

VOL. XIX

AUGUST, 1907

NUMBER 1



Not gold, but only man, can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

—Emerson.

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

Mrs. L. H. Moreland, Mt. Lebanon, La.—I handed out a few samples one day and the next day one gentleman, to whom I had given a sample, came and handed me 25 cents, saying: "I want the paper; the copy you gave me has been worth 25 cents to me."

Rev. R. J. Rimer, Thornfield, Mo.—I think every Baptist ought to take Our Home Field. We cannot afford to remain in ignorance of what our Home Board is doing.

Miss Gertrude E. Brumfield, Langley, S. C.—The Home Field is fine, and will certainly be a great factor in awakening a greater interest in Home Missions.

A. N. Tatum, White Oak, N. C.—I did not want to miss an issue of the paper after I read the first. Surely all who are interested in our Master's cause ought to have this paper.

Mrs. W. M. Bland, Hawley's Store, N. C.—If ever I did love Our Home Field it is now. May the Lord greatly bless the editors.

Mrs. Daisy Sappington, Pontotac, Miss.—I like the paper and have become more interested in mission work.

Mrs. F. Durant, Jacksonville, Fla.—I would not miss a copy of Home Field since it put on its new dress and style for anything. It is helpful and easy to file, and I am glad to be reminded that my subscription is out. However, I am sorry to have troubled the office. May God continue to bless all connected with the paper and work.

Mrs. T. B. Barrow, Boston, Ga.—I am very fond of this home magazine. It keeps me in touch with our mission work and I am always glad when I have it to read, and every member of the Baptist denomination ought to have it in his home.

Mrs. Geo. O. Thatcher, Ruston, La.—Our Home Field is a fine magazine. I certainly don't want it to stop its visits to my home. Thanks for the card.

P. L. Ripley, Attorney at Law, San Antonio, Texas—Please find enclosed subscription price for your valuable paper. Having read and re-read "Evangelism Without the Ordinances" by J. M. Frost, D.D., and the general tenor and tone of your paper being scriptural, I want it a welcome visitor to my home. The article referred to, I wish it was in every Baptist home in the land and more especially read and taught by all of our ministers.

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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OUR HOME FIELD

VOL. XIX

AUGUST, 1907

No 1

EDITORIAL

Begin with the year in your home and foreign mission work. Expenses are not waiting for end-of-the-year collections.

Hot Springs in 1908 is the decision of the Convntion in the matter of place for next session. Hosts of our people will want to go to this famous American resort.

Since Southern Baptists have set for themselves the \$500,000 for Home Missions this year, it may interest some to point out that our Northern Baptist brethren passed the \$500,000 mark in 1877; the \$600,000 mark in 1898; the \$700,000 mark in 1901 and passed beyond \$800,000 last year. There is in these figures a noble challenge for us.

The death of Dr. T. T. Eaton at Grand Junction, Tenn., June 29th 1907, has caused widespread sorrow among the thousands who loved and admired him. No more notable figure was known among Southern Baptists. For twenty-five years and more he has been a conspicuous leader. The denominational weeklies have borne witness to his worth and work. We wish here to record our sincere sorrow over his death.

We were with him at the General Association of Kentucky and greatly enjoyed a notably fine address he delivered during a morning service in commemoration of the seventy-fifth anniversary since the organization of that body. We bore the sympathy of the Home Mission Board to his family and his church on the funeral occasion and saw his body laid to rest in beautiful Cave Hill cemetery at Louisville. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We are in great need of funds to meet the demands of our work. The Home Board in projecting plans for the new year has already gone more than \$100,000 beyond the appropriations for the whole of last year. The Southern Baptist Convention calls for \$500,000 for Home Missions this year. That means an average of \$41,666.66 a month. Will not our brethren more and more help us all along through the year and not wait till next spring. It will save us thousands of dollars in interest on borrowed money and from a suspense that is well-nigh unbearable.

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OUR HOME FIELD

Contributions by States to Home
Missions From May 1, 1907, to
July 10, 1907.

Texas	\$2,565.07
Georgia	1,898.44
South Carolina	1,476.67
Virginia	1,083.11
Tennessee	972.08
North Carolina	953.48
Louisiana	860.13
Florida	796.96
Alabama	779.79
Kentucky	720.17
Missouri	672.70
Maryland	422.16
Miscellaneous	360.75
Mississippi	354.55
District of Columbia	317.17
Arkansas	260.02
Oklahoma	213.58

The District Association.

The District Association is a mighty factor in our denominational life. There we come into closest contact with the churches. There reports are made of the work done by the churches and from thence plans for future work go back to the churches for approval. What possibilities we have in these Associations! We have about one thousand of them in the South. They furnish the key to co-operative work. We beg brethren to see that our mission and other interests are clearly and strongly set forth at these gatherings. Reports should be seen after and earnest, intelligent discussion of these great questions should be secured.

By wise, concerted effort on the part of a few individuals in each as-

sociation 50,000 new subscribers to "OUR HOME FIELD" could be secured during the associational period. Send to us at once for subscription envelopes and blanks for use at your Association. The \$500,000 needed for Home Missions this year can be best raised by laying the matter on the churches through the messengers to the associations.

We shall be glad to furnish Home Mission tracts to all who wish them and especially to those who have to prepare reports and speak at their associational meetings.

TO BE REMEMBERED.

Some Home Mission Facts.

We had last year 865 workers. They supplied 3,128 churches and sermons and addresses. They made 211,084 religious visits. They baptized 18,798 converts, fifty a day for every day of the year and received into the church by letter 14,207 members. They organized 271 churches and 703 Sunday Schools, and led in the erection and improvement of 309 houses of worship.

Contributions to Home Missions were \$52,920.35 more than for the previous year, a gain of 31 per cent. During the year \$55,000.00 was added to our Mountain School property and 228 of our Mountain School pupils were converted. Two new schools were added to our system.

God wonderfully blessed our Evangelistic work. All told the Evangelists labored 456 days in 14 meetings, delivering 689 sermons and addresses, 699 candidates being received for baptism and 348 by let-

ter. A course of lectures on Evangelism at the Southern Baptist Theological Seminary was instituted by the Home Board last winter and the Board is requested to make the course a permanent feature of our work.

The Tichenor Memorial Building Loan Fund lacked only \$1,137.73 of completion. The W. M. U. at Richmond secured enough subscriptions payable July 1, 1907, to complete the \$20,000 fund. The Home Board hopes in five years to have \$500,000 Building and Loan Fund. There are three thousand churchless churches in the territory of the Southern Baptist Convention west of the Mississippi. In five years there will be 2,500 new railroad towns in the South needing Baptist churches.

We are doing work among the Osage and Pawnee Indians. Rev. J. A. Day, Pawhuska, Oklahoma, is missionary to the former and Rev. J. G. Brendel, Pawnee, Oklahoma, to the latter. We must erect chapels for both fields. We need \$3,000 for each field. Who will help build these chapels?

The Children's Bands under the leadership of the Woman's Missionary Union, are to furnish \$5,000 on our Mexican school building at El Paso, Texas.

We are doing work among the immigrants who land at Baltimore and Galveston. Misses Buhlmaier and Froelich at the former city, and Mrs. Teakle at Galveston. Immigrants are landing in America nearly a million and a half strong each year. They are turning Southward.

We must give them the Gospel. Missouri has nearly 1,000,000 Germans. Texas has about 300,000 Germans, 300,000 Mexicans and colonies of Swedes, Italians, Japanese, Chinese, Bohemians, French, Spanish and other nationalities. More than half the population of Tampa, Florida speak Spanish or Italian.

Some Home Mission Needs.

Four capable American men for Cuba, one for the Isle of Pines and two for Panama, a man and wife among the 12,000 Cubans in Tampa and a native Italian for the 8,000 Italians there.

We need fifty well-trained, Godly, consecrated women for various parts of our great field.

We need at once six chapels in Cuba, three in Panama, one for the Pawnee Indians, one for the Osage Indians, and the money to help build a hundred chapels west of the Mississippi to cost from \$500 to \$5,000 each.

We need \$400,000 for our regular work, and \$100,000 for our Building and Loan Fund this year.

We need the hearty, united, enthusiastic prayers, sympathy and support of every loyal Baptist in the South that we may speedily seize these momentous opportunities such as are offered to no other people.

The General Association of Kentucky.

The first of our State meetings after the Southern Baptist Convention is the General Association of Kentucky. The body convened

June 26th at Mayfield in the extreme southwestern part of the State. The attendance on that account was not large, though good and representative. Preceding the General Association, the Kentucky Baptist Historical Society and the Education Society held meetings of great interest.

The spirit of the General Association was delightful. Good fellowship abounded. Past differences were forgotten and on all matters of denominational work there was unity. The feeling was everywhere manifest that Kentucky must come to her rightful place at the head of the column in our denominational work. Her resources are immense. That they must be consecrated to God was a conviction felt and expressed on all hands. Hopefulness, aggressiveness, enlargement—these were the thoughts that dominated at the Mayfield meetings.

The reports on Home and Foreign Missions called respectively for \$50,000 and \$65,000 for those objects for the new year. New standards were thus erected. Kentucky, the first State to meet in regular Convention, makes this glorious response to the call of the Southern Baptist Convention for \$500,000 for Home and \$750,000 for Foreign Missions. A great advance, too, was planned for State Missions and education. May the Lord lead the valiant hosts of the Blue Grass State. Their aims are high, but by concerted action and Divine help they can be accomplished.

There was not a shadow; all was sunshine at the General Association. The gloom came the next day,

when the wires flashed the news of the sudden death of Dr. T. T. Eaton at Grand Junction, Tennessee, while on his way to Blue Mountain, Mississippi. He seemed in perfect health at Mayfield. Having retired from the moderatorship, he contributed greatly to the life and spirit of the meetings by his bright speeches and watchful interest. A great and useful man has been called to his reward in the very prime of his powers. May God help us who remain to be faithful likewise unto death. Upon his family and upon his brethren who mourn his death may God bestow His grace and comfort.

