

OUR HOME FIELD

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ATLANTA, GA.
AUGUST, 1904

When this paragraph is checked with blue pencil it indicates that your subscription has expired. We hope you will renew promptly, or advise if you wish your paper discontinued. We would appreciate your renewal.

THE UNIFYING BOARD.

REV. W. W. LANDREN, D. D.

The Home Mission Board is a Foreign Mission Board. Pray for our two B's, I mean Bryan in Shanghai and Brown at Asheville. Bryan is to have charge of the educational work of our Chinese brethren in the Celestial Empire. Brown is to be Superintendent of our educational work in the mountain region of the South. Whoever loves Christian education as conducted by Southern Baptists will offer up petitions for both Brown and Bryan. The cause is one. Whoever separates them in his prayers is no true friend to either.

Remember Barton and Whittinghill. Both are Superintendents of mission work. Barton bears on his heart the uplifting of the "brother in black". Whittinghill is devoted to the Christian culture of Italians. The Negroes in our home-land are as precious in Christ's sight as the inhabitants of classic Italy. If the Superintendent of natives in Italy would enlist our sympathy and co-operation why not Barton and his wards in our own South-land? True, the Superintendent in the "eternal City" is farther away than the Superintendent in Little Rock, but each is in the centre of his field. The Negro Baptist of Arkansas are said to be the most united and aggressive of any State in the South. They are willing to set a good example of cordial co-operation with their white brethren. The duties of Barton and Whittinghill, like their salaries, are about on a parity.

Remember Baltimore as well as Canton, St. Louis as well as Lagos, New Orleans as well as Rome, Memphis as well as Tokio. The Cities of America need to be taken for Christ as much as the Cities of China and Japan.

It was in a City, Jerusalem, that God localized His presence. Cities were the first to welcome and foster the dissemination of the Gospel of Christ. From Jerusalem to Antioch and from Antioch to Ephesus and from Ephesus to Corinth and from Corinth to Rome the evangel coursed its way, capturing city after city. The Apostles seized the cities as magazines of storage and supply for their world-wide advance on the strongholds of superstition and sin. Providence, history and revelation unite in showing God's appreciation of cities. Ideal society on earth will be found at last in urban conditions rained to sinlessness.

The salvation of the cities of the South, under God, is largely committed to the missionary efforts of the Home Mission Board.

Pray for the Home Mission Society on New York as earnestly as you do for the Home Mission Board of Atlanta. Both are Baptist organizations laboring in the same Southern fields for our Negro brethren. We work to-gether. We appreciate one another. Northern Baptists put out their main force in the education of the Negro, and Southern Baptists in his evangelization and training in denominational affairs. Neither organiza-

tion can succeed without the fraternal aid of the other.

Pray for wisdom and zeal on the part of the several State Boards of the South when you ask the great head of the Church to live in the plans, purposes and activities of the Home Mission Board. These Boards move together and see eye to eye. In other words the Home Mission Board seeks to be, and by nature ought to be, the great unifying power of Southern Baptists. It is central to every activity of our people. It is the one great bond of brotherhood between the North and South, the Anglo-Saxon and the African, the natives and the foreigner, our land and those beyond the seas. Its work reaches around the globe through influences set in motion here at home.

BEGINNING AT HOME.

"Ye shall be witnesses unto Me both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."

There seems to have been a general awaking among our Baptist brotherhood to the "God-ordained method" of world-wide evangelization.

Let us hear honored voices on this great subject.

Hear first the voice of the Southern Baptist Convention as expressed in report of its Committee which was unanimously adopted at Nashville:

"Your Committee believes that Home Mission occupies a position of peculiar and transcendent importance in our missionary work. When Adoniram Judson had the vision beautiful of evangelization to the ends of the earth, he found its realization impossible until the activities of Luther Rice had, in the inauguration of Home Mission, given him a source of supplies and a base of operations.

In conception, Foreign Missions is the mother of Home Missions. In realization, Home Missions is the mother of Foreign Missions. This relation can never be changed. Texas, for example, has been for long years the favorite field of the Home Board. Not a church in Waco, not a church in Dallas, scarce a church in Texas that is not the child or grandchild of the Home Board. The result is not alone that this year Texas, as a developed field, leads all the South in her contributions to the Home Board, but that in the past fifteen years it has given a third more to Foreign Missions than to Home. Because the eye of the faith never loses sight of the ends of the earth, we must develop the Home Field to the utmost, else whence shall the contributions and laborers come? The chief activity of the Home Board has, therefore, been, and must ever be, the organization of new churches until they become capable of co-operation."

Dr. Edward Judson, a son of the Apostle to Burmah, in an address on Foreign Missions said with great earnestness:

"We must be sure, however, that our foreign mission spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance seems to 'lend enchantment to the view'. We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact, that we send our best men as missionaries to them and pay their travelling expenses; but when

the Lord puts it into the hearts of these same foreigners to come to our shores, paying their own travelling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

Dr. Wm. E. Hatcher Declares:

"The needs of the Home Mission Board are urgent. It must have means to carry on its business now. Delay sets its activity back. Ground already occupied but not fully possessed is endangered by delay. Retrenchment is a blow inflicted upon progress. We must remember that it may take ages to convert the world, but it will require very few years for Baptists to lose the South. Others are arriving to capture and lead unto other denominations the fast growing populations of the South. If they succeed, then we lose our base of operations and make it impossible for us to take the truth to others. The present effort of the Home Board to make the Southern people a Baptist people is the supreme struggle to fill the world with Baptists. Slight the Home Mission Board and you grind up the sated corn and destroy the hope of a missionary harvest in that field which is the world.

"Churches of the South, you must open your eyes and face the issues of the hour. This is an appeal from a member of the Foreign Mission Board, and made because the exigencies of the times loudly call for it. Who will heed the burning call? Let every Baptist in the South spring into line and rally to the support of our Atlanta Board."

THE HOME MISSION BOARD AND OUR CHURCH BUILDING FUND.

Among the many good works which our Home Mission Board is doing, there stands out prominently, that of building, or helping to build, houses of worship for our weak Churches in important places. The effort of our women to establish the I. T. Tichenor Memorial Fund for this purpose is a most laudable one.

In 1892 I became pastor of the First Baptist Church in Pensacola, Fla., a mission of the Home Board. We projected the idea of building a suitable house of worship on a most desirable lot, centrally located, donated by the greatest of all Pensacolans, Col. W. D. Chipley. The house was to cost some \$16,000 (Sixteen thousand dollars), but we had only \$4,500 with which to begin. The Home Board appropriated \$2,000 to this and the result was we swelled this amount to a sum sufficient to begin and practically to finish the building. The gift of the Home Board was also an incentive to our many friends in Pensacola to aid us in this good work. Our women, also, were thus cheered to work unceasingly and energetically to the same end. I am sure this building could not have been commenced had it not been for the timely aid of the Home Board. The new house thus well located gave our cause a prestige in Pensacola which is sadly needed and which it has never lost.

The very great lesson the readers of the Home Field may learn from this is, help the Home Board, that, under God's blessings, the Board may help others at points where Baptists are weak, but where by timely aid they will become strong.

A. P. PUGH,

McComb City, Miss., June 22, 1904.

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EDITORIAL NOTES.

Rev. C. D. Daniel has had another serious attack of illness. Let us pray for his recovery.

Rev. P. Franqui, pastor at Cienfuegos, Cuba, has recently baptized a large number of converts, among them a former Episcopal minister.

The Memphis brethren are jubilant over the Home Board's appropriation of \$10,000 for that city this year. It means much for our cause in the Bluff City.

The outlook for Southern Baptists is wonderful. The croaking of the pessimist is drowned in the triumphant shout of the optimist. Our movement is onward and upward.

Our friends, Dr. and Mrs. Hobson of Jacksonville, Fla., have passed under the rod of affliction in the sad and tragic death of their beautiful little girl. May the God of all grace be their stay and support.

We tender to Dr. A. J. Barton and his good wife our sincere sympathy in the death of their young child. May God comfort and sustain them. Mrs. Barton's health has not been good, but we are glad to know she is improving.

