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DECEMBER, 1906

NUMBER 5

# OUR HOME FIELD



NEW ORLEANS-ST. LOUIS CEMETERY.

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

# Our Home Field Letter

DECEMBER, 1906

## A Matter of Business Interest

TO SUBSCRIBERS

This page has borne greetings from the Editors to Subscribers in the two previous numbers which have come from the press in magazine form. It has been a source of gratification to them, as well as to others, to have been assured of the cordial approval of the new HOME FIELD by the Denomination generally.

In making this change very material increase of expenses has been rendered necessary. In order to meet some of these expenses it has been decided, for the first time, to open the columns of OUR HOME FIELD to cash advertisers of an acceptable character. OUR HOME FIELD is a good advertising medium. The minimum circulation is 30,000 copies each issue. It goes into the homes of the best among approximately two million white Baptists of the South. It is their own publication—your own publication—and is, therefore, rendered especially valuable as an advertising medium.

Baptists in the South are being greatly blessed in material prosperity. As a matter of fact, they are in the lead in every line of industrial, commercial and financial development. Among our subscribers are generous advertisers in various periodicals. There is not one advertising medium which is favored with their patronage that is more valuable than OUR HOME FIELD. We, therefore, appeal to our brethren in business to favor us with orders for advertising space.

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M. M. WELCH,  
Business Manager,  
Atlanta, Ga.

# Our Home Field

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HOME MISSION BOARD OF THE  
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B. D. GRAY, } Editors  
J. F. LOVE, }

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Austell Building, Atlanta, Georgia

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# OUR HOME FIELD

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## EDITORIAL

The collection is a great menace to the devotions of some people. And yet by it a certain poor widow won the immortality of special mention in the imperishable book, and another woman's gift is a memorial of her wherever the Gospel is preached. Many a man's opportunity has come to him in the collection basket.

Dr. Thos. S. Potts, in a very able speech on Home Missions at the recent Tennessee Convention, said: "Brethren, I have both heart and conscience for Home Missions." Dr. J. N. Prestidge said in a conversation to a group of delegates: "My interest in Home Missions has increased five hundred per cent. in the last two years."

During the early part of November one vessel brought five hundred immigrants from Europe by direct line to Charleston. They are to work in the cotton mills of South Carolina. So the tide of immigration has set Southward. In the immediate future the Atlantic and Gulf ports will swarm with the multitudes who come out of the ships from all shores. It is the part of wisdom to meet them at the water's edge with the gospel. Let us

pray for our workers at the immigrant piers in Baltimore and Galveston. We need similar work at New Orleans, Norfolk and other ports.

Dr. E. Y. Mullins, President of the Seminary, who is in a position to appreciate the vast importance of taking this Southland for Christ, said a few months ago that his mind had been revolutionized on the subject of Home Missions. Very recently a large number of thoughtful pastors and laymen have said to us that it is the first work of Southern Baptists. On it the salvation and development of our own dear land largely depends, as does also the success of our Foreign Mission work. It is here that we must provide the men and money for the campaign across the seas.

Those who are anchored to the faith should sometimes spread the sail for the commerce of salvation. Rightly cast, faith's anchor is fixed in the skies ("within the veil") and the cable allows good see-room on earth for the transport of the precious cargo of glad tidings. Many who boast that they are sound in the faith seem not to have heard

the Master's command to "launch out into the deep." Be not deceived, a Scriptural faith makes for obedience to Scripture. No man holds a perfect Gospel faith who withholds the Gospel from lost man. Be not content with anything less than "the faith that makes faithful."

The Baptists of Tennessee increased their Home Mission contributions sixty-one per cent. last year. They propose a similar advance next year. If they meet expectations the Volunteer State will be about where she belongs. The Home Board has stood nobly by Tennessee for the last three years, and their loyal support in return is fully appreciated.

"Fifty foreigners landed in Naples last week, Italians. Where can I get Baptist literature for them?"  
—I. W. Archer, Colporter, Naples, Texas.

Not one in a hundred of our readers, perhaps, ever heard of Naples, Texas. But these Italians from across the sea heard of it. Hundreds and thousands of others are coming. Who will help us to supply the Colporter with literature for them?

Some brethren are not only renewing their subscriptions to Our Home Field, but are inducing others to do so. One brother renews for four years in advance. One of our wisest men at the Association gave us \$10.00 and requested us to send the paper to forty people for a year! The power of the paper is being felt far and wide. If we can

put it into fifty thousand homes by next May that will mean at least 200,000 readers. With this great multitude informed every month concerning Home Missions, and with God's Spirit moving them to liberality, what may we not expect in gifts to this all important work? Who will help us?

We are sorely in need of funds to meet our many maturing obligations. We made appropriations at the beginning of the Conventional year far beyond anything ever before undertaken. The Southern Baptist Convention at Chattanooga requested the Home Board to plan the year's work on a basis of \$250,000.00. We have obeyed instructions, and while receipts are some twenty per cent. greater than at this time last year, our appropriations are more than fifty per cent. greater.

In the early part of the Convention year, May and June, stress was laid upon Foreign Missions in view of the debt reported by that Board.

Then came the dull summer season. All the fall State Missions has had the right of way and right royally have the brethren responded in all the States.

Now, we beg that December will be made memorable as the greatest Home Mission month we have ever known outside of April!

There are hundreds and even thousands of our brethren who can send us contributions now as well as later. Beloved brethren and sisters, do help us come to the close of December with glad hearts.

The Southern Methodist Hand-Book credits North Carolina with twenty-five religious denominations with the Baptist in the lead of the strongest by more than 30,000. Several sects are omitted from the hand-book's catalogue. The total number allied with all these sects is nearly double the number of missionary Baptists in the State. This makes North Carolina one of the most religious States in the Union. There is, however, enough heresy among these contradictory claimants to public favor to keep the Baptists of North Carolina busy preaching the Word, reproving, rebuking and exhorting with long suffering and doctrine for many days to come, and besides, more than one-half of the morally accountable of the State's population are without the pales of all these denominations, and afford a field for pure evangelistic endeavor. The state of affairs is much worse in the larger number of our Southern States. North Carolina is one of the most thoroughly evangelized States in the Union, and one of the very freest from modern heresies and isms. There is scarcely another State with so small a per cent. of foreigners. We have taken it as a good example with which to point the moral that Southern Baptists have a great work to do if the South is to be saved from sin and unscriptural sects.

As this issue goes to press the two Secretaries are actively occupied attending State Conventions and meeting other engagements where the administration of the

work requires their personal attention.

The Corresponding Secretary had but one day in Atlanta as he passed through from the Maryland Union Association, which met October 24th, en route to meet engagements in connection with the work in New Orleans and elsewhere. His itinerary took him to the Louisiana and Texas Conventions. He goes then direct to the Virginia General Association and to Washington, D. C. Thence to Georgia State Convention, which convenes on November 20th, and to the South Carolina Convention on the 28th.

Meanwhile the Assistant Corresponding Secretary is occupied with an itinerary in the West, beginning with the General Association of Missouri, October 23rd, and including the General Conventions of Oklahoma, Indian Territory and Arkansas, as well as a number of important dates where our special work among the Indians and other interests required his attention.

Brethren pray for the workers in their concern for the great cause committed to their hands, and lighten their burdens of anxiety for the welfare of the work, and give joy to their hearts, by generous and prompt contributions to the Board.

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#### Cosmopolitan New Orleans.

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New Orleans is called the typical Southern city. In no place of the South can the Confederate veterans have a more glorious reunion than the Crescent City. The surroundings are favorable, the very

atmosphere hospitable to all the noble traditions of the Southland.

The tide of population from the States adjacent constantly supplies the city with an influx of native Americans.

New York City, through whose harbor the vast majority of foreigners enter our country, is fifteen hundred miles away.

With all this said; it would seem scarcely possible, and yet it is true, that New Orleans is a cosmopolitan city. In proof of this consider what follows:

A bank on Chartres street advertises its rates of interests, capital stock, and-so-forth, in English, German, Spanish, French, Italian, Chinese and Japanese.

There are in New Orleans 40,000 Germans, 30,000 French, 15,000 Italians, 77,700 Negroes, 150,000 Americans, with representatives of a dozen other nationalities.

Quite cosmopolitan! Among that number, there are only 1,000 members in our white Baptist churches. Will not the Baptists of the South enable the Home Board to change conditions there?

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**"The First Church of Christ Scientist."**

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This is the reading of a big sign hung on the most fashionable street in the "Gate City" of the South, and accompanying it is a big hand with the index finger pointing to this extraordinary institution located a half block to the west. And proselytes have been made right here in the South; yes, in the South's most characteristically

Southern city, and on that city's most aristocratic street! Southern men and women with generations of training and Christian traditions behind them are devotees at this shrine.

Think of that title, "**The First Church of Christ.**" Mrs. Eddy says that in "the year 1866 I discovered mediphsical healing, and named it Christian Science." Before 1866 Atlanta had churches which laid the foundations for whatever there is in the city's life today of Christianity and righteousness.

But can anything which was not discovered until 1866 be called a church of Jesus Christ? Jesus Christ founded the Church. It is as old as the sixteenth chapter of Matthew. All subsequent churches grow out of the original stock. They are not invented nor discovered. No new thing is, or can be a church. Any institution which dates its origin this side of Christ by that fact invalidates its claim to a church.

