

VOL. XVIII

JULY, 1907

NUMBER 12



Five hundred thousand dollars for Home Missions this year! These are the figures set by the Southern Baptist Convention. As we go to press applications for help from all parts of our great field indicate that every dollar of this sum will be needed.

Heroic giving will be necessary. All former records must be broken. The number of givers must be doubled and former gifts in most cases increased a hundred per cent. Men and churches must give thousands where hundreds were formerly given.

All our forces must be brought into line—our pastors, our laymen, our women and young people. If we can elicit, combine and direct these forces in this sacred effort, victory is certain.

May God give us the victory.

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Our Home Field

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OUR HOME FIELD

VOL. XVIII

JULY, 1907

No 12

EDITORIAL

In the Home Board's report to the Convention one hundred and fourteen were accredited to Yancey Institute when the figures should have been two hundred and forty-five. This is one of our most effective mountain schools.

Dr. W. W. Hamilton has our profound sympathy in the trial through which he is passing. He is still at the bedside of his father in Richmond, the latter having been suddenly taken ill while attending the Southern Baptist Convention.

May the Lord sustain the sorrowing family and be pleased to raise up His sick servant.

The Southern Baptist Convention at Richmond was great. The Boards of the Convention made the greatest reports of their history. The work had been done and the results achieved. These great, glorious reports furnished the foundation for the steady enthusiasm, the unwavering optimism and the enlarged vision which characterized the Convention from start to finish.

We have great hope of our Laymen's Movement. It ought to, and if rightly used will, bring to the front thousands of Baptist men

whose personality and property have never been put on the altar of God.

Persistence, patience and prayer will be needed if it is to become a permanent blessing.

The committee of brethren in Baltimore and Washington who have been asked to lead in this Laymen's Movement are among the best in all the South, and we hereby pledge them our heartiest support in their work.

We take pleasure in giving our readers the following card from a brother beloved wherever he is known:

"White Plains, Ga.,

"June 10, 1907.

"Dear Brethren:—I notice in the last Home Field a reference to the length of my pastorate at this place. Now, what is worth telling at all is worth being put down right. I am now in the fifty-third year of my pastorate here, having been called December 7, 1854. You are giving us a fine journal. The Home Field is a beauty and a blessing.

"Fraternally and, in much love,
"J. H. Kilpatrick."

Our missionaries in Italy are feeling very keenly the loss of many

of their members by immigration to America, which is known as the Italian's Eldorado. It would be well for Drs. Taylor, Whittinghill and Gill to write letters of introduction to our American pastors for their Italian members who come across the sea.

We have been trying through Dr. Gill to secure a native missionary for the eight thousand Italians in Ybor City, Tampa, Florida. Rev. H. B. Taylor has induced his noble church at Murray, Ky., to assume the support of this worker.

Shall we not have a campaign for Home Field subscribers? We have undertaken a great year's work, which cannot be accomplished if our people are not kept informed. Certainly the best medium of communication and means of information concerning our home mission work is Our Home Field. We have converted it into a magazine, which all our readers are praising, and expect to make it better this year than ever. Now, at the beginning of the Convention year, let all our people press a campaign for new subscribers. See that some one undertakes this in your church and society at once. We want 10,000 new subscribers within thirty days. We will send you subscription blanks and envelopes if you want them. Get the matter started at once and do not stop till you have a large list. We want to put your name on the Honor Roll.

The appeals for aid in church building were never so numerous and so urgent. The Board cannot, with its present resources, give one-

half of the help that is needed. Many churches whose needs appeal strongly to every member of the Board have to be denied and others have the amounts asked cut down by a half. In every case this is grievous to the Board, and in some cases we fear the interest of these churches in all our denominational work will wane because the denomination does not come to their help in time of great need. Shall we not have a great and speedy swelling of our Church Building Loan Fund, so that we may encourage many of the thousands of homeless churches in the South to build houses and so establish and strengthen our cause at important points? In many cases this is our only hope of saving from waste faithful and fruitful mission work already done.

\$500,000.

The above figures stand for the amount fixed for Home Missions during the present year. In comparison with what we did last year this is a large amount; but considered in the light of our ability it is pitifully small. There is amazing wealth in the South today, and many of our Baptist people are amassing money at an astonishingly rapid rate, while all of them are enjoying a luxury which they have not known since the Civil War, if, indeed, they knew it before. This amount can be given without costing any one so much as a crust of bread or detracting from any other object which makes legitimate appeal to our people. The figures are well within the bounds of our duty

and not one among us should gauge his contributions and efforts below the mark set by the Convention.

It is significant that the action which placed the figures at \$500,000 was taken in a layman's session, by men who are acquainted with financial conditions in the South and understand the import of financial obligation. This action should, therefore, be interpreted as expressing the calm judgment of the best business sense among us, and not as furnishing an example of the rashness of a temporary enthusiasm. The vote was taken in a calm, serious hour when the Convention was under the control of men of hard-headed business sense, but who, with a lively interest in spiritual things, have, too, some just sense of their stewardship.

Without a moment's delay the leaders of God's people everywhere should begin to popularize this noble ideal of \$500,000 for Home Missions this year with a view to its full realization before the year ceases.

One great pleasure of the Convention at Richmond in May was found in shaking the hands of pastors of fine churches once helped by the Home Board, as, for instance:

Virginia Brethren.—W. C. Taylor, Petersburg; E. W. Winfrey, Culpepper; W. F. Fisher, Manches-ter; Ryland Knight, Calvary Church, Richmond; C. S. Blackwell, First Church, Norfolk; J. C. D. Parker, Portsmouth.

North Carolina Brethren.—H. H. Hulten, Tryon Street, Charlotte; William Lunsford, First Church,

Asheville; H. W. Battle, Greensboro.

South Carolina Brethren.—C. C. Brown, First Church, Sumter; W. E. Wilkins, Jr., First Church, Columbia.

Georgia Brethren.—Alex Bealer, Thomasville; W. W. Landrum, First Church, Atlanta; C. E. W. Dobbs, Marietta; Ashby Jones, Columbus; W. H. Young, Athens; J. B. Holley, Second Church, Augusta.

Florida Brethren.—W. A. Hobson, First Church, Jacksonville; C. W. Duke, Tampa; T. Calloway, Pensacola; N. A. Clonts, Key West; F. W. Cramer, Tallahassee.

Alabama Brethren.—J. L. Rosser, Selma; J. V. Dickenson, First Church, Birmingham; Charles A. Stakely, First Church, Montgomery.

Mississippi Brethren.—W. F. Yarbrough, Jackson; John A. Held, Natchez; Howard L. Weeks, Vicksburg.

Louisiana Brethren.—C. P. Edwards, First Church, New Orleans; W. H. Brengle, St. Charles Avenue Church, New Orleans; D. A. Sumrell, Shreveport.

Texas Brethren.—Luther Little, Galveston; J. L. Gross, Houston; George W. Truett, Dallas; J. L. White, Beaumont.

Arkansas Brethren.—J. T. Christian, Second Church, Little Rock; W. A. Whittle, Fayetteville; F. F. Gibson, Fort Smith; W. T. Amis, Hot Springs.

Missouri Brethren.—T. W. O'Kelly, St. Joseph; A. M. Ross, Jackson (Cape Girardeau).

Tennessee Brethren.—Howard Jones, Chattanooga; A. J. Holt,

Knoxville; C. D. Graves, Clarks-ville; G. A. Lofton, Cherry Street, Nashville.

These are great churches with great pastors, who, with hundreds of others whose churches have been aided by the Home Board, may be expected to give large and loyal help toward raising the \$500,000 recommended by the Convention.

The Riches of Oklahoma.

A correspondent tells in the Manufacturers' Record of a tour in Oklahoma of seven hundred and thirteen miles, during which sixty-seven cities, towns and villages were visited. The writer speaks with glowing enthusiasm of that great new country and the marvelous developments going on there. The following paragraph contains his impression of the country generally:

Touching the country, your correspondent can truthfully say that during the whole seven hundred and thirteen miles he did not see possibly a single quarter-section that could not be profitably utilized for some purpose or other—perhaps seven-tenths of it for legitimate agriculture, fruit and grape culture, while much of the remaining three-tenths, not already in timber, could be used in timber and nut culture. Possibly in no other country of equal area can be found so much arable land as in the two Territories.

It is needless to say that such a country as that will have a future, and that providing for its religious life is a matter of supreme importance.

There is a semi-arid section of country in the western part of Oklahoma, but even here the land is rich, and an irrigation company has

been formed recently and plans have already been laid on a gigantic scale to completely redeem this. This company is to expend \$4,000,000 in the construction of a dam 70 feet high and the creation of a reservoir with a capacity of 10,000,000,000 cubic feet of water which will insure a fine state of cultivation for 100,000 acres of land, even in the driest year.

In comparison with figures like these, what is the \$500,000 which Southern Baptists propose this year for the spiritual irrigation of the whole South and Southwest?

Evangelism.

The evangelistic department of the Home Board's work has met with favor everywhere. The work is so in keeping with the primary things for which Baptists stand it necessarily finds approval among our people. Baptists believe in education, missions and all good philanthropies, but they believe supremely in the necessity of a soul's regeneration as the first and chief thing. All else gets its significance from that. The department of evangelism is our most direct effort to bring men and women into peculiar experiences of God by the regeneration of the Holy Ghost.