The Next Battle in America.

There have been three great religious battles fought in America and there remains one to be fought. This last is no less important than the first.

The first religious battle, in which men tried the metal of their faith and manhood in the new world, was the struggle for the emancipation of conscience from human dictatorship. The pioneer heroes, as wholly as they had been actuated by religious motives in coming to America, brought the seeds of old-world heresies in their clothes. Scarcely had the cultivation of the social soil begun when these seeds were seen to be taking root and noxious ecclesiastical evils were seen to be springing up. The rankest of these was the surveillance of the human conscience. Ecclesiastics swayed scepters of authority and collected revenues. The decision of "the Church" was that the servant was worthy

of his hire, and the people, irrespective of religious convictions, should pay it. From seventeen years old and upward men were levied upon for the salary of the rector whatever their creed or religious opinion. They must also go to church and show various other respects to this guardian of the public conscience.

For a long time this tyranny of the soul prospered, and the growing number of "non-conformists" submitted to that for which there seemed to be no help. But heroes are born in time to lead every good cause to victory. They arrived "in the fullness of time" for the enterprise and the battle was on. Priests fought for bread and vestrymen fought for priests, while those who thought their souls were their own fought for the soul's freedom. Virginia, destined thereafter again to be a battle ground, was the scene of fierce conflict. The smoke would not clear until this establishment was a fact for the historian to record.

Another battle, in part co-temporaneous with this, though having its seat of war in another part of the county, presented the most brilliant clash of arms in our early religious history. French infidelity invaded our borders and challenged evangelical Christianity to arms. Some thundering cannonading was done on both sides. Oratorical pyrotechnics flashed from pulpit and platform. Peals of high-sounding declamation rolled, but while the enemy was being distracted by this, the evangelistic skirmishers went forth. Here and there these made captives

of those who, once in the camp, were glad to enlist in the service of religion. Gradually the Christian leaders found that there was more flaunting of infidel colors than of ammunition, more powder than shot, more noise than danger, and that there were not so many sworn defenders of infidelity as infidel boasting had led them to believe. And so the battle drew to a finish, and the stalwart faith and missionary courage of the Anglo-Saxon race was again demonstrated. Bob Ingersoll was only an antique relic of these early times, the one genuine specimen this passing generation ever looked upon. It was curiosity and not conviction which led so many to pay a dollar to see and hear him. It was the novelty of the "wild man of Borneo."

The next battle has waged warmest during the most recent decades. It has been a fight between skepticism and evangelical Christianity. It would really seem that the evangelicals will wear themselves out whipping successive champions. Infidelity said, "It is not so;" Christianity said, "It is so," and proved it by converting sinners and infidels alike. Skepticism is not so gross, vulgar and defiant as infidelity, but in cultured phrase and polite manner says of certain tenets of the Christian faith, "I doubt that is true." But the evangelicals have grown confident, and by experience and long practice have learned the war tactics and, hence, have not taken so long to conclude matters in this last engagement. Skepticism is rapidly withdrawing from

the field. A notable sign at present is the growing modesty and moderation of some "intellectual" preachers and "scholarly" professors, while some have surrendered outright. It is the old story of victory through the truth, and the truth made known not so much by debate as by being preached in love. Evangelical truth preached evangelistically has won today.

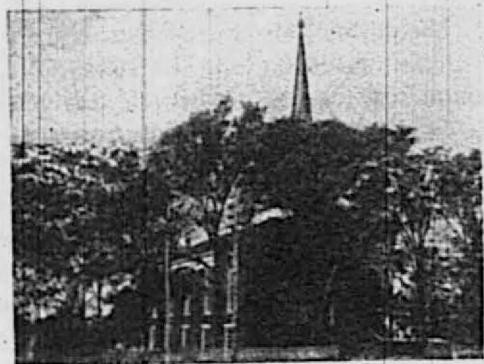
What next? The low muttering of another battle can be heard even now above the hum of industry and the noise of commerce and traffic. This battle must wax to an issue in this generation. It will not be so much for principles of faith as for the primacy of the law of Christian stewardship. The strongest foe to evangelical religion in these new days, and those which are just ahead, is materialism, which is being fattened by the abounding prosperity of our land. This is to be the most straitened of American religious battles. It will probably test the spirit of Jesus Christ in modern Christianity as it has not been tested. This war is internecine. The evil of covetousness and hoarded wealth, of irresponsible stewardship is within the camp of religion. Whether the preachers and religious leaders shall prove themselves equal to this spirit of mammon, conquer it and discipline it for the service of truth is a grave question. Fortunes were never so many nor so easily attained. There was never such competition in luxuriously enjoying wealth as today. It is easy to lead the simple life in the midst of simplicity, but to be simple in

taste and modest in expenditure in an age of "sumptuous living" is to be the severest test of Christian character which the world has the right to expect shall resemble the unpampered earthly life of our Lord. Wealth-getting is the most unscrupulous thing, and wealth-spending is the most vulgar thing which characterizes our age. This unscrupulousness and vulgarity are a challenge to the Christianity of the times. Christian men in every church are in competition with the world for gain. And much of the wealth of the times is already in the hands of Christian men and women, and broad streams of it are flowing into their coffers year by year. Will our Christianity be equal to the task of consecrating this wealth to Christ? That is the supreme question of the hour. If we measure up to it the future of religion in America is safe.

Evangelical Christianity has won every one of the three previous battles into which it has been forced. The Baptists people have carried honor from every field. The present engagement more vitally concerns the South and will more crucially test the spirit of Southerners and Baptists than any other has done since the first battle referred to in this paper—that for religious liberty in Virginia. The Baptists of the South can decide the present issue as they decided the first. The cause is worthy of the heroic and courageous leadership of the men at the head of denominational affairs, preachers, editors and church officers. The action of the Convention at Richmond, in calling for an advance of more than one hundred

per cent. to home missions and nearly one hundred per cent. to foreign missions, is fraught with highest moral significance, and is of absolutely inestimable value in putting this issue forward and testing this leadership. If we can succeed in consecrating to Christ the amounts asked for by the Convention and the sums which the respect-

ive states are calling for to carry forward their work, the achievement will be a token of victory. The freedom of the South from a cold and Christless greed and a spiritless materialism will be assured. This issue will sift the soul of many men. The prayer is devoutly made that as a denomination we shall not be found wanting.



BAPTIST CHURCH MARION, ALA.

In which the Home Mission Board held its meetings for 37 years.

PERTINENT PARAGRAPHS

I hope this year will show a great advance in Home Mission work, the neediest field to which we Baptists are called.—Rev. Richard Hall.

If there is any paramount issue in our mission work at this hour, that issue is home missions, the work of holding this great Southern country for Christ and the evangelization of the whole world.—Rev. H. H. Mashburn.

It gives your committee unfeigned pleasure to commend the wisdom of the Home Board in the selection of Evangelist W. W. Hamilton and his collaborators, for this important field of Christian service. While this feature of the Board's work is new, yet the wisdom with which it has been managed, and the manifest blessing of God upon it, has been such as to encourage large hopes for the future.—George W. Truett.

I feel, by birth and early associations, especially identified with these far Southern communities. I have known their people in the greatest history-making epoch of their distinguished history. I have watched them struggling up from the ruins of their ancient and honorable civilization, wrought by war, to the present high place among the commercial and industrial peoples of the earth. I have seen them meet and conquer bravely and unfalteringly difficulties

greater than ever before confronted a people, and I am proud to have been, to some extent, a co-worker with them in achieving this historic triumph. The future historian, in chronicling the mighty achievements of men, will write no more brilliant story than that which tells of the progress of the South, within one generation, from the disaster, poverty and ruin incident to war, to the front rank among the peoples of the earth.—W. W. Finley, president Southern Railway Company.

The work of Home Missions, whether conducted by the Home Mission Society, or the Home Mission Board, aided by the Baptist women of the North, West and South, is of paramount importance. Who can tell what would have been the conditions in the Northwest, and the Western States, if it had not been for the work done by the several Home Mission Boards and Societies? If the Baptist had failed to establish churches and schools in the new States what a loss it would have been to the cause of civilization and religion! It is just as important to push this work for the next seventy-five years, for the needs will be as great, the opening fields as numerous, and the tide of emigration far greater. Drs. Morehouse and Gray are charged with a stupendous work. They ought to have the loving sympathy and earnest co-operation of every Baptist in the land.—Baptist Courier.

How the Old South Wrought for Civilization.

Consideration of such material facts about the Old South must not be permitted to obscure another achievement equalling, perhaps, any of the material accomplishments. It was the task of civilizing several million blacks, many of them fresh from the jungles of Africa, and the Christianizing of hundreds of thousands of them. In civilizing millions of men just from barbarism and Christianizing so many of them no other country can show in the same length of time more to its credit in work for humanity than this record of the Old South. Great as was the curse of slavery to the South, rejoicing as every Southern man must do that it has passed away, it is, nevertheless, a fact that before 1860 the South did more for the enlightenment and betterment of the African race than all other people on earth have done up to the present time. The very material success since 1865 of negroes trained in slavery days or trained by parents who had been slaves is proof of the splendid

work of civilization accomplished by the Old South. With profound appreciation of the foreign mission work of all denominations, it is safe to say that from the beginning of the Protestant foreign missions in the early part of the eighteenth century to the middle of the nineteenth century, or about 150 years, the number of conversions to Christianity in heathen lands was not near so large as the number of slaves, who, under the teachings of consecrated men and women of the Old South, became devout Christians. If all Christendom uniting on the foreign mission field accomplished less in the saving of men than the Old South wrought for God and humanity in the conversion to true religion, to upright, pious lives of negroes, who shall dare to say that the people of this section did not realize and fulfill to a greater extent than all the rest of the world the mighty responsibility to a heathen people that rested upon them? If the negro is less honest and virtuous than in olden days it is due to the false training of the last forty years.—Manufacturers' Record



CONTRIBUTED ARTICLES

Historic Papers Concerning Some Mission Operations of the Home Mission Board.—No. 2.