"First Church of Christ." Well, now, Christ has not owned it. Through His ministry and for nineteen hundred years He has been silent concerning this institution. Mrs. Eddy says she discovered it. Let her have full credit. It is neither Christ's nor Christian. Christ and Christianity teach things which are flatly denied by Mrs. Eddy's folderol. Christ teaches us to "confess our sins," and promises forgiveness. The apostle says that, "if we say we have no sin we deceive ourselves and the truth is not in us;" and another, "all have sinned." The instances of the word



"sin" in the Scriptures fills seven columns in a large concordance. But Mrs. Eddy says "God—or goodness—could never make men capable of sin—evil is but an illusion;" and again, "man cannot depart from holiness." To own that Christian, is to disown Christ's veracity and to give the lie to the Christian Scriptures.

"First Church of Christ Scientist." Not only is there not an intelligent, informed, and consistent Christian who will call this institution Christian, but there is not a scientist on earth who will accept Mrs. Eddy's vagaries as science; if, indeed, there is one on earth who can tell what she is talking about; for, as a friend wrote us some time ago, her books read as well backwards as forwards.

But, after all, this institution, one of a hundred other inventions made to deceive and turn men from the truth, is here in the South, and though it denies the foundations of Christianity, is a travesty on intelligence, is an interloper in the South, and its founders imposters, it is gathering to itself unstable souls.

What could more emphasize the necessity of sowing the Southland anew with the precious seed of the Gospel from which has come all that is good in our civilization than the fact that such an institution can find followers in Atlanta? The unsaved and untaught are the dupes of such vain delusions as Christian Science, Mormonism, and the like, and we are persuaded that other communities are not better safeguarded by intelligence and religion than the Gate City.

#### Characteristics of Sanctification.

The fundamental mistake which modern sanctificationists make is in conceiving of sanctification as experience only, whereas it is experience and more; it is experience, knowledge, character and faithful service. An impractical religious enthusiasm which boils over and evaporates has in it but the one element of sanctification, experience, and that falsely compounded. True sanctification is the least evanescent of all tidings; it is doctrine transmuted into life and character, and life and character are immortal. Sanctification is not necessarily spectacular. It is a religious state in which spiritual pressure keeps the life at a steady pitch of experience, consistency in behavior and propels it forward in attainments and accomplishments. With its progress in the soul the fluttering impulses of early Christian life ripen and mature, becoming constant experience, and the life takes its steady course in character, growth and service. We are to look for the evidences of Scriptural sanctification in Christlike character, Christlike deeds, and Christlike persistence in duty. Could anything, which passes for religion at all, be further removed from Scriptural sanctification than that insane fervor which is kindled in a night and which in its effect separates its professor from the common duties of the churches until the delusion vanishes and he return to the instruction of the divinely appointed teachers of spiritual mysteries? The most perfectly sanctified (and there

are degrees in sanctification) are the most practically useful members of our churches as they are most genuinely interested in promoting righteousness and propagating the Gospel at home and abroad. Sound experience eventuates in perfect obedience.

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#### Missouri General Association.

The Missouri General Association met with the Cape Girardeau church October 23-26. The occasion celebrated the one hundredth anniversary of the organization of the first evangelical church west of the Mississippi river. The old Bethel meeting-house, the first built by that first church, stood only a few miles from Cape Girardeau, and on the second day of the recent meeting the Association visited the old site and unveiled there a monument to the memory of Elder David Green, who led in the organization of the church, and was its first pastor. Hon. E. W. Stephens delivering a fitting address. During the session of the Association other historical addresses were delivered. These, together with Brother Stephens' address, will be published by order of the body. We advise every one who would be informed upon Baptist history and growth in the Southwest to secure a copy of this volume and Dr. J. C. Maple's life of Dr. W. Pope Yeaman.

One hundred years ago there were 10,000 people in Missouri; to-day there are more than 4,000,000. Then there was one Baptist church in the State; now there are 2,000, and 200,000 members, white and

colored. What hath God wrought! Who will make a prophecy large enough to hold the developments of the next hundred years?

Hon. E. W. Stephens, president of the Southern Baptist Convention, is also president of the Missouri Association, and presides with that rare ease, grace and dignity so characteristic of him. This was a great meeting. The speaking was of an exceptionally high order. There was about the exercises what has been appropriately called "the Missouri spirit." Secretaries Breaker and West had lead gloriously in missions and the statistics of the year's work were inspiring. Missouri Baptists increased their gifts to our Home Board \$2,718.50 without any special efforts other than the splendid work of Dr. Breaker. By action of the Association \$1,000,000 is to be added to William Jewell College endowment.

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#### Indian Territory.

The Sixth Annual Report of the Executive Board of Indian Territory, which has charge of our cooperative work in that Territory, submitted to the Convention at Shawnee, November 8th, contains the following statement:

"During the year we have had in our employ, for part or all of the time, two State Evangelists (Brethren William Crawford, of Ardmore, and T. C. Carlton, of Muskogee) and one General Missionary to the Indians, Brother W. P. Blake, of Muskogee, all of whom have done valuable and efficient service.

"In addition to these, we have supplemented the salaries of pastors at one hundred and seventeen churches, four native Indian preachers and five associational missionaries."

The report shows \$3,000 expended in aiding churches to build houses of worship, by which fifteen churches have secured meeting-houses.

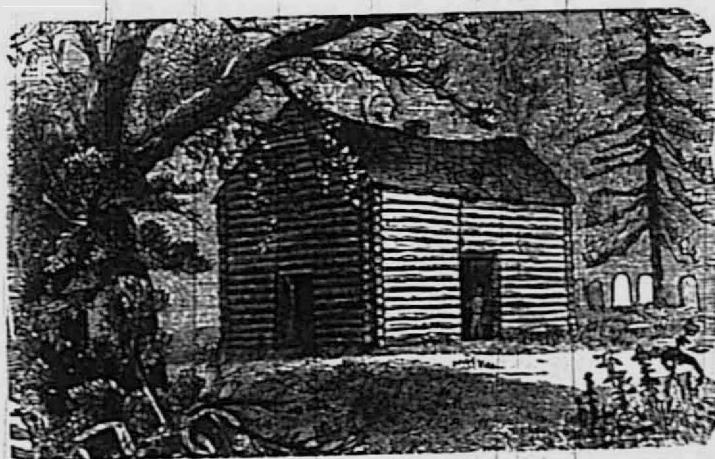
The one hundred and ten evangelists, missionaries and missionary pastors in the Territory, whom we have helped to support, supplied one hundred and seventeen churches and one hundred and seventy-one out-stations. They preached 13,306 sermons, baptized 2,037 converts and received into churches 4,022 communicants during the year.

During the six years in which the present plan of co-operative work

in Indian Territory has been effected our brethren have become unified in their organization and work, and the cause of the Master has been established in many places. The report for six years exhibits the following gratifying results:

Weeks of labor .....	19,675
Sermons preached .....	55,957
Churches constituted .....	1,404
Religious visits .....	102,495
Received by baptism .....	7,567
Total addition to churches..	17,263
Value of church property...	\$95,500

With these tokens of divine favor on the work and the rapid growth, and rapidly changing conditions, the brethren in this Territory who are doing such heroic work themselves appeal to the Home Board for continued help. This is the day of opportunity and we must go forward or suffer irreparable loss.



OLD BETHEL BAPTIST CHURCH, NEAR JACKSON, MO.

The first non-Catholic church west of the Mississippi River. Constituted July 9, 1806. At the annual meeting in October the General Association of Missouri held impressive Centennial exercises on the very spot where this church stood and unveiled there an appropriate and beautiful granite monument. Fifteen members constituted the number of Baptist communicants in Missouri then. There are 200,000 now. "What hath God wrought?"

## PERTINENT PARAGRAPHS

Referring to the Western plains of Texas, Dr. Gambrell says: The influx of population to this part of the State is wonderful. In two days 25,000 people came to one of the towns in the Panhandle and scattered out to look for homes. If we keep up with the events in Texas ten years, Texas will be the greatest Baptist commonwealth on earth.

We commend to the thoughtful attention of our readers the splendid article in this issue on "New Orleans as a Mission Field" by Rev. Walter M. Lee, Th.D. By the courtesy of the L. & N. R. R. we present in connection with this article some realistic views of New Orleans. These views illustrate the character of art used in L. & N. literature giving information in regard to New Orleans and other sections of the South, copies of which will be cheerfully furnished to interested parties upon application to Mr. J. G. Hollenbeck, D. P. A., Atlanta.

W. E. Tumlin, East Lake, Ala. I hope to be able to send many subscriptions before long. I cannot see for the life of me how any one really interested in missions can do without this paper. If Our Home Field was in every Baptist home in the South I feel that the funds needed to push the great work would be forthcoming.

The greatest foe to human progress is ignorance, and thousands of

our Baptist people are, in large measure, ignorant of the great work of the church and its needs. I know many of our country preachers who do not read the church literature, so they are not in position to lead their people along the lines of missions. Therefore, there should be greater efforts made by those who can to put our mission literature into the hands of those thousands who need it so much.

I appeal to every Baptist preacher who reads the Home Field to make a greater effort to secure subscriptions for the paper. Get your neighbors to subscribe; carry the paper to your people; pass it to the other preacher who ought to take it.

We all love this land of sunshine and flowers; we want to see her institutions made better; we also want to see her citizenship lifted to higher things; we want to see the great Southwest taken for Christ and for Baptists. If we really want these things, let us aid in holding up the hands of the greater forces for Christ in the South—the Baptist Home Mission Board.

### Pawnee Indians.

Beginning August 1st, Rev. J. G. Brendel entered upon his duties as missionary of the Home Board to the Pawnee Indians in Oklahoma. This is one of the wild tribes to whom the Gospel has not been preached. It is said that there is only one Christian in the tribe. Referring to the work after Brother

Brendel had been informed of his appointment, he said: "I thank the brethren with all my heart for their interest in this long neglected tribe. I long to be helpful to them."