The Mississippi Convention subscribed over \$4,000 for rebuilding the church at Yazoo City, recently destroyed by fire. The State Mission Board assumed the task of rebuilding the house and the Convention came loyally to the help of the Board.

The Indian Territory is destined to be a great country, great either for good or for evil—perhaps for both. It will not become better than God's people make it. Its character is now rapidly forming and its destiny fixing. What we do must be done quickly.

Joplin, Mo., a city of thirty thousand has only one Baptist church. Dr. J. J. Porter, the pastor, is piteously calling on the Home Board to give their assistance. The Board is anxious to help. Will not the churches enable the Board to enter this needy field?

Dr. A. V. Rowe, State Secretary of Mississippi, made a great report at their recent Convention. He grows in power constantly. He says the co-operative work of the Home Board with the various State Boards is the greatest work of the Southern Baptist Convention. It has won the day for us in all the new States, and is the greatest unifying factor in all our denominational machinery.

Four State Conventions have met since the Southern Baptist Convention. The Kentucky, the Mississippi, the Louisiana and the Alabama. They have set the pace for the Fall Conventions. They were all of a high order, in harmony, enthusiasm, enlarged plans for the future.

No apology for its appearance will be considered in order by the reader who takes time to turn to and read that excellent story entitled "He That Provideth Not for His Own", on page 7 of this issue. This is one of the best written and most impressive mission narratives that has appeared in print for years.

THE LOUISIANA CONVENTION.

King Sol reigned in burning splendor while the Baptist Saints of the Pelican State held their annual Convention in the quaint old town of Natchitoches. Summer's heat had no deterrent effect upon the attendance or enthusiasm. They were from Lake Charles to the Arkansas line and from Shreveport to Baton Rouge. Bro. L. E. Thomas was elected president, and Rev. J. S. Campbell was re-elected secretary.

The utmost good-fellowship prevailed and a seriousness of purpose to do larger things was the striking feature of the Convention. Not a minor chord was struck, and there was not a dull session during the entire Convention. Evangelism received a vigorous discussion and the outlook on that line is full of hope. The brethren are aroused as never before over the destitution in the State. They are determined to bring State Missions to the front. A great advance has been made on Foreign Missions and larger things planned for the future.

Home Missions was given an excellent showing. Last year Louisiana made an increase of nearly fifty per cent in Home Mission contributions. The plan of our Home Board to expend \$25,000 in Louisiana this year stirred the whole Convention. A fifty per cent advance in contributions

over last year was agreed upon for Home Missions. Secretary E. O. Ware declares that now is the supreme opportunity for Baptists to take Louisiana. It must not be neglected. If Southern Baptists are wise they will come to the help of Louisiana Baptists through the Home Board. Never in the history of the State were the opportunities for Baptists so glorious. Large investments made there now by Southern Baptists will return speedy, permanent and glorious results.

A handsome list of subscribers to Our Home Field was secured and we left the Convention with many assurances that Home Missions would be pushed to the front. May God bless the Baptists of Louisiana in their heroic efforts to win that State for Christ.

THE MISSISSIPPI CONVENTION.

In the growing city of Hattiesburg, the metropolis of South-East Mississippi, the Baptists held their Convention, July 6-8th. Dr. H. F. Sproles was re-elected president and Rev. J. P. Hemby, Secretary. The attendance was large, the spirit of the meeting hopeful and inspiring. Mississippi Baptists have no division issues. They are united and aggressive. The spirit of progress pervades the entire body.

Secretary Rowe read a wonderful report. For State, Home and Foreign Missions during the year they had contributed over \$51,000 and for education and orphanage \$25,000, making a total of more than \$76,000 for benevolence. A remarkable record, and yet they propose a distinct advance for next year! Mississippi College, justly the pride of Mississippi Baptists, under President Lowrey is breaking all previous records in attendance of pupils and efficiency of service. Its power is felt in every department of the denominational life and in the civil and political life of the State.

To us it was a home coming after an absence of twelve years from the Convention, and the cordiality of their greeting was refreshing to the soul. Home Missions was accorded a fine hearing, a large list of subscribers to Our Home Field was secured and over fifty per cent increase for Home Missions ordered for the new year—a very significant advance in view of an increase of forty-six per cent last year over any previous year. Blessings on our native State. In no other State in the South are Baptists making more notable progress.

THE ALABAMA CONVENTION.

Nestling among the Alabama hills, Anniston, the Model City, opened wide her gates for the incoming hosts of the Baptist brotherhood. The hospitality was generous and lavish. We were too late for the Ministers' meeting on Tuesday, but arrived for the opening of the Convention on Wednesday morning, July 20th. Hon. H.

S. D. Mallory declined re-election as president, and Bro. Comer of Eufaula was put in the chair and presided well. W. A. Davis was re-elected secretary—it would be out of order to have any one else.

Here, as in the other Conventions of the month, there was observable a spirit of progress. To the Secretary of the Home Board it was a home-coming, after an absence of three years and more. For more than eight years we labored with the Alabama saints and a nobler set cannot be found. They have made wonderful strides in the last ten years. Their faces are to the front and led by the great and good Secretary, W. B. Crumpton, they are coming into still larger things. The Judson, justly the pride of the State, received fine consideration and was reported to be more prosperous than ever. Howard College made a fine report and measures for its endowment in the near future were put on foot. The Howard has done a great work for Alabama and the world; it must be endowed.

Missions, State, Home and Foreign, received due attention and enlarged contributions had been received by all the Boards. Larger things were projected for the future. The Secretary of the Home Board and his work were given every courtesy and the assurances of larger contributions for Home Missions were many and cordial. The Home Board was first located in Marion, Ala., and its glorious record in those days of the past is a cherished memory with Alabamians. They made a great advance last year in their gifts, but they propose even greater increase this year. May Heaven bless the noble land of God's elect that comprise the goodly host of Alabama Baptists.

MEMPHIS JUBILANT.

For some time the Home Mission Board has recognized the importance of doing something substantial for Memphis, New Orleans and other large cities. About three years ago the Board appropriated \$3,500, the use of which enabled the few heroic Baptists in Memphis to plant their standard at a strategic point in that City. The little Church then established gave last year over three hundred dollars for missions—chiefly to Foreign Missions.

The prospect in Memphis is more promising now than ever before. The sentiment at the Convention at Nashville was evidently in full accord with the judgment of the Home Mission Board.

What is true of Memphis is true of a number of other Southern cities. The Home Board cannot do all that is needed, it cannot see its way to do all that seems desirable for Memphis, but it has promised material aid during this Convention year. What it is doing inspires greater effort on the part of our Memphis brethren to take that great city for Christ.

Letters from Rev. Thomas S. Potts,

pastor of the Central Baptist Church, and Rev. Geo. W. Sherman, pastor of Trinity Baptist Church, Memphis, sound a hallelujah note. Bro. Potts says:

"Your telegram received, 'Praise the Lord' for it. It was good news, dear brother. I thank the brethren and ask you to express my thanks to them, but I do thank God who I believe led them in their action.

"Our brethren here are very happy over it, and I think it will be a great inspiration to go forward with confidence and faith. With His help we are going to have the victory in this City. Thank and bless the brethren for us, with especial love to yourself and Dr. Gray."

Brother Sherman writes:

"I know you are a very busy man. I only ask you to stop long enough to say to the Board, Thank you, THANK YOU. GOD BLESS EVERY ONE OF YOU A THOUSAND FOLD. Our people at prayermeeting last night rejoiced with tears of gratitude. I read the 103 Psalm and they all talked on it an felt very much like, I believe, David did when he wrote, it.

"Please say to the Home Board THANK YOU, we have already said it many times to HIM and want to say it to you THANK YOU.

"God bless you all and the work we love so well. All the pastors in the City join us in saying THANK YOU."

Rev. W. C. Golden, Corresponding Secretary State Board at Nashville, referring to the matter in a recent letter I said:

"I am glad the Board did what it did for Memphis. The Memphis brethren and Churches are doing what they have not done before. Good men are leaving the Old Churches and going into the New Churches to give themselves and their money to the Cause at these points."