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

The first sermon to the Wild Indians was preached June 17, 1877. News rapidly spread among the wild Indians by Soda Arko that the



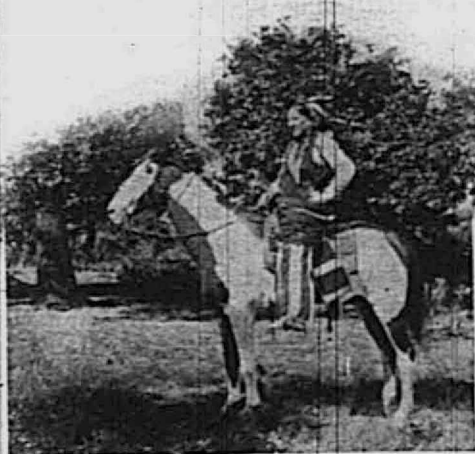
White Father, talker of the Seminoles, with John Jumper their chief, would make big medicine on that day. The Seminoles and myself, together

with some help from Soda Arko and his people hastily erected a rude brush arbor in the open prairie about one mile north of the Agency. The Indians began to gather before eight o'clock. By nine fully one thousand were there. John Jumper introduced their Hskinuckka—White Father Talker. He spoke in Seminole. It was interpreted into English by John McIntosh, and into Comanche by Negro James, and into Wichita by Buffalo Good. I spoke in English and it was interpreted by Negro James, and Buffalo Good and Black Beaver into the tongues of their tribes. I gave them a simple outline of the history of man, history of Christ, history of the progress of Christianity; the need of salvation;

the sinfulness of sin; the love and mercy of God. I began preaching at about 9:30 a. m., and continued without intermission until after 4 p. m. I felt moved to offer them salvation and asked who wished to walk that way. A tall medicine man, Kinchess by name, arose and came to me, took my hand and began talking. I could understand nothing and my negro interpreter became embarrassed if not frightened, and could not tell me what he wanted. But I apprehended, and while there was great excitement as hundreds of Indians came crowding around, I called them to prayer. And they all with one accord fell on their faces before God, and I prayed as I have never prayed before. There was the most intense excitement. When I arose from prayer, Kinchess arose with streaming eyes, with joy beaming from his face, and took me in his arms, and the Christian Indians pressed forward and grasped him by the hand, and a great revival was in every heart.

We carried on the meeting every day for about two weeks with the following results: Many professed conversion. But after careful examination the following were baptized: Soda Arko, chief of the Wichitas; Tehuacana Jim, chief of the Tehuacanas; Black Beaver, chief of the Delawares; Kinchess, medicine man of the Wichitas; Kitsti, son of Chief Buffalo Good, and about ten others, all of whom were organized into a Baptist church on June 24, 1877. This was the first church ever or-

ganized among the wild Indians in what is now known as Oklahoma, not the united Oklahoma, but the original Oklahoma, although that was long before the birth of the original Oklahoma Territory. In the next article I will tell about my removal from the Seminoles to the wild Indians.



The Laymen's Movement.

REV. JOHN E. WHITE, D.D.

The Baptist Laymen's Movement in the Southern Baptist Convention may rest its confidence upon the simple logic of a great situation.

With the Baptists the case is at this serious point. Their ability to accept a greatly enlarged and enlarging opportunity and to meet adequately their obligations to God and humanity, depends upon their ability to greatly increase their resources. And their ability to increase their resources, hangs upon their success in enlisting the laymen in the churches, in larger visions of the larger things Baptists are called to undertake, and to an extraordinary degree of interest and zeal. It is simply a fact to face, that a laymen's movement, this or some other, holds the key that will unlock a great or a narrow place for the Baptists in the record of the twentieth century.

The Next Logical Step.

The movement begun at Richmond is the next logical step in the

development of Southern Baptists. In the main, the progress of Baptists in the South has obeyed a natural law—the law of progress in the line of least resistance. Twenty-five years ago, it was the Baptist Women's Movement. The result of that movement can now in part be appreciated. Our women collected last year nearly fifty thousand dollars for Home and Foreign Missions. The Laymen's Movement is a larger conception than that was. Its results will be further reaching. From the standpoint of our polity, the development of the lay power in the churches is the most logical proposition that can be set before Baptists. The governing ideals of Baptist organization point immediately to the exaltation of the layman. So far as we have a system, it is designed to put him to the front. Other systems provide for the exaltation of the preacher or priest. Baptists believe that the Church, like the Sabbath, was made for man, not man for the Church. The common priesthood of all believers is a cardinal tenet of

the Baptist faith. We have no Baptist clergy. Clerical parties and contentions between the preacher class and the laymen class are absolutely unknown in our history. In our Conventions the average layman will have more influence than the average preacher. The Baptist pastor can place no reliance upon ecclesiastical advantage over his brethren. He wears no distinctive garb. He assumes no sacred prerogative. I speak, I am sure, for the Baptist ministry when I declare that in the name of our traditions and by the genius of our Baptist principles we recognize the laymen's movement as a long-deferred effort to realize the logical intention of Baptist polity. I am speaking for them, when I say that we are not gentlemen of the cloth, that we neither have nor want to have any rank, except that which we may obtain by the right of consecrated manhood. The so-called sacredness of our office never has and never will oppress us. We are worth just as much as ministers as we are as men, and no more. We weigh just as much as our hearts and brains and personalities weigh, when put into the scales and weighed—not an ounce more. The letters "Rev." that men put before our names add nothing to their weight. They mean nothing, they are nothing. But if Baptist polity is designed to hold the preacher back from any assumption of lordship over the laymen, it is by that very token designed to hold the layman accountable for his leadership in the church.

Increasing the Capital.

One of the most evident consid-

erations in the Laymen's Movement is the fact that for Baptist enterprises there is an absolute necessity for the increase of our money resources. We cannot accept a million dollar opportunity with less than a million dollars capital. Our undertakings are even now being run too close to the margin. Our present outlay for missions and education indicate what appears to be a considerable sum. But it is not a sum at all in keeping with our actual financial strength or our opportunities. The Presbyterians of the South numbering in eleven Southern States less than the Baptists of Virginia, while Georgia and Texas, much surpass us. There are eighteen million people in the South. In round numbers two million of these are communicants of Baptist churches. This, according to the usual method of accounting, would indicate that we have six million white people in the South, young and old, who represent the Baptist strength and influence. That is to say, one-third of the white people of the South are in that sense Baptist people. It is recently proclaimed from responsible statistical authority that the wealth of the South, which means the wealth of the white people of the South, increased in 1906, at the rate of seven million three hundred thousand dollars a day. Allowing to the Baptists a one-third share in the prosperity of the South, we have the probability that our people in the Southern States last year got richer at the rate of over two million dollars a day, and that the money put into the hands of the Baptists people by the gracious

providence during the year 1906, amounting to the immense sum of not less than eight hundred million dollars. The Laymen's Movement takes cognizance of such a situation as this.

A reform movement is a consideration more important in its relation to the spiritual prosperity of our Zion than the securing of sufficient money to carry on great Baptist enterprises. The Laymen's Movement is a reform movement. It will strike directly at a great evil in Baptist churches. The reform that is so much needed is the improvement and in many instances, the radical reversal of the attitude which laymen hold with respect to the whole subject of giving. The problem to be solved is not altogether difficulty of getting sufficient money to carry on Baptist enterprises, but to get it without a cork screw. The Baptist pastors are ready to agree that there is entirely too much begging for money in our churches. The most humiliating feature of Baptist church life in the South is the attitude in which our laymen so often stand with respect to collections. Pastors in the discharge of the duty laid upon them by the churches frequently come out of the conference which has unanimously ordered a collection for missions, to confront the grim irony of the fact that the very men who have directed him to undertake to raise a certain sum of money, have suddenly become individually fearful lest he may succeed in getting them to give more than they wanted to. The "holding-up" spectacle in Baptist congregations is a sadly characteristic feature of

our church life. The succinct definition of the laymen's movement would be, "A movement that will put the laymen of our churches in the pastor's place with regard to collections." One of the best men and withal a man who stands high in the rank of generous givers, recently remarked: "My first feeling when a collection is proposed in our church is, to wish that it had not been proposed, and my second feeling is to wish that the collection would soon be over, and my third embarrassment is, to make a decent compromise between the amount I can get off with personally and the amount that my conscience has suggested I ought to give." I take it that this is an uncommon case, uncommon in the fact that this brother did in the final result, concede something to his conscience. What a change it would work in our Baptist churches, if the attitude of our laymen toward missionary offerings can be reformed, giving becomes no longer a painful experience, but an experience of pleasure.

The Providential Significance of the Movement.

The idea of a great awakening of Baptist laymen and through it the creation of a great resource of new spiritual energy, is but a fit response to the gracious providence which is preparing the world so rapidly to accept the religious leadership of the Baptists. The Baptists, of course, owe much of their present advantage to their own activities; by their zeal and energy they have widened their opportunities, but they owe more to that providence working independently of their counsel, which,

through the various agencies of human progress, even as the stars in their courses fought against Sisera. is enthroning in the civilization of the world those ideas and ideals, which prepare the Baptist approach to the present and coming age. It would seem that providence as it creates the situation favorable to the Baptists, now submits to them, with the demand that they increase their ability to meet it. The idea of the Laymen's Movement is profoundly a response to Providence. It is a determined effort to provide the absolutely necessary resources of denominational capital to meet a Baptist obligation due and payable at the Bank of Providence.