Brother Brendel has been kindly received and writes hopefully of the outlook. Under date of November 1st he says: "We have no meeting-house. I hold services wherever I can get a few Indians together, in their tents, out in the open air, or in their mud house, where they have their dance. Last Sunday they sent for me to come out to their dance. I went, they stopped everything and had me preach to them. I hold services each Sunday evening at the Indian school, at the agency, and I teach a Bible class each Thursday evening. I have one hundred and six in this class. This service promises to be of great help to our work. On one occasion I went to see a sick man. His bed consisted of some quilts spread over straw on the ground in his tent. I read God's Word and prayed with him. He broke down and wept, saying, 'I am so glad you came. Come every day and talk to me about God. I want to be good.'"

A brief note from Brother Love, written from Pawnee, on the same date, says: "The conference with Pawnee Indians was very satisfactory. Eagle Chief was in the conference, and talked freely. We are

on good terms with him henceforth."

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#### A Significant Move.

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A number of large employers and mill men in the Carolinas have inaugurated a move which will doubtless bring thousands of laborers from European countries. The North German Lloyd steamer "Whittekind" is reported to have landed five hundred immigrants at Charleston during last month, consisting of Belgians, Germans, French, Norwegians and Swedes. It is the plan of the promoters of this movement to put these immigrants to work promptly and endeavor to make their surroundings such that will lead to the coming of their relatives and friends.

Referring to the matter The Atlanta Constitution said:

If the experiment proves practical, and it is believed that it will by those in the best position to know, this same plan will be carried out on a much larger scale. The purpose is to establish a service which will bring in to Charleston two of the big steamers loaded with homeseekers every month.

This marks the beginning of a new phase of Southern life and population to meet the religious conditions of which presents an important problem to Southern Baptists. Shall we realize and meet the measure of our obligation?

## CONTRIBUTED ARTICLES



### AS A MISSION FIELD

BY  
WALTER M. LEE, TH. D.

In winter, a proud, beautiful city of palms, of roses, and of ferns—the tourist's paradise; they have already begun coming, these tourists, and they will be with us all winter. The population of the city is larger by 50,000 in the winter than in the summer.

New Orleans is exceptionally interesting among American cities for the antique picturesqueness of the types of architecture which prevail in the older sections, and for the peculiar customs, tastes and languages found among a certain large portion of its inhabitants. Its mild, equable winters, during which ice is seldom seen, make it a delightful resort for those who inhabit the regions of the frozen North; and St. Charles avenue and Canal street in the fall and winter are thronged with touring cars.

A certain globe-trotter has recently written concerning New Orleans: "As you wander through its streets you find bits of Paris or Marseilles, of Salamanca or Val-

adolid, of New York or London or Antwerp, or even of Vienna and Venice or Genoa, but you will never forget that you are in New Orleans."

No wonder that she should possess such various characteristics; no wonder she is sui generis among the great centers of population in America. Founded and settled by the Spanish, under Bienville, in 1718, built and fortified by the French, enlarged and expanded by German immigration, and still further enlarged, in later years, by immigrants from Italy, Sicily and other South European countries, there must yet be added 150,000 native white Americans and 77,700 Negroes, besides the total contributions to the diversitas in unitate are all in, in the make-up of New Orleans.

There are about 100,000 foreigners in New Orleans. By far the larger portion of the population is native American; in fact, two-thirds. The three figures given above will indicate as accurately as

possible the winter population of the city—327,700 (the city claims 350,000).

**A Monster of Missionary Need.**

Of this large number of people, 150,000 of them are connected with no Christian church whatever, and 60,000 of the remainder are under the yoke of priestcraft and medievalism. These facts constitute the great, growing city of New Orleans a metropolitan monster of missionary need: Let the reader mentally take Chattanooga, Tenn., and Lexington, Ky., and place them at the outskirts of Atlanta; then let him stand off and observe the multitudes that pass along the streets of the three cities combined, and he will have a conception of the unsaved population of New Orleans. If Birmingham, Ala., were a little



REV. C. V. EDWARDS,  
Pastor First Baptist  
Church.

larger, she would have as many people as the Roman Catholic church in New Orleans.

New Orleans is known as the Crescent City, from the fact that the old Creole section of the city, "Frenchtown," was built around a large bend in the Mississippi. The city has now lost all resemblance to a crescent, because the city has now expanded until she has fifteen miles river front, and has ensconced herself in the many folds of the river, which writhes about the city as with the windings of a tortuous



REV. WALTER M. LEE,  
Missionary Pastor,  
New Orleans, La.

serpent. Though the city is located on the east bank of the river, yet the sun both rises and sets over the river.

The ancient fortifications and boundaries of the Creole portion of the city are marked by the three great avenues—Canal street, Rampart street, and Esplanade avenue. The river formed the fourth boundary of the ancient city. The Creole section contains many objects



REV. W. H. BRENGLE,  
Pastor Saint Charles  
Ave. Baptist Church.

of historical interest, among which are Jackson Square, where there is a magnificent equestrian statue of Andrew Jackson, the St. Louis Cathedral, and the Cabildo, or government building, erected by the Spanish in 1794 in which occurred

the transfer of Louisiana from Spain to France and from France to the United States.

The memory of the old Bourbon house is perpetuated in the names of many of the streets of this section (Toulouse, Orleans, Conti, Du-Maine, Bourbon, Chartres, etc.), and the French and Spanish types of architecture prevail. Many of the streets are named after the early governors—Galvez, Miro, Salcedo, Casa, etc. In search of a man who had been converted from a life of drink in Coliseum Place I went into a restaurant on Chartres street, where he had been taking his meals, whereupon I learned from the landlady that I was standing in the celebrated cafe where the banquet of the Louisiana Purchase was celebrated in 1803, where the Marquis De Lafayette was entertained at luncheon in 1826, and where the novelist Thackery had dined.

This portion of the city is occupied almost exclusively by the French and Creole population. It is separated from the main body of the city by Canal street; and it is said that many of the older French residents have never crossed Canal street into the modern and more beautiful section of the city. New Orleans has a French Catholic population of 30,000. There are about 20,000 Italian and Spanish Catholics. Then there is a mixed population of Hungarians, Portuguese, Mexicans, Poles, etc., the majority of whom, when connected with any church, belong to the Catholic church. The total Catholic membership of the city, according to the figures of the business manager of

St. Stephen's, one of the largest dioceses here, whom I saw personally and asked about the matter, is about 60,000. There are thirty-four dioceses, with one church for each diocese. Then there are about fifty chapels, which are used for the nuns to worship in, and also for church entertainments, such as euchre parties, balls and lottery games, and other gambling schemes, which are used by the Catholic churches to secure money. Yes, the churches give dances and card parties and the priests play cards like all the rest. There are six colleges where priests are trained for the ministry, ten academies, and fifteen orphanages. All Catholic orphanages charge money for keeping and training children. None are free. Catholics have no places for old women, who are broken down and poor. They must roam the streets and beg.

All the academies are pay schools, or parochial schools. Many of the Catholics send to the public schools in spite of the threats of the priests, because they secure better results and better training for their children. There are now seventy-seven public schools in the city and four more are to be built this year. John McDonough, formerly a wealthy resident of the city, now deceased, left to the city \$700,000 to be placed in schools for poor children, with the understanding that the Holy Bible was to be "read as one of the text books (and the principal one) in the schools forever." About thirty buildings have been erected with the interest on the funds. The Bible has not been read in the



schools for many years—perhaps several decades. The Protestant Ministers' Association is endeavoring to secure the reading according to the conditions of the will. Of course the Jews, the Catholics, and the Seventh Day Adventists are fighting us. Perhaps over half of the teachers in the public schools are Catholics; but no sectarian tenets are permitted to be taught in any way.

Catholic customs prevail, to a great extent, throughout the city. This may be observed in the markets, on the streets, everywhere. The markets sell only fish on Fridays. Rather a person cannot get select cuts of meats on Fridays, in the Protestant section of the city. In the French section, the butchers do not appear at all on that day. The undertaker takes it for granted that you wish candles burnt at the funeral, and so he furnishes them, unless otherwise directed. I am informed that some of the colored Baptist churches here, of which there are seventy, have the First Communion for new converts. Instances of Catholic superstition are constantly coming under my notice. Called recently to the bedside of an unconscious woman, the daughter of a Baptist, who was lying in a Catholic hospital, dazed by falling from a buggy and fracturing her skull. I was told that the "sisters" had already baptized her (by sprinkling) and that the husband of the woman desired me also to "christen" her. Going to the husband, I told him that I did not "christen" people at all; and that

I never baptized persons, except upon an open and conscious profession of faith in Christ. That I did not feel justified by Scripture in baptizing a person who had never professed faith in Christ, and who was, at the time, unconscious. This man, although he had married into a Baptist family, did not know that Baptist preachers did not "christen." The prevailing and inundating flood of Catholic custom tends to make Baptists stative, and not active, in New Orleans, in the matter of doctrinal propagandism. And the peculiar thing about the matter is that the most dogmatical and "landmarkistic" become the most stative and submissive.

Though the influence of Catholic custom is powerful and omniprevalent, yet Protestantism is also strong and growing stronger. The most progressive and aggressive of the population is Protestant. Seventy-five per cent of the Catholic population are among the poor.

Over against thirty-four Catholic churches, with 60,000 members, there are one hundred and sixty Protestant churches, with an approximate membership of 40,000, and a communicant membership of more than 60,000. The Protestant people are residents, for the most part, of the "up-town" section (the most progressive section) of the city.