OUR HOME FIELD.

Our Home Field has recently been enlarged and otherwise improved. It is now an eight page monthly, filled with the best mission intelligence it is possible for its editors to furnish; right fresh from headquarters. Its motto is "World-Wide Missions."

It costs only ten cents per year for one to keep informed in regard to Missions. This is the subscription price of Our Home Field. At this price there ought to be at least one copy in every Baptist family. Dear reader, won't you interest yourself in securing a good list of subscribers at once? Sample copies will be sent to any address upon application. Write for them.

Send all subscriptions and other communications to

OUR HOME FIELD.

723 Ansell Building,
Atlanta, Ga.

HELPFUL.

Amid the constant pressure of anxious concern for the perishing thousands in our own land, and the earnest desire to do that which appears most effective in promoting plans for the salvation of a lost world, and in the face of occasional unkind criticism from those who profess friendship, it is a joy that there are those who do not withhold a word of approval and encouragement.

We are grateful for the many kind expressions which come to us in personal correspondence and otherwise. The following extract from a letter written by a prominent

brother in Georgia is a sample of many similar expressions, all of which are helpful. Our Georgia brother says:

"I believe that the blows that have been aimed at the existence of the Board will have a tendency to rally our people to its support as never before in the past. We are pleased with the improvements in your paper, and think this a very opportune time to press its circulation. We feel assured that the Board is in a better condition for a general forward movement than at any time in its history. My prayer is that the Lord may bless your labors in His name and that we may all have a powerful revival of duty in giving the Gospel to destitute throughout the bounds of the Southern Baptist Convention."

FIELD NOTES.

BY M. P. HUNT.

The Missouri B. Y. P. U. held its annual meeting June 20-22 with the First Baptist Church, Liberty, Mo.

In point of attendance, great addresses and solid work along all lines, this was, beyond doubt, the greatest meeting in the history of Missouri Baptist young people. It did one's soul good to look out on the great audience gathered from the four quarters of the state. The B. Y. P. U. movement has already done great things for our young people, and under God is destined to do greater things.

Liberty is an ideal place and pastor Eberhart and his people are royal entertainers. Among the prominent speakers were Dr. M. J. Breaker, Dr. H. E. Truex, Dr. F. C. McConnell, and Secretary Walter Calley, D. D. Blessings on the Missouri Baptist young people.

The Oklahoma State B. Y. P. U. and Sunday School convention held their annual meeting at Enid, June 7th to 9th, and a glorious time is reported. The continuous rains greatly reduced the attendance, but those who did go enjoyed a feast of good things. Dr. H. E. Tralle of Mo., Rev. W. H. English of Texas and Rev. Carman of Colorado were of those from a distance who delighted and instructed the young soldiers of the Lord in the way of Christian warfare. Conflicting dates, and missent mail prevented your scribe being present. A day of great opportunity opens to our young people in Oklahoma and under the leadership of our strong and vigorous pastors, they are rising to the occasion.

Texas is the land of big dimensions, big ideas, big undertakings, and big opportunities, and the B. Y. P. U. have just held their third annual B. Y. P. U. encampment at Laporte, June 21, to July 3rd. With God and such leaders as He has given us in Texas, greater and greater things are to be looked for. Already their rapid and phenomenal development along all denominational lines has surprised, gladdened and inspired the hearts of the denominations at large. And yet when this is said there still remains much land to be occupied.

The unification and enlistment of the great Baptist hosts is only partially accomplished, and under God things are moving in the right direction. Mighty as is her State Mission work, there are yet great fields of destitution untouched. Towards a more thorough occupancy of the entire field, Dr. Gambrell and his collaborators are gloriously marshaling their forces. The work of Christian education has, under the leadership of the Carroll's and others, been mightily forwarded, and to-day occupies among the states of the south, an advanced place, but the end is not yet and under the leadership of Dr. J. M. Carroll the work moves on.

The Sunday school problem is hopefully shaping itself for even greater things than the marked development and growth of the past. The B. Y. P. U., already strong and vigorous, has plans looking to greater, larger and better things. The Union has purchased at Laporte its own grounds and by another year will have them improved and

ready for occupancy. It is proposed to seek to enlist every union in the state, and then to press the work of a union in every church and in so far as possible to enlist all the young people of all the churches in the great work of building christian character and training for service. The recent encampment movement was well attended and the spirit and tone of the meeting was excellent.

Board Meetings.

The Indian Territory Mission Board held its quarterly meeting in the First Church of South McAlester on June 30th. The attendance was not large and only routine business was dispatched.

The Oklahoma Mission Board met in First Church, Guthrie on July 1st, and after a short session dealing for the most part with routine matters, adjourned to meet in connection with the Convention at Shawnee.

Gallatin, Mo. is the fair County Seat of Daviess, Co. and is located on the C. P. I. & P., some seventy miles out of Kansas City. Here was my first pastorate on leaving William Jewell in 1886. What a joy to spend Sunday, July 1st, with them. The church has great possibilities and I hope in the near future a new and brighter day may dawn.

Edmond, Okla: Here the Oklahoma Bible School met for its second session on July 5th with Dr. W. R. Wormack as principal lecturer. Pastor L. W. Marks was the great guiding spirit in working up the school. The school was but fairly opened well when Bro. Marks was stricken down with what promises to be a run of typhoid fever. It was ours to be in attendance on Saturday and Sunday and to speak four times. A number of faithful pastors were present and were doing good work and expressed themselves as highly pleased with the work of Dr. Wormack and others. A telegram called me home and thus greatly to my regret, I was not able to meet the Louisiana brethren at Natchitoches.

Our Missionaries in Indian Territory reported for the third quarter 211 baptisms and 497 received by letter. The report from the Missionaries of Oklahoma were equally as good. State evangelist Rev. J. A. Scott of Oklahoma city made an exceptionally fine report. Under his ministry things are coming to pass. Unless signs fail, our annual territorial conventions this fall are going to be full of good things, and the news from the fields will encourage every heart to undertake greater things for the year to come.

A WORD FROM THE NORTH CAROLINA MOUNTAINS.

REV. A. E. BROWN, SUPERINTENDENT.

Since the Home Board has been spending money in the North Carolina Mountains for a number of years its friends will be glad to know of the progress being made on this most hopeful field.

One of the most striking manifestations of this progress is, perhaps, the attitude of our people on the whisky traffic. I was very forcibly impressed with this during the last term of the Federal Court for this district. A year or so ago a session of this Court brought great crowds of offender to our city. The railroads would put extra coaches on their trains and these would be crowded with a drink'ing swearing, shooting mob. Peaceful citizens avoided the Murphy road as far as possible during Federal Court. The city dreaded their coming. A few years ago the editor of the leading paper in our city remarked to me as he pointed to this crowd, "Don't talk to me about Foreign Missions." But this has changed. During the last term of the Federal Court things were so quiet around the Federal building that we were scarcely aware that Court was in session. I made three trips on the Murphy road during this Court, no extra coaches were needed and while the train was a little crowded there was the entire absence of the usual drinking and boisterousness. I talked with some

of the offenders and they expressed themselves as being "done with the business." They would say "There is no good in it either for us or for our children and we are done with it."

A few years ago when an effort was made to drive the "moonshine stills" out of a certain section every Church and school-house was burned to the ground. Now it would not do to get snake bit in that section.

There are only three places in these mountains where the sale of whisky is legalized, and in two of these it is from dispensaries.

Four years ago when I commenced our educational campaign in a certain county, the jail was full of offenders, three of whom were charged with murder. The Court docket was so crowded that it could not be cleared during the sitting of a Court. We built the school, and the leading lawyer of the place told me a few weeks ago that it required only two and one-half days to clear the criminal docket at their recent Court.

In another section there was a lawless element who at the point of pistols would make travelers on the public highway dance for their amusement. A missionary went among them and now they have a Church and well regulated Sunday school.

What the Courts backed up by officers of the law could not do has been done by preachers backed up by our thirty or more teachers.