Two great ideas have contended for the mastery in human society, the monarchical idea and the democratic idea. The history of world progress is the conflict of these antagonistic principles. In the field of religion, which inevitably parallels the field of politics, the corollary of the monarchical idea is Episcopacy, and the corollary of the democratic idea is congregationalism or the democratic conception of religious organization. In each of these realms, a representative force is working, in the realm of the monarchical idea this force is represented by the Roman Catholic Church, and those who in whole or in part, have supported the Episcopal principle. In the realm of the democratic idea, this force is represented by the Baptists and those who have espoused the protest against the monarchical idea in religious organizations. These forces are implacable. It is an irrepressible conflict.

The battle is at no stage a drawn battle. The efforts which have been made to achieve a compromise of the issue, have brought no cessation of hostility. If the monarchical idea of human government is gaining ground in the minds of men, that constitutes a fact extremely discouraging to Baptists. It is a well-known fact that wherever that idea has been in the ascendancy, the Baptists have been at a disadvantage. But if the democratic idea, urged forward with cosmic resistlessness, is extending its hold over the world, then the Roman Catholic and those who have adopted its principles in whole or in part, are doomed to an increasing loss of opportunity, or to the alternative of reform. That the democratic idea is advancing all over the earth, seems to admit of no question. It may not be easy for partisans to see it, but the struggle going on today in Russia, is of tremendous religious significance. As Russia passes surely up the blood-stained highway toward liberty, every monarchical system of religion and every Episcopal organization of Christianity suffers shock and loss, and the Baptist opportunity is correspondingly guaranteed.

In close relation to this providential development, must be noted the steady progress of another principle, which inures tremendously to the advantage of the Baptist, especially wherever the democratic idea has taken deep hold. I refer to that most vital contention of Baptist—the religious competency of the individual. The right to worship God according to the dictates of

conscience is not a right which political government may or may not confer. It is a right deriving its authority from the soul itself, and rests upon a God-given capacity for its personal relation to God. It is a right which needs no intervention of man, and which resents all interference of man in the active work. And yet it is proven that political governments may encourage or discourage the exercise of even a Divine privilege. The point I make is, that the tendency of democracy and the multiplication of educational forces inevitably result in the vindication of the Baptist principle. Throughout humanity the declaration of the soul's independence of the priest is winning every day. It is winning, not because the Baptists are proclaiming it, but because a host of allies massing from every quarter is fighting for the emancipation of the soul. Agencies which God alone directs, are gaining the victories by which the Baptists get advantage. Every influential twentieth century enlightenment is smiting the priest hip and thigh. Whatever draws out and enobles the individual, sows the seeds of revolt against any conception of religion that

requires a priest to make personal fellowship with God valid. In a world in which the dignity and moral responsibility of the soul are the essentials of self-respect the Baptists will have the word to speak that will command attention. Such a world as ours is rapidly becoming. It is so ordained. It is the manifest destiny.

The Religious Problem of the Foreigner in the United States.

REV. C. J. THOMPSON.



DISSEMBARKING IN THE NEW WORLD

It has been repeatedly stated that the destiny of the world, religiously, depends upon the destiny of America—which means that America holds in its religious future the destiny of the other nations.

I must confess that I share

much of this sentiment, and for the following reasons:

(1) The first settlers of this country came through religious motives, seeking a home where they could worship God according to the dictates of their own consciences.

(2) Out of this feeling of religious liberty as the inalienable rights of all men there came our government of the United States—the best in the world—founded upon the principles of the New Testament.

(3) Under these influences there

has developed here, and especially in the South, the simplest, purest and the most spiritual type of Christianity on the globe today.

(4) Putting with these facts this other impressive fact—that by its power, wealth and influence, America is rapidly imparting its characteristics to the other nations, it becomes easy to believe that our nation holds in her keeping the destinies of humanity.

If there is any truth in this thought, the importance of maintaining here a pure spiritual Christianity cannot be over emphasized.

America's most serious factor at present, that which threatens us as a Christian nation, to make us in the future semi-paganistic in character, is our foreign population.

In character, there is a striking contrast between the foreigners that are coming to us now and those who came in former years. Formerly they came from Northern and Northwestern Europe, of the Teutonic race, a good class of people. They were Protestants, English-speaking, and came for religious advantages, hence they harmonized in many respects with our people.

But now, while they are coming from all quarters of the globe, they are coming principally from Southern Europe, of the Slavonic tongue, a less substantial and desirable people. They are not Protestants in religion, but Catholic and Pagans. They are not English-speaking, but foreign in speech. They do not come through religious motives, but almost wholly for mercenary purposes—hence they are foreign to

America and American interests in every particular.

Their increasing numbers from year to year are astounding. The migration from about thirty other countries to the United States is without a parallel in the history of nations. Already one of seven of our population is foreign born, and taking the families of those who are foreign born it makes about every third person of the United States a foreigner. And yet they must continue to come in still larger numbers—for our industrial enterprises have outgrown our labor capacity, and we need the foreigner to come.

What is the influence of the foreigner in America today?

Without elaborating on an answer to this question, let me simply call attention to a few things:

(1) By their number, character and speech. America is no longer an English-speaking and homogeneous people.

(2) The foreigner is dominating our American cities. According to the United States census of 1900, we had thirty-eight cities with 100,000 population and upward. Of these thirty-eight cities only five had a majority of native whites—that is, thirty-three of the thirty-eight were dominated by the foreigner, augmented in some cases by negroes.

For example, take New York City. Its population has now passed the four million mark, and is the queen city of this continent, second only to London, and within a few years will have surpassed it and will be the largest city in the world. We boast of New York, its numbers and magnificence, and yet New York is

chiefly a foreign city on American soil. According to statements, eighty per cent. of its population is foreign, thirty-six great daily papers in foreign languages are maintained, and heathen temples with sacrifices offered to heathen gods flourish as the churches of Christ.

Dr. McArthur says that New York City is the greatest foreign missionary territory, according to area, on the globe.

Chicago is no better, with ninety per cent. of its population foreign. The largest city of Poles in the world is not in Poland, but in Chicago. The largest city of Germans in the world except Berlin, is in Chicago.

We see in New York and Chicago what New Orleans, Mobile, Tampa, Galveston, Texarkana, Memphis and others of our Southern cities are to be by the coming of foreigners to our country.

Our cities are the centers of culture, wealth and political power, and will always hold the balance of power in shaping and directing our government. If the cities are to control the country, and foreigners dominate the cities, what is the outlook and future hope of our beloved America?

(3) Another influence of the foreigner here is that they are making America a hot-bed for religiousisms. There are more religiousisms in this country than in any other—in fact, about all here that are known in all the others combined. There are more than 300 separate and distinct religious bodies and organizations in our land, and other new ones constantly coming into existence.

And the most hurtful thing about the situation is this—it is making the impression on the minds, not only of foreigners in our midst, but of many native Americans as well, that Christianity is only one of the many religions, and is to be regarded, in respect to its claims, on a basis of equal standing with them. Just to the extent in which this growing sentiment prevails Christianity has lost its power to save.

What is to be the final religious outcome in our country?

Certainly the struggle is on between the power of good and evil for the supremacy. There are two great potentialities in the situation—one of good and one of evil.

The possibilities of good in the situation gives us a three-fold glorious opportunity: (1) To maintain this God-favored land of ours as a Christian country, and to keep here the simple, pure and spiritual type of Christianity, which shall flow out as streams of blessings to all the nations of the earth.

(2) The evangelization of the millions of foreigners who are coming so rapidly into our midst. Here is the opportunity of opportunities of all times and peoples—that the nations of the earth are coming to us. It is almost alarming when we think of the fact that for every one foreigner led to Christ on the foreign field by all the Protestant missionaries combined, about ten foreigners come to our country and put themselves at our very doors. Can any man misinterpret the Divine purpose in this unprecedented opportunity of reaching the nations with the gospel in our midst?

(3) By leading to Christ the millions who are coming to us year by year, they would in turn go back, many of them, as missionaries to their native countries, to be more efficient laborers among their people than we can hope to be ourselves.

It is a growing conviction of all missionaries and Mission Boards, that the nations must be evangelized principally by their own people. We can introduce missions and assist in preparing the laborers, but finally the natives themselves must evangelize their people.

If the Home Mission Board could be permitted to put one million dollars annually for ten years to come in the direct work of evangelizing the foreigner in this land, and as rapidly as the converts are prepared, send them back to their respective countries as missionaries, what a host of laborers we could be maintaining on foreign fields within a few years hence!

To maintain America as a Christian country—to Christianize the millions of foreigners coming to us—to furnish the heathen nations with native missionaries, is our glorious opportunity in the present situation.

But there is also a threatening peril in this crisis. Suppose we do not evangelize these foreigners as they continue to come—what will be the outcome? The flood-gates are raised and the streams are flowing in upon us, and it is either to Christianize them or be paganized by them.

Say what you please, this country is to be possessed by Christ through the gospel, or it will be possessed by the Devil through neglect.

But one says, "this is God's country. He has His purpose with it and He will not suffer it to be paganized."

Listen—was not Palestine God's country? Were the Jews not God's chosen nation? Did He not favor them above all people? Yet, where is the Jewish nation today?—scattered to the four corners of the earth, and their national existence is no more. What is the condition of Jerusalem, Palestine, Asia-Minor today?—the very birth-place of Christianity—the places and scenes of the Lord's birth and labors, sufferings and death—the home of the first church, the starting place of Christ's kingdom in the world?

They are under the control of the followers of a false prophet—Mohammed—who has driven Christianity from the soil, and planted false doctrines instead.