The Protestants are making greater progress than many people imagine. I have a great many Catholics to attend my services. I baptized into Coliseum Place last week a member of a prominent Catholic (French) family. Then at Hagan Avenue chapel, we have a



New Orleans.—Scene in Business District.

large number of Catholic children who attend.

Catholicism is on the wane. Its stronghold is in the French section, and that section presents a most revolting and disheartening spectacle. Disintegration and decay, dirt and degradation, reign supreme. Catholicism is always associated with a low standard of morals; both it and its moral standard must pass away. Just as the French quarter is sinking into insignificance, in comparison with the modern American quarter, so Catholicism, the religion of the French and Italian, must give away to a faith more virile. The old St. Louis Hotel, where in ante-bellum days Negroes, whiskey and lottery tickets were sold, and where the great balls were held, is now crumbling away to ruins. It looks like the emaciated body of incarnate sin. Where once the devotees of fashionable French society whirled, to the note of the viol, in the vortices of the dance, may now be heard the sound of the

blacksmith's anvil. The ball-room has been converted into a horse-shoeing establishment. Black cobwebs hang in the places where brilliant chandeliers once sparkled. Italian junk-shops and "Dago" fruit stands have occupied the haunts of the dashing debauches of social splendor of half a century ago.

The increase of business occasioned by the project of the Panama Canal has brought thousands of Americans from the East, West and South. New Orleans has been on a boom for the last five years. Real estate has advanced from one hundred to five hundred per cent. Bank clearings have increased ninety-seven per cent in ten years; bank deposits one hundred and ninety. Imports have increased one hundred and fifteen per cent in five years, and the annual total of exports amounts to \$150,000,000. New Orleans handles one-fourth of the cotton crop of the world, and loads nearly two thousand ocean vessels and river packets at her wharves

annually. Banana and cocoanut receipts show an increase of one hundred per cent, and coffee and grain four hundred and seventy-five and one hundred per cent respectively. It requires multitudes of people to handle the produce which passes through the city. These people have souls. Many of them are turning away from Catholicism to infidelity, socialism, and even anarchism. The extortionate charges of the priests for funerals, baptisms, etc., are causing Catholicism to lose ground; and a Catholic who is disgusted with the church becomes an infidel or agnostic.

The Baptists are the largest Protestant denomination in New Orleans. They number 10,000, of which 9,000 are colored Baptists. Episcopalians have 4,500; German Evangelicals have 4,400; Lutherans have about the same; Presbyterians have 3,338; Methodists number about 5,000, about half being colored.

We have five white Baptist churches, and one prosperous mission station, which will develop into a church. About one hundred members have been added to the churches this year.

The First church has recently raised more than \$12,000 in cash and pledges for their magnificent new church, which is to be located on the most beautiful and famous residence street in the city. The pastor and people of this church deserve much credit for their faithful and successful work. Grace church has also raised several thousand dollars for her new building, which is to be placed on a lot fac-

ing one of the prettiest of the park squares in the down-town section. St. Charles Avenue church has about paid off her church debt, and is in a prosperous condition under the able leadership of Rev. W. H. Brengle. Valence Street church has made surprising progress under the pastorate of Brother Mahoney, and the church is reaching out to greater things.

All five of the city churches sent representatives to a meeting at the Hagan Avenue chapel, at which it was agreed that I should be commended to the churches of the city to raise sufficient funds to repair, paint and put in good condition the property at 141 Hagan avenue. The attendance at the chapel is good, and I have some of the best talent in the city churches to aid me in teaching the children who attend. A special program of songs, music, recitations was rendered last Sunday. The house was filled to its utmost with visitors and pupils.

The Home Board is placing \$25,000 in New Orleans this year for lots, buildings and salaries. They are to be commended for their economical insight and foresight, because this amount is well placed. The Baptist cause in this city could easily use \$100,000 to good advantage, and it really needs that much immediately. There are several sections of the city containing from 10,000 to 30,000 people, in which there is no Baptist church. We need a larger number of workers. The Baptists of the South should arouse themselves to the needs of this great, wicked metrop-

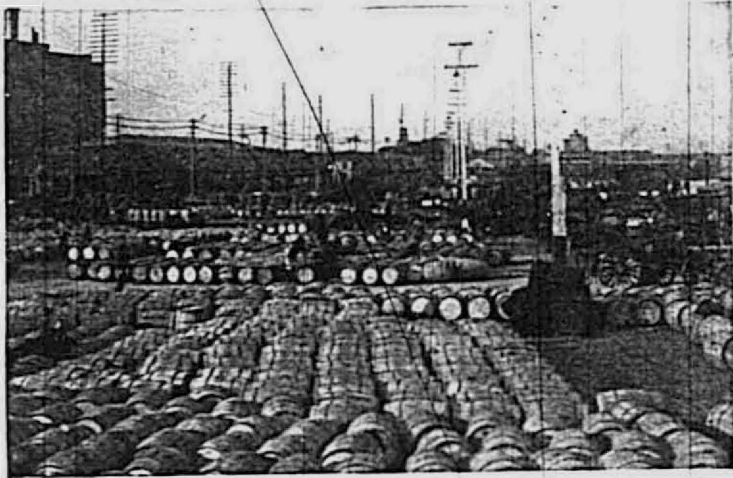
olis, and supply men and money for this mission field.

The Baptists here are weak financially and numerically. The forces of evil are stronger here than in any other city of the South. There are more souls to be saved here than there are in Richmond, Atlanta, and Nashville combined, because New Orleans would hold all of them at once. New Orleans is pushing toward the half million mark. It is the only metropolis in the South. Eight grand trunk lines now terminate here, and six are

and priest-ridden alike. Superstitious visitation of shrines prevails, as in the dark ages. Men and women bow down to wood and stone the same as

"Where Afric's sunny fountains  
Roll down their golden sands."

New Orleans covers one hundred and ninety-six square miles—larger than Philadelphia, in area, and second only to New York. The city boundaries and the parish (county) boundaries are the same, but the city is spreading into the next parish. Her docks and wharves extend for



New Orleans.—Shipping Scene.

either being completed or projected. Improvements are being made to the tune of \$13,525,000 per annum. Multitudes are coming into the city to be lost in the stream of polluted life, which, like the mighty Father of Waters, at our gates, goes flowing on forever.

New Orleans has 1,000 saloons. Every corner grocery is a grogshop and Catholic mission station combined. Beer and whiskey flow in rivers down the throats of priest

miles along the river, and the ships of the world plow the surface of the Mississippi, bound for the "Crescent City," bearing the wares of the nations to us in exchange for our sugar, molasses, corn, tobacco, pork, staves, flour and cotton. Where business and money are congested, gambling and vice gather like eagles to their carrion, and the multitudes of people who handle the products of the Mississippi Valley at New Orleans are being corrupted and

polluted by the low standard of morals that prevails in this priest-ridden and superstitious city.

New Orleans is the winter racing resort of America. Hither, where roses blush and geraniums bloom the year round, flock the horse jockeys, the fast women, the gambling fiends, and their hoodlum camp-followers, the pick-pockets and sand-baggers, when the winter season draws apace. Can the small Gideon's band of five Baptist preachers stem this overwhelming tide of worldliness? Not when five daily newspapers foster, with their might, the gambling spirit; not when 100,000 people visit the theaters and race-track on the Sabbath, instead of attending church; not when saloons and slot-machines operate seven days in the week; not when the cotton exchange takes the place of the old lottery regime; not when priest and police wink in unison at the violation of the Sunday laws.

What will the Baptists of the South say to the appeals of New Orleans? Thank God, the responsibility of the reply rests upon them, and not upon the faithful workers against forces practically indomitable and inertia practically insuperable who have cast their lots with the people of God in this city, and who are endeavoring, with their lilliputian, needle-like spears, to slay the monstrous Gulliver of worldliness and ungodliness which the sea of fate has cast upon our shores.

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Help us make December a great month for increasing the circulation of Our Home Field.

Rev. Robert J. Hogue.

BY M. M. WELCH.

No exercise of friendship is fruitful of greater joy than that of ministering, even in a modest way, to the comfort or personal happiness of the aged saints of God. When such opportunity has passed forever, bereaved friendship craves the privilege of offering tribute to the memory of the departed heroes of the Cross.

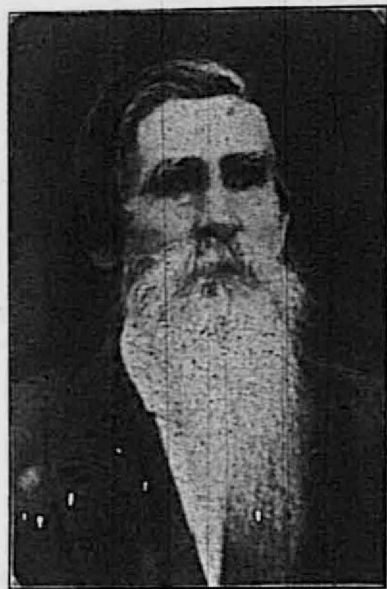
But few remain of those pioneers who have borne the heat and burden of the day in first planting the banner of Christ on our Western frontier. It had been a cherished purpose to secure a carefully prepared sketch of the life and labors of the venerable R. J. Hogue, of Indian Territory, and a few others of his contemporaries, for publication while they yet remained. Before this was accomplished, however, Brother Hogue was called to his reward. He died at Atoka, I. T., October 10, 1906. Referring to his death, Brother J. C. Stalcup, State Secretary for Indian Territory, writes: "Our dear Brother Hogue, who has just gone to heaven, lived in the hearts of many friends who will greatly miss him." Would that Our Home Field readers might have been favored with a biographical sketch of this dear brother from the pen of his friend and associate in labor among the Indians, our esteemed brother, Dr. J. S. Murrow. This being impossible for lack of time, the following brief sketch is given, for the principal facts of which indebtedness is acknowledged to J. C. Stalcup, Correspond-

ing Secretary, and Rev. William Crawford, State Evangelist.