Another evidence of progress is seen in the building of comfortable Church houses and a growing disposition to undertake the support of pastors, so that they may give their whole time to their calling of the ministry, instead of having to make their support by farming.

Almost every Church in this mountain section now has a Sunday school and a great majority of them are kept open throughout the year.

These are some of the encouraging features of the work here, but as encouraging as they are the most encouraging feature is the eighteen hundred boys and girls in our Baptist Schools last year.

Asheville, N. C.

CUBA'S URGENT NEED.

BY REV. C. D. DANIEL.

One of the most urgent needs for the speedy and permanent planting of Churches of Jesus Christ in Cuba, is the early possession of Church lots and the erection of plain, commodious, comfortable chapels. I emphasize the word "plain" because I am bitterly opposed to spending mission money in the erection of showy chapels on Papal mission fields. The idea that we must compete with Romanism in gaudy temples is not only absurd, but utterly impracticable. Roman Catholicism is an external religion of show and gaudy display or it is nothing at all, therefore magnificent temples are essential to its existence. Ours is an internal religion of spiritual power, or it is nothing at all, therefore simply a comfortable meeting house is all that is necessary for efficient work. No display should ever be attempted on Papal mission fields.

I now give very briefly five incontestable reasons why Southern Baptists should, at the earliest possible date, purchase suitable lots and permanently hold them in all the centers of influence in our section of the Island, and erect chapels on them as soon as possible.

1. For the sake of economy. House rents in Cuba are unreasonably high, out of all proportion with the market value of the property. Our mission rents average \$25 each per month. We can erect chapels at an average of \$5,000 each. The wisdom of owning our chapels is evident from this consideration alone.

2. Until regenerated by the Holy Spirit, people who have had centuries of the peculiar religious and social training that the Cubans have, cannot be readily induced to attend religious services regularly and constantly, in private dwellings or halls connected with dwellings. The ten missionary

pastors supported by our Home Mission Board in this Island, preach to about 1,000 people per week in rented halls. If they were furnished with suitable chapels they would preach to at least 2,000 thereby increasing their power two-fold. From this consideration alone we should house our Cuban Churches without delay.

3. The owning of property gives to the work the appearance of permanency, thereby inspiring confidence in the influential unconverted, many of whom look with favor on Gospel work simply because it antagonizes the tyrannical tendencies of the Romish hierarchy. The owning of property enlists their co-operation, secures their attendance, increases the probability of their conversion and rapidly multiplies the power of the Church. On mission fields, as at home, one man's soul is worth as much as another man's soul; but some men's influence is worth vastly more than some other men's influence. In Cuba it is exceedingly difficult to reach the influential without chapels to invite them to. One cannot realize the wright of this argument till he has labored on the field and had it thrown in his face that Baptists are simply squatters, or renters, whose work is transient. Such thrusts are especially harmful when it is remembered that, after the Episcopalians, Baptists were first on the field and that others have recently come in and built chapels by the side of our rented preaching halls. Brethren, these things ought not so to be. Give your missionaries an equal show with others by housing your Churches.

4. The Cuban Republic has passed the experimental state. It is already one of the most marvelous successes of the ages. The civilized world is looking with wonder and amazement on the unparalleled achievements of the past two years of self-government. There has been nothing like it since the dawn of civilization. Judging the future by the past, Cuba's advance will henceforth be marked by gigantic leaps and strides until it shall have become transformed into one vast garden-like farm, more densely populated than Holland. The value of property will advance in proportion to the density of the population and the developments of its many wealth-producing resources. At no very distant date Cuban property will be fabulously high, beyond the reach of mission Boards or poor Churches. I, therefore, urge that Southern Baptist house all their Cuban Churches during the year 1904, and secure lots in each center of influence during the year 1905. We must not, we cannot afford to let the present opportunity slip forever from our grasp.

5. Should some unexpected, unforeseen, national calamity befall our country and cause the suspension of mission operations, as was the case during the Civil War, our Cuban work would disappear, as the Churches could not possibly pay rents and press their work. But with unincumbered chapels they could, and would, perpetuate the work without our assistance. No unhoused Church can be regarded as a permanent institution. Baptists of the South should help make their Cuban Churches permanent by housing them.

May God put it into the hearts of His people to dot this land over with Church lots now while property is accessible, is my constant prayer.

Havana, Cuba.

The Home Board gratefully acknowledges donations of Bibles and Testaments generously granted to its missionaries by the Sunday School Board at Nashville. The following extract from a letter written by Mrs. Teakell, our missionary at Galveston, shows the superior power and value of distributing the Word of Life without comment:

"I want to say to the Home Board that scattering the Word of God prayerfully among the people is the most successful way of doing missionary work. Many of the good Catholics ask me for a Testament and I try to visit them again and find them enjoying to read for themselves the way of life and salvation."

WORK AMONG THE NEGROES.

REV. JAMES P. EAGLE, PRESIDENT OF THE
SOUTHERN BAPTIST CONVENTION.

Work among the Negroes is not a new thing with the Baptists of the South. The Southern Baptist Convention has always recognized and emphasized this work, and carried it forward to a greater or less degree. But the effort now to be made is to greatly enlarge the work. For various causes the Convention has not done as much as it should. This is not so much the occasion for censure as for regret.

The work will still have its delicate features and its difficulties. Plans for so great a work cannot be matured in a day. Time and caution will be necessary for this.

The Home Mission Board carefully considered the problem and brought to the Convention at its last meeting a plan mapped out, in a general way, which the Convention unanimously approved. At the same time a Commission was appointed whose duty it is "to meet the Home Mission Board and counsel with the Board in enlarging and perfecting our plans." The Board has selected Dr. A. J. Barton as assistant, or Field Secretary, to lead in this work. This was a wise selection. No more suitable brother could have been chosen. He has often attended the annual meetings of our colored brethren. He is a great pulpit orator and an able expounder and defender of the faith. He knows them. They know him. Specially is this true in Arkansas.

Let us, one and all, co-operate with the Convention in this advance movement. Let us give to the Board and Bro. Barton our prayers and support. Let us trust God and have confidence in our brethren to whom this work has been committed, and things will be brought to pass with which God will be pleased, and of which we may rejoice.

LOUISIANA NEEDS THE HOME BOARD.

BY REV. WM. T. TARDY.

From the Arkansas and Texas lines on the North to the Gulf on the South, and from the Mississippi line on the East to the Sabine River on the West lies the fertile and alluvial land of the commonwealth of Louisiana.

The historical importance of the state is accentuated by the Louisiana Purchase Exposition. The political complexion of the State has been changed and that for the better in the last few years.

Her history is romantic in the extreme. Her government has been the most varied of any State in the Union. She is now by far the most cosmopolitan State in the South. Once under Spain, twice belonging to France twice in the Federal Union, and once joining allegiance to the stars and bars of the Confederacy briefly tell the story of her political checkered career.

These periods have all left their impress upon the laws of her civilization, and have been determining factors in the life of her people. A great deal of that which was best in the old South yet remains. Much that was pleasing in the character of the old French is still here with its ever-deepening charm. But the formalism of an effete, if not vicious religious system, is still the pride and boast of some of her noblest families. The *Evangelical Invasion* has hardly begun and the *Baptist Advance* is just now in contemplation.

While the Christianity of the natives is mostly rite and cold ceremony, it is their religion and they cling to it with a fidelity worthy of nobler aim.

The ignorant foreigner, to be sure, holds to his "mother church". Louisiana is the paradise of priests and the sepulchre of souls. In numbers the Baptists lead other denominations. But our work is just really begun and the difficulties are well-nigh insuperable. The very magnitude of our work is appalling.

We have only about fifteen white churches in the State that are able to employ a pastor for full time. In the city of New Orleans, with a population of over three hundred thousand souls, an acreage by far greater than Philadelphia, we have four churches, only one of which is self-sustaining.

In Shreveport, a rich commercial city of twenty-five thousand, we have one great church and two weak churches. From Shreveport to Lake Charles, a distance of two hundred miles down the Kansas City Southern railway, we have only one church able to have preaching every Sunday.

