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OUR HOME FIELD



Immigrants Arriving at Baltimore Receive Gospel Literature from Our Mission Workers

Published by The
HOME MISSION BOARD
OF THE
SOUTHERN BAPTIST CONVENTION
AT ATLANTA, GEORGIA

Rev Chas A G Thomas Mar 1907

Our Home Field Letter

NOVEMBER, 1906

TO SUBSCRIBERS

We greet you in the second number of OUR HOME FIELD in its new dress! The courtesies shown it upon its first appearance pleased us greatly. Upon receipt of one of the first copies that came from the press, Dr. J. M. Frost, Corresponding Secretary of the Sunday School Board, wrote: "You have made a beautiful magazine, and I am sure the brotherhood will applaud your effort. It is out of all comparison with the old form, and will commend itself everywhere. The matter is even superior to the beauties of the cover." No man among us is better qualified to judge of such matters.

Many brethren have written in the vein of the following appreciated words from Brother J. W. Crowder, of Waco, Texas: "I am very greatly delighted with it. I have many copies of the 'Home Field' on file, but it is difficult to use them to any great extent. The present form will greatly increase its utility as a reference library."

The denominational papers have been kind and generous in their recognition of the magazine. Thanks to one and all!

Now for subscribers by tens and hundreds! We want to make our 30,000 50,000. Many new names have been added already. Pastors, appoint canvassers, and send us large subscription lists. Don't forget, do this at once. If you will help us reach your people we will endeavor to help them and promote the prosperity of your work.

Remember the price is but 25 cents a year.

Yours fraternally,

B. D. GRAY,

J. F. LOVE,

EDITORS.

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B. D. GRAY,
J. F. LOVE, } Editors

M. M. WELCH,
Business Mgr.

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OUR HOME FIELD

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EDITORIAL

The appeals for help that come with almost every mail to our office are distressing. The Board has gone to the last limit in appropriations and must deny these pitiful pleas. There is only one relief—a larger flow of money into our treasury. Beloved brethren of the South, let us have help.

The Sunday-school Board has just presented three hundred copies of the Hymn and Praise Book to the Home Mission Board for use in our Evangelistic work. We are profoundly grateful for this generous gift. It gives Dr. Hamilton a working supply of our best hymn book for use in his meetings.

The first evangelistic campaign by Dr. W. W. Hamilton was begun October 7th in Wilmington, N. C. Dr. F. D. Hale is the local leader. As we go to press word comes that the Lord is manifesting His converting power. Let brethren and sisters everywhere pray for this great work. If we rightly seize present opportunities, under God we shall move this Southland by the power of the truth as never before.

"Oh, that Southern Baptists would catch the step of American progress!

Our people have millions in their private coffers. Why not put half a million dollars this year into the Home Mission treasury? We claim to be undertaking the evangelization of our Southland. Let us spring to our task as if we meant business. Let us rally for a great advance. The door of opportunity swings wide, and God is speaking to the Baptists of the South, that they go forward."—Dr. E. B. Hatcher. Let us heed Dr. Hatcher's call.

Great havoc has come to the Coast Country from the terrible storms that recently swept that section. The damage at Pensacola and Mobile especially was frightful. Millions of dollars and many lives were lost. All the gulf coast from Pensacola to New Orleans felt the ravages of the storm. In Mississippi and Alabama the finest pine timber in the South suffered incalculable damage and the rains and winds wrought ruin to the cotton crop. It was estimated that in Mississippi alone the damage from the storm amounted to \$10,000,000.00. Quite a number of our Baptist churches were utterly destroyed and others seriously damaged. Our brethren there deserve our sympathy and prayers.

Here is a letter from a good Baptist sister asking for tracts in the Hungarian language to distribute among the immigrants from Hungary. Here is another calling for tracts in German, in French, in Italian, in Spanish and Swedish. Presently we shall have calls for tracts for Japanese in Texas, for the Chinese in a score of our Southern cities. We shall have to call on Bryan and Pruitt to send tracts from China for the Chinese in America, on McCollum and Walne to send tracts from Japan for the Japanese in the South; and so in every foreign field occupied by Southern Baptists we shall soon have to seek the help of our missionaries to furnish literature for the foreigners in our home land.

Notes from Superintendent Brown

"I found Scottsboro with more students than at any time last year."
—A. E. Brown.

"The reports from all the schools are fine—big opening everywhere, crowded. Turning them away. The teachers are grasping the significance of these schools."
—A. E. Brown.

"Have the appropriations been sent?"—A. E. Brown. Then he mentions several Mountain Schools that have raised their funds and met the conditions upon which we made appropriations. No, Brother Brown, they have not been sent. We must send them soon. Will not our brethren who appreciate this Mountain School work send us gifts at once?

"Send me a new back. I have about used up the one I have."
A. E. Brown. We have none to

spare—all in constant use. About \$5,000.00 sent in at once for Mountain Schools would help Brown's back and heart also.

Increase in City Population.

The ratio of urban to rural population in our country steadily increases. The increase in many of our Southern cities is remarkable. In percentage of increase it is said that Louisville, Atlanta and Nashville during the past year surpassed all other cities of like size and larger, in the United States.

It is noteworthy that in these three cities are domiciled our Seminary, the Home Mission Board and the Sunday-school Board.

In these cities also the Mission Headquarters for their respective States are located, and from them their State papers are sent forth.

It is likewise true that Louisville and Nashville are the two greatest mission fields in Kentucky and Tennessee.

Nashville is now as to needs where Memphis was two years ago when the Home Board came to her help. The Home Board Secretary has been in conference with the Nashville brethren. The situation there is acute. A great, pulsing city is about to slip from us. A half a dozen new missions, rightly located, should be established and as many new churches built at once. Our opportunity there will be viewed as it vanishes, unless we hasten to seize it. The same may be said of a half dozen young cities in the Southwest.

Work Among the Negroes.

Our work among the Negroes was greatly blessed last year. The results were most gratifying to our Board. We have employed a number of the very ablest and best Negro preachers in the South. The work should be enlarged. The great need for the Negro, as well as the white man, is the gospel of Christ. That will solve more questions than all other agencies combined.

The strained relations existing between the races in the South is a great barrier to effective Christian work, but this difficulty must be overcome. Southern white Baptists, because they are the largest Christian body in the South and because the great majority of the Negroes are Baptists, have at once the greatest responsibility and opportunity for the Christian development of the black race.

We, therefore, appeal with all the ardor we possess to the great constituency of the Southern Baptist Convention to lay themselves upon the altar of God for this service. Every impulse of generosity and Christian love calls for the best we have of kindness, self-forgetfulness, patience and Christlikeness in our effort to lift up this race of colored people.

We do not here enter into any discussion of the race problem. But it is our deliberate judgment that the ten million Negroes in our midst concern us more than one hundred million in Africa. They affect every phase of our life, social, religious, civil, political, commercial and industrial. They are here, and

here to stay. If we wished to do so, we dare not let them alone to shift for themselves.

And we call upon every white Baptist of the South to get before them an example of holy living, righteous citizenship and sincere effort to do good unto all men.

Let us go about the task of helping the Negro in the spirit of the Master.

Here is the work at our doors. It is not of in Africa or China or Japan. There is no romance about it. But there is duty, there is privilege; and if the duty is discharged and the privilege seized there will be joy in the service.

The Cuban Work.

The whole country is concerned about Cuba. Many are inquiring about our mission work there.

We are pleased to report good news. It was natural that the revolution would interfere with the mission work in large measure. The loss has been less than we anticipated. Even during the most exciting period of the revolution our missionaries were zealously at work. At the very height of the trouble our College in Havana opened under most flattering auspices, and the outlook is exceedingly bright. If we sustain this school as we ought, in the years to come it may be to Cuba and the West Indies what Robert College, the Pharos of the Bosphorus, is to Turkey and all the realms of the Sultan.

Brethren McCall and Mays are doing faithful service with the Spanish and English-speaking congregations at our school in Havana.

The most serious interferences with our work during the revolution occurred in Santa Clara province, especially in and around the city of Cienfuegos. Since the American intervention things are rapidly assuming normal conditions.

But for the disturbances our Board had hoped by now to have the Colon Chapel under way. We are arranging about the plans for the Chapel. Let our good women of the South send on the money they have pledged for this much-needed building.

In at least six other places we must have modest chapels in the near future.

This is a glorious time to redouble our energies for Cuba. Undoubtedly this is our day of opportunity. The American occupation assures stability of affairs on the island and men and money will soon pour afresh into that country.

May God give us the inspiration to do our duty and seize the opportunity.

Prophecy Fulfilled.

The greatly beloved Dr. Tichenor was by some considered visionary when ten, fifteen and twenty years ago he foretold with that matchless rhetoric of which he was master, the great possibilities and prophesied the coming progress and material development of our Southern country. Few minds in even those recent years could grasp the magnitude and rapidity of development so accurately discerned and forcefully portrayed by him. During the short

time that has elapsed sufficient wonderful achievements in every department of the world's economy have been accomplished to sustain the strongest predictions ever made by Dr. Tichenor in regard to the South and the importance of greatly enlarged Home Mission efforts.

The Annual Report of the Home Board for the year 1893 contains the following from Dr. Tichenor's pen, some of which when written was a prophecy, but now after little more than one decade, is rapidly crystallizing into history. Hear him:

And yet we challenge the wisdom of the Christian world to the proposition that the evangelization of this country is, among human affairs, the mightiest factor in the world's redemption.