Rev. Robert Jasper Hogue was born in Green county, Georgia, March 8, 1820. He was baptized by Rev. Otis Smith into the fellowship of the Baptist church at La-Grange in the fall of 1838. During the year 1840 Brother Hogue was married to Miss Clarissa Jenkins. This union was blessed with nine children, five of whom still live. In November, 1847, he was licensed to preach by the church at Mt. Olive, Sumter county, Georgia. At the request of that church he was ordained to the full ministry of the Gospel in October, 1850. He had been a ministerial student of Mercer, at old Penfield. During the earlier years of his ministry he preached to different churches in Georgia.

In answer to a stirring appeal from six Choctaw Indian preachers, in Indian Territory, for a white missionary, the Board of Indian and Domestic Missions, now the Home Mission Board, appointed Rev. R. J. Hogue, who joyfully took up the hardships of work among the Indians, arriving at Armstrong March 31, 1858. It required fifty-six days for him to complete the journey from his home in Georgia to his field of labor among the red men of the West. He lived to see the day when the journey between the same places could be accomplished in less than fifty-six hours.

During the forty-eight years which God in His providence permitted Brother Hogue to spend in frontier mission work he laid sure



REV. ROBERT J. HOGUE

and enduring foundations. I have often heard the beloved Dr. Tichenor speak of him and his life work in the strongest terms of affection and esteem. He stood for the rights of the oppressed. He was a wise counselor, and a faithful teacher. He preached the Gospel with great power. He constituted churches and organized associations. He endured hardships, he kept the faith, and has gone to receive a crown of rejoicing, and be forever with his Lord.

The memory of a godly man is a blessed heritage to those who are near by ties of family and of friendship. To some, who never saw Brother Hogue in the flesh, a somewhat intimate knowledge of his character and work is a sweet benediction, and he is counted among those whom it will be a joy to greet on the other shore.

# EVANGELISM

By W. W. HAMILTON, General Evangelist.

Great meetings in Wilmington, N. C., and Henderson, Ky.

The next places are San Antonio, Tex., and Pensacola, Fla.

Rarely is a church so ready as Henderson was.

Invitations are so many! Pray for more laborers!

Pastor Cook had evidently done faithful sowing in his church.

Do you belong to the "Blood Bought Band?" Send your name.

Wilmington First Church gives \$600 to Home Board Evangelism. Fine! Fine!!

"Pastor," "Preparation," "Preaching," "Personal Work," "Prayer," "Power"—these tell the story of the great revival in Wilmington.

"Yesterday was one of the greatest days in my life, and in the history of this church. Such spiritual power is rarely felt."—Cecil V. Cook, writing of Sunday, November 4th.

"The old 'First' is on her feet in the city now, and other soul-winning churches will have to hustle. We are going to 'provoke' them to love and good works."—F. D. Hale.

"Southern Baptists have solved the problem of Evangelism.—J. C. Stevenson, deacon, merchant, Wilmington.

"In stating that during three weeks and one day that the evangelist was here there were one hundred and five additions to the First Baptist church is giving but a faint idea of the great good accomplished. There were many accessions to other evangelical churches, hundreds of inconsistent men and women were started on the Christian life anew and scores of homes were made brighter as a result of the meeting. For a long time to come the seed sown will bear fruit to the glory of God."—Wilmington Despatch.

"Last, but not least, the old church trouble of fourteen years ago has been removed. Brother J. C. Stevenson, after a prayer conference with Brother French and the evangelist and the pastor, did the most magnanimous thing I have ever witnessed in church circles during my entire ministry." The former church action was rescinded and certain church records were ordered destroyed. This followed a day of prayer lasting from 6:00 a. m. to 1:15 the next morning. The day this action was taken was Friday, and is known among Wilmington Baptists as "Good Friday."

Brother W. D. Wakefield begun meetings in Henderson, Ky., Sunday, October 28th, while W. W. Hamilton, who joined him on Friday, was still in Wilmington. God was already saving the lost, and on Sunday the blessings were such that there was scarcely room to contain them. The meetings continue.

The organization of a chorus of children, in addition to the larger chorus, has proved quite a help in the meetings thus far. Brother Wakefield combines in an unusual way the ability to sing, preach and do personal work. He is particularly successful in winning young men. We thank God for giving him to us in this work!

"Is that the way evangelists preach? Why, that man is a messenger from God," said a member of an Episcopal church, and a pastor said, "I am so glad to have men with me about whom I feel safe, and am not all the time afraid they will do some fool thing." May God help us to do our part in giving to evangelism and evangelists the place they should have in our Lord's work and to see to it that so far as we are concerned soul-winning shall be the first and best and only work of those who are saved!

We hoped to have had in this issue an article by Brother F. D. Hale, telling of the preparation made for the meetings in his church. A thorough canvass had been made, he knew every man and woman in reach of him, the work of soul-winning had been constantly empha-

sized, and prayer had been made unceasingly. There were few, if any, who did not know when the meetings began. Few men know so well how to get ready, and few men work so faithfully and so intelligently and so successfully after the meetings begin. To work with him is to be blessed, and to be in his home is to love him and his noble wife.

The prominence being given to Evangelism in our denominational gatherings is a good sign. The Wilmington Association, the Texas Convention, the South Carolina Conference, the Hattiesburg Institute, the Arkansas B. Y. P. U. Convention at Arkadelphia, the Arkansas Sunday-school Convention at Eureka Springs, the Texas Institute at Abilene, the Oklahoma Institute at Mangum, the Institute at Murray, Ky., are some of the places where this great theme is to have special attention given it. May there go from these and other such gatherings a soul-saving passion and purpose and power which shall bring thousands to our Lord!

As we worked and prayed together at Wilmington, rejoicing in our salvation through the blood and asking to be used to bring others to Christ, the red ribbon was suggested as our badge by which we should be known to each other on the streets or in the church. It was good to see these blood-bought ones moving about in the audience, and to be able to pray for them as soul-winners. Fellowship in this work was suggested, and believing



that others over the States would like to join us, we publish our covenant, asking the reader to sign and send in the name. Record will be kept of all those who agree thus to pray and work for lost souls. See elsewhere copy of the card used.

Brother Hale writes on November 5th: "We closed up last night. Total additions, one hundred and twenty-two. We had fine crowds, even up to Saturday night. House filled to last pew in amen corner Sunday night. One hundred more

at communion Sunday morning than I ever saw present in the church, or anybody else ever saw. The work you did is as solid as the rock of ages. It has put the old First Church on her feet, standing bolt upright, alongside the 'most leading' churches in the city. Wakefield's singing was a feature in the work. Wish you could always have him in your work. He is a tower of strength. His life preaches while his lips sing. The last fifteen were all for baptism, and all fine folks."

## Blood Bought Band.

"Bought with a Price." 1 Cor. 6:20, (Acts 20:28, 1 Pet. 1:18, 19.)

MOTTO---Saved to Save. John 20:21.  
(Matt. 4:19, John 15:16, James 5:20, Prov. 11:30.)

BADGE---Bow of Red Ribbon.

"Must I go and empty handed,  
Must I meet my Saviour so?  
Not one soul with which to greet him,  
Must I empty handed go?"

As a child of God redeemed by the precious blood of Christ, as a follower of my Lord, who has saved me that I may go forth to win others to Him; as a lover of lost souls praying for compassion and courage and power in obeying my Master's command to "GO," hereby heartily subscribe to the following

### COVENANT.

- 1...To pray for the salvation of the lost. John 3:18, 36.
- 2...To make soul-winning the business of my life. Jas. 1:22.
- 3...To seek a life worthy of such a calling. Eph. 4:1.
- 4...To pray for other laborers in the harvest. Matt. 9:37, 38.

[Sign this, detach and return to W. W. Hamilton.

Name

Church

Address

Date

## NEWS FROM THE FRONT

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Rev. I. C. Patton, Watonga, Okla.: We have been at a disadvantage here all the year for want of a place in which to hold our services, but we have moved into our new house at last.

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Rev. J. L. O'Dell, Woodward, Okla.: The Lord having blessed us with a bountiful harvest for ourselves, let us pray and work for a bountiful harvest of souls for Him, and that the hearts of the people may be opened to supply the financial needs of the field in general.

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Rev. R. A. Rushing, Tampa, Okla.: I have been in meetings nearly all this quarter. I should have written an article about the needs of our work because of the opening of the pasture land (3,000 homes) in the south part of our country. We need more consecrated workers. We have a great work before us. With God's help we hope to gather many sheaves during the year. Pray for us.

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Rev. S. H. Johnstone, Norton, Va.: In the Association I have been doing some personal work for our Boards during the last year and was gratified to note at the meeting of our Association an increase in the contributions, yet they are a thousand dollars too small. The best gain for us was some of the brethren, who heretofore were indifferent, caught the fire. We will do better next time.

Rev. Albert Maddox, Postle, Okla.: My work includes Hooker, Prairie Road and Giliad churches, all of which have been organized since May 15, 1906. We have a total membership of fifty-seven. No house of worship at either place as yet, but hope to build at Hooker by Spring.