Then, too, the revival conducted under such distinctive denominational auspices and control builds more solidly than any other into the denominational life at the very foundation of things. We, as a denomination, as well as some churches, have been weakened in the ground-work and rudiments of con-

vert training and culture by the nondescript revival. It too often, nay usually happens, that in such meetings, even when the conversion is genuine, instruction is not sincere and faithful. A soul is left by its most revered teacher in ignorance of the first duty God requires of it as His child and unguided in its choice of a church home—the most important decision that remains for it to make after it has chosen Christ for its Savior. Our people have seen the wrong and evil of this sort of evangelism, and have hailed with delight this evangelism of their own sort, their ordering and under-control, in which a sound conversion and sound doctrine take their Scriptural order and proportion in revival preaching—in which men are converted, baptized and taught to "observe all things."

Again, the evangelists themselves have commended themselves to the confidence and won the esteem of our people wherever they have gone. Godly, spiritual, humble, glowing with a passion for souls, they have offered in their lives no discrepancy with their work.

The work has been successful. It has justified itself. Wherever the evangelists have gone souls have turned to God and revival blessings have fallen. Not a community into which they have gone but has today its monuments to their labors in happy, useful converts and rejuvenated churches. There has not been room to publish letters and resolutions of endorsement and praise that have come from pastors and churches.

Perhaps the best result that has

followed the action of the Convention in putting its emphasis upon soul winning by discussions in its sessions and creating this department is the widespread interest it has awakened among pastors and churches in the work of seeking the lost. Quickened and directed by the discussions in the Convention and those to which these gave rise in other Baptist assemblages and in our denominational press, others have won more souls than the evangelists have. The era of missions and revivals is on in the South.

Some Indians and Their Heathen Customs.

See Eagle

is a Pawnee Indian "Ghost Dancer." He sometimes goes into "trances" and seems to be unconscious for a long while.

He claims that while in these trances he goes into the spirit world and visits his dead friends. The rod he holds in his hand is wrapped with a kind of fur and decked with feathers. This is used in the Ghost Dance.



In this dance the Indians join hands in a circle and march round and round. This is continued from two to five days.

Sam Grover.

has on a war bonnet which is made of eagle feathers. It goes around



his head and falls to the ground. There are one hundred and fifteen feathers in it, and as there are but three of these long feathers in an eagle's tail used by the Indians for this purpose, a good many eagles had to be killed to get the feathers for this bonnet. Not only as one of the "braves" but as a leading Ghost Dance singer, Grover is an important character. This singing is a sort of monotonous chant with a whoop thrown in occasionally.

High Eagle

is a conspicuous figure in the War Dance. In this dance they use the



pipe and the hatchet which you see in his hands. He has also a bird's scalp.



They originally had this dance when they were going to war with another tribe. The smoke of the pipe was an incense to the Great Spirit, and an appeal for his help in the fight.

Thos. Morgan

is not a chief, but a leader in the "Grass Dance," which is another of their religious dances, and is held about twice a year. The Indian's dance is always a religious exercise.

OUR HOME FIELD

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Twenty-Six Years of Southern Progress.

The Manufacturers' Record for May contained the following tables, which show how rapid is Southern progress:

	1880.	1906.
Capital in cotton mills.....	\$21,000,000	\$250,000,000
Number of spindles.....	667,000	9,760,000
Cotton bales used.....	225,000	2,374,000
Value of cotton crop, including seed.....	\$318,696,000	\$641,720,000
Pig iron made, tons.....	397,000	3,467,000
Coal mined, tons.....	6,000,000	84,111,000
Lumber products, value.....	\$39,000,000	\$300,000,000
Capital in manufacturing.....	\$257,000,000	\$2,000,000,000
Value of manufactures.....	\$457,000,000	\$2,500,000,000
Value of exports.....	\$261,000,000	\$642,032,000
Railroad mileage.....	20,600	64,000
Farm products, value.....	\$660,000,000	\$2,000,000,000
Property, assessed value.....	\$3,051,175,000	\$8,025,000,000
Capital in cotton-oil mills.....	\$3,800,000	\$90,000,000
Number of cotton-oil mills.....	45	800
Phosphate mined, tons.....	211,377	1,970,000
Coke production, tons.....	397,776	9,000,000
Petroleum, barrels.....	179,000	32,000,000

The editor concludes the informing editorial from which these figures are taken with these words:

If the South has done this much with the discouraged conditions which it faced twenty-five years ago, what may we not expect now that the business world has come to realize that no other section of this country or any other offers equal opportunities for the investment of capital for the broadest development of manufacturing, mining, railroad and agricultural interests? And instead of having no immigration, as in the past, it is certain that we are to witness a great southward movement of population. Picture the conditions of 1880 and the results accomplished since that time, then study the present situation: recall the fact that the manifestations of today in railroad extension, cotton manufacturing and other directions are merely the fulfillment of plans interrupted by the war, but based upon natural advantages that war could not destroy, and attempt to forecast what will be done in Southern advancement within the next twenty-five years!

PERTINENT PARAGRAPHS

We need not stop for a moment to ask whether the South will draw population or not. That is just as certain as the rising of tomorrow's sun. We should, however, very seriously consider what part the people of the South themselves are to play in this wonderful drama of development upon which the curtain is just beginning to rise.—Richmond Edmonds.

What America Would Be Without the Gospel.

Since religious people, as a rule, take the most active part in trying to suppress the evils of intemperance, persons engaged in the whiskey traffic are often heard to scoff at the church and its work. A contemporary has recalled the following words of James Russel Lowell, and we might read them again with profit:

When traducers and skeptics have found a place on this planet, ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, womanhood honored, and human life held in due regard—when skeptics can find such a place where the gospel of Christ has not gone and cleared the way, and laid the foundations, it will then be in order for the skeptical litterati to move thither and ventilate their views. But so long as these men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate to rob a Christian of his

hope and humanity of its faith in that Savior who alone has given to men that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—Ex.

Progress of the Gospel in Cuba.

William E. Curtis, of the Chicago Record Herald, writes from Havana that though only ten years ago Protestantism had no place in Cuba, "today 10 Protestant denominations have some 145 regularly established churches and 88 mission stations, with 58 buildings, costing \$168,412, in charge of 96 pastors and 67 helpers. There are 139 Sunday-schools, with 400 officers and teachers and 6,042 scholars, nearly all Cuban children. There are 44 young people's Protestant societies, with 1,325 members and 258 honorary or associate members. There are 25 parsonages, valued at \$46,500, belonging to the various Protestant organizations. The Protestants also have 21 day and boarding schools with 95 teachers, 2,477 pupils and 27 young men studying for the ministry. During the last year \$38,466 was collected as tuition fees in these various schools. The Protestants of Cuba now support two religious weekly newspapers. The total membership of all the Protestant churches in Cuba is 7,781, and 95 per cent of them are natives converted from the Catholic population since the intervention."—Missionary Review of the World.

A National Problem.

Rev. C. F. Aken has recently come from Liverpool to the pastorate of the Fifth Avenue Baptist church, New York. In his first sermon he gave his thought on the tidal-wave of immigration now flooding this country, as follows:

It is not for me to lecture you about American conditions. It is for me to learn from you what they are. But the thoughtless onlooker from the old world who has ever read a page of history knows that, in the rush to your shores of millions of the European people, you are confronted by a problem such as no nation has ever yet had to solve since history began. I read the figures which set this problem visibly before the eyes of men and I am lost in amazement. Then, as the facts behind the figures begin to take shape and substance, my brain reels before the immensity.

Great National Problem.

You know what races of the old world are pouring themselves into your land. You know what colonies of people separated from yourselves by thought, by feeling, by tradition, by religion, by language, are established within your city boundaries and in all the great cities of the land. This is an ethnic question, a race question. It is a question as to what kind of people the American people is to become. It is a question whether the primal American stock is to be vitiated by the inter-permeation of an inferior race. It is something still nearer; it is a national question, a question of political equilibrium, of the stability of order and the sovereignty of law.

The quickest way, the most permanent way of making of these people good Americans and good patriots is to make them good Christians. To you and me, who know, and to men and women like us, is entrusted this solemn responsibility and the splendid privilege. We have to change the mob into commonwealth, the proletariat into a democracy. And these untrained, undisciplined, politically dangerous millions we have to win for Christ.

A Layman's View.

The Baptist Argus recently interviewed several influential laymen upon the Laymen's Movement. Among the good things found in this interview is this from Col. C. C. Slaughter, of Texas:

Yes, I am ready to express myself on the Laymen's Movement. I heartily endorse it; first, because it is the command of our General. God has opened up the way. In a mysterious way He has thrown open all doors, and commanded His business men even as much as his ministers to go forward. He has ordered us to pull up our stakes and move out into larger fields. "Wholesale" is the word.

The South's Prosperity.