The material prosperity of the entire State almost staggers belief. No equal area of land on American soil is so rich as Louisiana. From cotton to sugar-cane and tropical fruits, from corn to rice, we lead. The forests are yielding the finest lumber on this earth. Industrial progress is marvellous. The mighty throb of intense commercialism is making the State quiver as she bounds forward to a glorious destiny.

People from the up State country are pouring in upon us. Ships are unloading thousands at our ports. These people are not coming to build church nor to honor Christ. They are coming to build their own fortunes. They catch the spirit of those who are on the ground and that spirit is absolutely inhospitable to vital, godly truth. Without the strong arm of a mightier agency than we have our State Board could scarcely create a ripple on the surface of this ocean of need. Had they the money, one hundred thousand dollars could be profitably spent by the Baptists in Louisiana. Thousands upon thousands must yet be spent in Louisiana before she will cease to be a missionary field and begin to be a missionary force.

But with liberal help the work is inviting and the prospect is entrancing. By the grace of God and the money of the brethren we shall, I believe, in a few years present to the world the brightest and most lustrous star in the Southern Baptist Convention.

Monroe, La.

A VIEW OF THE NEGRO QUESTION.

BY DR. J. B. GAMBRELL.

The condition of the Negroes in the United States is anomalous. Several millions of people, distinct in race and in all that can differentiate a people, are with us, and yet scarcely of us. They are here through no volition of their own, and through no fault of their own. They have been the occasion, but not the cause, of much trouble to the white race which, throughout all the history of the Negroes in America, has used them to further greed or ambition.

From the beginning of his history in this country, the Negro's attitude has been meekly pathetic. Torn from his kindred in Africa by Northern slave-dealers and transplanted to these shores, he at once adjusted himself to his new condition of slavery, not without feeling, but without resistance. Transferred from Northern to more Southern climates to gratify the greed of buyer and seller, he came without rebellion, and learned to love his Southern home and his Southern "white folk." He anticipated as a war measure, he followed the Scriptures, using his liberty rather than abiding in slavery. Emancipated as a party measure, he was willing to vote under the direction of his party leaders. Overborne by the consolidated power of his white neighbors, he has forborne to vote without riot or bloodshed, except in rare instances. Paul, the foremost apostle of the Christian faith, said he had learned in whatever state he was to be content. The Negroes never had to learn that great lesson. Patient, long-suffering, meek, they appeal mightily to all right-hearted people, and all the more, because, with all their faults, they have never withheld their love from those who have giv-

en them any cause to love them. I speak my honest convictions when I say that the Negro's history in America is far more creditable to the black man than it is to the white man.

The question is often asked, "Can anything be made out of this weak and impressible race?" The question has God-dishonoring infidelity at the bottom of it. The Creator never made a man to be less than a man. The possibilities of a worthy manhood have been implanted in every man. And besides, everyone acquainted with the Negro character knows that, whatever be their views about many things, they are solidly and reliably settled on religion and education. There are no infidels among them; they all believe in education; and they mightily believe in the Bible. With them the word of God, as they understand it, is the end of all controversy. Hence, as a rule, they are Baptist.

Now religion—the religion of the Bible—and education are the civilizers of the world. They have given the Anglo-Saxon race its pre-eminence among the races of the earth. They will elevate the African race in due time, if faithfully used.

Nor are we without marked evidences of the power of these two great forces to elevate the Negroes. Witness the thousands of churches and the hundreds of thousands of members in America. These are not perfect churches; but they are as good as the church at Corinth was when Paul wrote his letters to that church. They are as scriptural, and more so than many of our wealthy, cultured city churches which have forsaken Christ and gone after the world.

Misdirected zeal is not worse than no zeal at all; and superstition is not worse than cold indifference. Fleishy lusts which war against the soul are not more to be deplored than covetousness, which is idolatry, and is as the sin of witchcraft.

The progress of the Negro under the tutelage of slavery, and especially under the more difficult tutelage of freedom is a sublime prophecy of the future good of the race. There is progress all along the line; in self-management, in education, in personal and church life. Many of their preachers have developed great power, and the number of capable teachers among them is increasing at a rapid rate. I believe that no one who will acquaint himself with the facts, can take anything but a hopeful view of the future of these people.—*Kinds Words.*

THE GOSPEL AND THE NEGRO.

BY DR. JOHN E. WHITE.

The idea has gained lodgment in some sections that the Home Mission Board has executed a sort of *coup d'état* on the work among the negroes and has launched some great new plan of questionable wisdom.

It is not the case at all.

In its report to the Convention the Board accounts for the work it has been doing in Co-operation with the Negro National Baptist Convention since our Convention at Hot Springs in 1900 and referring to the success achieved states "This character of work was undertaken in an experimental way and results have been so satisfactory and encouraging that the Board has after mature consideration gradually enlarged the work."

Now the work proposed in the general plan of the Board to the Nashville Convention is simply this work enlarged, better organized and definitely aimed. There are some new conditions, the Board has met them, some new opportunities which the Board has not allowed to pass. But the principles involved are the same which have stood, unquestioned by Southern Baptists without exception, all through the years.

It has never been challenged and must not be that as Christians and Baptists we are bound by the Great Commission—the Charter under which

the Southern Baptist Convention exists as a missionary organization—to evangelize and develop the Negroes of the South through the Gospel of Christ. We accept the unconditional demand of God upon our consciences that no limits shall be set upon our obligation to "every creature."

On plans and methods, the machinery of organization, there is room for discussion, and the widest variety of opinion and judgment are possible and proper. But on the duty itself to discharge our missionary obligation for the Christianization and development of the nine million Negroes in the South there can be no Challenge that does not infringe upon the vital life of Missionary Baptist faith and principle. When the discussion ventures into that arena, it is the Gospel that is involved not the Board. The Gospel, bound anywhere is injured everywhere. The integrity of missions requires that the command shall be absolute, unqualified, unmodified, inviolable, unamendable and beyond all human legislation.

Missions and evangelization are interchangeable terms. "Go ye into all the world and preach the Gospel to every creature"; "Go teach all nations; teaching them to observe all things whatsoever I have commanded."

A chain is no stronger than its links. If we must not evangelize among the negroes we need not evangelize anywhere.

"Every creature" denies a Christian the right to except any creature. "Teach them to observe all things," denies a Christian the right to halt anywhere short of a rounded, developed Christian morality and faith.

This is the simple logic which Missionary Baptists made use of so effectively in 1835 to win the freedom of the Gospel. It is a logic Baptists have acknowledged supreme and invincible. Not all have believed it, not all have obeyed its imperative, but it certainly has been our creed and faith, unchallenged all the years.

We do not believe there is any disposition to dispute it now in the sense of bold denial; but we do fear that some may be led to allow conditions and circumstances to modify their full acceptance of it. If it is ever once allowed that a Christian or a church can vote down the rigid commandment of the great commission or vote limitations to the great commission on any account whatsoever, the way is open at once to missionary anarchy.

The words of Christ are at this point illustrious, they stand like banners in the sky. "Ye shall be witnesses unto me, both in Jerusalem, in all Judea, in Samaria and unto the uttermost part of the earth."

It was Mr. Moody.—Who said that the Apostle Peter voicing the mind of the others probably demurred from the commandment to evangelize in Jerusalem. "Lord they have heard the Gospel, they have known you and your wonderful words and have denied the Gospel." Peter's resentment was not unnatural. There were local conditions that made the conduct of Jerusalem offensive to the disciples. But the Lord repudiated their right to avoid Jerusalem and insisted on "both at Jerusalem." If this means anything, it means that we have no right under Christ to say, "We will not evangelize here or there, this people or that people," no matter what the irritations and natural disposition may be toward that people.

In other words the Gospel of Jesus Christ and its relation to the nine million Negroes has absolutely nothing to do with the political, social or industrial status of the negro. The message of Christianity is the Gospel for enemies as well as friends, it is for men, white and black, for one as much as for the other. "I am debtor both to the Greeks and Barbarians, the bond and the free." A denial of it to one is violation of that immortal message to Christians which was first told by Christ, then by the Apostles, and then by our fathers.

