

VOL. XIX

SEPTEMBER, 1907

NUMBER 2

OUR HOME FIELD



Rev. Chas. A. O. Thomas, Editor



FIRST BAPTIST CHURCH, CHICKASHA, OKLAHOMA

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 one 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.

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

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OUR HOME FIELD

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SEPTEMBER, 1907

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EDITORIAL

Ask your pastor if he reads the Home Field. If he does not make him a present of a year's subscription. We shall be glad to send it to him with your compliments.

Rev. J. L. Wise and wife have returned to Panama after a brief season of rest in the States. He was greatly disappointed that no fellow-worker went with him. We sorely need two additional men on the Canal Zone.

Mrs. H. F. Buckner, wife of the great missionary to the Indians who died twenty-five years ago, passed to her heavenly reward from Los Angeles, California. For forty years she labored among the Red Men. In zeal, consecration and fidelity she was a worthy companion of her distinguished husband, called the Apostle to the Indians. Elsewhere in this issue will be found a tribute to Mrs. Buckner by Brother W. L. Stanton.

Mrs. M. R. McClure has been secured as Principal of the Woman's Missionary Training School at Louisville. We congratulate the directors upon their good fortune in securing one so capable for that important work. Mrs. McClure will

bring to the discharge of her duties gentleness, culture, discretion, familiarity with our denominational life and work and a whole-hearted consecration to the task which she is to assume. Upon her and the Training School we pray God's choicest favor.

Speaking of the great need of a Baptist church building for Lafayette, La., Pastor J. L. Kendrick says: "It will be, when it is built, the first and only house of worship for white Baptists in this entire parish. And there is not another between here and New Orleans, 146 miles." How is that for destitution? And yet the Home Board cannot help for lack of funds.

Look at Florida Baptists! At a called meeting of their State Convention, July 25th, they subscribed \$60,000 for the endowment of their new school, "Columbia College." That is nearly two dollars for every white Baptist in the state. If any state has equalled it the report has not reached us. We have told it far and wide that Home Board money spent in Florida was about the best investment of our funds. Within four years that state has increased her gifts to home missions

over four hundred per cent. and done nearly as well for foreign missions. Then, behold her splendid work for self-development.

The Mississippi and Alabama Conventions are the mid-summer Conventions. Their recent sessions, opening respectively on July 12th and 25th, were of unusual interest. Every department of denominational work at both conventions was reported to be in fine shape. The torrid weather did not abate their zeal and plans for the future were projected on a magnificent scale. Not less than \$100,000 for missions, to say nothing of education, orphanage, sanatoriums and the like, is the aim in each state for the new year. Mississippi unanimously and joyfully put her figures at \$30,000 for home missions and Alabama made hers \$35,000, \$28,000 for our regular work and \$7,000 for our Building and Loan Fund. It will require heroic work to meet these splendid figures, but the brethren have a mind to do it, and the enlargement of our work imperatively demands it.

The receipts for home missions from May 1, 1907, to August 1, 1907, were thirty-eight per cent. greater than for the corresponding period of last year, a fact full of encouragement; but our expenses have been far greater, owing to the enlargement of the work. Just now, it would greatly help if a large number of individuals and churches would send contributions ranging from \$50 to \$100 or \$250 or \$500.

Many of our large appropriations, to say nothing of the regular salaries of the missionaries, must soon be paid. The El Paso building for the Mexican work, the chapels for the Osage and Pawnee Indians, the First and Grace church buildings in New Orleans and expenses at numerous other places where work is progressing will speedily call for heavy loans at the bank unless our large givers come to our help. Many can help now as well as later. We need \$30,000 during September for the work mentioned and about \$15,000 for our missionaries' salaries.

Baptist Polity and Policy.

Baptists make their appeal to the Scriptures for their church polity as well as their doctrines. They glory in the Book: "to the law and to the testimony" is their strongest appeal. That position no people this side of the Romanists can consistently ignore or controvert. The Bible and the Bible alone is the religion of Baptists. This contention makes democrats of Baptists. They are not monarchists, they have no pope; their church polity is not presbyterial, ruled by elders; it is not episcopal, ruled by bishops, but democratic, ruled by the people. Paul wrote to the churches in the provinces of Galatia and also to the independent church at Colosse or Ephesus or Philippi, which had charge of its own matters.