You know, the South is getting immensely rich; it increases \$7,300,000 every day of the year, including Sundays. And the Baptists have not been asleep; they have their part of this enormous gain. We can possess the land and our God has ordered us to do it. I am persuaded that if we do not obey, God will get somebody else to do it and we Baptists will be left at the side to wither spiritually and

intellectually. God is not limited by the selfishness and neglect of anybody. But He has given us leaders, captains, the soldiers, hundreds of thousands of them and millions, and He has given us untold wealth.

Captains and Soldiers.

You know the ministers are His captains and we laymen are His soldiers. The captains must plan and sound the trumpets and the soldiers must go in and win the battles. We laymen should take on our shoulders the burdens of the campaign. Every one of us must readjust his relations to God. We are His stewards, His bankers. He has us here to run His business in the world and we dare not run it in our own interest. We need to take stock of our worth and income and report it to God for orders.

We must increase our gifts to home and foreign missions and not decrease the others. I am decided to increase mine from fifty per cent to one hundred per cent. And I will undertake to get two of my prosperous friends to begin where I have begun. First, we must ask God to consecrate us to this undertaking and to help us consecrate our means.

I have never found a man who,

when he pressed his dying pillow, regretted that he had been just and honest in dealing with God's commands. And we must all make a settlement soon. Nor will God let a man suffer who does right. He has in ten years drawn his drafts on me for over \$200,000, and I counted that I had no right to dishonor them and rejoiced to pay them, and he has seen to it that instead of decreasing my means he has increased it. It pays to do business with God, and it pays in every way. I have thought this matter over, I have been a giver to this Convention for many years and I propose to increase my gift from fifty to one hundred per cent. Brethren, don't be afraid to consecrate your wealth to God. A banker friend said to me: "Your Baptist friends will get all of your money." But on comparison, it was found that this man who had a desk by me was ten years ago about equal with me in his possessions, and during the ten years he had given to the cause of Christ some \$200, while my gifts aggregate more than \$200,000; and he admitted that I was worth two dollars to his one. So you see how giving to God's cause has impoverished me.

CONTRIBUTED ARTICLES

Historic Statements Concerning Some Indian Mission Operations of the Home Mission Board.

REV. A. J. HOLT, D. D.

(Note.—Having been requested to write for Our Home Field certain events concerning my connection with the early Indian Mission work of the Home Board, I hereby comply with as much brevity as an intelligent statement of the events will allow.—A. J. H.)

I had been a missionary to the Seminoles a year before I learned



A. J. HOLT, D. D.

from an authentic source concerning the condition of the wild Indians. Soda Arko, a Wichita chief, came on a trading trip to the Seminoles in the winter of 1876. I learned from him that the "Affiliated Bands," composed of the twelve tribes of wild Indians, the most numerous of which were Comanches, Apaches, Kiowas and Wichitas, were settled on reservations around Fort Sill, some two hundred miles westward. That while there were about two thousand Indians there, no missionary had ever gone among them. That no church was there.

I asked him if I were to go out with a party of Seminoles, would the wild Indians hear us. He said they would be glad to receive us. That they had heard of the great Spirit, and that they had a tradition that a "White Father Talker" would come to them to lead them into the light. I then told him that so soon as spring time came, and the grass was high enough to give food to our horses I would organize a missionary expedition and visit them. This conversation was carried on through an interpreter named Kacchi Joe who was three years afterwards induced to attempt to assassinate me in cold blood. In June, 1877, I carried out my promise to Soda Arko.

A Missionary Trip.

The following Christian Indians were organized, as a missionary band to carry the gospel to the wild Indians: Col. John Jumper, chief of the Seminoles; Rev. John McIntosh, interpreter; Hulbutta Harjo, Tulse Miceo, and Rev. A. J. Holt, missionary. I had instructed each person to cook up enough provisions to last him through, as there were no settlements between the Seminole nation and the wild Indians, save the Potawatamies, whose "nation" was adjoining the Seminoles on the west. But my companions failed to prepare anything, and ate up all I had carried the first night. The rest of the trip was made without food. It took us four and one-half days to make the trip, so we were three full days and nights with not a particle of food.

I grew ravenously hungry, and told Brother John McIntosh I could travel no further without food. So he managed that day to pick up a highland terrapin, which he cooked for me, and I was strengthened. However, that night we encamped in a canon near to where Oklahoma City now stands, and there was fresh water and plenty of fish, and the Indians rigged up some lines out of hairs from their horses' tails, and caught grass-hoppers for bait. I had two fish hooks in the lapel of my coat. We caught about two bushels of fine black perch, and we feasted on roast fish, without bread or salt, that night. We arrived at the Wichita Agency, now Anadarko, the afternoon of the fifth day after we left the Seminole nation. In my next I will tell how the gospel was first received by the wild Indians.

Denominational Evangelism.

REV. W. H. SLEDGE, EVANGELIST.

Never since the days of Paul have we as Baptists put so much emphasis upon evangelism. This seems fitting to us. If we are to become what we should be to all the world, we must be what God wants us to be—evangelistic at home. It is poor living when a man is religious only at home; so it is poor policy to be evangelistic only abroad, as, for example, our Moravian brethren. If the Baptists shall be evangelistic at home the fire will spread till the flames shall girdle the globe.

Along with the great idea of preaching the gospel to all the world has come the idea of preach-

ing a peculiar gospel. The masses of the people are hungering for a gospel with bone and sinew. Invertebrate preaching is passing away. The people are sick and worn out with soft words. I have found in my work that nearly all the people are glad to hear the gospel in its fullness. I should be a little shy of a man who said, "I have no name, just call me anything." So I am doubtful of an evangelism that has no doctrinal coloring. A brother who had been a member of a fashionable church in New York City twenty years said if there had ever been a word said from the pulpit during this time that would lead one to believe it was a Baptist church he had never heard it. An evangelism as colorless as the preaching done in that pulpit cannot please God nor save the world from sin and hell.

There is no such thing as preaching the plan of salvation and duty to God without crossing and clashing with the heresies abroad in the land. Our evangelism should stand for the truth, the whole truth and nothing but the truth. This is the only remedy for the lost world. If we as Baptist evangelists lay down on a single part of truth then we become untrue to our Masters' commission. First, we must make disciples, or Christians, by the preaching of the Word, which is powerful. Second, we must baptize those who are made Christians. There is but "one faith, one Lord and one baptism," and the evangelist who winks at substitutes is untrue to his orders. Third, he must teach the converts to observe all things that the Lord

has commanded. The Lord's Supper must have its proper place in preaching a full gospel.

Some say the pastor is the proper one to preach the doctrines. If this is true then there is no place for the evangelist, as every man who is commissioned to preach is sent to preach the Word, and the doctrines are a part of it.

Preparation of a Church for an Evangelistic Meeting.

(Contributed.)

1. Evangelical Sermons by the Pastor, preceding the coming of the evangelist. Strong doctrinal preaching from a deeply spiritual man, on the subject of man's sin, and need of a Savior. Turning the minds of the members to the study of God's word on these subjects, so as to be in sympathy with the evangelist, and his message.

2. Sidetrack Other Things.—Give the meeting the right of way. Arrange for this beforehand. Make no business or social engagements for the time set apart for the meeting. Make an engagement with Christ for this time. Dedicate this period to the Lord. Fast from secular duties, and privileges, to the last degree. "All with one accord in one place."

3. A House to House Canvass.—A worker for each block, to carefully secure a religious directory of the territory to be worked, and to place in each home a card announcing the meeting, and leaving such other literature as will be best suited to arouse an interest in the work. A thorough systematic work of

this kind will give to the pastor a store of helpful information, from which he can prepare a pocket directory containing the names, addresses and circumstances concerning all for whom he is to pray and work during the meeting. There is thus something definite to aim at.

4. Cottage Prayer Meetings.—The territory divided off into sections, and a prayer meeting held in each section, several times, before the evangelist comes. The burden of the members being: confession of sin, prayer for "one another," getting right with God, thinking about and praying for the lost.

5. Advertise the Meeting in the public prints. There is great value in getting and keeping a meeting before the public. A thing that our daily papers do not pay any attention to, is not considered by many people, and, we must "by all means save some."

6. Co-operate with the Evangelist in His Foundation Work.—The church has to be gotten into a spiritual frame, and possess soul-winning power, before an evangelist can do much with outside sinners. To this end let the church, each member present, promptly comply with every proposition made by the evangelist. The members may not, at first, see the value of his suggestions, or why he makes any request whatever, but the final result, at the close of the meeting, will vindicate his course. It means much for a church to begin at once, and follow the evangelist step by step in his work of preparation. There is no trouble in soul-winning when the church gets right. Much is lost

by delaying this preparation for several days.

7. Determination to do Personal Work.—The one who feels least like he is able or fit to do personal work, let him resolve to see and talk with any unsaved person whom the pastor may commit to him for prayer and labor. A wonderful transformation occurs in the life, and experience of one who persists in winning individuals to Christ, and the church. Making and baptizing disciples is the work of a church of Christ; and the making of disciples, and getting them ready for baptism, is the work of the individual members.

8. Individual Preparation.—Let each member feel that the responsibility of the meeting rests on him, and unless he is prepared in head and heart for the work, the Holy Spirit will not use him in soul-winning. First, let there be much secret prayer, not simply saying prayers, but real Scriptural praying. Then let there be devotional reading of the Word of God, and a study of such passages as may be needed in personal work. The reading, and singing in the heart, of devotional hymns will help much in getting the spirit ready for service.