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Rev. R. E. Ford, Durant, I. T.: The needs of Funson Grove church in 1906: It needed to be in touch with the Home Board so it could support a pastor that loved the mission cause and was willing to stand by co-operation. So the church came in touch with this grand body May 1, 1906. Her condition now is as follows: We have been able to give a small contribution to the three co-operative bodies. Our church is small in membership and in finances; but in the spirit of missions, our heart goes out to do our Master's will. Since May our church has gained in membership four by letter and six by baptism. We praise the Lord that we have a part in this grand work. May the Lord bless the Home Board in its work for the Lord. The opportunities that lie out before us are great. The fields in the Indian Territory are already ripe unto harvest. This country of ours will soon be a State. God bless the Board and the brotherhood that have come to our relief that we may be able to take this new State for Christ.

## BOOKS OF SPECIAL INTEREST.

**The Open Secret of Nazareth.**

By Bradley Gilman. Published by Thomas Y. Crowell & Company, New York.

This is a dainty specimen of book-making, and the author's style is as exquisite as the artistic combination of white, black and purple used by his publishers. This ought to be one of the most popular gift-books during the approaching holidays. It records the meditations of a gentleman of cultured mind and sensitive soul during a somewhat prolonged sojourn in Palestine. From Jerusalem, Nazareth, Mary's Well, Mount Tabor and like places associated with the life of our Lord the author writes letters to his friend, "Thomas," in which the impressions of the hour are given in such unrestrained candor and freedom as familiar souls may indulge. A delightful hour of soul-elevation await those who read these letters.

**History of American Revivals.**

By Frank G. Beardsley, Ph.D., American Tract Society, New York. Price \$1.50.

For him who would know the sources of those influences which have determined present religious conditions in this country and American civilization itself there is no more profitable study than the history of religious revivals; and, for that purpose, this is the best single volume with which we are acquainted. Beginning with the "Great Awakening," in which Jonathan Edwards and George Whitefield were conspicuous figures, and upon which he gives us new light, the author treats of American revivals in their chronological order down to Moody, the Salvation Army and Y. M. C. A. organizations. It is a book of thrilling interest.

**Tarbell's Teacher's Guide to the International Sunday-School Lessons for 1907.**

By Martha Tarbell, Ph.D. The Bobbs-Merrill Company, Indianapolis, Ind.

This is the second annual issue of this Guide and already it has become a strong rival of the best publications of its kind. This reviewer gives it his pref-

erence over all its competitors; and in doing so he is in good company for many Bible students and many Sunday-school experts have praised it highly. Besides the lesson expositions it contains much information about the Bible and is illustrated with pictures and excellent maps. Although it is a book of five hundred and fifty-three pages and is well made, it costs but \$1.25 post paid.

**Evangelism, Old and New.**

By A. C. Dixon, American Tract Society, New York. Price \$1.00.

"A. C. Dixon" is a familiar name throughout the land, and it stands for nothing so distinctly as it does for evangelistic zeal and success. Soul-winning is his passion. This book is the best exponent of the man and exposition of his art to be had. He gives us in this volume examples of the sermons with which he wins souls and in other chapters discusses many phases of this important matter. Few pastors who take their calling seriously enough to desire to become masters of this art of all arts, and science of all sciences, will want to fall of reading this book.

**Religions of Mission Fields.**

Student Volunteer Movement for Foreign Missions, New York.

This is one of a series of text-books which have been issued by the Student Volunteer Movement, but it is an excellent volume for general reading and personal study. Within three hundred pages there are ten chapters written by as many authors, each having been chosen because of his special qualifications for the part of the work assigned him. The following is a list of the chapter headings: "The religion of the African"; "Shinto, the Way of the Gods"; "Hinduism"; "Buddhism in Asia"; "Buddhism in Japan"; "Taoism"; "Confucianism"; "Judaism"; "Mohammedanism"; "Roman Catholicism." With each chapter is given a list of about twenty of the best books which treat of the subject discussed in the chapter. The book closes with a good index. We commend the volume to those who would know the content of heathen religions.

## HOME FIELD HONOR ROLL.

We will continue publishing our "Honor Roll" as heretofore, including in this column the name of every person who sends ten or more subscriptions at 25 cents per year. We will gladly send sample copies and blank Subscription Lists upon application.

We crave the privilege of placing your name on this list. Will you permit us to do so?

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Rev. D. J. Miley, Gunn, Miss.	14
Rev. A. V. Rowe, Winona, Miss.	14
Rev. J. J. Hagood, Andalusia, Ala.	14
Miss Lida A. Oliver, Apex, N. C.	14
Rev. James J. Autry, Winsboro, Tex.	13
Mrs. R. D. Cross, Morehead City, N. C.	13
W. M. Gilmore, Eastman, Ga.	13
Mrs. C. L. Greaves, Hawkinsville, Ga.	13
Rev. C. J. Thompson, Durham, N. C.	12
Rev. M. A. Clonts, Key West, Fla.	12
Rev. T. E. Tucker, Healing Spgs., Ala.	12
Rev. J. H. Creighton, Whatley, Ala.	11
Mrs. F. M. Baldwin, Orlando, Fla.	11
Miss Goldie Harrow, Sandy Bottom, Va.	10
Miss Pearl J. Cobb, Peonola, Va.	10
Mrs. J. Ralph Weaver, Chapel Hill, N. C.	10
Miss Sallie B. Lackey, Hartshorne, I. T.	10
W. R. Thomas, Lineville, Ala.	10
Rev. Jno. A. Brunson, Ellorree, S. C.	10

## CASH RECEIPTS FROM OCTOBER 15, 1906, TO NOVEMBER 10, 1906.

ALABAMA: Mrs. D. H. Montgomery, Woodlawn, for Colon Chapel, \$5.00; Coffee County S. S., by Walter S. Windham, Elba, \$4.00; J. H. Creighton, Whatley, \$46.19; Cuba Ch., by Mrs. Phila Carden, Cuba, \$15.52; York Ch., by C. E. Hightower, York, \$5.22; Mt. Pleasant Ch., by E. E. Bowen, Pine Apple, \$4.40; Mt. Andrew Ch., by J. J. Whills, Mt. Andrew, \$2.59; Sunday-school, 62c; Clayton St. Ch., by J. W. O'Hara, Montgomery, \$7.55; Sunday-school, \$1.22; West End Ch., \$3.55; Rockville, \$2.07; Asberry, 80c; Goodwill, 80c; Hals Lake, 80c; W. B. Crumpton, Montgomery, \$1,591.81; Coffeeville B. Ch., J. H. C., \$3.00; Union Ch., Whatley, 50c; Judson Assn., B. F. H., Shorterville, \$26.43. Total, \$1,722.07. Previously reported, \$1,562.45. Total since May, \$3,284.52.

ARKANSAS: Mrs. J. W. Baird, Pine Bluff, Colon Chapel, \$1.00; Camden B. Ch., J. E. L., \$3.00. Total, \$4.00. Previously reported, \$331.81. Total since May, \$335.81.

DISTRICT OF COLUMBIA: Columbia Ch., J. S. Tr., Washington, \$15.50; Grace B. S. S., by R. E. P., Washington, \$25.00; Second Ch., by S. G. N., Washington, \$25.00; Brookland Ch., by C. H. E., \$8.50; E. Washington Hts. Ch., by D. C. F., \$10.00; First Ch., Washington, by J. W. W., \$6.79; Immanuel M. Circle, Colon Chapel, by J. W. W., Washington, \$15.00; Immanuel Ch., by C. W., \$25.00; Colon Chapel, \$25.00; West Washington Ch., by W. H. H., \$45.00; Metropolitan Ch., by W. S. K., Washington, \$13.96. Total, \$214.75. Previously reported, \$159.25. Total since May, \$374.00.

FLORIDA: Eaton St. Ch., M. A. Clonts, Key West, \$25.00; L. D. Geiger, Apopka, General Work, \$159.26; Colon Chapel, \$4.50; Cuban students, \$6.22; Mountain schools, \$5.00; Mrs. Teakell, \$12.60; Pawnee Indians, 75c; Tichenor Memorial Fund, \$7.20; Thank offering, \$2.25. Total, \$222.78. Previously reported, \$1,270.26. Total since May, \$1,493.07.

GEORGIA: W. M. S., Salem Ch., for

Miss Kate D. Perry, by Mrs. H. M. A. Broad, \$4.15; W. M. S., First Ch., Roma, Colon Chapel, by Mrs. J. F. H., \$10.00; J. J. Bennett, Cor. Sec., General Work, \$2,691.08; Evangelistic Work, \$31.81; Mountain schools, \$6.00; San Francisco Churches, \$41.60; Tichenor Memorial, \$15.75; B. & L., \$30.00; Frontier Missionary Lady, \$29.69; Self-denial, \$34.45; Colon Chapel, \$10.35; Support M. N. McCall, \$109.37; Rose Brownlee, Jackson, \$3.00. Total, \$3,017.15. Previously reported, \$1,615.17. Total since May, \$4,632.32.

INDIAN TERRITORY: Short Mt. Asso., by R. C. C., Hartshorne, \$11.65; W. M. S., Keowa by E. C. L., Baltimore, Colon Chapel, \$1.00; Spulpa Ch., by Rev. J. H. DeLano, \$18.75. Total, \$31.40; Previously reported, \$98.74. Total since May, \$130.14.

KENTUCKY: Y. L. M. B. of First Ch., by B. P. E., Bowling Green, support Miss Blanton, \$25.00; Ladies' Missionary Society, by Mrs. H. T. R., Stanford, B. & L., \$5.00; J. G. Bow, Cor. Sec., Louisville, \$2,007.67. Total, \$2,037.67. Previously reported, \$3,325.48. Total since May, \$5,363.15.