This young giant of the nations, whose two centuries and a half have accomplished more than all done by Imperial Rome in the seven hundred years of her history—this land whose untouched resources excite the enterprise and the cupidity of the millions who inhabit it—this land whose population and wealth are increasing as those of no country ever did in all human history—how long before her thought, her enterprise, her commerce shall dominate the world. With every passion stimulated by the knowledge of her power, what shall restrain her greed from plundering and enslaving the nations? What shall prevent her from becoming a Cortez or a Pizarro, with the world for the theater of her action? Who does not know that the godless traffic of Christian England and America, and the godless lives of those who engage in it are the greatest obstacles to missionary success in heathen lands? What power shall stand guard over our commerce, expel the whiskey demon, drive out of it the commodities with which the avarice of men is debauching the lives and destroying the bodies and souls of men? What can do it but the power of a pure Christian-

ity? What shall cleanse from selfishness and venality the halls of legislation, remove the moral taint from our social customs, sweeten the home life of our people, and enthrone purity and peace upon our hearthstone but that Gospel which is the power of God unto salvation?

Let your Home Mission Boards, State and Conventional, be paralyzed by the lack of interest or the need of funds, and who will go for you into the moral wastes of your frontier where vice and crime find a fruitful soil? Or into the slums of your cities that are becoming plague spots upon the body politic? Who will bear healing to the moral lepers that there fester in their filth? These pest houses uncleansed threaten to make your free land, all the more surely and rapidly because it is free, the scourge of the nations.

When the lords of the sand lots of San Francisco can control congressional action, and induce legislation that violates treaties and insults nations, what may not be in the power of the multitudes of New York and Chicago and other great cities who are tainted with anarchy and maddened with the splendor about them in which they do not share. Better an earthquake should engulf the land and oceans roll a thousand fathoms above it than for it to be controlled by the idlers, the tramps, the criminals that swarm in these haunts of vice. Nothing will save us from such a fate but a Christianity strong enough to hold in check the accursed thirst for gold that infects our people—a Christianity pure enough to write upon our national prosperity, our governmental policy, our halls of learning, our wide sweeping commerce "Holiness to the Lord."

That secured, and not many shall be the years when unto Shiloh shall the gathering of the people be, and upon the enthroned Messiah's brow shall be placed the crown of all the earth.

In the Woman's Department we give in this issue all the space we

had for Miss Heck's "Union's Mail." But the following message from our noble and efficient President of the W. M. U. is so important we make an exception and yield editorial space that she may speak immediately to our great host of consecrated women. We are confident they will respond to the call of their President in behalf of the great cause she represents:

A PERSONAL WORD FROM THE
PRESIDENT OF THE W. M.
UNION.

Subject to change as we are, there is a strong appeal in the word perpetual. To be allied with something everlasting is a mighty desire. Everlasting usefulness, everlasting love, everlasting life, a God who is from everlasting to everlasting—how we cling to the thought. Instinctively we know that the momentary, the ephemeral is unworthy of us. In a sense for time but in a deeper sense for eternity, we desire to have part in things that last—buildings, institutions, character.

For two years no need has been more constantly emphasized by our Home Mission Board than the creation of a fund that meets all these desires, a fund which shall be perpetually helping to erect buildings, to house the greatest of institutions and upbuild character for all eternity. This is no other than a Church Building Loan Fund, which as its name sets forth, shall be loaned to churches struggling to build, to be returned by them when grown stronger, as they so soon would by having such a building, to be loaned again and again—thus going on and on through unknown years.

The Woman's Missionary Union took the first step in the creation of such a fund six years ago. As a fitting reminder of the life-long desire of a great man, it was called the Tichenor Memorial, and is to be a part of a general Church Building Loan Fund. The sum desired was

\$20,000.00. Twelve thousand of this remains to be raised.

Two thousand five hundred homeless churches in the Western section of our home territory cry to us for just such aid. The need is living, pulsing, immediate, imperative. Such help given now in West Texas, Indian Territory, Oklahoma, means whole sections, towns, cities, permeated with gospel truth ten years hence. Planted now to grow up with the country, the first small house will burst its bounds into a second and third in the city and multiply its branches throughout the country regions.

The Home Board wants a fund in the near future of no less than \$100,000.00. Shall not the Woman's Missionary Union complete the first \$20,000.00 now? We have not deeply thought on what this means in building Zion!

In the six months remaining before the close of our year in May, we can easily finish what we have so well begun. This is my great desire. Think on this as you study Frontier Missions. Let it never be said of us, "my people will not consider." The great need is its own best appeal.

Fannie E. S. Heck

A Baptist Opportunity and Imperative.

The Statehood bill having been passed, Oklahoma and Indian Territories become one state. The State will have, to start with, a population of about a million and a half and will embrace an area of 70,430 square miles. Perhaps no state ever admitted to the Union possessed larger agricultural possibilities than this latest addition to the sisterhood. There is great variety and fertility of soil and, taken in the whole, the climate is hardly surpassed by any state on the continent. It is natural, therefore, that people are pouring into this country

in great numbers. But as Secretary Brewer of Oklahoma has said, they come to worship the dollar rather than God. Men are running wild after land, houses and gold, he says. For several years the tide of immigration has been strong and is now rising rapidly. Quoting Brother Brewer: "Before the first day of November more than 2,400 quarter sections of land will be thrown on the market and this means that more than 2,400 new families will be settled in the great pasture reserve of Comanche county. Six new towns have already been planned and others will follow." The following figures taken from an Indian Territory publication will give some idea of the rapidly changing conditions in this great country:

"Some years ago, when no one could own land in the Indian Territory, the Sante Fe Railroad opened a new station in the Washita Valley calling it Lindsey. People then only got a quit-claim deed to their lots but they flocked in and began building and in less than three months the whole town site was covered with houses, many of them costly brick and stone structures. The 320 acres of original town site was taken up and occupied and an addition was put on the market by Dan. J. Folsom, an Indian citizen. Four years ago Muscogee could boast only 4,000 inhabitants. Today it has an inhabitation of 22,000, and recently a lot sold there for \$18,000 which originally cost \$25.00.

"Enid, Oklahoma, gained 7,000 in three years; El Reno, 6,000; Blackwell, 5,000; Shawnee, 7,000; and Oklahoma City, 12,000 in the same

time. Lots sold two years ago in South McAlester for \$25.00 are now selling for \$2,500 to \$5,000. Muskogee and other towns the same way."

The Baptists have the lead of all denominations in the Territories. be it said to the credit of their Home Mission work. But changes are sudden and opportunities are fleeting here. We can easily lose the advantage we have gained if we slack our endeavor at this crisis. In efficiency and numbers our missionary force ought to be doubled

at once. Towns already established will bound forth beyond our power to reclaim them if they are not manned by strong and competent pastors, and new towns will spring up and get the start of us unless missionaries are on the ground from the beginning. We doubt that Southern Baptists have ever had such an opportunity, or so imperative a call. This one phase of our Home Mission work is important and importunate enough to call for the doubling of our gifts to Home Missions this year.



OKLAHOMA CITY—THE OLD AND THE NEW—ILLUSTRATING THE RAPID GROWTH OF WESTERN CITIES.

PERTINENT PARAGRAPHS

Home Missions must be pressed to the front as never before.—Christian Standard.

Withholding the tithe, we shall come to see, by and by, is embezzling trust funds.—Wilbur F. Crafts

Tithing is such a comfort I have no anxiety now about what I shall give. It is settled; and I find it ever so much easier to give.—A Christian Woman.

The essential thing is that Christian men be persuaded to begin their giving in a conscientious, systematic and persistent way.—D. O. Shelton.

We have advanced 25 per cent. for the coming year. We gave Home Missions a more generous proportionate recognition than ever before accorded it, so far as my knowledge of church contributions go.—H. W. Battle, D.D.

"Representatives of the German and Italian governments are touring the South and the Southwest with the object of making provisions for immigrants. The German official seems to favor a plan for establishing organized colonies. The Italian Ambassador principally endeavors to find places of residence and employment for his countrymen and to induce them, to avoid the cities and settle in the country. In effect the ideas are much similar.—Exchange.

When God prospers more he expects us to give more. Hence, probably, it will not be our duty to lay by the same amount on every Lord's day. Sometimes it may be but a mere mite; at other times a considerable sum. Our receipts are greater in some weeks than in others. We are required to give only in proportion as God has given.—H. B. Taylor.

A development in the whole South, many sided and unprecedented, creates calls on the Home Board which tax, beyond all hope of meeting them all, the resources which the Board has at hand. A new department, that of evangelism, has been added to the work already on hand and constantly enlarging, and the Board sends forth urgent calls for help. An old South, rapidly becoming new in its industries, enterprises and possibilities, calls loudly upon the Lord's people to put the stamp of His truth upon its rapidly expanding life.—Exchange.

When Andrew Carnegie's car was at the station in Richmond recently the railroad employees who have been working for a railroad Y. M. C. A. building for the past year, thought this too good an opportunity to let slip. They called on Mr. Carnegie with the mayor and told him that the railroad companies had appropriated \$30,000 for this building, they had raised \$12,000 among themselves and they needed \$10,000

more to complete their assembly and educational equipment. Mr. Carnegie readily consented to give it. The committee's thanks he turned off with, "You don't need to thank me, gentlemen. I have gotten more satisfaction out of this than you have. I am having the pleasure of my life in giving my money away while I live, as I can place it where it will do the most good to the most men."—*Missionary Review of the World.*

Is Rome to Capture America?

