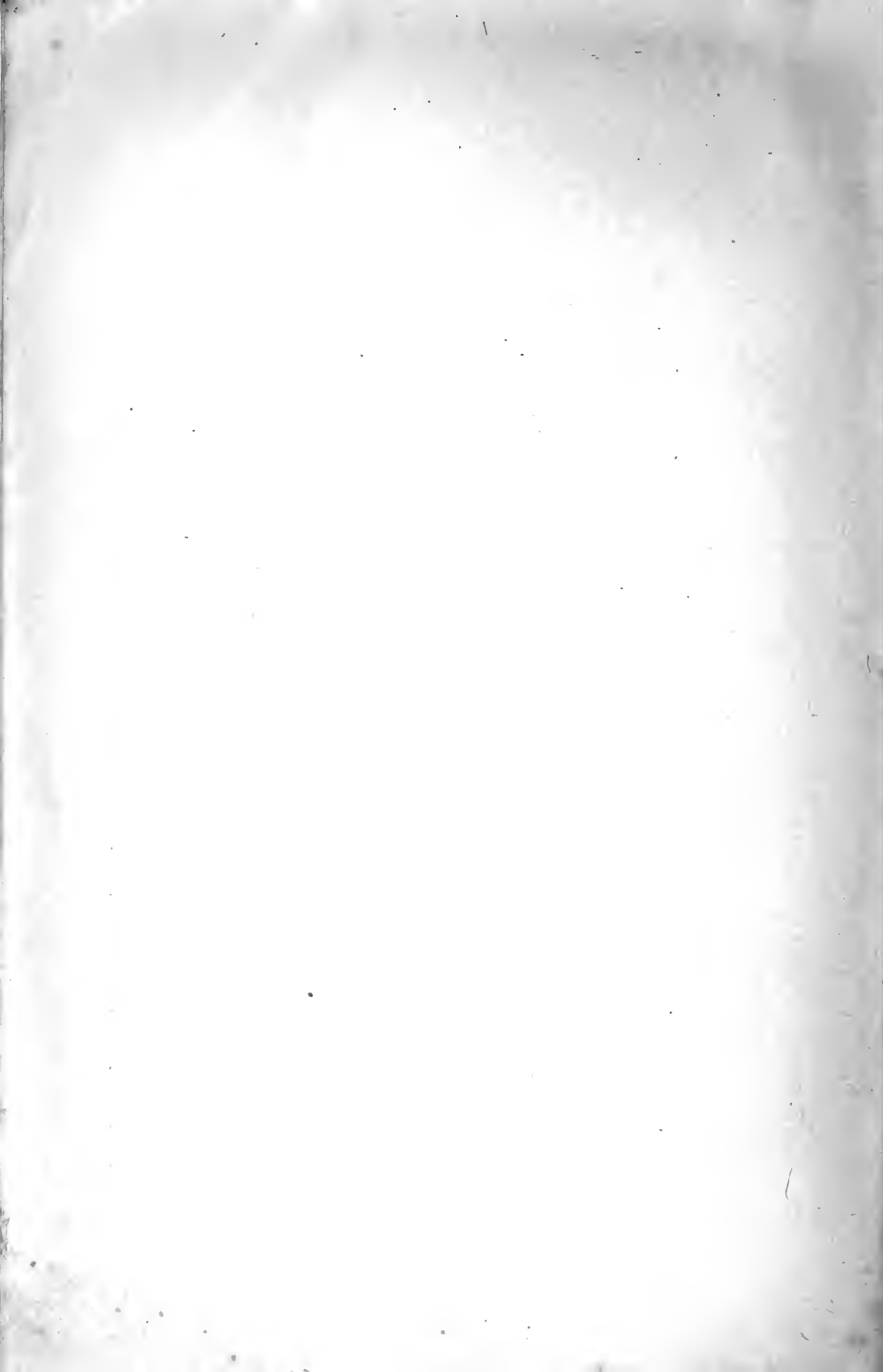
If there is not a true conviction for the salvation of those in our community we will not be concerned for the saving of those afar off. If there is no vital experience of Christ in the life of our home church there will be no impelling necessity to make him known to those in darkness. If America does not solve its religious problems it will be greatly handicapped in its world-wide operations.

It is not enough to win this country for Jesus Christ. It becomes an exceedingly more difficult task to hold it for Christianity. We blame the church of the past—of Judea, of the Roman Empire, of the Crusades, of the Reformation, of the American Colonies—because it did not know the day of its visitation and let so many opportunities slip from its grasp. Will the future say the same for us?

The world again stands at the crossroads of history. A few brief years will fix the course of centuries. A noted author and student of world affairs wrote: "What the United States of America is, is to determine the character of the earth in the next ten or fifteen years. Great crises will come again, but they will spring from the crisis of our day. New institutions, new nations, will be developed but we shall determine whether they shall be Christian. Never again can we be in a position to fix the future of those who come after us. No generation has ever faced such possibilities of victory or defeat as does ours. It sees civilizations looking to America for guidance, great problems awaiting solution in our industrial, social, moral, and religious life, and yet sees the forces of evil growing more aggressive.