If the question is asked whether the negroes in

the South are already evangelized we meet it with another: "Are the white people in the South already evangelized."

And if it is asked whether the negroes have been taught to observe "all things whatsoever I have commanded you"?—the answer is a "No," so loud, so absolute that to deny it would be stultification. The only question then is the question of means and ability.

The way to get the means and ability is not discussion of the fundamental question of obligation. There can be some reasonable question and doubt on the subject of negro education as to the form it should take; but there is no room within the imperious limits of the Great Commission for doubt and question as to whether we ought to seek the negro's heart and home for Christ and for the best Christian service he is capable of being trained to render.

To say that it is an individual matter—that we owe the negro sympathy and let it end at that is a dangerous position. It is saying that the New Testament church as a church need have no missionary obligation to do what is confessed to be the individual duty of its members. Quite as well might we resolve that missions at home and abroad is an individual matter only. Besides more than sympathy is needed by the negroes. Service is required, such service as only can be rendered by us as a denomination when we consider that there are nine millions of them located in States like Louisiana and Mississippi.

We confess we know little about solutions of the Negro Problem. We think we ought to know something about the solvent in all problems. It is the Gospel of Christ. We know that it ameliorates all bad conditions. As Christians and Baptists we are not solutionists but salvationists. We are often perplexed about what the duty of the South to the Negro is; may it not be that we must first consider what our duty to God is before we get lost in a whirlwind of perplexities, many of which are the perplexities of human prejudices unsquared by the spirit of Christ?

Writing to a religious paper and for a religious people, may it not be said fairly and without exciting question or contention, that the spirit of Christ toward the Negro question is one thing and the spirit of the political press is another very different thing. Which spirit shall we serve?

The fruits of Christ's spirit are meekness, patience and sympathy, and these make the only atmosphere in which Christian duty can be absolute and in which a country so bound about as ours can find a safe course for itself and all its citizens.

There falls under my eye at this moment a letter written on Board ship by Prof. James Stalker of Scotland, to the British Weekly. He fell in love with the South when he was here. He writes in full knowledge and sympathy with conditions here. This one extract sums up a truth and a sentiment worth pondering:

"The situation is one which makes appeals of the most seductive kind to human nature; and we need not wonder that the members of a high spirited race should feel the temptation keenly. But temptations come that they may be resisted, and what the world is waiting with profound anxiety to see is whether on this great issue the Christian men and women in the South, whose loyalty to the Bible and to Christian principle is in many directions so conspicuous and touching, have anything different to propose from the frank paganism of the secular press and of the man in the street."

Christianity is on trial in many ways and in many places, but nowhere more tried and tested than this hour in the South. At least let us hold to this: The Gospel is for every man and to evangelize the Negro, help him in self evangelization and Christian Growth is a Christian duty in all events and under all conditions.

It is to me not an insignificant thing, but a worthy and a noble Christian, patriotic thing that now at a time when, fierce winds are swelling their

checks to blow hot fires throughout a political campaign in the South, the solid, the unbreakable South, that Southern Baptists in the greatest Convention of their history have said to the world: "We are debtors—we are not our own, we are going with the Gospel and with love toward the path of duty, for whoever is President, Christ is King."

OUR HOME FIELD HONOR ROLL.

We have discontinued all club rates. The price now for each paper is strictly

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We want a good list of subscribers from every Baptist Church in the South. It is our purpose to publish in this column each month an Honor Roll, giving the name of every one who sends ten or more subscriptions, either new or renewals.

Dear reader; may we not have the privilege of placing your name on this Roll?

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APOLOGETIC.

Home Field readers will miss the excellent character of matter which regularly appears on this page under the editorial guidance of Miss Annie W. Armstrong.

Matter prepared by Miss Armstrong fails to appear in this issue by an accident for which she is in no wise responsible. We, therefore, use the space for the reproduction of the following splendid narrative, entitled:

"HE THAT PROVIDETH NOT FOR HIS OWN"

A Home Mission Story by Rev. J. K. Wilson, D. D.

It might be difficult to find more flagrant manifestations of ill-breeding than are apt to be seen in the average Christian congregation disappointed in its expectation of hearing a favorite preacher or annoyed at the introduction of an unwelcome subject.

The Reverend James Dale was impressed anew with that fact that morning in the church at Madison. He had watched the people while the pastor went through an obviously perfunctory introduction of "our brother, who is one of our most honored missionaries in the great West." He saw their surprise, evidently the pastor had not prepared them for his coming, perhaps had not dared to. He noted that surprise harden into a resentment that he could feel, as well as see. One woman left the house. A fine-looking man directly in front of the pulpit ("Senator Stanton," the pastor had whispered proudly as he came in) twisted in his seat with an ugly frown on his face, and ostentatiously consulted his watch. While the attitude of the whole congregation said as plainly as words could have done, "Well, we're in for it this time, and we must make the best of it; but you don't catch us this way again!"

All this the young man saw, and it was with a sinking heart that he arose to begin his address. What was the use? What chance had anything that he could say against such apathy, if not antagonism? For a moment he stood in silence, almost determined to give it up, and not attempt to speak at all. Then he gathered up the "notes" he had laid upon the pulpit Bible, placed them in his pocket, slowly buttoned his coat over them and said:

"I had intended speaking this morning of the great problem of immigration; but I find myself in no mood to discuss it, nor should I judge that you are in proper mood to consider it. I therefore change my plan. My text is 1 Tim. 5:8: 'If any provide not for his own, and especially for those of this own house, he hath denied the faith, and is worse than an infidel;' and my subject is the meanness, narrowness and cruelty of the churches of the eastern part of the United States."

The words were spoken slowly, deliberately, emphatically. Every one had the sting of a whiplash in it. The effect was electrical. No lethargy now. Senator Stanton started forward in his seat as though to speak, his frown of annoyance replaced by a flush of resentment. Some of the people were angry; some looked puzzled; but all were interested.

Mr. Dale waited until the rustle of excitement died away. Then, without allusion to, or explanation of, his strange accusation, he began to speak of the great West, its customs, conditions, needs, perils, life. With skillful hand he drew its picture, showing it not as the hysterical sentimentalist or dyspeptic moralist has painted it all too often; but as a man saw it who had lived in it, felt its pulsing currents, loved it.—The West, many of whose faults grow out of its intense vitality and virility, whose lusts are often brutal because its blood is red;—the West, that is neither demoniacal nor divine, but always and everywhere intensely human. As he spoke, calmly enough, yet with a note of passion in his voice, they seemed to see and feel it all,—the swirling of its opposing tides,—the half-mad ecstasy of exuberance of life,—the delirious sense of freedom from conventional obligations and restraints,—the almost limitless possibilities of wealth and power,—and the ever present and potent temptations which grow out of and are inseparable from such facts and conditions. And more than one hearer in that quiet church moved restlessly, as though he felt the wind from the prairie blowing upon him.

"Into this West," continued the speaker, "your boys are coming. Sometimes you send them, sometimes they come without your sending. If a boy isn't doing well at home, you ship him 'out West' to try his fortune there. If he breaks the law in the East, the West offers him sanctuary under an assumed name. And not these alone, but many of your brainiest and most enterprising sons are coming, to be the future leaders of the great states ris-

ing beyond the Mississippi. From all parts of the East they come. I am an entire stranger in Madison, and know nothing of your families or your town; but I venture a question; how many boys have gone from here in the last ten years into the region west of the Mississippi?"

It was a home shot. What about it, Deacon Smiley? What is the postmark on the letters that come all so irregularly, Mrs. Tait? Is New Mexico beyond the Mississippi, John Adamson? And why do you hang your head, Senator Stanton? Has he hit you? And are you thinking of Jack,—your Jack,—wayward Jack,—of whose whereabouts you know nothing, except that he is "out West"?