9. Prompt and Regular Attendance.—All things else being equal, the one who attends most regularly, at the beginning of the series of meetings, will himself get revived first, and be worth most throughout the meeting. It means much, too, to come early, and engage in religious conversation with the people, as they come. Sit, at different times, in different parts of the

building; keep a keen lookout for any manifest interest in those around you, and promptly and sympathetically speak to those interested, whether they be strangers or acquaintances.

By at once throwing one's self into the very thickest of the fight, one will soon be prepared for the Spirit's use in the glorious work of winning souls for Christ.

A New Minister and a Revival Week.

REV. M. M. CALEJO

I had the pleasure to visit Santa Clara again after our Convention with the purpose of being present on Sunday, 31st of March, in the ordination of our beloved brother A. A. Rodríguez, in charge of the church there. The ordaining council was composed of Elders M. N. McCall, Havana, F. J. Paez, Colon; P. F. Navarro and M. M. Calejo, Cienfuegos. Brother McCall was elected moderator of the council. The candidate, Brother A. S. Rodríguez, was introduced to the council by Brother Ramira-Paus, a member of the church; then he was examined on the following doctrines: The Bible as the Words Revealed the Existence of God, His Attributes, the Trinity, Divinity and Personality of Christ, Divinity and Personality of the Holy Spirit; God's Purposes, Creations, Providence; The Angels, the Man, the Sin; The Necessity of a Savior; The Promised One; Offices of Christ as King, Priest and Prophet; His Sacrifice; His Office as Mediator; Regeneration, Repentance, Truth, Justifica-

tion, Adoption, Sanctification, Good Works, Perseverance of the Saints; the Resurrection, the Judgment, Heaven, Hell; The Church, Her Duties, Her Purposes in the World, Her Relation to Jesus Christ, Her Constitution, Functions and Government; The Baptism and Its Meaning and Value; Infant Baptism, Shedding, Sprinkling and Immersion; The Lord's Supper, its Institution, Purpose, etc.

The ordination sermon was delivered by M. M. Calejo, Cienfuegos, on the nineteenth verse of the sixth chapter of First Corinthians, "Ye are not yours," and preached about the "Consecration of the Ministers of the Gospel."

Brother Rodriguez is now the youngest preacher we have in our work in Cuba. He is studious, intelligent and consecrated. He was baptized by me and studied with me when I was in Guanabacoa. When Brother Daniel was the pastor of Havana church he was his assistant and at last he studied with Brother McCall in our Seminary until he was sent to Santa Clara.

At the request of the church in Santa Clara I was preaching twelve days on revival texts and the Lord blessed us. More than a hundred souls every night heard the message of God. We had a good success,

our prayers were answered; fourteen souls decided to follow Jesus as their only Savior and promised to do His will with the Lord's help.

Every morning at eight o'clock we met together praying that the Holy Spirit come upon us to help us in our work.

During the revival days, I preached also to the lepers in their hospital.

The work in Cienfuegos is progressing in spirituality. On next Sunday night I will baptize four candidates; all of them are ladies.

I have organized a committee to work for the church and collect money for the missionary purposes of our Convention.



CHURCH PROPERTY PINAR DEL RIO.

We need here very soon a chapel. I trust in the Lord and in the brethren that they will help us in erecting a building here.

Mission Work in New Orleans.

WALTER M. LEE

Though New Orleans, with its 325,000 people, is one of the largest and wealthiest cities in the South, yet it is grievously lacking in the number of its Baptist churches.

New Orleans contains only five Baptist churches and one mission station. These churches are located from one to five miles apart. Divid-

ing the population into six equal parts, to correspond with the number of pastors, we see that each pastor has in the neighborhood of 50,000 people in his territory.

The famous and beautiful avenue known as Canal street, which is the "Broadway of New Orleans," divides the city into two parts, the "Creole section" and the "American section. The Creole section, with more than 100,000 population, contains only one Baptist church.

Canal street is a magnificent residential avenue running from the river toward Lake Pontchartrain. On this street and its parallel streets, Iberville, Bienville, Cleveland, Palmyra, Banks, Boudin and Tulane avenue, live more than 50,000 people, who are from two to six miles from any Baptist center of worship. We are endeavoring to reach these people with the gospel, but, as yet, no Baptist church has been organized.

Lots have been bought by the Home Board for the erection of a church, and worship is being held regularly. One hundred and fifty have been enrolled in the Sunday-school and about sixty in the sewing school for girls, which is held every Saturday afternoon, with six or eight teachers in attendance.

A free night school for working boys has been established, as well as a manual training school. Religious services are held in connection with

all these enterprises at every meeting. By these means we are reaching one hundred and fifty children, more than half of them being children of Catholic parentage. Baptist literature is circulated in abundance.

Our purpose is to establish centers. But we need more gospel workers, young men who will give their time to this work on Sunday.

It is my purpose to establish several other Baptist missions; and I expect to use for this purpose pious young Baptist students in the various departments of Tulane University. Tulane has one of the foremost medical departments in the world. About twenty of the medical students are aiding in our mission work at present. We are training them to city mission methods for future use in new missions.

Baptist missionary zeal will count for untold good in New Orleans. We need more of it. If any Baptist young men are thinking of taking up the study of medicine and are, at the same time, interested in city missions, I invite them to write to me and let me put them in touch with the unlimited opportunities for Christian service in this great metropolis.

Brethren, pray for New Orleans, and the great evangelistic campaign of the spring of 1908.

4508 Canal street.

EVANGELISM

REV. W. W. HAMILTON General Evangelist

The conferences are great opportunities.

The Convention talked of bigger things.

Let Hot Springs see them realized.

Dr. Truett made a great report on Evangelism.

The meetings in Greensboro were wondrously blessed.

The requests for city campaigns are coming from every quarter.

The expressions of confidence from the brethren are greatly appreciated.

It is inspiring to see how our pastors have soul-winning upon their hearts.

St. Joseph, Mo., is planning for a concerted campaign in November, and is expecting great blessings.

Two conferences of evangelists and pastor-evangelists were held during the Convention in Richmond.

Suggestion was made also that State and District Associations have discussions of Evangelism at ministers' meetings.

The Home Board was requested to arrange such conferences for next year with topics for discussion.

"The South Carolina Plan" is being blessed in a way which encourages its adoption.

Brethren White, Hulten and Broughton gave fine addresses at Richmond at the evangelistic mass meeting.

There were fifty professions and thirty-five additions, with more to follow, in a brief meeting in Winston, N. C. Brother Sledge assisting Brother H. A. Brown.

Brother Brown says: "Brother Sledge holds a large place in the lives of our people. He is safe, sound, successful and lovable." We praise God for such men as Sledge and Wright!

We congratulate Brother Love and Brother Welch on the special edition on Evangelism. It was well planned, and the articles were of a high order. We are proud of Our Home Field.

Brother Taylor, of Petersburg Va., reports hundreds of conversions and additions from the meetings held there by Brother George C. Cates. It was certainly a glorious awakening.

The general evangelist greatly regrets that he cannot attend all of the many conferences and encampments for the summer. Special attention is being given to Evangelism. May inspiration and help be given and received which will result in great revivals over the land!

Those who desire the services of Brethren Sledge and Wright for fall and winter meetings would do well to communicate with them early. They want to go where they are most needed. Address Brother Raleigh Wright at Cleveland, Tenn., and Brother W. H. Sledge, 723 Austell Building, Atlanta. Mail will be forwarded.

Brother Spencer Tunnell writes from Florence, Ala.: "We have had conversions and additions at every service since our meeting closed." One of the Home Board's evangelists led in this meeting. Cheering news continues to come from Mobile, Ala. Palmetto Street and Dauphin Way churches are still enjoying the revival wave set in motion during the March meetings. Pastors Sandlin and Hortin know how to keep their churches in the midst of a Pentecostal revival. It is the purpose of the evangelists of the Home Board to effect revivals of permanent and continuous results.

"I will tell you a story out of my own experience. I went at one time to conduct a series of special services in a district in England. I

was to be there two weeks. One of the officers wrote me just before I went, and he said, 'Our chapel has been renovated, and we are afraid the crowds may spoil it, and we are going to have the services only for one week.' Oh, the shame of it! The preservation of paint of more importance than the salvation of souls!"

A helpful plan used in the Tampa meetings was a prayer list with blank lines for ten names. It was as follows:

Will you make this your daily prayer until the answer comes? "O Lord, send a revival and begin in me, for Jesus' sake. Amen." Promises to plead. Ps. 85:6; Hab. 3:2; Isa. 57:15; Mt. 21:22; Mk. 11:24. Results to follow. Ps. 51:10-15; Hos. 14:4-8. Prayer list. God helping me, I will pray daily and work earnestly for the salvation of the following persons.

This card also has been recently used:

Sinner's Decision.

Seeing myself a lost soul I repent of my sins and believe that God forgives me for the sake of Christ, whom I receive as my Savior and Lord. I desire to be baptized in the name of the Father, Son and Holy Ghost, and will endeavor, by God's help, to lead a life devoted to Christ and His cause.