Why? Not that Christianity is unable to hold its grounds with half faithfulness upon the part of Christ's followers, but because the Jews were unfaithful to the charge committed to them, and God put an end to their national existence, and because the churches of Palestine did not meet the oncoming foreigners with the gospel and evangelize them, but on the contrary were overwhelmed and Mohammedanized by the foreigners.

Will history be repeated in our beloved land? Surely, if we do not meet the incoming tide of foreign immigration with the gospel of the Son of God and lead them to Christ. The battle is on, and our only hope of self-preservation is the Christianizing of the foreigners coming to us.

EVANGELISM

REV. W. W. HAMILTON General Evangelist

"Do the work of an evangelist."

Bro. Wright had good meetings in Brunswick and Covington, Ga.

Nashville, Tenn., has, for months, been planning for a fall campaign.

Richmond, Va., will have concerted meetings, beginning November 24th.

Bro. W. B. Hall is leading in a forward movement for Baton Rouge.

Bro. W. H. Major, Covington, Tenn., is already planning a county campaign for August, 1908.

Springfield, Mo., will have a Sunday School and Evangelistic Institute, August 18th to 21st. Bro. W. O. Anderson is leading.

Bro. Perryman wants concerted evangelistic meetings in Knoxville, Tenn., following the closing of saloons there in November.

Pray God to give us an evangelist who can answer the many invitations of our schools and colleges! These are great opportunities.

The Baptist churches of St. Joseph, Mo., will have concerted meetings beginning the first Sunday in November. They expect to have

special workers for railroad shops and slums.

The summer school at Eureka Springs, August 6th to 16th, gives promise of being a great gathering. We commend the enterprise of the local managers.

R. A. Torrey and W. W. Hamilton are to discuss "Aggressive Evangelism" at the Winona Lake conference in August. Dr. E. Y. Mullins is to speak at this same conference.

Bro. W. H. Sledge has recently closed meetings in Paris, Tenn., and Eastman, Ga., and goes now to Milton, N. C. He writes: "I am well and happy in my work." There were fifteen added at Paris and great blessings to the Church.

We never realize how kind people are or how much friendship means until some great sorrow comes. How clear and bright, too, do our Father's promises and presence and peace shine out when the night is dark! It is glorious then if no clouds are between us and heaven.

It is a good plan to have those accepting Christ sign some confession of their decision for Christ. This card should be returned by the

pastor to the one signing it. In case of death of a child who had thus announced decision for Christ, parents would greatly prize such a treasure.

Here is a good sample of a decision card:

"AS 'MANY AS' RECEIVED HIM' John 1:12. With repentance toward God, I receive Jesus Christ as my Savior and Lord, and I will endeavor henceforth to follow His examples and obey His commands.

Name

Address.....

Date..... Church.....

Kentucky Baptists are pressing Evangelism, and this theme occupied a large place in the State Association. A letter from Dr. Bow tells of a renewal of last year's plan for a summer campaign at Dawson Springs. Fishermen should go where there are fish, and these watering places offer great opportunities for ministering to sin-sick souls in search of rest and health.

At Arkadelphia, Ark., Dr. Mulins is on the program to discuss "The Decree of Redemption," "The Problem of Redemption," "The Mediator of Redemption," "The Means of Redemption," "The Method of Redemption," "The Effects of Redemption in Religious Experience." Bro. Hamilton speaks on "Getting Ready, or Beginning in Me," "Why the World is not Being More Rapidly Saved," "Soul-Win-

ners' World," "Saved to Save," "Helping Hand," "Power of Service."

Bro. B. P. Robertson, Arcadia, Fla., in a tract on "Preparation of a Church for Special Evangelistic Effort," urges that the pastor (1) lead his people in the study of Biblical Evangelism, (2) thoroughly organize his people for the special evangelistic effort by taking census, by invitations, by arrangements for comfortable surroundings and music, by training workers, by prayer service, (3) have his people meet daily, tarrying for the fulfilment of the promise of the Holy Spirit to endue them for efficiency in soul-winning.

One of our pastors in getting ready for the meeting used the following card:

"If two of you shall on earth agree as touching anything that they shall ask, it shall be done for them. —Matt. 18: 19.

Please write the name and address of one for whose salvation you and I shall agree to pray continually, on the first blank line below and your name on the second.

I need your help to win souls for Christ; you need the blessing it will bring to you. May the Holy Spirit use us.

Please return this card to me as promptly as possible, or place it upon the collection basket on Sunday. Let us both use also every available means to lead that person to Christ."

Bro. B. P. Robertson in a tract on "The Conduct of a Special Evangelistic Effort," says: (1) As a general rule the pastor should have an evangelist or pastor evangelist to aid him. (2) The nature of the singing will have much to do with the success of the meeting. (3) The character of the preaching will largely determine the results. (4) In the conduct of the closing service, or after-meeting, there should be no fixed plan. (5) The meetings should continue until there is victory. (6) In towns or cities where there are two or more churches the evangelistic effort should take on the form of co-operation. (7) The pastors, evangelists and workers should always recognize the Lord Jesus Christ as their Great General who will always lead them to victory by His spirit dwelling within them.

Evangelist Sledge at Paris.

I write to say that Rev. W. H. Sledge, our Home Board Evangelist, was with me fourteen days, beginning June 9th in a good meeting. The visible results were fifteen additions to our church, three by letter and twelve by baptism. The church seemed to be much revived, and a good interest among the unsaved. Sledge is sound, safe and sane in his work. He has no methods—just preaches pure and simple gospel, trusting the Holy Spirit to do His work.

Rev. Carrol D. Wood, of Arkansas, led the singing, and made many friends while here. Our prayers fol-

low these men of God as they go out to win souls. God bless you and yours. Yours fraternally,

W. F. DORRIS.

Paris, Tenn., July 6.

The work of these few months has been vigorously pressed and has been richly owned of God. In one hundred and eighty-two days the General Evangelist delivered over three hundred and ninety sermons and addresses, and had as a partial result six hundred and ninety-eight additions to Baptist churches, four hundred and forty-four of this number being for baptism. The other evangelists have been at work for a much shorter time, but God has abundantly owned their labors in every meeting. Brother Sledge in sixty-three days delivered one hundred and forty-one sermons and addresses and had one hundred and fifty additions, one hundred and six of these for baptism. Brother Wright in twenty-four days delivered fifty-five sermons and addresses and had one hundred and twenty-eight additions, ninety-six of these for baptism. The totals for all the evangelists are four hundred and fifty-six days of labor, fourteen meetings held, six hundred and eighty-nine sermons and addresses delivered, one hundred and eighty-nine prayer meetings held, six hundred and ninety-nine received for baptism, three hundred and forty-eight by letter and otherwise, total one thousand and forty-seven, and about eighty-three thousand nine hundred and forty pages of literature distributed.

NEWS FROM THE FRONT

J. L. Wise, Panama: I hope we can find another worker somewhere before I go. We ought to have a good man for Panama. We must have one.

I hope and pray that God's people will burst the Home Board's treasury with the Lord's money this year. All Central and South America are waiting for the coming of the Lord's messengers of peace.

A. Finch, Bogalusa, La.: I have just canvassed the town of Bogalusa. There are today one hundred and eleven white families living in the company houses. This takes no account of the men there without families, nor can I tell you how many there are, but there is a large number. This takes no account of negroes and dagoes. There is a larger number of them. Of these one hundred and eleven white families, thirty-five are full or in part Baptist families, thirty are full or in part Methodist. The others range down through the other denominations to nothing. The Methodists captured the field and built a church, saying that it would be for all denominations. So all contributed. Last week I asked for the Methodist Church house for a few week-night services and to my surprise, from the chairman of the board of trustees, I met a polite (?) refusal. I then got permission to hold services in the park and preached three nights in the open air, receiving one candidate for bap-

tism. Previously we used the Woodmen Hall for services, but now our people have all been moved from that vicinity and it is utterly impracticable to use that. We now have absolutely no where to meet.

A. C. Harlowe, Principal Magoffin Institute, Salyersville, Ky: As I see it now we had a successful session. Two hundred and one enrolled; one hundred and sixty-one last year. That alone is fine for the second year, and had the accommodations been better, the attendance would have been larger. There were eight conversions during the session and the religious atmosphere was decidedly more wholesome than the year before. Indeed I can see a marked change for good since last year. There is no telling what this school will be worth to the youth of Eastern Kentucky. These boys and girls have heretofore had no distinctive Christian training with the schooling they have had, and I rejoice to see how they are taking to it. Brother Brown's estimate of the mountain people in Our Home Field of a recent date is correct, and it seems to me if heaven is behind any movement fostered by our denomination it is behind the mountain school work. I rejoice that I have a part in it and assure you that I am "coining Baptist sentiment" as rapidly as I know how. Let us have patience, for in due time God will give the increase.

An Old Fashioned Revival.

Rev. T. C. Carlton, Muskogee, I. T.: It was at Kingston, I. T., on the Frisco, twenty-five miles north of Denison, Texas. We had lots of rain and more of politics. But the Gospel and the old songs, still the best, and much prayer, and the dear Lord brought us a gracious revival.