LOUISIANA: Leesville Ch., by R. J. McAlpin, \$2.05; Kentwood Ch., by J. F. N., \$27.50; W. M. N., Kentwood Ch., \$6.03; E. O. Ware, Sec. and Treas., Alexandria, \$150.00. Total, \$185.58. Previously reported, \$426.95. Total since May, \$612.53.

MARYLAND: Eutaw Pl. Ch., by H. W. P., Baltimore, \$38.05; First English Ch., by Miss Sarah E. Dando, Frostburg, \$1.50; Franklin Sq. Ch., Baltimore, by T. E. Wilson, \$100.00; Frostburg Ch., by E. C. A., \$2.50; North Ave. Ch., Baltimore, \$85.99; Eutaw Pl. Ch., by H. W. P., Baltimore, \$187.75; Woman's Home M. Society, by J. E. T., Baltimore, Tichenor Memorial, \$17.80; Chapel in Colon, \$15.00; Bible Work, \$2.00; General Work, \$194.78; Eaton Ch., by C. M. N., Baltimore, \$8.00. Total, \$674.37. Previously reported, \$1,211.06. Total since May, \$1,885.43.

MISSISSIPPI: Mrs. S. L. Triplett, Absalom, for Colon Chapel, \$4.00; B. J. Hastings, Oldtown, \$82.50; Mrs. J. A. Ad-

derson, Abbeville, \$1.00; Landerdale Co. Asso., by W. H. S., Meridian, \$35.51; A. V. Rowe, Winona, General Work, \$1,085.00; Colon Chapel, \$5.00; Mountain schools, \$10.00; Immanuel Ch., by C. G. E., Meridian, \$2.70; Camp Creek Ch., by J. A. L., Tupelo, \$14.00; Gen'l Asso., by D. L. C., Newton, for M. N. McCall's salary, \$150.00; Corinth Ch., by Mrs. G. W. Garrett, \$10.00. Total, \$459.71. Previously reported, \$1,252.69. Total since May, \$1,712.40.

MISSOURI: Missouri Churches, A. W. Payne, St. Louis, \$481.28; German Ch., by Rev. Jno. Miller, Pine Oak Creek, \$10.00; Miss Ella Stewart, Rich Hill, \$2.00; A. W. Payne, St. Louis, W. M. Societies, Self-denial, \$4.10; Support Miss Davis at Tampa, \$3.00; Work among Indians, \$2.00; General Work, \$162.11. Total, \$664.49. Previously reported, \$3,164.16. Total since May, \$3,828.65.

NORTH CAROLINA: French Broad Asso., by H. M. F., Mars Hill, \$5.00. Previously reported, \$2,043.64. Total since May, \$2,048.64.

OKLAHOMA: Glencoe Church, by J. M. P., \$2.00; Pleasant View Ch., by Miss A. W. Clarion, 80c; J. W. Newman, Tahoma, \$5.00; W. M. A. S. of First Ch., Oklahoma City, by Mrs. A. L. G., \$9.65. Total, \$17.45. Previously reported, \$100.37. Total since May, \$117.82.

SOUTH CAROLINA: Brownsville Ch., Pee Dee Asso., \$2.53; Mineral Springs, Pee Dee Asso., 57c; Salem Springs, Pee Dee Asso., 94c; Total, by A. T. R., Blenheim, \$4.04; Miss Rosa Kennedy, Mercatus, \$7.00; B. & L., \$3.15; Mt. Carmel Ch., by W. A. C., Greenville, \$2.80; Flint Hill Ch., by W. F. B., Fort Mill, \$8.13; Fairfield Asso., by C. P. W., Ridgeway, \$19.26; Lake City Ch., by B. W. J., \$9.22; Lexington Asso., by J. F. W., Gaston, \$5.50; Kemper, by J. A. M., \$4.00; Piney Grove, \$2.00; Clover B. S. S., by T. G. M., \$1.96; Bethlehem Ch., by H. E. B., Clark Hills, \$2.65; Mt. E'on Ch., by R. M. J. Lamar, \$3.00; Bush River Ch., \$6.20; Mt. Zion Ch., by I. M. S., Kinards, \$13.00; S. L. M., Fort Mill, \$6.00; McCormick S. S., Abbeville Asso., \$5.58; Honey Camp Ch., by D. R. S., Green Sea, \$2.29;

Four Holes Ch., by T. F. R., Orangeburg, \$3.42; Harpers S. S., by M. H. P., for B. & L., \$1.00; St. George's Ch., Charleston Asso., by R. S. W., \$5.00; Fort Lawn B. Ch., by D. H. J., \$15.00; General Ch., by R. C. G., Greenville, \$4.10; Greeleyville Ch., by C. E. G., \$2.55; Hickory Grove Ch., by Miss J. I. K. Bennettsville, \$5.00; Orangeburg Asso., by A. M. B., \$47.61; First Ch., Sumter, Miss F. H., \$10.00; Sunday-school, \$19.83; Oak Grove Ch., York Asso., S. C., Pineville, N. C., \$4.63; Williamston Ch., by J. L. B., \$5.67, Sunday-school, \$1.55; Elbethel Ch., by Mrs. K. J., Gaffney, \$2.74; Langley S. S., by W. H. F., \$1.50; Beulah Ch., Fairfield Asso., by Rev. J. P. I., Congoree, \$3.00; Plumb Branch S. S., Edgefield Asso., McCormick, \$3.30; S. S., Greenwood, Abbeville Asso., by G. H. B., \$3.80; Goucher Ch., \$6.10; Goucher S. S., \$5.00; Lynchburg Ch., Santee Asso., by G. W. S., \$4.24; Thomas Memo. Ch., by J. T. D., Bennettsville, \$4.00; Chester Ch., by W. A. C., \$60.45; Beaver Creek Ch., by C. E. F., Chester, \$10.00; Corinth Ch., Charleston Asso., by J. S. H., \$13.50; Blackstock Ch., Chester Asso., by D. W. R., \$7.00; New Providence Ch., by J. W. C., Hartsville, \$4.47; Norway Ch., Orangeburg Asso., by H. H. H., \$6.00; The Pickens Asso., by R. T. Hallund, Pickens, \$31.65; Judson Ch., Pee Dee Asso., by J. A. E. C., \$10.00; First Ch., by J. N. H., Easley, \$9.00; W. M. S., Home Branch, Santee Asso., by Miss Ollie Andrews, Manning, \$9.25; Double Pond Ch., Barnwell B. Asso., by Isaac H. H., Blackville, \$2.50; Sunday-school, \$3.50; Sparrow Swamp Ch., by I. A., Timmonsville, \$1.20; Woodward Ch., by M. A. C., Chester, \$9.50; Black Creek Ch., by W. C. Gandy, Davesville, \$15.00; Mt. Elon Ch., Welch Neck Asso., by E. H. H., Aicott, \$1.72; Summerville Ch., by Jno MacMillan, Summerville, \$2.62; Chester Asso., by R. K. F., \$3.00 Sunday-school, Welch Neck Asso., by Mrs. F. P. S., Society Hill, \$7.19; W. M. S., Allendale Ch., by Rev.

J. D. H., \$5.65; South Side Ch., by W. O. H., Columbia, \$8.03; High Hills Ch., Santee Asso., by J. H. M. Dalzell, \$2.50; Pee Dee Asso., by J. T. D., Bennettsville, \$87.39; Sardis Ch., by E. E. H., \$7.85; Green St. S. S., by J. C. D., Spartanburg, \$10.50; Florence Ch., by W. J. B., \$100.00; Black Creek Ch., by W. C. G., Dovesville, \$10.00; Calvary Ch., by M. A. C., \$5.00; Fellowship Ch., Summerton, \$2.00; York Asso., by W. F. B., Fort Mill, \$15.75; Flint Hill Ch., Fort Mill, \$1.00; Pendleton St. Ch., by W. W., Greenville, \$25.00; Charleston Asso., by Z. D., \$22.95; Swift Creek Ch., Welch Neck Asso., by C. C. V., Darlington, \$25.98; Paxville Ch., by E. M. B., \$6.50; Woman's Mission Society, \$8.00; Enoree Ch., Greenville Asso., by W. W. B., Traveller's Rest, \$6.50. Total, \$1,023.22. Previously reported, \$3,193.08. Total since May, \$4,216.30.

TENNESSEE: Orlinda Ch., by H. T. A., \$14.49; W. M. U., Sante Fe Ch., Ebenezer Asso., by Mrs. J. W. P., Columbia, \$6.00; W. M. Woodcock, Nashville, General Work, \$394.03; Memphis Ladies' Society, Miss Maguere, 80c; Memphis Central Y. L. M. S., for Miss Moody, \$10.60. Total, \$595.12. Previously reported, \$2,342.62. Total since May, \$2,847.74.

TEXAS: J. E. Boulet, Waller, \$1.00; C. A. Spencer, Harper, \$9.34. Total, \$10.34. Previously reported, \$5,080.48. Total since May, \$5,090.82.

VIRGINIA: B. A. Jacobs, Tr., Richmond, \$1,491.10; Kershaw Ch., by R. J. W., \$10.00. Total, \$1,501.10. Previously reported, \$4,301.00. Total since May, \$5,802.10.

MISCELLANEOUS: Rider Fund, by C. M. Ness, Baltimore, \$277.90. Previously reported, \$177.10. Total since May, \$455.00.

AGGREGATE: Total, \$12,351.32. Previously reported, \$31,676.32. Total since May, \$44,027.64.

# 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.

The following announcement is full of interest to our many readers, and we gladly give it first place on the page:

## An Important Announcement.

On the seventeenth of October an important meeting of the Executive Committee of the Union and the State Vice-Presidents was held in Baltimore, seven States being represented.

The review of the work of the first five months of the year was encouraging from every standpoint and all present went away rejoicing.