Name
Address Date
Church preferred
Luke 13:3; Acts 20:21; John 3:16,
1:12; Matt. 3:15; Rom. 6:4; Acts
10:48; John 14:31.

Evangelism.

 REV. GEO. W. TRUETT, D. D.

Evangelism is the missionary spirit in action. It is the forerunner of churches and the builder of churches. It is essential to all Christian expansion, and must give its influence to all sound teaching in the churches. Without the evangelistic spirit, it will be found impossible to maintain proper doctrinal standards. Correct teaching depends, for success, on a spiritual atmosphere. The Master, in His teaching, joined the two: "God seeketh such to worship him as worship him in spirit and in truth." Whoever neglects the spirit in teaching will fail. Whoever neglects the truth in evangelism will more than fail; for he will almost inevitably lead the multitudes into false hopes.

The Scriptures reveal to us the fact, not sufficiently emphasized of late, that while all preachers are to be evangelistic, God has called and given to the churches some men designated by the Holy Spirit especially for the service of evangelism. Such men have special endowments, and some of them are given an unusual measure of the Spirit for the work: When we cease to use these special gifts, in the way designated by the Giver, we discredit infinite wisdom, and to the same degree do hurt to the churches. It is the part of wisdom to look out among us men of this class, who measure up to the gospel standard, and see that the way is open for them to fulfill their ministry to the churches and to the lost world.

It is the mission of Baptists to bring the world to an acceptance of the teaching of the New Testament, and to a faithful obedience to the divine order of service. Baptists can stand for nothing less than the New Testament. And, beyond that, there is nothing that they desire or can accept as the truth. The evangelist who has to do with converts, in the early stage of religious life, has the first opportunity to impress upon them the importance of walking according to the Word of God. We are profoundly impressed that no one is sent of God to reform New Testament teaching, by leaving out such parts of it as mere sentiment and carnal wisdom may not approve. The hour is upon us, when our Baptist people should aggressively urge the scriptural presentation of New Testament teaching, in all its parts, as the only real center of Christian unity in the world. It is to be sadly deplored that much of the present day evangelism leaves converts unrelated to the churches, and wholly uninstructed as to their duty. In this way, many a life has been lost after the soul was saved. It behooves our Baptist people to send forth evangelists, after a New Testament order, to supply the evident need of such ministry, so that the people may not be misled by spurious evangelism.

Evangelists Hamilton and Wakefield at Greensboro, N. C.

 REV. H. W. BATTLE, D. D.

I am exceedingly grateful to the Home Board for sending Brethren Hamilton and Wakefield to us at

the First Baptist church, Greensboro, N. C.

Each field presents its own problems to pastor and evangelist, and consequently it often happens that results which do not seem of very great consequence to those unacquainted with local conditions, constitute in reality the very best, most far-reaching and abiding form of success. Such, I am sure, was the character of the recent three-weeks' meeting conducted by our beloved evangelists at Greensboro. Here, the Baptists are contending for a long-deferred recognition, which shall place them on equal vantage-ground with the foremost denominations, in a strenuous endeavor to achieve their mission. Never before had I seen a distinctively denominational meeting appeal so powerfully to, and reach so profoundly, the general public. The auditorium of our new church, in which two thousand five hundred may be seated, was filled to its utmost capacity almost every night, and, at times hundreds were turned from the doors unable to find even standing room within. Of the innumerable number who reconsecrated themselves to the Lord, the majority were not Baptists, because of the fact that every church in the city (except the Catholic) was reached by the services and from them reaped a rich blessing. This was also true in respect to the number of conversions. The significance of this fact, if wisely utilized, must be beyond all calculations, as bearing upon an important phase of the Baptist problem in this city.

Again, the two smaller Baptist churches, within the natural sphere of the meeting's influence, felt the effect of a powerful uplift, and, in their series of meetings which immediately followed, reaped largely from the sowing at the First Church. So that, I repeat, the present figures at the church where the meeting was held are easily misleading—as figures in things Spiritual so often are. This letter is rushed to you that it may have place in your special edition: the results as humanly measured have not all come in, and at best the meeting was vastly greater than the cold page of a human record-book can show.

I have already received some fifty additions to the church, of which number forty have been by baptism. When letters I have applied for shall have come, and those now awaiting baptism shall have received the ordinance, the number above given will be largely increased—possibly doubled. Such a meeting should mean the greatest and best things conceivable in the history of a church situated as the First Baptist of Greensboro. Hamilton and Wakefield—matched so perfectly that one feels like exclaiming: "What God hath joined together, let not man put asunder"—did their work with unwearying fidelity and consummate ability. I but give expression to the sentiment of the entire church and community when I say, "We thank the Home Board, and pray for God's richest blessings to abide upon this immediately important department of its work."

NEWS FROM THE FRONT

W. H. Conwill, Cliff, I. T.: The Lord is blessing my labors here and the prospect is good for a great revival here in the summer. I have been here on this field three years and I have never seen such bright prospects for a good meeting. This is to be a great Baptist State as I see it. We need more earnest workers here, however, for the harvest is truly white and the laborers are few.

W. H. Williams, Crescent, Okla.: I came to this field in September and found a scattered membership, mixed up kind of folks; but things are looking better now. We have bought three lots, splendid location, and shall begin to build either a brick or cement stone house. The house, when completed, will cost about \$2,500.00 or more. This is an inviting field and the town, for its size, is one of the best for business in all Oklahoma and growing rapidly every day.

John Crain, Hugo, I. T.: My work at Boswell is doing well. They are giving more to missions this year than last. Also our congregations are some better. You can see we are making a heroic effort to keep a missionary in this field. We have just a few weak mission churches to give to this work. Boswell gave thirty dollars this quarter to missions. This place, and Hugo should be our stronghold. Hugo has given ten dollars. I trust soon, with God's help, to be

able to lead them up higher. So pray for us in this field. Yours in hope of eternal life.

A. H. Wilson, Fort Gibson, I. T.: The people who first constituted this church have moved away and our membership is at this time scattered over three or four states. The financial strength of this church is less than at any time since its organization. We are striving and think that the Lord will yet give us the victory. We have recently had some Baptists to move into the community and hope to enlist them in the Lord's work. Pray for more consecration among our members and for us all in this wicked place.

S. M. Skaggs, Anadarko, Okla.: I was told of the great destitution at Gracemount, Okla., eight miles north of Anadarko. I went up there in March, preached twenty sermons, made a number of religious visits and organized a church with five members. Fourteen more joined by letter, two by experience and baptism. We now have a church of twenty-one members in a young, growing town, with a population of about two hundred or two hundred and fifty, situated in the midst of a fine mining country and on the railroad. I am now supplying them on each first and third Sundays at 4 p. m. till they can get a pastor. This field is so needy and preachers are so scarce. Pray to the Lord to send more laborers into the harvest.

H. H. Wallace, Edmond, Okla.: We are rejoicing over more than one hundred additions for this quarter. We have lost by removal, however, nearly as much financial strength as we have gained in new members, as most of the new members are young people. Many of them live at other places, but attend the State Normal School. Owing to this school we have a great mission field and God is blessing our labors. We have doubled the membership in the last six months. Many will take their letters as soon as school closes. We are much encouraged.

A. W. Folsom (Indian), Atoka, I. T.: I don't know much what to tell you. But I will say this, that our Choctaw and Chickasaw Indian is need the gospel preaching all time. Very hard now, not like use to be, because so many people coming in and stay with us. They don't know the gospel, so we ought to have more missionary and preach to them, tell them to know about God. And another thing I say this: I have not enough salary at all; it is one hundred dollars. They don't think I need money. Maybe because I have a land. I ought to have four hundred dollars. I wish you brethren think about me.

Pleasant Campbell, Porum, I. T.: We are worshipping in a public school house. The Methodists claim one-half the time both in church and Sunday-school, therefore, we are making slow progress. Our members attend very irregularly, therefore, they are hard to

educate in missionary work. Our greatest need in our church is a house of our own. We have secured building lots and have the foundation laid thirty-eight by fifty feet. We intend to press the building to completion as fast as possible, as we cannot do much without it. We have much sectarian opposition at this place. This is quite a thriving little town surrounded by a fine country. Pray for us that we may soon have a church at Porum.

Thos. H. Teel, Frederick, Okla.: Our needs are great. First we need a house of worship. We are planning to build this year. We are worshipping in a school house for the present. We have a union Sunday-school, but we are going to have a Baptist Sunday-school as soon as we get our church house built. We have many hardships, but I feel encouraged for I believe the Lord is blessing our labors. Interest is growing in the Baptist doctrine. When I first came to this field it was unorganized and ready to disband, but the Lord is doing a great work and I pray will do greater. Light is dawning on this field. Pray for us that God may use me for a great work in His kingdom.

J. H. Burnett, Rush Springs, I. T.: This is a hard field. The church is weak financially. We had a bank failure which caught our people and they have not recovered yet. At our next meeting we have planned to make an offering for missions and I am urging that it be

as large as possible. I have kept the subject of missions prominently before my church since my connection with them and you may be sure that my heart, as well as my work, is in the cause of missions. I do not know how to separate Christianity and missions. As I view it one is a part of the other.