"I used strong words a moment ago," went on Mr. Dale. "Shall I tell you what I meant? When your boys come West you expect the church and the missionary to look after them. Every man who has been on the field a dozen years could make a large volume of the letters he has received begging him to try to help and save the sons, brothers, friends, adrift in that great country. But do you realize at what odds we work? Take any one of our newer towns,—for it is of frontier work that I am speaking this morning especially; take my own town, for example, for it is fairly representative in every way. It is a little railroad town, the only one of any size in a radius of thirty miles or more. There are saloons and dance halls by the dozen, open all night long, and every night; and ablaze with lights, and gay with music and hilarity. A man need not drink or plunge into vice in them, unless he chooses to; he is greeted with boisterous welcome and show of good fellowship, whether he does or not. Your boy comes into town from the ranch or mine. He is tired in body and in mind,—more tired still of the solitude and the lack of companionship characteristic of so much of the work of the West. He wants to get among folks,—to touch elbows with his kind. Where shall he go? To church? Well, if he does, and it happens to be at night when the church is open (for remember that there is only one missionary to keep it open, and that he has appointments elsewhere, and that even a missionary must have some time for resting), he finds a small, unattractive, dimly lighted room, with little that is cherry or homelike about it. There are no books, no games, no music except that of a more or less wheezy organ, nobody to welcome him, except a tired missionary and his wife and a little band of helpers who themselves need welcoming and encouraging. Last year I asked for an extra grant of money to finish up a room in our building and to lay in a stock of magazines and games; but the request was refused. 'No funds available,' was the answer. Is it any wonder that the boy goes down the street and is drawn into more attractive surroundings, even though they be those of sin? Friends, if I could make you see just once what I am constantly seeing you would wonder not that so few of the boys from your eastern homes are saved out there, but that any are."

"Now I say again, in view of all this, that the course of the churches in the East in withholding or stinting their gifts to home missions is narrow, mean and cruel. I quote against them Paul's word; they are neglecting to provide for their own, and are denying the faith. Can you not see—will you not see,—that this matter of home missions is literally a home matter? It isn't merely the Pole, or the Swede, or the Chinaman; it is the boy from your own village, from your own family against whom you shut the door of hope by the withholding of interest and gifts."

Very serious had the listeners grown. With this new light upon them the obnoxious words seemed not so much a gratuitous insult as a valid indictment. They hadn't thought of it so before, but—possibly "providing for their own" meant something more than paying the salaries of the pastor and the quartette choir in Madison.

"I could tell you stories all day long," resumed the speaker, "of how your boys from the East are thrown upon us for help, but I will give you just one. About a year ago we found a young man who had been wounded in a frontier fracas, and thrown out to die in an alley. We took him to my house, got the doctor in, washed his wounds and bandaged them, and made him as comfortable as possible, though with little hope of saving his life. The doctor said he would probably die before morning. Next morning he was alive, but delirious, and for a fortnight he raved in the madness of fever. We knew nothing at all about him, except the meagre information supplied by one of his companions of the night before that he was a cowboy on a ranch twenty miles away, and that his name was Jack—had never heard any other. Singularly enough in all his delirium the sick man never said a word that could give us any clue to his family or his home. There was no name on his clothing, and not a scrap of paper about him by which to identify him. The only thing that even suggested any other life was a locket worn about his neck on a

stout cord,—a plain gold locket on which was engraved, 'Laddie from Mütterchen,' and containing a picture of a sweet-faced lady and a lock of light brown hair."

Had Dr. Dale been looking toward the Stanton pew he would have seen that which would have given him pause. The Senator had listened with but languid interest; how did a story of a vulgar saloon fight concern him? But at these last words he started violently, the blood rushed to his face, then receded leaving it pale as marble. That locket! How well he knew it! And the two words,—they were their pet names for each other ever since the boy knew his German well enough to call her "Mütterchen,"—"little mother!" Thank God! Word from Jack at last,—even though such a word! Anything was better than the bitter suspense!

By a strong effort he controlled himself, and listened eagerly as Mr. Dale continued the story.

"It was a hard fight, and more than once it seemed that we had lost him, but gradually he pulled up. The worst thing about it was that at first he had no desire to live. 'Better let me go,' he said over and over again; 'I've disgraced my family, and I shall probably do it again. There's no place for a man like me but a pine box in six feet of earth.' It was hard to make him realize that there was any redemption for him in this world or the next. But when once that idea took hold of him he began to mend rapidly. He had a purpose in life now. It was to square himself and prove himself a man, and then to go home. Where that home was he would not tell me, nor would he divulge his name. 'Time enough for that when there is no stain on the name, and when my coming will not bring shame to the home,' he said. Of course we could not press him, so all the name we know is 'Jack,' or 'Mr. Jack,' as strangers and children call him."

"But if the fight with the fever was hard, it was nothing to that which came afterward when he was able to get about. His convalescence was long and tedious, and it was many weeks before he could do any work; and those weeks were weeks of battle against the devil within and the devils without. Old appetites surged within him; and Satan's servants, in the shape of saloon and dancehall keepers and the like, did their utmost to drag him down to the former manner of living. Not without some losses was the final victory won; once or twice he went down under the assault, but in each instance turned back again in shame and penitence; and for months now he has been living a steady, clean, Christian life. He is employed in a store at fairly good wages, and all his time outside of his business devotes to the church and its work. We dread to think of the time when he shall leave us; we don't quite see what we shall do without him. But oh! the joy that will be in the eastern home when this prodigal returns from his wandering in 'a far country'!"

"And that is the kind of work that your mission stations on the frontier are doing, or trying to do. But often they are handicapped, and their efforts seem to go for naught, simply because they are so poorly manned and equipped,—because the churches back here do not contribute liberally enough for their support. Now you see the reason for my text and for my first harsh sentence I meant it to be harsh; I wanted to sting you into attention to what I had to say. I believe that something like this ought to be said. In view of the fact that 'your own' are out there, and that often the only religious influence brought to bear upon them is that of your mission churches, what else can be said of those of you who are not interested in home missions, and whose gifts to the cause are less than the amount you spend for the gratification of the merest whim, and who have never a thought nor a prayer for the men and women who are doing their best to keep your sons and daughters from going down the ways of destruction? I leave you with the text, and the text with you." And he closed the Bible and sat down.

11

It was a surprise to the pastor when Senator Stanton came to the pulpit directly after the service was over, and insisted upon carrying Mr. Dale off to dinner; even offering to send him in his own carriage to East Madison for his evening appointment.

"Well! Well!" said the minister to his wife on the way home. "Wonder what struck the Senator this morning? Never knew him to take much interest in home missions or missionaries before."

It was a day of surprise. The evening service of the Madison church was the old-fashioned "prayer and conference meeting," and was usually attended by but a faithful few. Senator Stanton never came. He belonged to the great and growing Order of Sunday On-ones (may their tribe decrease!) whose business of worship and service on the Lord's Day is done up in coming to church once, leaving the burden and the responsibility

for the evening meeting to rest upon the pastor and a handful of men and women who have somewhat better learned the meaning of the great word "obligation." But Senator Stanton was present to-night, with Mrs. Stanton, who was something of an invalid, and rarely left home.

Scarcely had the meeting been "thrown open," when the Senator was on his feet.

"Friends," he began, "I have a confession to make. I've been converted. It's on this matter of home missions. As some of you know, I have never taken much interest in the subject; never thought much about it in fact. Of course somebody ought to carry on the work, and I supposed somebody would; it wasn't my business. But I was wrong. It was, and is, my business. I've been converted, as I said, and I see things in a different light. Do you know what converted me? It was Mr. Dale's story of Jack, this morning. Did you recognize the story, neighbors? Did you know that this was my Jack—our Jack,—looking down at the woman softly weeping at his side, 'that he was talking about? Oh, we have been proud, wife and I, to proud to let you know our troubles. You supposed we knew all about our son—where he was and what he was doing; but we didn't. Mr. Dale brought us the first news we have had for many a long month. And what news it was! Jack's a saved man, friends! and he's coming home to his mother and me! And home missions have saved him! Do you wonder that I am converted? And now I want to 'bring forth fruits meet for repentance.'

I have a proposition to make. My boy isn't the only one out there; there are others who need help.