Baptist policy is based on Baptist polity. New Testament church polity is not so clearly defined as New Testament doctrines and Baptist

church policy, growing out of our church polity, becomes largely a matter of expediency and therefore subject to danger and abuse. Just here at the point of greatest strength we find our present weakness. Liberty we are in danger of running into license. Our congregationalism, the central idea of our polity and the kernel of Pauline church government, is sometimes greatly abused when we come to our denominational policy. In many instances co-operative work is utterly hampered by the abuse of our independence, which we run at times into anarchy. The very strength of our scriptural position then becomes our weakness through abuse of it. The step from scriptural congregationalism to unscriptural anarchy is one easily and frequently made. Many of our most thoughtful men, seeing the practical failures connected with our system, are asking if we do not need a stronger government. Accustomed in business matters to see authority and management lodged in a single individual and finding an approach to that in Methodism and a complete illustration of it in Catholicism, they are, in the face of the abuse of our system, mightily influenced by the practical effectiveness of the others. Hence, our very strength in their eyes becomes our weakness. The utilitarian idea with them overshadows everything and they become concerned more for success than for scripture. So that the scriptural polity, which exalts individualism and contains the greatest potency for good, may if

abused bring anarchy in all our denominational and church life.

But that weakness with which our strength is constantly threatened is an incidental concomitant and not one essential element of our polity. It arises, like many other evils, from the abuse of a good thing. That which seems so weak to many, our congregational government, has the greatest possibility of strength and world-wide usefulness. Man's individuality, his sense of personal responsibility, is most highly developed under this idea. Whilst a republic is susceptible of the greatest abuses and may become the weakest form of government through the abuse of the very freedom it gives, an ideal republic is the noblest conception of human government. It is based on the personal freedom, loyalty and patriotism of the whole people. And so with our Baptist church polity: abused it has rent us in twain many a time and made us the laughing stock of those who have been working their unscriptural polity with greater wisdom than we have our scriptural one. Everywhere it has had fair chance by wise use it has demonstrated the mighty strength of its apparent weakness. Our polity calling for no pope or prelate, having no central government, has been called a "rope of sand," but with all our abuses of it, and they are not a few, it is regarded by many in other denominations with admiring wonder for its practical efficiency in maintaining unity of doctrine and vigor of propagandism. Its key word is,

"Voluntariness," and when you move its constituency you move freemen and not slaves. Our highest efficiency as a denomination in co-operative work at home and abroad will be achieved when our scriptural congregational polity finds expression in wise, broad, sympathetic and aggressive policies, adopted and executed through consecrated wisdom and the guidance of the Holy Spirit. If by these means and agencies our Baptist people of the South will but rise up and seize their opportunities they can maintain the leadership of all denominations in aggressive work for Christ.

In the Great Southwest.

During September the W. M. U. will study state missions and home missions in the Southwest. We have, therefore, made the Southwest the leading feature of this issue of *Our Home Field*. In the department of "Contributed Articles" may be found some valuable information for those who are studying the September topic. "News From the Front" always has in it live Southwestern news items, and reference is made to this department in all back numbers.

As one of the editors has recently spent nearly a month and traveled nearly four thousand miles in the Southwest, some personal observations may be of interest and service to our women's societies as well as to our general readers.

The Oklahoma Indian Association.

This is perhaps the first item in the itinerary which will interest you. This is the association of the blanket Indians of Oklahoma and is composed of representatives from the Kiowa, Comanche, Cheyenne, Arapahoe, Crow, Osage, Pawnee and Wichita tribes. Some Apaches were present this year, but we believe we have no mission among these. The Comanches were the hosts of the Association this year and the meeting place was near Taupa, Oklahoma. Rev. E. C. De-vo and his wife, two of the most consecrated and efficient missionaries in all the West, are in charge of this mission. It is always a spiritual blessing to meet with the Indian missionaries of the Southwest. Such a genuine, brave, devoted, happy company they are! There were incidents and scenes of peculiar impressiveness throughout the meeting. The church letters told some joyful and pathetic things. Starving Elk, the old Cheyenne man who was baptized last year at Rainy Mountain, and who at the water prayed that God would keep him who had been a wild Indian in the Jesus road to the end, had died, and before dying sent for the missionary and said, "I am near the end of the Jesus road. It is good and I am not afraid." Tom Black Star, who was present last year and testified of his love for Jesus and said, "If I live I be with you next year; if not I be with Jesus up yonder," has quit his tepee for his mansion, and the letter from his church said, "Since God's Spirit