O. O. Green, St. Louis, Mo.: This closes my first year's labors on this field. The results have not been large but encouraging. This is a great field and a great, strong church can be built up if the Baptists will only come to our aid now, and help us to get a building. We are trying to work up an interest here in the city, but it is hard work. Our people are working away patiently and heroically. We have a lot paid for and are ready to do something toward the building, but we must have help. I know of your burdens but do not forget us. May God bless your great work.

J. L. Odell, Woodward, Okla.: No one knows but those on the field what little is being done for Missions. Some are doing more than they are able, others do nothing. If you have any suggestions at any time I would be glad to receive them for the do-nothings. At Prairieview we have our house almost completed, except pews. I wish we could get some one interested to help us in obtaining them even second hand, but I am discouraged from asking. Well, the church is built if my house is mortgaged, and I have a friend that sticketh closer

than a brother. I have faith in Him.

Zeb Thomas, Springfield, Mo.: The work is in a growing condition. God is converting men and women at our regular meetings. Two were converted yesterday, one uniting with the church. One good man received two weeks ago and three young ladies converted and united with the church three weeks ago. Not much trouble to get people to confess Christ and unite with the church; there are twenty-three now approved for baptism. But to get them to give for the support of any phase of God's work is a herculean task. In fact I hang my head in shame when I think of how little we do for Missions. But I try to keep the matter before them by preaching, distributing literature and religious papers, still men who ought to give \$10.00 give ten cents, and many not a penny. May God stir up their hearts to do their duty.

Miss Catharine Hanson, Field Worker for Oklahoma: Day by day as I see more of this country and visit in new places of this great State I become more and more overwhelmed with the great possibilities before us. I have visited in many towns only three, four or five years old, and I see rows of nice business houses, banks, opera houses and nice, comfortable, yes, some beautiful homes, and in some of them we find a good school house, and yet you might say new families moving in almost every day. In many of these places we

have just a little struggling band of Baptists that have preaching just once or twice a month, sometimes worshipping in a little school house, and in most places our church houses do not come up, by far, with the other enterprises of the town. In some places our people are not doing what they ought to, but they have not been trained and developed in giving. But thank God we have some heroic Baptists that are willing to sacrifice for the cause of Christ, attempting great things for God, and expecting great things from Him.

A. C. Miller, Hugo, Okla.: The requirements of our work coupled with our great responsibilities and our great opportunities make the increased possibilities an inspiration to increased energy and so the more thorough consecration of our whole lives to the great work of keeping the gospel with its effects and results apace with this highest type of advanced civilization that is fast sweeping this new Southwest.

Hindrances and discouragements, there are many, indeed, and varied, but we thank God for the brave, courageous ministry that is taking hold of the work here—a ministry that fears neither the cold nor the heat, but lives in constant fear of God, too brave to do wrong, and too big to be discouraged by the few of a lower type that has drifted this way and will be forced to yield to the mighty aggressive spirit that is

sweeping over this country, or to drift on and on to their own place. Hugo is a town five years old, has 4,500 inhabitants and is of considerable importance, commercially, socially and religiously to all Southeast Oklahoma. We have a magnificent modern school building with more than six hundred children enrolled. We have four church organizations with a membership of less than five hundred. Our Baptist church has about one hundred and fifteen members, have recently enjoyed a gracious revival of religion during which twenty were added to the church by baptism.

Possibly the greatest hindrance to the work here lies in the fact that entirely too many of our brethren coming from North, South, East, West and everywhere, come with the thought of sharing our financial prosperity, but not sharing the responsibility that is so heavy on us, that of keeping the type of our church life up with the type of citizenship that is constantly changing and as constantly being raised higher.

Rudyard Kipling has humorously remarked that America has not yet decided on its climate. We can seriously remark that the type of Christian and church life in the great, new State of Oklahoma is not what we desire it to be, but as fast as the cycles of time roll on it is gradually and surely becoming that aggressive force to work with that will fill the earth with the glory of God.

BOOKS OF SPECIAL INTEREST.

The Mecklenburg Declaration of Independence.—By William Henry Hoyt. G. P. Putnam Sons, New York.

This is a new contribution to the prolonged discussion of the authenticity of the Mecklenburg (North Carolina) Declaration of Independence. The appearance recently of Dr. Geo. W. Graham's affirmation of the genuineness of the declaration was fast bringing public opinion to this side of the controversy; but discussion is now revived by this volume which sets forth a disclaimer. Partisans on whatever side will be grateful to Mr. Hoyt for the quite complete presentation in his book of the documentary evidence pro and con. From this evidence he makes out his case against the authenticity of the document defended by others as the Mecklenburg Declaration of May 20, 1775, and he acquits Jefferson of the plagiarism of which he was certainly guilty if this document is genuine; but he saves North Carolina from a complete surrender of her claim of first honors for her patriots of 1775, by defending the genuineness of the Resolutions of May 31, 1775. While, to our mind, it does not settle the question at issue, the book is a distinctly valuable contribution to the discussion of one of the most interesting incidents of the Revolutionary period of American history.

Sunny.—By Margaret A. Frost. Griffith and Rowland Press, Philadelphia.

The young author of this book is the daughter of Dr. J. M. Frost, the beloved Corresponding Secretary of our Sunday-school Board. It is a story of a sweet young girl, her blind father, devoted mother and some unselfish friends, and ends just as it enters the enchanted regions of Cupids and romance. The story reflects lofty ideals of gentleness, refinement, culture, courage and unselfish friendship and love. It neither philosophizes nor preaches, but by example and illustration in the life of a child and in the lives of women and men, in the home, social and professional life, it teaches these splendid virtues. The

characters are strong and wholesome, people whose company is for the young a schooling in refinement and human kindness.

(Sold by American Baptist Publication, Atlanta, Ga., at 75 cents.)

HOME FIELD HONOR ROLL.

We print in this "Roll of Honor" each month the names of all persons who send ten or more subscriptions, new or renewals, at 25 cents per year each.

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?

HONOR ROLL FOR MONTH MAY 12, TO JUNE 12, 1907.

Mr. E. L. Ackiss, Richmond, Va. 72
Rev. E. C. Faulkner, Dardanelle, Ark. 22
Rev. J. E. Johnson, Hubbard City, Tex. 15
Mrs. Willie Green, Hamlin, Tex. 11
Mrs. J. G. Bow, Louisville, Ky. 11
Miss Lizzie Hall, El Paso, Tex. 10
Mrs. Helen C. Brown, Cordoba, Ga. 10

CASH RECEIPTS FROM MAY 1 TO JUNE 10, 1907.

ALABAMA: Union Hill Ch., by H. G. B. Bynum, Boaz, \$2.30; Brister's Creek Ch., by H. G. B. B., \$1.75; First Ch., Florence, by R. W., for Evangelism, \$62.00, \$5.25; Clayton St. B. Ch., by J. W. O'H., Montgomery, \$6.98, S. S. \$1.03; W. B. Crumpton, Montgomery, \$7.01, Colon Chapel \$10.00, Week of Prayer \$7.64; W. B. Crumpton, Montgomery, \$475.35; for Evangelism, by J. W. Michaels, \$6.65; Jonesboro Ch., by Rev. A. D. Glass, \$25.00. (By error we failed to give proper credits in last Home Field for contributions from Mobile. The following is correct statement of amounts received: Palmetta St. B. Ch., Evangelism, \$65.00; Expenses, \$5.50; Tract Fund, \$20.00; total, \$90.50. Dauphin Way B. Ch., Tract Fund, \$13.61; Evangelism, \$60.00; Expenses, \$6.50; total, \$80.11.) Total, \$510.96.

ARKANSAS: R. G. Bowers, Little Rock, Gen. Work, \$207.37, Self-denial

OUR HOME FIELD

Fund \$8.00; Tichenor Memorial, by Mrs. O. D. Welden, Ft. Smith, \$5.00; Mrs. P. A. Ball, Ft. Smith, \$5.00; L. A. S., First Ch., Hot Springs, \$19.55; L. M. and A. S. of Cabot Ch., by Miss K. F., for Mt. Schools, \$5.00; Total, \$250.02.

DISTRICT OF COLUMBIA: Immanuel Ch., by Mr. Verner, Washington, \$50.00; W. M. U. D. C., by Mrs. W. C. L., for Tichenor Memorial, \$5.00; Immanuel B. Ch., by N. M., Washington, \$250.00; First B. Ch., by J. W. W., Washington, \$8.01; for Evangelism, by J. W. Michaels, \$4.16; Total, \$317.17.

FLORIDA: Eaton St. B. Ch., by M. A. C., Key West, \$27.50; Bro. Carroll, by Baxter Carn, Ocala, \$50.00; Ochivilla Ch., by W. E. H., McMeekin, \$23.37; L. D. Geiger, Apopka, Gen. Work \$365.88, Mt. Schools \$13.50, Pawnee Indians \$2.50, Tichenor Memorial \$4.50; Eaton St. B. Ch., by M. A. C., Key West, \$25.00; for Evangelism, by J. W. Michaels, \$6.00; Total, \$518.25.