Pastor J. A. Ogle is a good man to hold a meeting with. He said at the beginning: "I would rather have a good revival than to have the Chickasaw nation." The Lord honors that kind of estimate of religion. The church is on our mission list with only about forty members. We had twenty additions—good ones—fifteen for baptism, some restored from a long, sad wandering, among them the mayor of the town, whose wife came to us from the Methodist. Another one, a bright, heroic boy twelve years old came to us from a Methodist family and Sunday School. He heard his Superintendent read Jesus' baptism recently and asked if it was not immersion. The Superintendent thought it was. The boy said: "Well, why do they baptize any other way?" And the Superintendent was speechless. He told his mother he wanted to be baptized and she told him the Metho-

dist would immerse him. His reply was orthodox. "But I want to be baptized by some one that believes in it." And she had no more to say. I believe the Lord will make a preacher out of that boy. He has grit and grace. Several of our services were pentecostal. It was good to be there. Strong men wept for joy. A mother shouted as her boy, about twenty-one, gave his heart to the Lord. Old men reveled in the meetings and compared them to the "good old times, back in the States." Several homes were blessed with conversions, two in which there were none that loved the Lord. An old bear hunter who has killed more than a hundred came joyfully into the Shepherd's fold. He put on the armor of the Lord also, and will fight the Devil now with his old grit and new grace. How those old songs ring in my ears! And what memories they awaken of old Falling Creek Church, Elbert county, Ga., in the sixties, when first I knew the Lord! God bless the old songs and give us sense enough to sing them forever!

I am now at Mounds, I. T., in sight of the Glenn Pool Oil Field—the greatest in the world. Mrs. Robt. Glenn, on whose farm the first oil was found in this field, is a Baptist.



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?

June 10 to July 10, 1907.

Mrs. A. G. Schlump, Baltimore, Md.	19
Mrs. J. G. Bow, Louisville, Ky.	19
Mrs. Wm. Hunt, Birmingham, Ala.	12
J. C. Mays, Forsyth, Ga.	11
Miss Gussie Page, Marietta, N. C.	11
J. J. Holladay, Goshen, Ala.	10
Mrs. E. M. Collard, Batesville, Ark.	10
W. O. Owens, Carthage, Miss.	10
R. C. Gimble, Monticello, Ky.	10

Races and Immigrants in America.—By

Jno. R. Commons. The MacMillan Co., New York. \$1.50 net.

This is one of the most thorough, interesting and informing books upon this question of rapidly waxing concern to all thoughtful and patriotic Americans yet published. The author does not devote much time to the vital aspect of the situation, that of religion, but he presents an abundant array of solid facts from which the intelligent Christian will certainly deduce arguments and conclusions for the agency of Christianity in dealing with this colossal problem. The table of contents is as follows: Race and Democracy; Colonial Race Elements; The Negro, Nineteenth Century Additions; Industry; Labor; City Life, Crime and Poverty; Politics; Amalgamation and Assimilation; Index and References. The author is a scholar, a professor of Political Economy in the University of Wisconsin, and a true American. We are in the habit of reading all the books we can get on this and kindred subjects. We pronounce this one masterful.

CASH RECEIPTS FROM JUNE 10 TO JULY 10, 1907.

ALABAMA: Mr. and Mrs. D. W. Watson, Furman, on debt, \$5.00; Rev. Richard Hall, Evergreen, on debt \$100.00, church building \$13.15; Clayton St. Ch., J. W. O'H., Montgomery, \$15.44, S. S. \$1.11; Clarksville Ch., by J. H. C., Whitley, \$2.12; N. Birmingham B. Ch., on debt, by L. L. J., \$25.00; B. Y. P. U., Belleville, by Mrs. S. P. L., \$6.00. Total, \$168.83. Previously reported \$610.96. Total since May, \$779.79.

ARKANSAS: Mrs. G. W. Bottoms, Texarkana, by Mrs. A. H. Reaves, for Tichenor Memorial, \$10.00. Previously reported, \$250.02. Total since May, \$260.02.

DISTRICT OF COLUMBIA: Previously reported \$317.17.

FLORIDA: Eaton St. B. Ch., by M. A. C., Key West, \$32.12; Paran B. S. S., Grandin, by A. M. P., 50c; Paran Ch., \$1.50; L. D. Geiger, Apopka, Gen Work, \$173.67; Colon Chapel, \$1.81; Cuban Students, \$5.00; Mt. Schools, \$24.05; Mrs. Dora Teakle, \$1.00; Pawnee Indians, \$8.76; Thank Offering, 30c; Tichenor Memorial, \$30.00. Total, \$278.71. Previously reported, \$518.25. Total, since May, \$796.96.

GEORGIA: H. Comer Greene, Bluffton, 46; W. M. S., First Ch., Columbus, by R. A. C., for Tichenor Memorial, \$100.00; First Ch., Brunswick, by R. W., for Evangelism, \$53.25, expenses \$11.75; Tract Fund, \$5.00; W. M. S., Shellman B. Ch., by Mrs. W. M. D., \$6.00; J. J. Bennett, Atlanta, Gen. Work, \$1,235.23, for M. N. McCall, \$26.30; First Athens, S. S. pledge horse for Missionary, \$100.00, piano for Colon chapel, \$24.00, Cuba, \$25.50, Building Fund, \$5.00; Tichenor Memorial, \$46.00, Lady Frontier Missionary, \$7.00, Self-Denial, \$4.75, Mountain Schools, \$37.60, Compound in El Paso, Tex., \$2.00, Miss Buhlmaier, \$8.60, special contributions for debt on Home Board, \$123.70. Total, \$1,830.74. Previously reported, \$67.70. Total, since May, \$1,898.44.

KENTUCKY: J. G. Bow, Louisville, \$227.36; W. M. U. of Fulton, by Mrs. D. E., for Mt. Schools, \$1.60; L. M. S., Calvary B. Ch., by Mrs. E. C. Priest, Louisville, \$3.00; Y. L. M. B. of First B. Ch., for support Miss Blanton \$25.00; Clinton B. Ch., by T. R. S. S., \$5.00; Mission Band, \$2.00; Winchester Ch., by W. P. H., \$100.00; J. G. Bow, Louisville, \$153.27; H. Boyce Taylor, Murray Ch., (debt), \$100.00; Madisonville Ch., by J. M. J., \$3.86. Total, \$621.09. Previously reported, \$99.08. Total, since May, \$720.17.

LOUISIANA: Unionville B. Ch., by A. H. M., \$1.10; W. M. S., First Ch., Shreveport, for Tichenor Memorial, \$25.00; Sildell B. Ch., for debt, by W. A. M., \$25.00; Coliseum Place Ch., by A. M. W., New Orleans, \$25.00; St. Chas. Ave. B. Ch., on debt, by B. F. T., New Orleans, \$17.95; Baptist Ch., Baton Rouge, by W. B. H., on debt, \$25.00. Total, \$119.05. Previously reported, \$741.08. Total, since May, \$860.13.

MARYLAND: Eutaw Pl. Ch., by H. W. P., Baltimore, \$222.18; W. M. S., of Md., by Mrs. H. B. Weishampel, Self-Denial Fund, \$24.45, Gen. Work, \$75.55; Mission Band, Brunswick, by Rev. B. D. P., on debt, \$9.00; Huntington B. Ch., by L. S. C., Baltimore, \$28.00; Eutaw Pl. Ch., by H. W. P., Baltimore, \$21.38. Total, \$380.56. Previously reported, \$31.50. Total, since May, \$422.16.

MISSISSIPPI: L. M. S., Raymond B. Ch., by Mrs. Lamar Puryear, \$5.30; Immanuel B. Ch., by C. G. E. Meridian, \$2.20; Friendship Ch., Choctaw Assn., by W. G. S., Pottersville, \$4.00; Gen. Assn., Miss., by J. E. C., Newton, on debt, \$8.60; Immanuel B. Ch., by C. G. E., Meridian, \$2.70. Total, \$22.90. Previously reported, \$331.65. Total, since May, \$354.55.

MISSOURI: Thayer B. Ch., by T. C. N., on debt, \$15.00; Missouri Chs., by A. W. Payne, St. Louis, \$345.70. Total, \$360.70. Previously reported, \$312.00. Total since May, \$672.70.

NORTH CAROLINA: First Ch., Winston, by W. H. Sledge, for Tract Fund, \$7.00; Marshalberg and Davis Shore Chs., by Rev. W. L. B., Davis, \$2.35; Tim-

bered Ridge Ch., by H. H. G., Peoria, \$2.55. Total, \$11.90. Previously reported, \$941.58. Total, since May, \$953.48.

SOUTH CAROLINA: Red Bank Ch., Saluda, by D. H. C., \$5.00; Sardis Ch., \$2.50; Beech Branch Ch., by E. H. F. Gifford, \$2.10; Dean Swamp Ch., by W. S. L., Springfield, \$1.40; White Plains, B. Ch., by W. H. S., Pelzer, \$1.09; Philadelphia Ch., by M. A. F., Spartanburg, \$12.40; Black Creek Ch., by W. C. G., Dovesville, \$4.00; Home Branch Ch., Santee Assn., by D. E. G., Paxville, \$3.25; Boys' Band, Beaufort Ch., by E. L. L., \$1.00; Ridgeland B. Ch., by Miss E. D., \$8.84; Bethlehem Ch., by G. S. O'N., Fairfax, \$3.67; Mission Band, by Miss G. J. Blenheim, support, J. G. Brendel, \$1.00; Mt. Olyet, Ch., Kershaw Assn., by J. E. R., Camden, \$1.15; Pleasant Hill Ch., by J. O. S., Springfield, \$1.00; Hebron Ch., by Miss L. H., Union, \$5.00; First B. Ch., Sumter, by Miss F. Haynesworth, \$11.90; Bartlette St. Ch., by W. F. R., (debt) Sumter, \$7.97; Midway B. Ch., Broad River Assn., by C. A. S. C., Gaffney, \$1.30; Bapt. Ch., Pendleton, by S. L. E., (debt), \$6.00; Inman B. Ch., by E. E. C., \$13.60; Double Springs Ch., by J. J. D., Taylor's, \$1.75; Oak Grove B. Ch., Edisto Assn., by P. N. W., Samaria, \$3.62; L. A. S., Reedy Fork Ch., by M. M. R., Greenville, \$2.40; Hopewell Ch., by C. C. K., Anderson, \$6.65; Union B. Ch., by A. S. J., Hall, Iva, debt, \$2.45; Calvary B. Ch., by A. L. L., Silver, \$3.71; Laurens Baptist Assn., by C. H. Roper as follows: Belleview, \$3.76; Sanford, \$12.71, New Prospect, W. M. S., \$16.16, Sunday School, \$5.00, W. A. S., \$2.50, Union, \$1.29, Mt. Olive, \$1.56, Poplar Springs, \$4.50, Watts Mill Sunbeams, \$1.50, Mt. Pleasant, \$1.62, Mt. Gallagher, \$6.32; Broad Mouth Ch., by R. P. J., Honea Path, \$30.00; Brushy Fork Ch., by W. F. C., Leeds, \$1.00; Seneca B. Ch., by R. M. T., (debt), \$25.00; Miss Eunice Thompson, Pacolet, for Evangelistic tracts, \$1.00; High Hill Ch., by J. O. R., Darlington, \$4.10; Orangeburg Miss'y. U., by J. W. P. Bowman, \$11.60; First B. Ch., Easley, by J. N. H.