There was held some time ago in Washington a notable assembly of Roman Catholic leaders, who met as the Third Missionary Conference. The purpose of the Conference was to plan, among other things, for the conversion of America to Romanism. If the reports given out are correct, this conference adopted a policy radically different from any heretofore used. A motto was blazoned, reading: "We have come, not to conquer, but to win." Among the topics discussed one will serve as a sample: "How to Reach the Devout Protestant New Englander." It appears that the astute priests composing this conference decided that controversy and attack, as used in the past, have not been successful weapons, and that something new in the presentation of their ecclesiasticism must be tried.—*Missionary Review of the World.*

There is much talk—some of it very foolish—about the "Race Problem" and the happenings of this day. I see no cause for despair. God will

bring to pass as He has always done a sure and satisfactory settlement of these things. How and when it will come we do not know, but that it will come there is no doubt. It only remains for the better class of colored and white people to co-operate in the work of lessening crime and spreading the words of the Master. When I find that God's word is not effective it is then time for me to doubt. Give the Negro the right kind of leaders, moral men, men who are willing to make sacrifice men consecrated to the work, men filled with the spirit of righteousness, and the problem is solved.—D. N. Vassar, Cor. Sec. General Association of Virginia (Negro.)

Immigration Means Obligation.

"Recall some small city or town with which you are familiar, of about 10,000 inhabitants; say Portsmouth, New Hampshire, where the treaty of peace between Japan and Russia was agreed upon; or Saratoga Springs, N. Y.; or Vincennes, Ind.; or Ottawa, Ill.; or Sioux Falls, S. D.; or Lawrence, Kans. Settle one hundred towns of this size with immigrants, mostly of the peasant class, with their un-American languages, customs, religion, dress and ideas, and you would locate merely those who came from Europe and Asia in the year ending June 30, 1905. Those who came from other parts of the world would make two and a half towns more, or a city the size of Poughkeepsie in New York, seat of Vassar College, or Burlington in Iowa, of about 25,000 each."—Howard B. Grose, in "Aliens or Americans?"

CONTRIBUTED ARTICLES

Conditions in Cuba.



REV. J. V. COVA, MATANZAS, CUBA.

The little war is about to be settled and with peace will come the quieting of turbulent spirits, and the usual course of life in this city. During the calamitous days that have just passed, my missionary work here in the city has not been interrupted in the slightest. Meetings have been well attended and some new members have been added to the mission.

The rebel forces, fortunately for us, have confined their movements to other places distant from this city. None of our converts have suffered directly, except in a business way, on account of the railway traffic being practically at a standstill produced by the uprising.

The prospects for our work are

very fine, and now that peace is going to reign once more, the outlook will be brighter still.

But if we could build our house of prayer immediately, the missionary work would receive a great impulse. The Home Mission Board bought a large lot situated in the heart of the very best portion of the city. We have room at this lot to build a church capable of holding one thousand persons, in case we should desire such a large house of worship. It is a misfortune that the financial condition of the Board has not permitted it to construct the edifice in the two years that have passed since the ground was purchased because the people of the town have formed the opinion that we may not be after all a strong organization and that our work here has not the character of a permanent existence. The force of this statement can be realized when the age of the city is considered, with its established customs, opinions and tastes and religion, its fine Catholic churches, etc.

In order to make headway, we cannot appear weak and clothe ourselves in rags. We have to appear well dressed and dignified, so demonstrating our material strength. I am sure that with the building of the church our congregation will be duplicated by this influence in the first year after its completion.

Although our number is small and the majority of our members poor, we are disposed to assist in the work

of building by collecting all the money we can.

We have on our lot, composed of the sites of two contiguous burned buildings, building material sufficient to make at least half of the house. They are stones, brick, tile, etc. The city regulations will not permit wooden houses inside city limits.

We are praying and trusting and hoping that the Giver of all good gifts will quickly come to our aid and give us this help for the good of His cause in Matanzas.

It is appropriate to add that if we could also build two small chapels—or in lieu of building—rent two halls at suburbs, at a distance the one from the other, we could do good work among the poorer classes of working people who greatly need the help of Christian teaching.

My heart is filled with sadness whenever I pass through those places and see so many souls without the gospel and without salvation. There are 4,000 people in each of those suburbs.

A Sunday-school in each one of these poor localities would do great good; there are in these places hundreds of children who could be taught and their souls cared for.

The Ladies' Missionary Society visits frequently some of these poor dwellings and does what work it can, but it is so little compared to what is to be done among such a great number!

May the Lord grant that the Home Mission Board may be able to collect the means necessary to develop His work in this field, and to carry the bread of life to those

who have never known God's word, who hunger and thirst without knowing that they are hungry and thirsty, and are marching on to perdition.

The forty-five thousand inhabitants of this city demand the interest and prayers of God's people for the salvation of their souls.

Watching for the Immigrant.

By MISS MARIE BUHLMAIER

Complying with your request I will try to give you some of our experiences and impressions received, which may prove of general interest.

Among the immigrants arriving the other day we found some with tickets to our fair State of Tennessee, and with renewed interest I remembered meeting seven families some weeks back who together set out for the same place. They were miners from Bavaria, Germany, and intended to follow the same occupation here. We helped them in various ways and thereby soon won their confidence. One of the families had been called to go through deep waters indeed since leaving home, for one of their children, the baby, was taken from them at sea, while another was taken ill just two days before they reached shore, and had to be placed in the hospital with its mother as guardian, leaving the father with his remaining two children to proceed alone. Naturally his heart was very sore, and with tender sympathy we tried to show him that after all "God is Love" and able to heal the wounded and comfort the afflicted. We lingered

with them for some time, and made a careful selection of literature, which they accepted with evident pleasure and gratitude. It was touching indeed to see one after another of the group grasp our hands, assuring us that they would always remember this hour, and would never forget the kind treatment and help we gave them. The men tried in vain to conceal their emotion, while the women allowed their tears to flow freely. We also called to see the mother and child at the hospital, and brought what cheer and comfort we could. We watched the mother's devotion to her darling and could well understand her anxiety for the rest of her family that were far away from her at the time.



A German Mother and Her Nine Boys

We called to see her a number of times, and, oh, how her face lighted when she saw us coming, for it was the only change from the monotony of her surroundings. We knew just where to look as we stepped in the doorway and were not surprised to find the bed and chair vacant when

we called one day after they had been there several weeks. The little one had died, and the bereaved mother had left for Tennessee the day before. These people gave good promise of near conversion, yet our hearts were heavy at leaving them for we know there will be none of our own people able to talk to them after they reach their new home. No one to lead them further on the way of salvation, a thing so important and necessary, for some of them may surely die before they shall have had time to learn American speech and ways.

Just three days prior to the arrival of the above mentioned Germans we were at the landing attending the outgoing passengers when we noticed two women wearing a perplexed and troubled look. We stepped up to them, inquiring whether we could in any way be of service to them. It was not long before we knew their sad story. Only three months had passed since they arrived in this country, two happy families, settling in West Virginia. A week later one of the two men became violently ill, and after twelve days of great suffering, died. After a lapse of two weeks the other man was laid up never to rise again, each one leaving a family unprovided for, with no one close enough to take an interest, foreigners in a foreign land. A sister in the old country helped them to get back home, and now they were on their way thither. Who can understand the feelings of these two mothers as they gathered up their belongings, together with their children (one had two, the other three), to go

aboard the steamer and leave the land of their shattered hopes? And they knew not God!

Enclosed I send you photograph



of a bridal couple. I met them several years ago, in company with five others going to B—, and was permitted to minister to them. One of the party wrote me several times telling of their joys and many disappointments. After a lull of about two or three months another letter came and also enclosed photograph, by which I learned of the severe and long illness of the young man and his recent death. Yes, yes; death surely is no respecter of persons and takes whom he will, even the immigrant. Therefore we ought to hasten with the gospel message and with diligence and long suffering try to win men of all creeds and nations for King Immanuel.

I attach a clipping from the Baltimore Sun of October 5th, under

"Marine Notes" by which we can see still further advance toward the South, and hope that it will help our people, great and small, to be on hand ready to see and do our whole duty:

Immigration Facilities Improved.

At 5 o'clock yesterday afternoon the North German Lloyd steamer *Koeln*, Captain Albrecht, sailed from Bremen with 875 passengers for Baltimore and 640 for Galveston. The latter will be the largest number ever brought to this port in transit for Galveston.

As a second step in the development of the immigrant business to the southern part of the United States the North German Lloyd Steamship Company will send the steamer *Wittekind* from Bremen to Charleston on October 18, with several hundred immigrants.

Evangelism in Indian Territory.

BY REV. T. C. CARLETON

There are several good reasons why our evangelistic work in Indian Territory and Oklahoma should be enlarged.

The evangelist reaches a larger per cent of lost souls with his life-giving message here than in any other part of the United States. In the States, if we can get ten per cent of the unsaved people out to our meetings we do well; here we often have fifty per cent of unconverted people in our congregation. I have made the test in several places and found it so, and we rarely ever have less than twenty-five per cent. This makes money and work spent in evangelism worth from two to five times as much as in other places.