GEORGIA: Stone Cr. Ch., by G. W. T., Macon, \$11.25; Corinth Ch., Middle Asso., by Mrs. S. E. S., Oaky, \$5.00; Smyrna Ch., by J. E. P., Deepstep, \$4.50; W. M. S., Smyrna Ch., \$1.50; Y. L. M. S., Furlow Lawn B. Ch., by M. S., Americus, \$2.50; W. M. S., Immanuel Ch., Atlanta, by Mrs. P. J. D., Mt. Schools, \$1.20; Tatnall Sq. B. Ch., by W. H. S., Macon, for Tract Fund, \$1.00; Antioch B. Ch., by W. H. F., Lexington, \$4.25; White Plains B. Ch., by Rev. J. H. K., \$10.00; W. M. S., by Mrs. B. E. O., Wrensboro, \$1.00; Vineville B. Ch., by E. A. M., Macon, \$24.55; for Evangelism, by J. M. Michaels, 95c. Total, \$67.70.

KENTUCKY: Sunbeam Band, by Miss I. T., Somerset (29c. for Margaret Home), \$4.08; J. A. Anderson & Co., Hopkinsville, \$50.00; J. H. Sheorn, Monticello, \$25.00; W. B. Montgomery, Caneyville, \$10.00; First B. Ch., by E. W. C., \$10.00; Total, \$99.08.

LOUISIANA: Salem Ch., by O. P., Singer, \$1.55; Rev. M. A. Price, Mt. Lebanon, \$10.00; Beulah Ch., Sabine Asso., \$3.00; Lanna Ch., by J. W. N., \$1.25; Homer, by W. H. S., for Evangelistic Tracts \$10.32, Expense Fund \$15.45, Evangelism \$115.64; B. F. Thompson, Tr.

La. Executive Board, \$563.47; Hazlewood Home Dept., by Mrs. G. W. S., Webster, Tex., \$1.00; for Evangelism, by J. W. Michaels, \$19.40. Total, \$741.08.

MARYLAND: Brantly B. Ch., by C. W. W., Baltimore, \$31.50.

MISSISSIPPI: First B. Ch., by J. A. H., Natchez, \$5.00; Immanuel B. Ch., by C. G. E., Meridian, \$2.25; First B. Ch., Vicksburg, by H. L. W., \$14.40; Blue Mt. B. Ch., by B. G. L., \$10.00; A. V. Rowe, Winona, \$262.24, Colon Chapel \$20.00, Cuban Chapels \$17.76. Total, \$331.65.

MISSOURI: Ulrich B. Ch., by J. F. S., \$12.00; Missouri Churches, by A. W. P., \$300.00. Total, \$312.00.

NORTH CAROLINA: Belmont Ch., by Rev. J. P. Stowe, Pineville, \$5.00; Lebanon Ch., by W. A. B., Fayetteville, \$5.00; Friendship B. Ch., by C. G., Charlotte, \$5.00; Waynesville B. Ch., by G. D. S., \$10.00; First B. Ch., Charlotte, by B. F. W., \$270.85; Red Mt. Ch., by B. P. E., Rougemont \$3.50; H. C. Bridger, Bladenboro, for Support of a Missionary, \$75.00; First B. Ch., Winston, by Sledge, Expenses, \$27.95, Evangelism, \$132.53; First B. Ch., Greensboro, by Hamilton, \$41.55; Evangelism, \$350.00; by J. W. Michaels, for Evangelism, \$12.20. Total, \$941.58.

OKLAHOMA: Martha Ch., by J. L. W., Blair, \$3.60; Ceres B. Ch., by J. L. R., Perry, \$5.32; Mo. Grove B. Ch., by J. G. H., Willow, \$1.35; First B. Ch., Wewoka, by J. L. W., \$38.30; Beaver Co. B. Asso., by R. L. J., Guymon, Guymon Ch. \$36.60; Gilead Ch. \$4.00; J. C. Stalcup, S. McAlester, Delphi \$2.65, Waggoner \$1.13, Capitol Hill \$1.75, Greer Co. Asso. \$4.28; Mt. Carmel B. Ch., by S. N. W., Erick, \$4.30. Total, \$103.25.

SOUTH CAROLINA: High Hills Ch., Dalzell, \$1.20; Swift Cr. Ch., Darlington, \$25.00; Cedar Grove Ch., Belton, \$3.25; Ridge Spring Ch., \$2.50; Wedgefield B. Ch., \$13.00; Mt. Olivet Ch., Morris, \$4.00; White Oak Ch., Taylors, \$2.80; Hickory Grove S. S., Elloree, \$2.00; Mrs. J. H. Cato, Fountain Inn, \$1.00; Ebenezer B. Ch., Timmons ville, \$5.00; Dye West B. Ch., \$10.00; Laurens Second B. Ch., \$10.29; Darlington B. Ch., \$19.98; Summer-

OUR HOME FIELD

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ton B. Ch., \$10.00; Friendship Ch., Etowah, \$4.83; Bethel Ch., Ridge Asso., Monetta, \$8.27; Key Missionary Society, Central B. Ch., Greenville, \$1.50; Richland Springs Ch., Blacks, \$15.20; Mechanicsville B. Ch., Riverdale, \$1.00; Clover B. Ch., \$10.00; Williston B. Ch., \$10.80; Black Creek Ch., Salkehatchee, \$2.25; Savannah River Asso. Ridgeland, \$5.29; Second B. Ch., Troy, \$6.65; Vancluse B. Ch., by J. H. O., White Pond, \$5.15; First B. Ch., by J. S. McG., Greenville, \$40.50; Fairview Ch., N. Greenville Asso., by Z. H., Taylors, \$2.60; Nine Forks Ch., by J. T. S., Taylors, \$1.05; Unity Ch., Spartanburg Asso., by H. A. M., Woodruff, \$4.80; W. M. S., Corinth Ch., Brand River Asso., by E. J. C., Gaffney, \$3.20; Carlisle B. Ch., by D. D. R., Union, \$2.90; Corinth First Ch., by G. N. W., Easley, \$1.37; L. M. S., Citadel Sq. B. Ch., Charleston, by W. S. C., for Colon Chapel, \$8.50; Pleasant View Ch., by G. F. S., Nichols \$2.50; Griffin B. Ch., by S. H. B., Pickens, \$4.43; Cheraw B. Ch., by A. L. E., \$17.88; Echo Ch., by W. H. W., \$2.29; First B. Ch., Sumter, by Miss F. H., \$6.10; Ravenna S. S., by T. E. Burgess, Gaffney, \$2.66; Georgia Cr. Ch., Piedmont Asso., by W. D. Masingale, \$2.00; Dry Cr. Ch., Ridge Asso., by L. B. Lott, Tr., Johnston, \$18.90; Mt. Beulah Ch., by J. W. J., Windsor, \$2.70; Denmark Ch., by J. E. S., \$5.00; Unity B. Ch., by O. B. T., Simpsonville, \$10.00; Standing Springs Ch., by W. M. C., Simpsonville, \$3.30; Bethel B. Ch., Barnwell Asso., by G. N. B., Ulmers, \$1.30; New Westminster B. Ch., by L. A. T., \$6.39; Black Cr. B. Ch., Fairfield Asso., by S. L. F., Buckhead, \$1.00; Tabernacle Ch., Belton, by N. G. W., \$1.00; Mizpah Ch., \$1.60; Cedar Springs, Broad River Asso., by W. P. S., Spartanburg, \$6.55; Sulphur Springs, Union Co. Asso., \$2.00; Springtown Ch., by J. C.

McM., Colston, \$1.23; W. M. U. by Mrs. J. N. Cudd, Spartanburg, Gen. Work \$115.02, Thank Offering \$104.28, Colon Chapel \$13.73, Miss Buhlmaier \$6.70, Tichenor Memorial \$200.00, Osage Indians \$43.50, Mt. Schools \$6.50. Total, \$757.92.

TENNESSEE: Colliersville B. Ch., by W. R. F., \$10.00; W. M. Woodcock, Tr., Nashville, \$711.35, Colon Chapel \$13.65, Tichenor Memorial \$15.00, Miss Moody \$10.00; Philippi Ch., Cleveland, \$7.60; Unnamed Ch., Tenn., by Raleigh Wright, for Evangelism, \$4.40; Beulah Ch., Holston Asso., by E. F. H., Indian Springs, \$2.48. Total, \$774.48.

TEXAS: Killeen B. Ch., by H. C. B., \$43.60; S. H. Slaughter, Sec. B. M. U., Dallas, \$1.00; Nolanville B. Ch., by A. J. R., \$12.50; L. M. S., Floresville, by J. B. G., \$8.05; B. W. M. U. of Texas, by J. G. B. G., Dallas, \$33.55; Stampede B. Ch., by E. C. I., Waco, \$2.00; Carrizo Springs B. Ch., by J. W. C., \$6.85; Y. P. U., Wills Point Ch., by W. L. B., \$4.53; Thurber Ch., by W. R. Allen, \$8.50; Greenwood Ch., by S. McCormick, \$9.67; Cottula Ch., by W. G. G., \$15.00; Prairie View Ch., \$6.50; Carey Chapel, \$3.00; Bois Darc Ch., by C. N. P., Itasca, \$42.37; Bastrop B. Ch., by J. B. H., Waco, \$11.25; Wharton and Glenn, Flora Chs., by R. A. A., \$75.00; Evangelism, by J. W. Michaels, \$40.20; Water Valley Ch., by L. E. S., \$15.00; J. B. Gambrell, Dallas, \$2,060.00. Total, \$2,398.57.