Our Home Missionary Society in its work is helping to solve these problems. It is establishing churches in cities, the frontier and the needy sections of our country to the extent of its ability, by supporting missionaries. Our hundred new missions were opened last quadrennium by the assistance of the Society, besides these about a hundred points were aided each year. Our missionaries have been "path-makers" for they have leveled down the mountains of wickedness, filled up the valleys of sin, smoothed rough places of unrighteousness and straightened the paths of incomplete truth.

America's moral and religious needs challenge the Church of to-day to give Home Missions earnest attention and consideration. America faces the greatest problems of any century, and there can be no doubt that the gospel is their only solution. The immigration question, race problem, adjustment of industrial and social relations, liquor traffic, crime and lawlessness, indifference and selfishness, all and each must be answered by the gospel of Jesus Christ. A gospel-instructed and gospel-dominated people will harmonize conflicting forces in our national life and make us a people so truly Christian that America will be an unanswerable argument for Christianity.

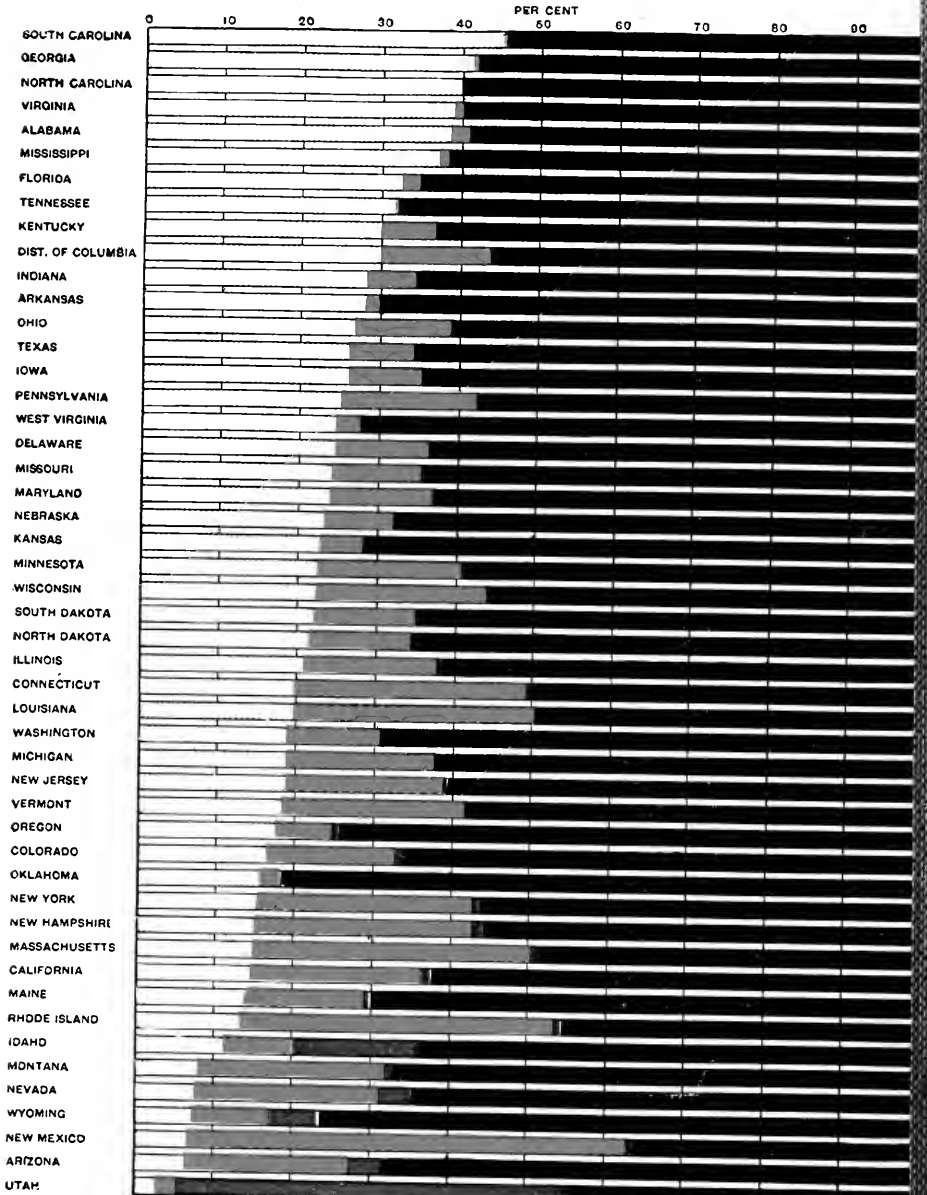




A STRIKING ARGUMENT FOR HOME MISSIONS

Showing proportion of the population reported as Protestant, Roman Catholic, and "all other church members, and proportion not reported as church members, for each state and territory

PUBLISHED BY THE UNITED STATES CENSUS BUREAU



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 NOT CHURCH MEMBERS

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