Some of the reasons why this is so are: There is destitution of gospel privileges. A good preacher can build a brush arbor in the country and get five hundred people together. They come for miles, and fully half of them unsaved. One of our missionaries held a meeting like this last year where there was no church and left one of eighty-three members. Then most of the people here are in sympathy with our religion. In St. Louis there are about the same number of lost souls that we have in Indian Territory, but those Catholics, Jews, Lutherans and many others do not attend Baptist meetings. There more than half, probably three-fourths, of the lost are not accessible by our ordinary methods of evangelism.

Then we are in the formative state or period now. A Baptist meeting in many communities means a Baptist church, and a Methodist meeting means a Methodist church, and our Methodist brethren and others are taking advantage of this opportunity. Let us take the tide at the flood and go on to fortune.' One of our missionaries has just held a meeting where the Baptist church had five members, and another had six; now the Baptist church has forty-nine and the other has two. A meeting there by our erring brethren would probably have reversed those figures.

Then our churches have need to be brought into sympathy or brotherly co-operation with each other. We need to be of the same mind and of one accord. We must have solidity. A strong evangelist or missionary under the employ of our

Board going to the weak churches with his best work and most brotherly spirit will help them, tie them on and in some instances save them. This is a most important work and now is the opportune time.

And there is this other strong appeal. It is saving the lost as nothing else does, not merely for the work's sake, but for the soul's sake. There are 400,000 lost souls in Indian Territory. I am working and praying to save 1,000 of these this year. Brother, help me by your prayers and Home Mission offerings.

God is blessing this work as never before. Brother Stalcup, our corresponding secretary, said in reporting last quarter's work that we had twice as many conversions and additions to the churches as during the preceding quarter, and almost twice as many as any preceding quarter.

Why Baptists Do Not Give More to Missions.

By CHARLES A. COOK

We do not wish even to seem to belittle what Baptists are doing for missions; we wish simply to discover the reasons why they are not doing more. What is being done looks large in the aggregate, but when it comes to analyze it and measure it by what we could do and should do, it has a most humiliating appearance. We are doing far less per capita than other denominations. According to the year book for 1906, 4,709,311 Baptists in the United States gave in one year for state, home and foreign missions, Bible and publication work, and ed-

ucation, an aggregate of \$2,060,061, or 43 cents per capita for all these objects. Allowing \$250,000 for all city missions in the country—a liberal allowance—the total would be \$2,310,061, or 49 cents per capita. Of course it may be justly said that a large proportion of the Baptists included in the above statement are Negroes and are too poor to give to missions. But granting that one-half of the 4,709,311 be excused from giving to missions, although we cannot see on what ground they can be wholly excused, the per capita offerings for all missionary purposes would still be only 98 cents per annum. Other denominations are giving more than that per capita to foreign missions alone.

Why are our offerings so small? Why are we, as a great denomination, not coming up to something like our privileges and opportunities in doing our share of God's great work in the world? A conservative estimate places the wealth of Baptists in this country at \$6,000,000,000. One-tenth of 1 per cent. of this would be \$6,000,000, three times what we now give to all missions. At the low estimate of an average income of \$150 per annum for all Baptists, 1 per cent. of the aggregate would be \$6,063,866, again three times what we are now giving to missions of all kinds. Is 1 per cent. of our income too much to give to missions? Surely we cannot say that our offerings are small because we are poor. It is not because we are lacking in experience in missionary work, nor because there has been a dearth of missionary incentive among us. We have

been engaged in organized missionary work for nearly a century, and the history of that work has been replete with events that should now incite us to the most heroic and strenuous efforts in prosecuting it. No denomination has greater reasons for being stirred to earnest missionary endeavor than we have. Indeed, other denominations have been greatly stimulated in their missionary endeavors by the work of Carey, and Judson, and Clough, and Ashmore in our own denomination. Why should not we be? It is not because we have not had good and faithful men, men of vision, executive ability and power, at the head of our great missionary enterprises. Our leaders in this work have been and are today, among our strongest and best men. It is not because our newspapers are unsympathetic, nor because our literature is unattractive and uninspiring. What, then, are the reasons?

Baptists do not give more to missions because as a people we do not realize the magnitude of the work God has given us to do. Our vision has been narrow. The great majority of Baptist church members treat our missionary work as though it were a small and unimportant affair. When men of means who could easily give \$50 or \$100 a year to missions give 50 cents it is often because they have not considered how great is the missionary enterprise that we have in hand both at home and abroad. It is not a cheap penny movement in which we are engaged, and yet how many Baptists imagine that the work can be done on a penny basis. In a certain Bap-

tist association having 3,377 members the total offerings for all benevolences was \$2,917.44. The total offerings for Foreign Missions was \$424.93. The churches in that association, with two or three exceptions, had evidently thought of missions as a very small and insignificant affair. We have ourselves to blame largely for this, for we have for a generation or more been asking for pennies and mite-box offerings till the people think that is all it is necessary to give.

Baptists do not give more to missions because of the larger and well-to-do churches have never thoroughly committed themselves to something proportionate to their ability for missions. There are large and wealthy churches which imagine they are doing splendidly when they make an offering of \$50 or \$100 to Home or Foreign Missions, when they could just as easily give \$1,000 or more to each of these objects. Here are some samples: A church of 630 members gave \$45 to Foreign and \$32 to Home Missions. A church of 571 members gave \$72 to Foreign and \$34.95 to Home Missions. Another of 377 members gave \$20 to Foreign and \$29 to Home Missions. These are only samples of scores of churches that have not begun to treat the subject of worldwide evangelization seriously. When one church of 571 members gives only \$120 to all benevolences and another church of 574 members gives \$3,628, the difference is not all accounted for by the difference in ability. In the one church missions are made the great business of the

church and in the other they are given an altogether secondary position.

Baptists do not give more to missions because so many pastors are guilty of neglecting to develop their churches along missionary lines. They do nothing to give their people a world vision of God's redemption work. Some by precept and example discourage the people from giving to missions. Such pastors should never have been ordained to the Christian ministry, for to the extent that they have no interest in missions, and do nothing for missions, they are out of harmony with the Lord Jesus and are not His true representatives and ambassadors.

Baptists do not give more to missions because so small a proportion of them take the denominational papers or missionary magazines. They do not give because they are ignorant. They do not know anything about missions. They are not posted as to the great things God is doing throughout the world in the salvation of men. Our papers and our magazines were never more interesting and instructive than they are today, and every Baptist family ought to be supplied with this informing and inspiring literature. There are doubtless many more reasons why Baptists do not give more to missions, but these are sufficient to account in some measure for the comparatively small things we are doing for evangelization of the nations.—The Standard.

Five Things About Home Missions.

1. Our Home Mission Boards in helping our Territorial Board have made it possible for almost every

preacher in the Indian Territory to come here and stay on his field.

2. God is most marvelously blessing the labors of these missionaries. Last quarter they baptized more than seven hundred. This is to say nothing of the vast amount of foundation work they are doing, which is not to be reported.

3. There has never been such a great demand for efficient, aggressive preachers in this Territory as at the present. We could use the entire output of all of our Baptist Seminaries for the next ten years and not supply the demand. Many of these men are ready and anxious to come to us if only some one could say to them, "We will hold up your hands until the Lord gives the victory." How our Home Board longs for the money to enable such men to land here on their feet!

4. The rapidly growing towns in this territory must be manned in the near future or great reproach is coming to our Master's cause in this beautifully fertile land. Our population will quadruple itself in the next five years. This fact alone is a command from God for Baptists to advance in columns sufficiently strong to hold this territory. The united co-operation of all our forces is absolutely necessary in order to pre-empt this land for the Lord and His truth.

5. In the last place: There is not a place in the world where honest hard work will tell for more than it will here within the next few years. These people are ready to be moulded. I ask myself, "Am I, and are my brethren and sisters over this Southland willing that the evil

one shall shape the destiny of this coming, glorious new State?" Brethren, it must not be. Let us say to our Home Boards and our Territorial Board, "Brethren, we will stand by you in placing good men at these strategic points and keeping them there until God shall raise up a local constituency to care for His cause."

James Gore.

Coalgate, I. T.

Present Day Immigration a Challenge to Christianity.

BY JOHN DIXON, D. D.

The most remarkable movement of peoples, in all the history of the world, is now in progress on this continent. I desire to remind you that the most difficult problem in missions—home or foreign—is the giving of the Gospel to these foreign people in our country. That which comes nearest to it in the matter of perplexities, of difficulties and discouragement, is the work among the Mormons.

There are more than ten millions of people in our country who do not speak our tongue. There came last month to the port of New York one hundred and fifty thousand foreigners, which, were it kept up through the year, would mean one million eight hundred thousand. The largest increase of that one hundred and fifty thousand was from Russia. Just as soon as the bars are let down a little, or the doors opened just a little, there is bound to come to this country, I verily believe, hundreds of thousands of Russians, seeking liberty, civil and religious. Ten millions of foreign-speaking people

whom God, in His marvelous leadings, is bringing to this country, means foreign missions at home—home missions of the most difficult character. How are you going to get the Gospel to them? You can't turn to our ministers and expect them to preach to them, for they do not know their languages. You can't import ministers to come and give the Gospel to them, for the kind of ministers they have would not do. A good many of these people do not go to church. Some are members of the Greek Church, and others are free thinkers. Here are anarchists, too, a great many of them. There are Sunday-schools in the city of Chicago held on every Sabbath day for these foreign speaking children where anarchy is taught, and where they are also taught there is no God. From that sort of a nest came the man that fired the fatal shot that killed President McKinley. These are the people who are, to a large extent, recruiting our labor unions. We are building our political house over dynamite, and any moment it may be exploded.