Miss Elizabeth Poulson of Baltimore, formerly a member of the Executive Committee, and long prominent in many good works, was unanimously elected Assistant Corresponding Secretary.

Mrs. Ada E. Tucker, for a number of years connected with the work of the Union, to which she has given faithful and efficient service, offered her resignation as Office Secretary.

The office of Corresponding Secretary will not be filled this year, the Executive Committee preferring that the Union shall fill this important office at its annual meeting in May.

All letters to the Mission Rooms should be addressed to Miss Elizabeth Poulson, 301 N. Charles street, Baltimore, whom we now take great pleasure in introducing to the Union workers as our Assistant Corresponding Secretary and as one in whose wisdom and earnestness they may fully rely.

Fannie E. S. Heck,  
Pres. W. M. Union.

Raleigh, N. C.

Cuba still occupies a prominent place before the eyes of the political as well as the religious world. Brother McCall, of Havana, was a guest in our home last week. It was a joy to hear him tell about our new college in Havana and the progress of all our work in Cuba. In reply to the question, "What message have you for the Home Field readers," he said: "Tell the dear sisters that we appreciate their help for Cuba and that our work has not suffered materially from the revolution." Brother McCall was called home by the death of his wife's father. His two little boys were living with the grandfather. Letters of sympathy from the sisters to Mrs. McCall will be appreciated in this hour of desolation made doubly trying by living in a strange land. Address her "Templo Bautista," Havana, Cuba.

Since receiving the Union's mail a letter has come direct from Florida, stating that the \$1,000.00 pledged for Tichenor Memorial Fund has been sent to Dr. Geiger, State Secretary of Missions, and credited to the W. M. U. of First Church, Pensacola, Fla. This statement makes our hearts glad and also inspires us to renewed efforts in raising the rest of the fund. The eleventh day of November is Dr. Tichenor's birthday. It is a sacred day to us in the Home Field office, where his private desk still remains as a silent testimonial and reminder of his matchless worth. Were he living he would be eighty-one years young—he could never be old. Oh, that Southern Baptist women could rise up in their might and lay as a birthday gift

upon the altar the completion of the Tichenor Memorial Fund.

Cannot we do it now? Will we not gladly, thus perpetuate the influence of his noble, self-sacrificing life? Truly, he was a prophet and a seer. We thrill with admiration and enthusiasm when we read, and then look about us and see the fulfillment of what he wrote. Let countless church spires on our frontier point heavenward as an everlasting memorial to his worth.

#### PROGRAM FOR DECEMBER, 1906.

Subject: New China.

Silent Prayer.—To fully comprehend and, as far as in us lies, meet the new and wonderful opportunities in China.

Hymn.

Bible Reading.—"Our Message for China's Millions."

Hymn.

##### I. New China.

In matters of science it is said that a text book ten years old is worthless. The same may almost be said of books on China. The size, the population, the physical conditions remain the same, but facts of government, the attitude to the world, education, and Mission statistics are changing. "The old order changes, giving place to the new."

Yet, the customs, the religions, the superstitions of ages are not changed by government enactment and civilization is not Christianity. India, after a hundred years of English rule, is still heathen; New Japan, with a government planned after the best European models, responds slowly to Mission effort. The lesson is clear. Now in this period of change has arrived the supreme opportunity of the church. Will she see and seize it?

##### II. Makers of Destiny.

The destinies of 400,000,000 Chinese today and the innumerable multitude who have passed into the great beyond, have been swayed by three religious teachers. First, and chief, stands Confucius, who lived in 600 B. C. The Chinese claim that Confucianism regenerated China.

Second in point of importance stands Laou Tsoo, a contemporary of Confucius. Taoism has become a kind of demon worship and has many idols.

Third stands Buddha. This form of idolatry was brought from India nearly 2,000 years ago. It teaches the transmigration of souls, sacredness of animal life and the worship of Buddha.

All the religions agree in ancestral worship which existed in Confucius' time and was sanctioned by him. This is the religion of China.

##### Betrothal of Infants.

Children are betrothed at a very early age by their parents. The actual business connected with it is always done by a "go-between," who consults a fortune teller as to the desirability of a union between the son and daughter of two families. If everything is propitious they then decide what price shall be paid for the girl. "This depends upon her age, the size of her feet, the price of rice," etc. The little girl is often bought when a babe, as her price is then less than when a little older. After the money is once paid by the parents of the boy, the betrothal must not be broken.

##### Foot Binding.

Every kindly heart leaps with joy to know that an edict against foot binding has recently been issued. Let us hope and pray that the prophecy of a missionary will be fulfilled and that in ten years this cruel custom will have ceased to exist.

Essay—"Woman's Lot in China."

##### III. A Hundred Years of History.

1807—Robert Morrison arrived in Canton.

1814—Robert Morrison baptized his first convert.

1818—Morrison and Milne published the whole Bible in Chinese.

1830—First American Missionaries, Bridgman and Abeel of the Congregational Church, reach China.

1834—Death of Morrison; six converts in all China.

1836—J. Lewis Shuck and his wife



reach China. Henrietta Shuck first American woman missionary.

1842—Five ports open to foreigners.

1850—T'ai P'ing Rebellion—20,000,000 Chinese lost their lives.

1845—Southern Baptist Convention formed—J. L. Shuck becomes first Missionary in China.

1847—Matthew T. Yates locates in Shanghai.

1856—R. H. Graves reaches Canton.

1860—Treaty of Tientsin—many privileges granted foreigners.

1860—Dr. Jesse B. Hartwell and J. J. Holmes open North China Mission.

1860—160 Protestant Missionaries—960 converts in all China.

1877—473 Missionaries—13,035 communicants.

1890—1,296 Missionaries—37,287 communicants.

1900—2,800 Missionaries—100,000 communicants. Boxer outbreak.

1906—150,000 church members of all Protestant churches; 97 Southern Baptist missionaries; 119 native preachers and teachers; 1,003 baptisms; membership 5,049.

1907—The Centennial of Morrison's arrival in China to be celebrated as the Chinese Protestant Centenary Year.

#### The Union's Mail.

CONDUCTED BY FANNIE E. S. HECK.

Now for the Christmas offering for Extension of Work in China. Last year the united gifts of the societies at Christmas was \$14,000.00. This year in view of all that has transpired in that great land we have taken for our aim \$20,000.00.—Programs and envelopes? As usual these are to be obtained (free) from your State Central Committee. The sooner you make your order the better.—But this is not all nor it may truly be said the greater part. Hand in hand with this offering goes the Week of Prayer for World Wide Missions. We cannot give acceptably unless we pray acceptably.—Let us consecrate the year 1907 by spending its first week in united prayer. Programs for this week are to

be obtained also from the Central Committees and should be ordered at the same time as the envelopes and programs for Christmas.—Do not forget the young folks. They have an inherent right to have a part in all that pertains to Christmas and a program has been prepared for them as well as for the Woman's Missionary Societies.—It is wise counsel given long ago which warns us not to be too boastful as we put our armor on, but none can suppress a little shout of joy when a long forward step is made. It is the Tichenor Church Building Loan Fund. One whose name we are not at liberty to mention says she will become responsible for a thousand dollars of \$12,000.00 we Union Workers are going to raise before May, 1907. In how many States can this woman be duplicated?—Everywhere the completion of this \$20,000.00 Fund is much on hearts of the Societies. The Union's Mail has been full of it for some weeks past. Out of all this has grown a plan by which each Society may become a shareholder in this permanent building fund. If you are interested ask for a share card when you write for the Christmas programs and envelopes. This is worth looking into.—In the mail also there are so many, so very many letters telling of the marvelous way money invested in helping Churches in the Southwestern section of our Home Territory increases that we are at a loss to choose among them. The following chosen almost at random will stand for many more:—From Port, Okla., Rev. W. T. Cantrell writes: "Our protracted meetings have closed and the meeting at Lone Wolf was a decided success—fifty-seven additions and forty for baptism. The new church house at Lone Wolf, Okla., is nearing completion. It is a beauty, costing over \$2,500.00. The church now numbers one hundred. I began work seven months ago with thirty-four members and no house of worship."—Rev. W. C. Taggart, of Abilene, Texas, gives an interesting summary of the growth of the four churches under his care. The grand total of contributions from these

four churches for the year is \$1,135.00. One of them, Dudley, is building at a cost of \$800.00 or \$1,000.00. — Another Texas Missionary, Rev. M. C. Bishop, after telling of baptizing four Mexicans, adds, "The Baptist Cause is growing by leaps and bounds." — The same note is struck by Rev. J. D. Overton, of Junction, Texas, who also has something to say about investments: "Our work grows more hopeful all the time. The Woman's Missionary Societies and B. Y. P. U. workers are great factors for good among us. Consecration, toil and sacrifice in the Master's name is a wise investment in this field just now."

#### CHINA'S MODEL.

Hear what Kank Yu Wau, President of the Chinese Reform Society, boasting of the advance of China, said a few weeks

ago: "China is no longer in the Dark Ages. She has already reached the point where Japan was only twenty years ago, after years and years of endeavor. This is not because the Japanese were slow in learning, but rather because they were but pioneers. They cooked, we ate.

"We have now for example, more than 20,000 Chinese students pursuing advanced courses of study in Japan. As to common schools, some 5,000 have been started in the one province of Canton. There are now 4,000,000 Chinese who can speak English. Our courts are being modeled after the English system. The number of books we have translated into Chinese—text books, technical works, and treatises mostly indicate how extensively the progressive movement is spreading. We have thus appropriated to our use over 10,000 American, English and European works. The Boxer troubles are over forever."

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"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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