came to him he was like a new dollar from the mint." Rena Lefthand and May Hutchinson, two Aropanhoe girls who had died during the year, talked with Chief Lefthand before they died and such was their testimony that he quit the Indian path for the Jesus road. James Taycon had backslidden and returned to the habit of eating the mescal bean, and wanted to make a public confession. He warned other young men. One Indian said, "When we see all people feeling for pocket-book (to give to missions) then we know they love Jesus." Lone Wolf, of the Kiowas, publicly admonished Emery Gipson, of the Osages, to "take good medicine"—Christian truth. Buffalo Meat, twenty-four years war chief of the Cheyennes, now Baptist deacon, said, "Some of my Cheyenne friends sometimes try to elect me to big place in order to lead me away from Christian road, but I always go to missionary and take his advice, and so overcome temptation." I asked Charlie Ross, the Comanche interpreter, if he was not tired, and he replied, "No, I never get tired giving God's Word to my people." Reader, stop and offer a fervent prayer for these Indians and their faithful missionaries.

At Indian Missions.

Leaving the city of tents we drove ten miles across the prairie with Brother Rushing to Faxon, and another ten miles with Brother Roberts to Chattanooga, Oklahoma, and preached to a hall full of attentive people in this new town. It was a gracious service. At night

we were at Lawton, twenty miles away. It was good to be with the big-hearted Dr. Early and his people in their beautiful house which was built by the aid of the Home Board and the assistance of good women who took sacks and went to the cotton fields to make money for the Lord's house. From here we went to Pawnee, detained some hours at Tulsa, a vigorous and growing town. Brother Brendel, our Pawnee Indian missionary, was ready to receive us. He is a real live missionary and is bringing things to pass. He will soon have a house for the Indians and the ingathering will begin. We next go to Pawhuska. Our friend Gipson, an intelligent full-blood Osage, drove over a long, rough road on an intensely hot day to meet us and take us to Pawhuska. We shall not soon ride behind horses which are the equal of Mr. Gipson's beautiful blacks. We were grateful for his kindness and enjoyed the ride with him. But my heart is sad: he is not a Christian. Pray that he may be. Brother J. A. Day is our missionary here, and is devoted and efficient. He, too, will soon have a house in which to worship and we expect large results from his labors.

In Missouri.

At Springfield we found Brother Zeb Thomas, formerly missionary pastor of Grant Street Church, preparing to move his family to some other field. He serves in the Spirit of Christ and will be a blessing wherever he goes. The Grant Street Church had not called his successor. The Home

Board is interested in this important field. Dr. Anderson, our Missouri Vice-President, "the most beloved man in Springfield," was ready to serve us and did so with his usual grace and fine judgment. At Joplin we found an "eye-opener." This community of cities presents one of the most needy, most important and most promising mission fields in the Southwest. Already the Home Board has helped with a liberal hand and still there is need. We spoke for Pastor Inlow at the First Church in the morning and at the Second church at night. Brother Inlow is getting a great work under way and his ministry promises to be a blessing to the whole country round about. The Second Church meeting house, a monument to home missions, is an ornament to a rapidly improving part of the city. Brother Smith, who built the house, has resigned and the new pastor had not arrived. The church has made a wise selection, however, and if the man of its choice takes up the work here, we shall witness developments along spiritual lines. There is a great door and effectual open to this church. Some fifty members of the Second Church have received letters and organized some ten blocks away, but we did not have opportunity to visit these. Spirituality, harmony, and co-operation in and among Joplin Baptists will surely give the denomination a large place in this growing city. The opportunity and the responsibility are great. At Kansas City we had the pleasure of meeting a congenial and intelligent company of ministers in

their Monday morning conference, and of speaking to them for a brief spell. The editors of Word and Way showed us kindness for which we are grateful. Kansas City is to be a Gibraltar of defense or peril to our cause in the Southwest. It is manned by brave men, but they need reinforcements.

The Big Pasture and the Panhandle.

The reader will recall that the "Big Pasture" was opened to settlers last fall. Many have moved onto their claims, the Government towns are building, and many newcomers can be seen crossing the plains each day. Small houses, tents, wagons, and dugouts are the present places of residence for these settlers. The vast stretches of primeval turf are being broken and soon this will present a scene of civilization and peaceful industry. Today is the supreme missionary opportunity. Men like Dr. E. D. Jeter, who without counting the cost or personal comfort, have tried to meet the opportunity at the threshold, deserve our encouragement and need our prayers. At Goodnight, in the Texas Panhandle, we found the Texas spirit in evidence. President Reynolds, of Goodnight College and his fellow workers in the Panhandle have set their hearts upon large things for their part of the great state. They will realize, for they have the right spirit and are at work. It was a benediction to live in this select company for even a few days. There is nothing finer in the Southwest than this Panhandle country, and the Baptists are taking it for their King. God speed them!