What will make these people Americans? What will make them American Christians? Not the policeman's club, not the Gatling gun, not even the little red school house but the Gospel.

What are we doing? Very, very little, for the Church has not yet risen to the conception of its duty in this matter which God has brought not only to our very door but to our very churches and homes

We must arouse ourselves, we must strive to arouse others, and we must reach as many of these foreigners as we can. By just such means as this we shall find that this problem, like every other missionary problem, will be solved, for God is back of the solution of every missionary problem, no matter how peculiar or difficult it may be. God has promised success. Let us up and do it, that speedily these people may become Americans, for we don't want all nationalities in our country. We want this country to be made up of American Christians.

And do you want a sample of the kind of Americans and of American Christians these foreign-speaking people can give to our country? Let me conclude with this: I have had the honor and the happiness, during several years of service with the Board of Home Missions, to be associated with one of the most gifted and most noble of men—a man known from the Atlantic to the Pacific, and across the seas; a man whose name has been one of the strongest with which the Board of Home Missions has had to conjure the American Church; a man loved, respected, confided in by people of all denominations, John Willis Baer whose father, a Hungarian refugee, came to this country so poor, that with the present laws in force, he would not be admitted. The father found Jesus Christ in Minnesota, and one of the richest gifts that any person ever gave to the American Church is John Willis Baer."—Home Mission Monthly.

EVANGELISM

By W. W. HAMILTON, General Evangelist.

Pray that God may give the right men for this great work.

The Bible Conference at Jackson, Ga., gave special attention to "Evangelism."

"Blessings upon you and your work. . . . I consider the Wilmington program excellent. There is tremendous power locked up in our district associations. If they could be awakened and trained we could take the earth."

We would rejoice to have the children share in this work of Evangelism. Brother S. F. Etheridge, Superintendent of the Sunday-school in Jackson, Ga., led in having his school make a rally-day offering for preaching the gospel in our own land.

What brother or sister or church will be first to give or to guarantee the salary of an evangelist? Write to W. W. Hamilton about this and let him help you secure the man. This is a great opportunity to do a great work.

The Treasurer expects to keep a separate account of all money given to the Department of Evangelism. Many will give more largely to the Home Board because of this work, but some wish to give especially to this object. In such case, state that it is for Evangelism. ▽

Brother W. D. Wakefield is winning all hearts in Wilmington. We believe God has led us to him and him to us, and feel sure that by his singing and by his preaching he is going to win many souls to the Savior whom he so much loves.



"A LITTLE CHILD SHALL LEAD THEM."

We are glad to be able to present the sweet face of little Lucy Evelyn Nichols, daughter of S. P. and Mattie Lou Nichols, of Jackson, Ga. Lucy was born July 22, 1903. She has been a regular attendant at Sunday-school ever since she was nine months old. Her first thought Sunday morning is to get her Bible and contribution and go to Sunday-

school. Her mother was for several years the organist and a teacher in the Jackson Baptist Sunday-school, and her father is now and has been secretary of the Sunday-school for nine years.

The Jackson Baptist Sunday-school was the first to make a contribution to the Evangelistic Fund of the Home Mission Board, and Lucy Evelyn Nichols gave the first money to this fund. There were present at this time her father, grandfather, mother, grandmother and great-grandmother, all of whom contributed to this special fund. Rev. B. Lacy Hoge is Lucy's pastor.

Rev. W. D. Wakefield.

Brother Wm. Daniel Wakefield began work with the Home Board October 1st, and has been preaching in the Wilmington meetings. He was born February 10, 1878, in Shelby county, Kentucky, and had the good fortune to be reared on the farm. After his school days he entered the banking business in Louisville in 1897. Brother Wakefield was born into the Kingdom of God December, 1895, and united with the Baptist church at Shelbyville, Ky., and later joined the Walnut Street Church at Louisville, of which Dr. T. T. Eaton is pastor, where he was ordained December 21, 1904, and where he still holds membership. He was for a year president of the Louisville City B. Y. P. U., and began his work as singer with Bro. M. F. Ham. God has greatly used our brother as a singer and as a

preacher of the gospel. His wife formerly Miss Sarah P. Harbism, of Shelby county, enters heartily into his work. They were married April 23, 1902. We believe God will greatly use them both in this great work.

Home Board Evangelists in San Antonio.

BY W. W. LEE

The Baptists of San Antonio are planning for the evangelists of the Home Board to be with them in an evangelistic campaign beginning November 14th. There are four Baptist churches and a gospel tent used by the city missionary, Dock Piques, in all of which it is our plan to have simultaneous evening meetings. For the morning, or at noon, there will be a central meeting at the First Church, in which all the forces will unite. Rev. T. T. Martin will preach at the First Church, of which Rev. C. C. Coleman is pastor; and Dr. Hamilton at Flores Street Church, W. W. Lee, pastor; and Rev. W. D. Wakefield at the Calvary Church, Rev. R. F. Stokes, pastor; Prospect Hill Church, Rev. J. B. Holt, pastor. We have not yet secured the services of an evangelist for the tent, but no doubt it will be well supplied in time for the campaign. The Lord has graciously blessed all our churches this year but the harvest is so great and the laborers are so few. Pray for the work in San Antonio.

We reproduce here the following from the Board's statement furnished our State denominational papers:

Our Work.

1. **Helping the weaker and more needy points.** This we conceive to be our first work, and we shall endeavor to give help to those churches and countries and communities and cities which so present their cause to us as to convince us that they really need our help.

2. **Holding evangelistic conferences** in counties, towns and cities where the pastors ask for such work to be done, and also in connection with associations, conventions, institutes, encampments, colleges, and theological schools. This has been the distinctive work of the Baptists North. This was the plan of the Presbyterians North, and they are this year returning to it and will have a special secretary at work in the Southern States.

3. **Enlisting pastors in conferences and meetings** who will give a day or two to such a conference, or who will give from two to four weeks to a meeting in some needy

place or in some larger movement for one of the counties or cities. The Board hopes thus to place the best talent of our denomination at points which would be otherwise unable to secure such help.

4. **Promoting concerted meetings** where there are a number of Baptist churches, and where there ought to be meetings in all of them at the same time, and this may be done in cities or in country places, with a union day service for prayer and conference at some one church of the largest service in our country and village churches.

5. **Stimulating greater general interest in evangelism** and by so doing quicken the interest of all our people in saving the lost, and thus encouraging pastors to hold their own meetings and to assist other pastors in special efforts to save the lost. Indeed, we wish it might be so, that all over our land in every church there might be a continual revival from week to week and that it might reach its consummation in a concerted evangelistic movement for the whole of our convention territory.

AN APOLOGY TO SUBSCRIBERS.

We ask pardon for delay in mailing October issue. A series of unfortunate circumstances conspired to occasion the delay. Some extra time was unavoidably consumed in planning the change in form. Further delay was caused by the contractor failing to install large new press within time limit. Then came the race riots which demoralized business in Atlanta for a week. Finally we were subjected to a further serious delay by the sudden tragic death of the manager of the printing establishment.

We hope there will be no cause for similar delays in the future.

NEWS FROM THE FRONT.

Rev. G. H. Murch, St. Louis, Mo.: During the past quarter we have fitted up the basement for Sunday-school purposes. It has been deepened, a floor put in, new windows made and walls cemented. As a result we have a comfortable room, seating 150, for use of primary class, present enrollment 110.

Rev. J. C. Armstrong, D. D., St. Louis, Mo.: All of our mission churches of the city are now supplied with pastors. Two suburban pulpits are vacant. As far as I can see our city interests are in the best working condition for years. I am hoping that our churches here will authorize a great enlargement of our work next year.

Rev. Jerry Reeves, Grundy, Va.: We have just closed our second meeting during this quarter. In the two there were about fifty conversions. These meetings were said to be the greatest ever held in Grundy. I expect to hold another soon at another point and organize a church there. The prospects are good for the building of two houses of worship in the near future.

Rev. Geo. Steel, St. Louis, Mo.: I supplied the church from July 8th to the end of July and began my pastorate August 1st. The church had been weakened by division and dissension, but we are rapidly gaining lost ground and have averaged one addition each week since I took

charge. We are now holding cottage prayer meetings with a view to a revival effort in the near future.

Rev. Rudolph Klitzing, Higginville, Mo.: The work on both fields is difficult on account of opposition from other German denominations to our work, but we are glad to state that we are encouraged by visitors from the neighborhood who are listening with great attention to the truth preached to them. We will start in with our protracted meetings next month and we hope and pray that many of our countrymen may be brought to Christ. I am greatly in need of tracts in both languages on conversion and regeneration.

Miss Kate D. Perry, South McAlester, I. T.: Last week I returned from Dow, where I spent over two weeks assisting in a glorious meeting conducted by the Harts-horne and Haileyville pastors. Such wonderful changes have come over the place that it was hard to realize that it was the same Dow where Miss Hanson and I had such a hard time last year. Then we couldn't get lodging there except at one place. This time I could not accept all the invitations I had to stay day and night.