VIRGINIA: Bartlett Roper, Petersburg, \$5.00; Mrs. J. D. Hughey, Nut Bush, \$5.00; Cash Collections Sou. Bapt. Conv., \$93.63; Evangelism, by J. W. Michaels, \$4.48. Total, \$108.11.

MISCELLANEOUS: Chas. S. Henning, New York City, \$5.00.

AGGREGATE: Total since May, \$8,368.32.

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 space in June issue was all too short in which to tell of the great Convention.

Of course all the religious weeklies have long since told of the election of Miss Edith Crane to the position of Corresponding Secretary of W. M. U. Nevertheless we take this opportunity of introducing her to our many readers, and in so doing, assure her of our cordial welcome and hearty support. The W. M. U. department will be open to her whenever she has a message for the dear sisters, and we trust that she may speak often.

We are delighted to hear that she is specially interesting in Young Woman's Work. Let us hope that she will have time to visit our colleges and by this means become acquainted with our dear girls and make them a part of our great W. M. U.

No sweeter memory remains of our two years' stay in Georgetown, Ky., than that awakened by the thought of Rucker Hall girls and the Tuesday night prayer meetings. What lovely times we had! How real missions seemed to us when our own Mr. Sallee went as a missionary to China. It was easy to get up the mission collection then. And when the church assumed Mr. Sallee's support the Rucker Hall Y. W. C. A. pledged its part. Those dear girls have graduated now and many of them are living in homes of their own. But we judge from the letters we receive that the missionary societies at home have been enriched by the enthusiastic mission study faithfully perused in college. We almost envy Miss Crane this privilege of arousing the fresh young wo-

manhood of the South to the support of W. M. U.

By the way, that Saturday morning "Informal Conference" held during the Convention brought to light the fact that all of our State leaders are aroused to the importance of enlisting the young women in the work of the Union. The conference led by Miss Buhlmaier on "Our Duty to Our Foreign Neighbors"; Miss Spalding on "Work With Children," and Miss Eleanor Mare on "Winning Young Women," made each woman present feel like going home and taking up the work with renewed zeal. What glorious opportunities lie out before us! Led by our incomparable president, Miss Heck, and supported by our efficient officers and Board at Baltimore, and watched and urged on by our wide awake State Central Committees, that \$175,000 asked for by our Home and Foreign Boards will surely come.

It was just like our dear Mrs. Chipley, of Florida, to suggest that we, as a Union, present a testimonial of our appreciation of Miss Annie W. Armstrong's faithful service to W. M. U. Accordingly, the Convention granted the W. M. U.'s request that \$5,000 of money contributed by W. M. U. during this next year go to establish a hospital and school at Yongtak, China, and that \$5,000 from the same source be put in a special Mountain School in our own Southland, both to stand as testimonials to one woman's untiring, consecrated work in the Master's cause. Eternity alone will reveal the full import of Miss Annie W. Armstrong's eighteen years Corresponding Secretaryship of W. M. U.

We wish that our report would permit of the publishing of the "Digest of State Reports," presented at the W. M. U. meeting in Richmond, beginning with Alabama and closing with Virginia, each of the seventeen States reports advancement along all lines.

God bless these noble women—all of their names are dear to us personally. Blest be the tie that binds.

Baptists and Jamestown.

The above is the attractive title of a most entrancing little booklet written by Rev. R. B. Garret, of Portsmouth, Va. It is given away freely at the Baptist Exhibit Building, Jamestown Exposition. It starts off this way: "What have Baptists to do with Jamestown Exposition?" This question set me thinking. "There were no Baptists at Jamestown," the speaker continued. Perhaps not; I do not know. The record says that "there were forty gentlemen and four carpenters." Perhaps the carpenters may have been Baptists.

One illustrious Carpenter in Nazareth sixteen hundred years before was a Baptist. But perhaps Baptists were scarce in England about this time. There had been Baptists, more than one, burned prior to this, whether any came to Jamestown or not.

Further on this charming little booklet tells us "Thomas Jefferson, in his 'Notes on Virginia,' says: 'At the time of the Revolution at least two-thirds of the population of Virginia had become dissenters, for the most part Quakers, Presbyterians and Baptists. By the intolerable sufferings and indefatigable labors of the Baptists they had cherished and diffused their own love of religious liberty throughout the whole colony. This they had been doing for more than half a century, and Virginia was ready to cast off her loyalty to the king and strike a blow for liberty.'"

The Baptists, to a man, were ardent supporters of the Revolution, and so marked was this that General Washington speaks of it more than once in his published letters. Seven out of twenty-

one chaplains in this army were Baptists.

About 1631 Roger Williams had begun to preach soul liberty in Massachusetts, and was banished for it. In 1636 he purchased from the Indians the territory now known as Rhode Island, and in 1638 a voluntary government was set up for the management of "civil things only." The meaning of this was made so clear that historians have unanimously conceded to Roger Williams the founding of the first government the world ever saw which embodied in its law the principle of soul liberty.

It is impossible to quote all of this remarkable booklet, and yet it is hard to find a place for leaving off. A full recital of all that Baptists stood for and the influence their preaching and persecutions had upon such men as James Madison, Thomas Jefferson, George Mason and Patrick Henry is set forth in a most instructive way.

After telling all about that noble man, John Leland, and a host of others, Mr. Garrett closes as follows: "And ours is still the only nation God's sun shines upon where men are free to worship God as they please. Our fathers won this for us, and shall we let our children forget it? We, a great and prosperous denomination now, need to be told again, and reminded of those days of struggle and suffering. 'Lest we forget, lest we forget.'"

That is why our Baptist memorial building stands at the Jamestown Exposition. In this building the Baptists, North, East, South and West, have gathered together the sacred relics of the past and have portrayed very graphically the work of the present. Our own Home Board exhibit is most gratifying, thanks being due to the untiring efforts of Rev. V. I. Masters, who was entrusted with the collecting and displaying of materials.

The large display of churches, now influential, that were once recipients of help from the Home Board, fully justified the plan for a large Building Fund with which the Board may build churches in needy places.

Let us as Baptist women, dear sisters, put forth every effort within our power to keep our loved America to her Christian ideals. The floods are coming in upon us; but God is still our refuge, "an ever present help in time of trouble."

THE UNION MAIL.

The Union Mail is still full of echoes from the annual meeting, which was an occasion which will prove hard to forget. "My chief impression," said one who attended for the first time, "was the bigness and unity of it all." This unity, in thought and plan and purpose is perhaps the most constant echo and the Plans of Work Committee made a significant suggestion in asking that Central Committees exchange publications. = Probably this grew out of the mutual benefit derived from the Exhibit of Methods, which this same wise committee suggested, also should become a permanent feature of future meetings. Already some of the plans gathered from one state are being put in practice in another. = And, by-the-by, the exhibit as a whole was so instructive, although this was the first time it had been held, that by special request it has been kept together to be used again at the Monocagle Summer Conference. It was a regret that the whole Union gathering could not have been kept together and transported to Jamestown, to greet and meet the representatives of the Woman's Baptist Home and Foreign Societies of the East and West and South, who at the invitation of the Union held their first Conference there on May 23d. There is not a Baptist woman among us who would not have her head higher with pride and hope in the great work of the Baptist women of the United States as the representative of each of the great societies told of what our organization was doing. = This first Conference of the Baptist women of our

country we hope will be but the first of many as the years go on and that constantly we shall grow to know and rejoice more in the work of one another. = Home missions was never more on the hearts of Southern Baptist women than now. It was Mrs. Geo. Smeltz, of Hampton, Va., who asked the Union to join with her in giving to home missions this year one-tenth of the cost of their wearing apparel, a proposition to which a large number agreed. = \$75,000 for home missions this year! Of course we can give it—but not by merely saying so. It means wise, thoughtful planning for larger things. = Many have thrown their hearts and some have thrown their purses into the mission scales. Now we must throw our minds and plan and act this great increase through. = The loved box work will not be forgotten this year. Already letters are being asked for and will be sent as soon as they can be gotten in hand. We would, however, urge upon Central Committees that the letters be sent only to those societies who are able to send a box worth at the most conservative estimate \$50.00, or that a group of smaller societies contribute to this amount. We want every box sent to measure up to a good, round, running over \$50.00 standard. = There is no lack of home mission work for the smallest society, but the missionary and his family are the special charge of the society to whom his name is sent, and if their wants are not well supplied by the society to whom they are given the far-away worker will feel it sadly. = If you want good summer reading, read the Minutes of the Union and the Convention. Strange, isn't it, that people should have to be urged to read about their own affairs? But until they do "read, meditate and inwardly digest" they are not ready to lead others along the lines of our great mission endeavors. Both Minutes are free for the asking.



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W. ARNOLD, Proprietor.

P. O. St. Simon Mills, Ga.

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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