(Continued on Third Page Cover).

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.

TOPICS FOR 1907-1908.

July—Outlook.
August—Italy.
September—Missions in South-West
and State Missions.
October—Africa.
November—Cuba.
December—New China.
January—Our Bible Work.
February—Two Vital Republics—Bra-
zil and Argentina.
March—Immigrants, Foreigners in
Cities.
April—Japan.
May—Mission Schools.
June—Mexico.

MISSION TOPIC—AUGUST.

Italy—"To all that be in Rome, beloved
of God." Churches, 32. Out stations, 65.
Membership, 825. Baptisms, 192. Amer-
ican missionaries, 5. Native helpers, 23.
W. M. U. contributions to Roman Com-
pound in Italy, \$1,605.26.

"It is only by trying to better our best
that we can bring up our average."

Already the State Convention season
has opened, and the good sisters have
begun in earnest to plan for the enlarged
apportionment.

Through Mrs. Proctor, President of
Kentucky W. M. U., we learn that a great
meeting was held in Mayfield, June 26th.
Under such leadership we know Ken-
tucky women will do their part toward
enlarging their gifts.

Mrs. Malone, of Alabama, writes an
urgent invitation to us to take part in
the Alabama program for July 24th, at
Dothan. She writes with her usual en-

couraging enthusiasm about the work!

Even while we write, the Mississippi
W. M. U. is assembling at Hazlehurst in
annual session. Kind invitations from
Mrs. McComb, President, and Mrs.
Woods, Secretary, had to be declined.
But if we cannot be present in body with
these dear workers we will be in spirit.
Our prayers have run on before implor-
ing the Heavenly Father's gracious favor
and the Holy Spirit's presence in the
meeting.

YOUNG WOMAN'S PLACE IN MIS- SION WORK.

Our young women, born in an age like
the present, surrounded with gospel priv-
ileges, "given more of knowledge, more
of cultivation, more of mental training,
more of freedom to make what they will
of life, than has been given to any gen-
eration of women since the creation of
the world," and with avenues for gospel
work widening out in every direction,
how could they do else than fill the front
ranks of the Lord's army of workers if
trained aright? Some writer has said:
"What do all these wonderful blessings
bestowed upon our young women of to-
day mean, except that God expects from
them a richer and fuller, and larger re-
sponse in His service than any genera-
tion of women has ever rendered."

Those who are older, little realize the
relation which the young women of our
churches bear to the mission work of the
future. For them not to be interested
helpers, means to retard and enfeeble the
entire work of the twentieth century,
upon whose threshold they now stand.
And alas!—What effect would this lack

of interest have upon themselves? It has been beautifully said: "If you would save our young women from shallowness, from narrowness and idleness; if you would secure for them breadth and depth of character, if you would have them cultivate the heart as well as the mind; if you would have them refined, but not so refined alas! as to make them useless to the world about them; if you would have them made beautiful without, and all glorious within, set their hearts on fire with love for the Master, and give them an ambition to do their part in building up His kingdom."

The foregoing clipping is sent out from our Baltimore headquarters in an earnest appeal to our young women of the South. We endorse every word of it and only wish to emphasize it by reiteration.

The sub-joined letter from a sweet, beautiful girl in New Orleans, is a refreshing assurance that our young women are already heeding the call. While it is a private letter, we assure the responsibility of publishing it for the good it may do as an inspiration to others:

New Orleans, La.,
1538 Carrollton Ave.

July 3, 1907.

"Dear Dr. Gray:—

"I pledged ten dollars to help raise the debt on the Home Board at Richmond.

"When I told my Sunday School class of seven girls about it, they set to work, denied themselves and raised seventeen dollars.

"My class is deeply interested in Home Missions. If you need any more help let us know and we will do our best.

"Give my love to Mrs. Gray. I hope to see you at our B. Y. P. U. encampment in Mandeville.

"Sincerely,

"Kate Terry."

This dear child is the daughter of wealthy parents in the pleasure-loving city of New Orleans. All the more is her consecration to be commended.

Her presence in the W. M. U. meetings at Nashville, Kansas City, Chattanooga

and Richmond has been noted by more than one of the older women.

We thank God for this beautiful young life. Think of a young girl under twenty with such a record! Let more of our young women attend the Southern Baptist Convention and their zeal for Missions will be kindled into a flame. Who can resist the sweet persuasiveness of a young girl's plea?

The following leaflet from the pen of Brother T. B. Ray, Educational Secretary of F. M. B., is worthy of close consideration. We give it in full:

THE CHARM OF MISSION STUDY.

The widespread interest in the study of missions at this time rises out of the attractiveness of the great subject itself. The issues with which the missionary enterprise deals are so live and so absorbing that they command attention. The following are some of the reasons why this is true:

The Heroic.—The robust effort to conquer the world appeals to the heroic in every one. They are heroes indeed who endure the hardships of this work in the slams of our cities, on the frontier, in the mountain regions, and in the darkness of heathendom in foreign lands. The self-sacrifice of these twentieth century missionaries has as clear a ring of the heroic in it as does the work of the halo-crowned laborers of the first century. Knowledge of the work being done by these devoted missionaries is sounding a note throughout Christendom which is constituting the loudest call to heroic consideration that the churches have ever heard.

History Making.—In our effort to understand the great factors which are shaping current history we are compelled to take account of the painstaking and patient missionary of the Cross. It is impossible to comprehend the movements in our times without recognizing how the missionary has so influenced the whole fabric of the life of nations with the gospel message as to bring

about the birth of new empires. It thrills us to witness, and to be permitted to take some part in the directing and cleansing of the streams of history that are flowing forward to determine the destinies of nations.

Greatest Enterprise.—No enterprise of even the most ambitious earthly conqueror has ever had a sweep so vast as this project of conquering the world for Jesus Christ. It involves the mastery of all languages; a knowledge of the customs of all countries; the establishment of great evangelistic, educational, medical, and industrial movements; the collection and careful expenditure of millions of dollars; the enlistment of armies of men and women who for no earthly honor or emoluments leave home and friends to bury themselves in the midst of alien peoples, in order that they may win all men to the love of Christ. Surely the knowledge of this greatest of all enterprises would be to any Christian a life-force which should be diligently sought.

Good Company.—The study of missions brings us into intimate association with our Christ, whose heart was set upon the saving of the world as it was fixed upon nothing else. What shall we say of that comradeship which it gives with the twelve Apostles, with Paul, Carey, Judson, Morrison, Livingstone, Paton, Yates, McKay, and with that long list of heroic spirits who have thought the best thoughts and performed the best deeds for the elevation of the human race? To know, to think, to feel and work with such as these is to hold communion with the master spirits of the ages, and to ally ourselves with that glorious purpose which called forth the highest expression of love from our Father in Heaven, and has drawn out the noblest acts of devotion from the best men upon the earth.

THE UNION MAIL.

MISS FANNIE E. S. HECK.

The Mail hears much of strategic points and the necessity of seizing them.

There are none more important than our colleges. Mrs. N. A. Barrett, Treasurer of the Alabama Central Committee, tells how they planned the capture of the ministerial students of one of them for W. M. U. work. We commend the example of this committee.

"Just in front of my home is Howard College where this year we have two hundred students who are in our Sunday School. Fifty of this number are ministerial students. And we are sleeping upon our rights when not giving them a full knowledge of our work. We have tried it. I invited them last year socially to meet our Central Committee. We had a short program, informal questions and a social time. I know of ten societies that resulted and now wherever these young men are we have thriving intelligent societies that keep in touch with our Central Committee officers. I believe it will result in untold good."

Someone also had evidently been talking Union work and publications to the Virginia minister who called at Union headquarters some time ago and purchased thirty copies of Our Mission Fields to take back to his people.

Second only in importance to capturing the ministers for the Woman's Missionary Union work is the capture of the girls, and the largest single order which has yet come to the rooms for our Mission Fields was for fifty copies for the school girls in Belton, Texas. Make a note of this. It is not enough for our Baptist boys and girls to be trained in the colleges by study of interdenominational mission publications, great and good as this is. This general knowledge must be bound back to the work of their own denomination by special study of its plans and methods. For want of this much true enthusiasm is going to waste.

Think this out in vacation time and be ready with the remedy in your college next fall.

But to go back to the letter of the Alabama Treasurer, which is full of good things. Speaking of the plan of apportionment she says: "The apportionment

plan is invaluable in our state work." Apportionments do mean something and those taken by the consent of the different state representatives in Richmond should be written large before the eyes of every state worker.

The first publication bearing the significant monogram "Y. W. A." is now ready. It is the first document in the campaign now on for 1,000 new young women's societies this year. Send for it.