A church of fifteen members was organized, and thirty-five were received afterwards, twenty-eight of them by profession and baptism. Some of the women had to follow

the Lord in spite of threats from husbands and fathers. They held their first business meeting last Wednesday eve, appointed a pulpit committee to look out for a pastor and transacted many other important matters. I wish I could give you the details of the meeting.

On a separate sheet is a list of subscribers to Our Home Field.

Rev. J. W. Michael, Little Rock Ark.: An article or two on the progress of a new field of missionary work—that among the deaf and dumb people of the South—will perhaps interest you. This work was inaugurated by the State Mission Board of Arkansas, of which Bro. J. F. Love was then secretary, and is now extended to the entire South after long, careful and prayerful study and thought by Dr. B. D. Gray and the Home Mission Board of the Southern Baptist Convention. Much good work has been done for the deaf people in Arkansas but the work done in the Southern field since it was adopted will interest you. Since the fourth of September, when the committee appointed to consider this new work decided to recommend it to the Board, services have been held in Atlanta, Knoxville, Tenn., Corinth, Miss., and Fort Worth, Texas, and at each place great interest was manifested. At the service at Knoxville, Supt. Thos. L. Moses, of the State School for the Deaf of Tennessee, participated and his prayer was a fervent one for the success of this new work among the deaf people. At Corinth, Miss., several asked to be prayed for and but for the want of time I think sev-

eral of the mutes there would have embraced the Baptist doctrine and have been baptized.

At Fort Worth, Texas, after two services, eight conversions were had and four of the converts were baptized by Bro. E. N. Bell, pastor of the North Fort Worth Baptist Church. At this place are about sixty deaf residents and a large majority of them are Baptists. I succeeded in interesting the North Fort Worth Townsite and Land Company sufficiently to induce them to donate a very pretty lot as a site for a Baptist church for the deaf people. This lot is at present valued at \$330.00 and will in a year be of double the value. The deaf mutes, though poor, have promised to raise among themselves \$150 as a nucleus fund to erect a structure in which to worship their Lord and Saviour. Contributions are being asked for and the prospects of having the first Baptist Church ever built in the world for deaf people to worship in are bright and it will be in readiness for use by next spring. Let all pray that the Lord will bless and prosper this good beginning for the silent class—the deaf mutes of the South.

If the new form of Our Home Field meets with your approval, please help increase its circulation. Send for blank subscription lists and sample copies. Your help is needed, and will be appreciated.

BOOKS OF SPECIAL INTEREST.

"Aliens or Americans?"

By Howard B. Grose. Published by the American Baptist Home Mission Society, New York. Price, fifty cents.

The importance and magnitude of the Home Mission problem is growing upon American Christians. The increase of Home Mission literature is both a sign and a cause of this. Until Dr. Strong's book, "Our Country," appeared, the best informed among us would not have known where to direct a pastor in search of a half-dozen books on Home Missions for his library. Today no pastor is up-to-date in his equipment for the demands of his ministry who has not convenient to his desk at least that number of books which give him information on this question. "Aliens or Americans?" is but another volume added to this growing literature, though it is one of the best yet made available. The author is Dr. Howard B. Grose, editor of the Baptist Home Mission Monthly of New York. Dr. Grose gives us in this volume the results of a broad study of the literature on immigration and of personal study among the immigrants themselves.

This book of but a little more than three hundred pages is a repository of information upon this immensely important subject. The history of immigration, the immigration laws, where the immigrants come from, their number, classes and conditions, the extent of mission work among them, etc., are phases of the problem upon which the author gives information. The book is written in a style and spirit to engage the reader while it instructs him. The author asks the question, Shall the millions of foreigners in and coming to America be aliens or Americans? and reaches the practical conclusion that Protestant and Evangelical Christianity must answer that question. Nothing but the gospel of Christ can make American citizens of these men and women of many sorts, from many lands, of many tongues and many creeds.

HOME FIELD HONOR ROLL.

We will continue publishing our "Honor Roll" as heretofore, including in this column the name of every person who sends us ten or more subscriptions at the advanced price. We crave the privilege of placing your name on this list of honor. Will you enable us to do so?

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Mrs. J. G. Bow, Louisville, Ky.	64
J. A. Killingsworth, Pittsboro, Miss.	54
Miss Mary A. Taylor, Greenville, S. C.	52
Miss Catharina Hansen, South Me-	
Alester, I. T.	49
Rev. A. E. Burns, Brighton, Ala.	41
Rev. J. D. Huggins, Allendale, S. C.	39
Rev. C. D. Daniel, El Paso, Texas.	38
Rev. A. V. Rowe, Winona, Miss.	37
Rev. J. L. Phelps, Eupora, Miss.	37
Mrs. J. C. Gideon, Elvins, Mo.	30
R. E. Lambert, Darlington, Ala.	27
Mrs. Robt. Walker, Augusta, Ga.	22
Mrs. Jno. S. Major, Liberty, Mo.	20
L. C. DeWitt, Hixon, Ala.	20
Rev. Bryan Simmons, Columbia, Miss.	20
Miss Lellah Attaway, Safuda, S. C.	19
Rev. R. C. Farmer, Mangum, Okla.	19
Mrs. James Aiken, Gadsden, Ala.	18
Rev. A. G. Spinks, Anniston, Ala.	18
Rev. R. W. Jones, Mountain Creek,	
Ala.	18
Rev. Ben Dunn, Louisville, Ky.	17
Mrs. C. R. Gresham, Jackson, Ga.	17
Rev. B. T. Mayhugh, Ingram, Texas.	16
Rev. A. B. Ingram, Waco, Texas.	15
W. M. Whiteside, Spartanburg, S. C.	15
Rev. A. W. Johnson, Cornella, Ga.	15
Mrs. L. Z. Dickey, Ramsey, La.	15
Mrs. E. L. Harling, Atlanta, Ga.	14
Miss Mary P. Jayne, Watonga, Okla.	14
Rev. J. S. White, New Lexington, Ala.	14
Rev. J. E. Buchanan, Blue Mt'n., Miss.	13
Rev. Chas. Anderson, Bardstown, Ky.	13
Rev. J. G. Lowrey, Plain Dealing, La.	13
Rev. W. F. Strain, Simsboro, La.	13
Miss Carrie Singletary, Covington, La.	13
Rev. Wm. Cooksey, Junction, Ark.	12

Miss Cora J. Shirley, Honea Path, S. C. 12
 Miss Kate D. Perry, South McAles-
 ter, I. T. 12
 Miss Lucy Vernon, Greensboro, N. C. 12
 Prof. Jas. E. Dean, Sloan, Ala. 12
 R. I. Barton, Greenville, S. C. 12
 Ernest M. Harris, Louisville, Ky. 11
 Rev. C. T. Culpepper, Huntsville, Ala. 11
 Mrs. M. B. Harrison, Palmetto, Fla. 11
 Mrs. J. W. Wood, Shelby, N. C. 11
 Miss Eufolia Murrell, Jackson, Ga. 11
 Mrs. W. D. Groves, Blackwell, S. C. 11
 Mrs. Marion Bloant, Olga, Fla. 10
 Rev. W. T. Westbrook, Cordeff, Ala. 10
 Rev. A. J. Price, Clyde, Texas. 10
 Miss Lucy Shearin, Macon, N. C. 10
 Rev. L. Cook, Cook's Springs, Ala. 10
 Mrs. R. M. Seymour, Macon, Ga. 10
 Mrs. J. R. Gilbert, S. Knoxville, Tenn. 10
 Mrs. Nora Drummond, Switzer, S. C. 10
 Rev. T. T. Thompson, Memphis, Tenn. 10
 S. L. Stocks, Stocks, Ala. 10
 N. G. Wright, Belton, S. C. 10
 Geo. D. Motley, Gadsden, Ala. 10
 Miss Clara E. Maguire, Memphis,
 Tenn. 10
 Rev. Wm. Crawford, Ardmore, I. T. 10

CASH RECEIPTS FROM SEPT. 15 TO
 OCT. 15, 1906.

ALABAMA: Young people Cusseta B. Ch., for Building and Loan Fund, F. K. M., \$7.25; Alpine B. Ch., F. B., \$3.00; Clayton St. Ch., Montgomery, J. W. O'H., \$13.11; W. B. Crumpton, Cor. Sec. for Colon Chapel \$5.00, General work \$370.75; Second B. Ch., Gadsden, J. W. D., \$17.50; Sulphur Springs Asso., \$4.80. Total, \$421.41. Previously reported, \$1,141.04. Total since May, \$1,562.45.

ARKANSAS: L. A. S. First Ch., Hot Springs, for Colon Chapel, R. T. B., Cor. Sec., \$10.00; R. G. Bowers, Sec., \$15.00; Rev. J. A. Johnson, Houston, \$2.00; W. M. U., Emmanuel B. Ch., Eureka Springs, H. T. M., \$3.19; Grove B. Ch., Harrisburg, M. McN., \$3.50. Total, \$34.19. Previously reported, \$297.62. Total since May, \$331.81.

DISTRICT OF COLUMBIA: First Ch., Washington, J. W. W., \$13.68. Previous-

ly reported, \$145.57. Total since May, \$159.25.