I propose that the Madison church take a hand in this 'caring for her own' business by contributing \$600 for the full support of a home mission station for the coming year; and here's my check for half of it."

And he stepped to the platform and laid it on the desk.

A moment's thrilling silence then Deacon Smiley said, "Put me down for \$100." And Mrs. Tait said, with the tears streaming down her cheeks, "I'll give \$100." "50!" "50!" "25!"

No need to urge; the offerings came so fast that the pastor could hardly keep the record of them.

Then John Duncan said, "Friends, this ain't right. You rich folks are robbin' us poor ones. You all know me, and how hard it is for me to get along; and prob'ly it'll cost me, an' others like me, more to give \$5, than it will the Senator to give his \$300. All the same, he hasn't any right to keep me from the blessedness of givin' what I can. Now you want \$600, an' already more'n that amount has been promised. Where do we poor people get into this? Senator, you'll have to cut down your figures. Make it \$200, instead of \$300, an' let some of the rest have a chance."

"Can't do it," smiled the Senator; not a cent less."

"Then there's just one other way," resumed John; "we'll just have to take two mission stations, instead of one; for we little fellows must have some share in the blessing; you can't shut us out."

Ah, why not? In the enthusiasm of the moment the church leaped into the suggestion. If you'll do it I'll make my subscription \$400," said Senator Stanton.

"Stop a minute," said the pastor. "Let us look at this matter seriously. We do not want to do anything on impulse that we shall be sorry for afterwards. Remember that home missions are not all. There are other objects for which we must contribute during the year; we must not become unsymmetrical and deformed givers; we must stand by every interest of the Lord's kingdom. If we take the amount we are promising from our gifts to foreign missions, or our state work, etc., we are making no advance; we are simply robbing one part of the work to support another. Let us act deliberately and thoughtfully, therefore, let it be understood that no other gift is to be lessened in order that this may be increased. Now we will assume that no pledges have been made, as yet. I will ask brethren Davis, Stanton, Duncan, and Brady to take slips of paper, and give each person present the opportunity of stating the amount that he or she feels able to give for home missions the coming year. I trust that we shall be able to reach the amount named. I hope that we shall have some large gifts; but I shall be disappointed if we do not have many small sums. Let even the children promise their dimes or the pennies. Now let us sing while this work is being done."

When the collectors had footed up their lists it was found that nearly \$1,100 had been pledged.

"That is near enough," said the pastor, "the rest will come easily from some who are not here to-night, and who ought to have a share in the blessing with us. Now let us sing 'Praise God from whom all blessings flow.' And they sang it as that much abused hymn is not often sung.

Cash Receipts from June 15th to July 15th, 1904.

ALABAMA: W. C. C., Tuskegee, 50cts; W. B. Crumpton, Cor. Sec. \$201.56; W. B. Crumpton, Cor. Sec. for Tichenor Mem. \$3.65. Total \$205.21.
ARKANSAS: State Central Committee, self denial \$50.86.
DISTRICT OF COLUMBIA: 1st. Church, Washington \$7.18; 2nd Ch. Washington, \$62.00. Total \$69.18. Previously reported \$2.00. Total since May \$71.18.
FLORIDA: L. D. Geiger, Cor. Sec., as follows: Cuba \$6.55; self-denial \$19.50; from Arcadia for New Orleans \$144.80. Total \$174.91. Previously reported \$5.57. Total since May \$180.48.
GEORGIA: W. M. S., Albany, \$12.15; W. M. S., Woodville for Tichenor Mem. \$4.00. Total \$16.15. Previously reported \$58.21. Total since May, \$74.36.
INDIAN TERRITORY: W. A. L. S., Eufaula, \$6.45; Rev. J. J., Wilburton \$1.00. Total \$7.45. Previously reported \$28.87. Total since May \$36.32.
KENTUCKY: Fisherville Ch. \$20.00; J. G. Bow, Cor. Sec. \$160.53; S. B. T., Louisville, for lot in Cuba, \$5.00. Total \$185.53. Previously reported \$286.53. Total since May \$472.06.
LOUISIANA: Previously reported \$24.00.
MARYLAND: S. S., Marion, \$5.00; North Ave. Ch. Baltimore \$21.32; S. G. B. C., Eutaw Place Ch. Baltimore, \$300.00. Total \$326.32. Previously reported \$43.76. Total since May \$370.08.
MISSISSIPPI: Mrs. R. H. G., Blue Mountain, for chapel in Cuba \$3.00. Previously reported \$10.30. Total since May \$13.30.
MISSOURI: Women of Mo. by A. W. Payne, as follows: Tichenor Mem. \$10.00; Ch. B. & L. F. \$2.50; Miss Branham \$25.44; general fund \$308.77. Total \$346.71.
NORTH CAROLINA: Previously reported \$9.41.
OKLAHOMA: Mangum Ch. \$5.75; Oak Grove Ch. \$1.00; Lawton Ch. \$4.07. Total \$10.82. Previously reported \$21.45. Total since May \$32.27.
SOUTH CAROLINA: Friendship \$5.25; 1st Ch. Sumter \$15.91; Scranton \$8.00; Mt. Joy \$1.05; Sparrow Swamp Ch. \$4.00; Graniteville Ch. \$6.80; Graniteville S. S. \$5.35; Harmony Ch. \$2.50; Vaulause \$1.89; Richland Spgs. \$4.36; Cent. Com. W. M. S. by Mrs. John Stout as follows: (Tichenor Mem. \$17.00; Soc. of Greenville Asso. for Cuban lady missionaries \$20.60; Missionary to Osage Indians \$9.13; Thanksgiving, or self-denial \$5.73; general fund \$93.28); Ambers Creek Ch. \$4.60; Jonesville \$1.08; Switzer \$6.30; Little River \$4.90; Rocky Springs \$3.00; Reedy Branch, for Cuba, \$3.30; Congaree \$1.50; Lake City \$6.28; Holly Grove \$2.60; Mt. Zion \$7.80; Euoree \$2.20; Bethel \$6.65; W. M. S. Goucher Creek \$3.00; Welsh Neck Ch. \$4.39; Fork Hill \$2.00; S. S. 1st Ch. Darlington \$4.93; Ebenezer S. S. \$15.05; 1st Ch. Gaffney \$119.46; Buffalo Ch. \$14.00. Total \$416.52. Previously reported \$444.00. Total since since May \$860.52.
TENNESSEE: Glendale 96 cts.; Benlah \$3.13; W. M. Woodcock, Treas. \$99.76; W. M. Woodcock, Treas. for Tichenor Mem. \$5.00. Total \$108.85. Previously reported \$116.56. Total since May \$225.41.
TEXAS: 1st. Ch. Mertens \$6.00. Previously reported \$19.35. Total since May \$25.35.
MISCELLANEOUS: A. & W. P. interest \$45.00; A. & W. P. dividend \$6.00; Bequest from Mrs. Emily S. Badwell, S. C. \$900.00. Total \$951.00.
AGGREGATE: \$2,578.81. Previously reported \$1,070.01. Total since May \$3,648.82.

Boxes Sent to Frontier Missionaries—Reported by Miss Annie W. Armstrong

DISTRICT OF COLUMBIA: King's Daughters Metropolitan Ch. Washington \$10.00.
GEORGIA: W. M. S. Albany, \$21.97.
MISSOURI: W. M. S. Slater, \$60.00.
NORTH CAROLINA: W. M. S. Clinton, \$17.00; W. M. S. Wayneville \$19.00; Y. L. S., Lumberton \$71.20; W. M. S. Washington \$35.00; W. M. S. Tabernacle Ch. New Bern \$75.00. Total \$217.20.
SOUTH CAROLINA: W. M. S. Fairmount Ch. \$10.40; W. M. S. Springtown, cont. \$7.00; W. M. S. Hunter's Chapel cont. \$10.00. Total \$27.40.
VIRGINIA: W. M. S. 1st Ch. Danville \$105.00; W. M. S. Lebanon \$18.00; W. M. S. Cumberland \$25.00. Total \$148.00.
AGGREGATE: Total no. boxes and cents, 14. Total value \$485.37.

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