Is it true that mission money represents a choice between self and service? "Most of this," says Miss Mare, of Missouri, writing of amounts contributed by young women, "would have been spent on self if not given to missions." If true of them does it apply to women of older growth?

On the same line of thought the Louisiana Committee has a chart leaflet, showing three hands—"The Closed Hand, The Crippled Hand, The Open Hand." We feel sure they will send to other Central Committees a copy on request.

And this reminds us, that several committees are looking for a leaflet by a minister to ministers, telling what Woman's Missionary Societies have and may do for the local church. Rev. Livingston Johnson, State Missionary Secretary of North Carolina, and a warm friend of the Woman's Work, has written such a leaflet which has been widely distributed in North Carolina. A reprint has been called for and the North Carolina Committee will be glad to share them with others.

But, of course, most of our ministers are far beyond the point of needing conviction that such a leaflet would carry. Far beyond it is not only the minister but the deacons of the Spartanburg Church, as evinced by the following from Mrs. A. L. Crutchfield, Corresponding Secretary of South Carolina: "At our request the deacons of our church voted to allow the Woman's Missionary Union of South Carolina the use of the ladies' parlor of the church and the adjoining room (with folding doors between) for our Mission Rooms. I moved in some weeks ago and have been as proud as

possible ever since. Our church is a perfect gem of a building and the rooms are lovely and nicely furnished. The ladies of our church are much interested and we hope soon to have the walls adorned with photographs of missionaries, secretaries and mission stations."

From the Heights.

MISS FANNIE E. S. HECK.

Never did the mountains which surround Asheville and the model town of Biltmore look more beautiful than during the ten days of unbroken sunshine, when two hundred and fifty people, more or less young, gathered for the Young People's Missionary Conference, viewed them from the long piazzas of Kenilworth Inn. But these were not idle days of dreaming, and there were heights of thought, as well as of vision, to be attained.

The day began early, and from nine to twelve-thirty every moment was filled. The afternoons were left free, but at half past seven all were in their places, note books in hand, and lectures succeeded addresses until bedtime. And what was it all about? Missions. Perhaps a motto written large in the assembly hall will best serve to convey the spirit of the occasion. It read: "The Whole Business of the Whole Church is to Give the Whole Gospel to the Whole World."

How the subject was viewed from every standpoint of church life is shown by a day's program.

At eight the student volunteers met for a private conference and prayer. How this number grew we will tell later. At quarter to nine there was hurrying hither and thither to the mission study classes, for in the beginning every one must choose a subject and stick to it. In one room a large group was being taught how to teach to Juniors that most fascinating book, Uganda's White Man of Work. For each lesson were prepared charts, souvenirs and maps from the child's standpoint. The challenge was:

"How would that strike a boy? Would that question be raised by children of that age? What lesson should we strive to teach?" Certainly some forty grown-ups went away from this class better prepared to reach and to teach those who are growing up.

At the same hour two classes were being taught in "The Uplift of China," while one studied Dr. Strong's new book, "The Challenge of the City," and through the opened door one might see a large group of ministers discussing missions from the pulpit standpoint.

At ten Institute Hour began, when some practical question of how to conduct mission study classes in the churches, or how to bring missions into the Sunday School were discussed. Ten minutes intermission followed, then came the platform hour, when one or more home or foreign missionaries told of their various fields—and so until luncheon time. After the afternoon of rest or recreation, or perhaps a visit to the interesting exhibit of mission methods, the evening's work began with one of the series of lectures on missions and the Bible, followed by another platform hour on general mission themes.

Now all this was driving definitely at some definite aims, and there was no concealment about them. There were no flowery speeches, no high sounding

phrases or glittering missionary generalities. This was the simple proposition: "Christ died for the world; the world is dying for want of Christ; how shall WE help?"

First, every one in attendance was asked to promise definitely to organize or continue a study class, then the question of personal service was pressed close home. Doubtless two hundred and fifty groups of people will be studying missions as a result of these days and ere the conference closed some twenty-five had pledged themselves to foreign mission work, and nearly as many more in the same definite way, to become trained workers for Home Missions.

A year is a long time to remember a given date, but write this down—If you truly wish to know how to lead a mission study class you can't do better than attend the Young People's Missionary Conference next July. But do not wait until then to begin a study class. Most of these two hundred and fifty came to learn how to do better than they were already doing. To hear them relate what had already resulted from their efforts was the undoubted proof that the claim of the Young People's Missionary Movement is no idle dream, and that study will lead to contributions and contribution of means to contribution of life.

(Continued from Page 27.)

\$7.47. Pendleton St. B. Ch., by W. W. Greenville, \$74.60; Beech Branch Ch., by E. H. G., \$5.00; Bethlehem Ch., Union meeting, by S. L. M., Heath Springs \$2.67; Sparrow Swamp Ch., by E. A. Timmons, \$2.48; Piedmont B. Ch., by R. D. S., \$2.32; Miss Sarah Little Greenville, \$25.00; Sandy Levell, S. S. by J. A. Entzinger, Blythewood, \$3.91; W. M. N., by J. N. C., Spartanburg Gen. Work, \$203.30; School at El Paso, \$7.29 for Mexico, \$2.75; Thank Offering \$24.25; Chapel at Colon, \$8.90; Tichenor Memorial, \$23.61; Osage Indians, \$36.23; Mt. Schools, \$2.00; Congaree B. Ch., by Wm. Trimble, Eastover, \$2.00; S. S. \$2.00; Pleasant Plain Ch. by W. W. C. Kershaw, \$4.04; Madison Ch. by P. P. S., \$7.00; Switzer B. Ch., by J. P. G. Woodruff, \$3.85; Little Ch. Honea Path by J. O. Branyon, \$3.92; Cross Roads Ch., by J. L. W. Chappells, \$2.75; Parkersville, B. S. S., by J. E. B., \$1.35; Abners Cr. Ch., by W. H. B. Green, \$3.90; Mulins B. Ch., by W. H. D., \$10.09. Total \$718.75. Previously reported, \$757.92. Total, since May, \$1,476.67.

OKLAHOMA: Davis Ch. by J. E. K. \$8.65; Byers Ch., \$5.75; Lone Oak Ch. and S. S., by A. L. A. Chandler, \$4.00; J. C. Stalcup, S. McAlester, Broadway Ch., Ardmore, \$2.12; Bethany Ch. Auxier, \$5.00; Walter, \$6.18; Boise, \$2.50; Bethel, No. 2, Comanche Co., \$10.85; Madill, \$12.00; Oklahoma Women, by Mrs. C. A. Porterfield, Oklahoma City, Lawrence, Unity 25c., Riverview \$1.00; Lawton, \$2.50; Helena 50c.; Womack 50c.; Sapulpa \$3.75; Nashville \$1.00; Gotebo 50c.; Ardmore \$7.50; Pond Creek \$1.00; Atoka \$2.92; Medford 35c.; Newport 50c.; Enid \$5.00; Hennessy 75c.; Braman 50c.; Gomen (Indian) 50c.; Marysville 35c.; Antioch 50c.; Tulsa \$1.50; Moore \$1.50;

Ivanhoe 25c.; So. Persimmon 70c.; Oak Grove 25c.; Erick \$2.50; Washington Ave. (O. C.) \$1.11; Grant 50c.; Guthrie \$7.50; Muskogee \$6.97. Total, \$110.33. Previously reported, \$103.25. Total, since May, \$213.58.

TENNESSEE: Boulevard B. Ch., by J. R. W., Memphis, \$2.50; L. M. S., \$2.00; Pleasant Grove Ch., by H. W. Newport, \$2.05; First B. Ch., Paris, by W. H. S.; for Evangelism, \$128.45; Pleasant Grove Ch., by A. B. D., Maryville, \$30.00; W. M. S., Richland Ch., by Addie Perrin, Leas Springs, (debt), \$4.00; Paris Ch. Expenses W. H. Sledge, \$21.10; Macedonia B. Ch., by L. A. W. Cleveland, \$6.50. Total, \$197.60. Previously reported, \$774.48. Total, since May, \$972.08.

TEXAS: German B. S. S., by A. S., for Building Fund, Lorena, \$28.00; W. M. Burr, Houston Heights, for Evangelistic Tracts, \$1.00; Post Oak Ch., by E. A. S. Holland, \$3.50; Mrs. J. B. Gambrell, from W. M. U. of Texas, for pledge on Tichenor Memorial, \$134.00. Total \$166.50. Previously reported, \$2,398.57. Total, since May, \$2,565.07.

VIRGINIA: Anonymous, \$5.00; B. A. Jacobs, \$855.00; First Ch., Richmond, by G. W. McDaniel, \$100.00; Mrs. J. D. Hughey, Nut Bush, \$5.00; Grace St. B. Ch., Richmond, by W. W. Hamilton for Evangelism, \$10.00. Total, \$975.00. Previously reported, \$108.11. Total, since May, \$1,083.11.

MISCELLANEOUS: Mrs. Emily G. Budwell's Estate, by A. S. T., Edgefield, \$300.00; Rev. D. H. LeSueur, Torreon Coah. Mex., for debt, \$4.75; A. A. & W. P. R. R. Int., Atlanta, \$51.00. Total, \$355.75. Previously reported, \$5.00. Total, since May, \$360.55.

AGGREGATE: Total, \$6,504.87. Previously reported, \$8,368.32. Total, since May, \$14,873.19.

Southern Female College, LaGRANGE, GA.



For beautiful catalogue address M. W. HATTON, Pres., LaGrange, Georgia.

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Fine new buildings, elegant home, fine climate summer and winter. Stands at the head of Southern Colleges in health and sanitation. Fifteen schools. \$5000 Piano free to the best music graduate. Faculty of specialists. European American Conservatory. J. H. NORMAN, Yua. Doc., (Oxford and Leipzig), Director. Seven conservatory teachers. All rooms taken last year.

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