FLORIDA: Eaton St. B. Ch., Key West, M. A. C., \$25.00; L. D. Gelger, Cor. Sec. Baptist Convention, General Work \$261.28, Cuban Students \$2.50, Ybor City \$2.45, Mountain Schools \$3.00, Mrs. Teakell \$8.05, Pawnee Indians \$29.50, Tich. Memo. Fund \$12.50. Total, \$344.38. Previously reported, \$925.88. Total since May \$1,270.26.

GEORGIA: Men's Missionary Society, for lot in Cuba, by J. K., \$2.50. Previously reported, \$1,612.67. Total since May, \$1,615.17.

INDIAN TERRITORY: W. B. M. S., Choctaw and Chickashaw A. so., W. C. L., \$4.44; W. B. M., by Mrs. W. C. Lowndes, Tr., Baltimore, 50c; Halleyville B. Ch., \$3.50. Total, \$8.44. Previously reported, \$90.30. Total since May, \$98.74.

KENTUCKY: Rev. J. G. Bow., Cor. Sec., Louisville, \$1,386.98. Previously reported, \$1,938.50. Total since May, \$3,325.48.

MARYLAND: Rockville B. S. S., for Mt. Schools, I. A. L., \$3.33; Eutaw Place Ch., Baltimore, H. W. P., \$100.00; College Ave. B. Ch., Annapolis, E. B. C., \$30.00; Huntingdon B. Ch., Baltimore, Louis Deal, Treas., \$21.73; Forest B. Ch., Foreston, C. W. \$4.00; Mrs. W. C. Lowndes, Treas., Baltimore, \$13.00. Total, \$172.06. Previously reported, \$1,039.00. Total since May, \$1,211.06.

MISSISSIPPI: A. V. Rowe, Cor. Sec., Winona, \$300.00; Shady Grove Ch., by J. E. B., \$7.55; Friendship Ch., Choctaw Asso., Porterville, W. G. S., \$3.34; A. V. Rowe, Winona, \$400.00; Immanuel B. Ch., Chas. G. Elliott, Meridian, \$1.85. Total, \$712.74. Previously reported, \$539.95. Total since May, \$1,252.69.

MISSOURI: A. W. Payne, Treas., St. Louis, \$697.37; A. W. Payne, General Work \$153.05, Tich. Memo. \$2.50, Margaret Home \$1.50, B. & L. \$10.00. Total, \$864.42. Previously reported, \$2,299.75. Total since May, \$3,164.17.

NORTH CAROLINA: Rev. Livingston Johnson, Raleigh, \$2,000.00. Previ-

OUR HOME FIELD

ously reported, \$43.64. Total since May, \$2,043.64.

OKLAHOMA: Mt. Carmel Ch., S. N. W. Erich, \$2.50; Salem B. Ch., Rocky, C. W. M., \$5.80; W. M. Greer Co. Asso., by M. J. Watonga, \$6.25; W. M. S. Gregg Ch., by W. J. Reed, 50c; W. M. S. Ebenezer Ch., Higley, 26c. Total \$15.31. Previously reported, \$85.06. Total since May, \$100.37.

SOUTH CAROLINA: Wolf Creek S. S., by Joseph T. Landrum, \$7.01; Ridge Asso., R. A. T. Johnston, \$29.50; Bethel Ch., Reedy River Asso., J. D. Huggins, Allendale, \$2.35; Little River Church, Fairfield Asso., N. D. R., Winnsboro, \$6.10; Mt. Pisgah Ch., Piedmont Asso., A. F. Allgood, Liberty, \$2.45; Children, Coronaca B. Ch., S. M. Building and Loan Fund, 50c; Little River B. Ch., Saluda Asso., by M. G. Ellis, Tr., Honea Path, \$3.93; Springtown Ch., Barnwell Asso., by J. C. M., Tr., Bamberg, \$2.19; Second Ch., Laurens, by M. C. C., \$8.56; Second B. S. S., Anderson, by C. I. Meeks, Tr., \$5.05; H. B. Fant, Tr., Anderson, Hephzibah Ch., Beaverdam Asso., \$1.24; Mt. Tabor Ch., 84c; Miss Fannie Haynesworth, Tr., Sumter, \$13.96; Bartlette St. Ch., Black River Asso., W. F. R., Sumter, \$12.33; Dudley Ch., Santee Asso., by E. L. K., \$1.75; Fork Hill Ch., Moriah Asso., by W. S. H., Heath Springs, \$3.24; Congoree Ch., Charleston Asso., by W. T. Kingsville, \$2.00; Heath Springs Ch., Moriah Asso., S. W. W., \$4.00; Springfield Ch., Edisto Asso., J. B. S., \$7.86; Hickory Grove Ch., Charleston Asso., by L. W. R. M., at Elloree, \$3.20; Mt. Arnon Ch., Barnwell Asso., by J. D. H., Allendale, \$2.50; Salem Ch., Black River Asso., by J. E. D., Rembert, \$1.50; Longtown Ch., by F. H. J., \$3.75; Locust Hill Ch., N. Greenville Asso., by W. A. H., Tr., Travelers Rest, \$1.38; A. S. Mellichamp, Piedmont B. L. Fund, \$5.00; J. W. O. Williamson, Tr., Bethany S. S., for Saluda Asso., Belton, \$7.50; W. E. Tisdale, Clerk, Paxville B. Ch., \$1.50; Lower Div. Lexington Union, Gaston, by W. B. F., \$5.40; Ridgeway B. Ch., W. G. H., \$12.46; E. H. Oswald,

Allendale Ch., \$8.50; Mt. Calvary Ch., Elko, P. S. U., \$2.00; Fairfield B. Ch., Winnsboro, C. S. T., \$5.57; Edisto Asso., Springfield, by W. S. L., \$4.00; New Westminster B. Ch., by L. A. T., \$11.95; Friendship B. Ch., by W. T. C., \$20.00; Little River S. S., Fairfield Asso., Winnsboro, N. D. R., \$2.42; Darlington B. Ch., by G. H. E., \$39.03; W. M. N., by Mrs. J. N. Cudd, Spartanburg, Home Missions, \$139.82; Tich. Memo. \$60.66, Horse for Missionary \$12.00, Mt. Schools \$7.35, Self-denial \$1.26, Chapel at Colon \$18.80, Osage Indians \$61.15; Lynchburg B. Ch., by G. W. S., \$2.56; Mon-Aetna Ch., by J. T. G. Union, \$3.65; Wanamake Ch., Pee Dee Asso., by A. D. J. Nichols, \$3.57; S. S. U. of Broad River Asso., by M. B. V., Gaffney, \$9.25; Laurens B. Ch., by C. H. Roper, \$276.15; Reedy River B. Ch., N. Greenville Asso., Freeman, \$1.67; Bay Springs B. Ch., by F. M. C., Chesterfield, \$2.50; Shady Grove Ch., by B. F. Murphree, Murphey, \$2.00. Total, \$850.80. Previously reported, \$2,362.28. Total since May, \$3,213.08.

TENNESSEE: E. A. Morris, Bearden, \$1.00; Eastenollee Asso., by N. J. M., Riceville, \$2.15; Peyton's Creek Ch., Monoville, J. T. C., \$2.35; W. M. Woodcock, Nashville, Tichenor Memo. Fund, \$13.35, Chapel at Colon \$16.75, Mountain Schools \$5.95, Miss Moody \$12.00, General Work \$814.08. Total, \$867.73. Previously reported, \$1,474.89. Total since May, \$2,342.62.

TEXAS: Macon Ch., Mt. Vernon, by J. E. Gandy, \$5.35; Rev. J. B. Gambrell, Supt., Dallas, \$812.10. Total, \$817.45. Previously reported, \$4,263.03. Total since May, \$5,080.48.

VIRGINIA: B. A. Jacobs, Tr., Richmond, \$800.00. Previously reported, \$3,501.00. Total since May, \$4,301.00.

MISCELLANEOUS: Total since May, \$177.00.

AGGREGATE: Total, \$9,312.09. Previously reported, \$22,160.18. Grand total since May, \$31,249.37.

WOMAN'S MISSIONARY UNION

AUXILIARY TO S. B. C.

Wilson Building, 301 North Charles Street, Baltimore, Md.

Motto: Go Forward

Mrs. B. D. GRAY, Editor, College Park, Ga.

In making out program of study for November we are copying largely and freely from the new publication issued by W. M. U., at Baltimore. Of course we refer to "Our Mission Fields." Each member of the 5,000 mission societies in our Union should have an individual subscription to "Our Mission Fields." Only twenty cents per year.

PROGRAM FOR NOVEMBER.

Frontier Missions—America's Star Points Over to the West.

Hymn.

Prayer.

Bible Reading. — Going Forward—Through the sea, Ex. 14:15. Through the river, Joshua 3:3. In building, Neh. 4:6. In preaching, Acts 8:4. In numbers, Acts 9:31. A promise in Going Forward—"Lo, I am with you always." Matt. 28:19, 20.

Hymn.

1.—Where is the Frontier?

To define the frontier of the United States is not unlike attempting to paint a picture from the window of a moving train—one glance and another scene presents itself to the eye. To the Pilgrim Fathers the frontier line ran hard by the Atlantic beach. They pushed it into the New England forests, then it was forced back to the Hudson, and still westward to the Potomac. After prolonged effort the Mississippi became the frontier border. As you call these names you can picture the onward march of the western line—the Colonies, the Old North West, the Louisiana Purchase, Florida, Texas,

New Mexico, the California gold fever, the New North West, Alaska, Hawaii, the Philippines, Porto Rico. Thus in a hundred and thirty years the frontier line has been pushed round the world and back again. Evidently this is not what Southern Baptists mean by frontier.

2.—Our Frontier.

By the term "frontier" we mean today the vast unevangelized and sparsely settled district beyond the Mississippi, and including parts of Arkansas, Texas, Oklahoma and Indian Territories, etc. This destitute, rapidly developing country, rich in possibilities and opportunities for Baptists, makes its appeal to our Southern churches. The need is two fold—missionaries and church buildings. Put in possession of the means, the home board could at many points double Baptist strength and efficiency within a single year.

Next in importance to establishing a church is the work of giving it a permanent place of worship. The homeless family is not a more pitiful spectacle than a homeless church. There are in the Southwest a thousand communities where there are no Baptist churches and more than a thousand churches that are homeless.

3.—The Indians.

So much for the region as a whole. Looking at it in detail, by the right of length of possession and length of mission work, the Indians come first. Dr. Tichenor used to say that Southern Baptists' work among the Indians was no less remarkable than the wonderful work among the natives of Hawaii. The story

of work among the Indians will never be fully known. They are a vanishing race and many a story of Christian heroism will perish with them. The home board has confined its labors in large measure to the civilized Indians within the limits of the Indian Territory—the Cherokees, Creeks, Choctaws, Chicasaws and Seminoles, although some of the wild tribes in the western part of the Territory have been reached. The work among these people lay ready to hand when the Southern Baptist Convention was organized in 1845, having already been begun by the Indian Missouri Association located in Louisville, Ky.

In time this work was transferred to the newly organized Home Board.

Twelve years later (1857) twenty-seven missionaries at work among them reported more than three hundred baptisms as the ingathering of one year.

Great Names.

Though their histories are unwritten, some great names have come down to us—men who counted not their lives dear unto themselves if they might lay foundations where no others had built. H. F. Buckner, the minister to the Creeks, who put into their language the Gospel of John, a hymn book and a grammar, John Jumper, a chief of the Seminoles, whose people loved him like a father, Joseph Islands, "Apostle of the Creeks," John and Chilie McIntosh, Wm. McCombs and many more are among those who loved the praise of God rather than the praise of men.

A Change.

With the war came a change. Southern Baptists must have time to recover themselves before they could resume in full their mission work at home and abroad, but they gave in their poverty and the work was never quite deserted. But the nature of the work as called for had changed. White men, as tenants of the Indians, were settling in the Territory. The spiritual needs of both Indians and white men must be met. Larger grew the white and smaller the number of red men. The cutting off of Okla-

homa, the mad rush to settle "No Man's Land," its burst into prosperity, its clamor for statehood—all these things are of yesterday. Today but 160,000 Indians remain in Southern Baptist territory.

Oklahoma.

Oklahoma has grown in seventeen years from a little nucleus of "boomers" in the heart of the old Indian Territory. First the Creeks and Seminoles in 1889 yielded up to the white men of Oklahoma, the goal of the first race of "sooners." The Sacs and Foxes, the Kiowas, and the Pottawottomies gave up another slice of fertile prairie; later the Kickapoo lands and the Cherokee Strip were added. An' only five years ago the Kiowas and Comanches made way for homesteaders. Meanwhile a slice of land that Texas claimed came into the territory as Greer county, and Beaver county was made of the No Man's Land of our geographies. Now, with the breaking up of tribal relations in Indian Territory and the admission of the Indians to citizenship and to individual ownership of land, a new state is springing into being.

The Great Home Run.

Seventeen years ago the United States government threw the territory open for white settlers. For more than a year it had been understood that this would be done. And, for months before the appointed time, people from all over the Union began to gather along the borders of the territory. There is no way to tell how many were thus assembled, waiting to join in the rush for homes. They were there, however, by the thousands and tens of thousands, each man with the very best horse he could provide. Every one knew that, if he could be the first to drive down a stake on any quarter section of 160 acres of land, it would be his, and that he could claim it against any subsequent comers. At length the day arrived. At a signal which was well understood the mad rush began. Pell-mell they dashed over the border line. Wildly they rode, thous-

ands and thousands of them, as reckless to danger as any John Gilpin ever was. When one of them reached the place where he wanted his farm, he would check his horse, and sometimes in his haste would fall head-foremost upon the ground, exclaiming, "this is mine;" and plant his stake upon it. And so the wild ride went on, until every available quarter section was taken. The locations that had been picked out for town sites became scenes of even wilder and more desperate scramble. Some of these sites which in the morning were only wild prairie, at night had eight or ten thousand men upon them claiming their town lots. Thus in a literal, though not in a religious sense by any means, a territory, or State, was "born in a day."

But the sad thought is that in all that mad rush no one ran for a church lot.

The Home Board has bought lots wherever it could. Oh! for a building fund of a half million dollars. To the praise of our Methodist brethren be it said, they have a magnificent building fund and are doing large things for the Lord. Can we as Southern Baptists afford to lag behind?

THE UNION MAIL.

CONDUCTED BY FANNIE E. S. HECK.

As we open the mail this month a budget of messages from our Home Missionaries tumbles out, each one with an inside view of a life spent in service. We cannot do better than to read these together.

Here is a Frontier Missionary in very deed. "I am," writes B. F. Dixon, "one hundred and fifteen miles from a railroad, among the cow men of West Texas. I travel two hundred and seventy-five to three hundred miles per month visiting the people and preaching."

W. A. Turnage, although not quite so far from the center of things, writes that the nearest church is eighteen miles; unless we except "the one organized here

in our home, which has four members." Like Paul of old we return greetings to "the church in thy house."

A whole Frontier Section is that from which J. M. Earl, a North Carolinian, writes: "In our Association," he says, "there are nine large counties. Five of these counties have one Baptist church building. I am the only Baptist preacher in two of these counties."

Among the postals is one from Mrs. H. E. Summers, whose help evidently makes her husband at least a missionary and a half. "Husband and I," she tells me, "have just returned from a two hundred-mile missionary tour, in a one-horse buggy, camping out around the howl of wolves and coyotes. But the Lord was with us in power all the way."

Another wife, Mrs. G. Lee Phelps, writes from Aztec, New Mexico, the very name of which suggests much that is foreign, and, indeed, to all intents and purposes this is a foreign field: "We are," she says, "in the Northwest corner of New Mexico among Navajo Indians, Mexicans and whites. There is only one Baptist church in Northwest New Mexico, an area of two hundred square miles, where there are thousands who never heard a gospel sermon and thousands who never even hear of our Savior. We are undertaking to build the only Baptist church building in this great and growing country. Pray for us."

What a plea this letter! Indeed, every one of these messages for the speedy completion of the Tichenor Church Building Loan Fund.

A Western Camp-Meeting.

"Everything centers around the Trans-Canadian camp meeting which was held in August. It was a glorious victory for the cause of our blessed Master. Fifty conversions. People for hundreds of miles came and camped for ten days to hear Dr. Geo. W. Truett and Dr. J. B. Gambrell of Dallas. It is impossible to estimate the good that was done. One thing I do know, I was the happiest man on the ground, because my field reaped

the greatest good from the meeting."

How Western churches have grown could not be better illustrated than by the following letter from W. B. Soney, pastor at Welutka, I. T.:

"The First Baptist Church at Welutka is three years, five months and three days old. During this time it has received into its fellowship one hundred and fifty-eight members, with a present membership of one hundred and seventy-four, and it has built a nice little brick church and seated it with chairs, and have the house otherwise well furnished for worship, and this all paid for. The church has been assisted in the sum of \$200.00 per year by our Home Mission Board during the last three years on pastor's salary. They have supplemented this \$400.00 per year. They pay also to our mission work in its various departments. We have a fine Sunday-school, B. Y. P. U., Ladies' Aid and W. M. U. We are planning for a pastor's home in no great future."

In a recent magazine some one under-

took to answer the question, "What kind of Boston is Chicago?" These letters from our Home Field suggest the query: What kind of Foreign Missions is our Home Work? This item from Caldwell, Texas, may help those who would answer:

"Recently I baptized," writes W. L. Lackey, "a German Lutheran, a Bohemian and a Catholic."

Just one more illustration of how things grow in the West and what it means to give help at the right moment: "At Liberty," says G. W. White, "and at Rosen, we have erected church buildings at a cost of \$1,000.00 each and have secured two lots at Lorraine, Texas, and think we can build there some time during the year. I write you this that you may know how fast West Texas is building up."

This by no means closes our budget but the others must wait until our space admits of more. In the meantime one request common to them all must not be overlooked. It is, "Pray for us."

Form For Legacies and Gifts to the Home Mission Board of the Southern Baptist Convention.

"I hereby give and bequeath to the Home Mission Board of the Southern Baptist Convention, a corporation existing under the laws of the State of Georgia, located at Atlanta, in said State, the sum of \$..... for the purposes contemplated under the charter and objects of said corporation."

The above form is adopted where the bounty is bestowed by a will or any other testamentary bequest. If the donation be by deed or any form of gift to take effect during the lifetime of the giver, use the word "give," as above, leaving out the words "and bequeath," inserting in the blank at the dollar mark the amount of money, or description of property, where a blank is left as above for that purpose.

With each gift or bequest any lawful and reasonable conditions may be added by the donor; but it is best that gifts be hampered with as few conditions or limitations as possible, leaving methods of use and administration to the discretion of the Board.

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