PERTINENT PARAGRAPHS

A Cheyenne Convert.

REV. ROBERT HAMILTON.

One of the most interesting characters among the Cheyenne converts coming to us during the past year was Starving Elk. Being one of the old men of the tribe, his testimony, given when received for baptism, throws a side light on Indian character, and their search after God and His salvation. His words were interpreted as follows:

"The first religious act that ever impressed me was when I was a small boy on my mother's back. She made an offering of two buffalo robes to the Great Spirit, and prayed for me, asking that I might live long, and grow up to be a good man.

"Later when I was a young man, I met a white man with a kind face and a soft voice, who told me that I ought to love and worship Jesus. He gave me this (drawing from his bosom a crucifix, which he wore next his skin, under his shirt, attached to a string around his neck), and told me always to keep it. I have worn it over my heart ever since. I do not pray to it, but keep it to remember the good man and his words.

"When the missionaries came to our reservation, I was glad to learn that they knew about the same

Jesus. I never miss an opportunity to hear them tell about Him, and I was glad when I learned that I could be His friend and follower."

Those who attended the Indian Association at Saddle Mountain last June will not soon forget the scene they looked upon. This old man, sixty-nine years old, stood in the beautiful stone baptistry beside Brother Reunds, with his hand uplifted and his face beaming with joy. He poured out his heart in thanksgiving to God—the God who had heard his mother's prayer, perhaps sixty-five years ago, and who had now permitted him, during the last year of his life, to realize this long-cherished hope to know Jesus.

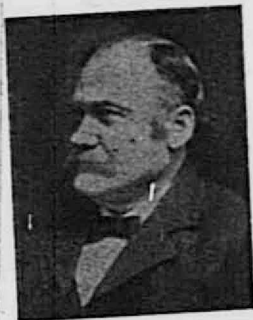
Starving Elk died not long after his baptism at the home of Chief Three Fingers near Darlington. I have tried to imagine the long years of darkness, perhaps fifty years, during which this man cherished as a miser cherishes his gold, the words of this one short conversation with that good man, evidently a Catholic priest, and after so many years finding the remaining pieces of the broken statuary that gave him a perfect model.

Possibly thousands have thus caught a glimmer of the light, and hopes have been born but to perish, as the church moves tardily on its mission to the lost.—Baptist Home Mission Monthly.

CONTRIBUTED ARTICLES

Historic Papers Concerning the Wild Indians.—No. 3.

A. J. HOLT, D. D.



Removal From Seminoles.

Whilst I was yet at the Wichita Agency, I wrote Dr. McIntosh, Corresponding Secretary of the Home Board, Marion, Ala., and suggested to him that I be located at the Wichita Agency. My commission from the Board came shortly afterwards, and was dated July 1, 1877, assigning me to work at the Wichita Agency and vicinity at a salary of fifty dollars a month. Our return trip was made without incident, Indian Agent J. C. Williams having furnished us plenty of beef and bread for the trip, so our painful experiences in coming out were not repeated. I arrived at my Seminole home on July 4th, after a hard ride of about seventy miles that day, arriving at 9 p. m. to find my Willie had been ill ever since I left, and my brave wife had nursed him all alone, without aid or medicine. An account of his death that night has already been published in tract

form by the Home Mission Board, and its harrowing details will not be given here. But it is difficult to imagine a more severe trial than that through which we passed. His mouldering body yet lies among the Seminole dead. A short while after his burial I announced my intention of removing to the Wild Indians, and suggested that the Seminoles send me as their missionary. This they refused to do, and they were strenuously opposed to my leaving them. I did not calculate on their opposition to my removal. I had succeeded in organizing the work all over the Seminole Nation, and they were fairly Christianized. The Wild Indians were heathens and needed me badly. But the Seminoles could not see it, and when I persisted in going to the Wild Indians the Seminoles became estranged from me, a thing I could not have before believed could have come to pass. But August 1, 1877, I packed my belongings into my wagon, and with my family, started "across the plains" to my new field. It took us about two weeks to make the trip. We camped one night, as near as I can calculate, on the site where now stands the magnificent Oklahoma City. As I was seeking water that night a huge panther sprang at me from a bending bow, and I was saved by fortunately stooping at that instant, and the animal, with a piercing scream, barely brushed my shoulders. * * *

Missouri Melange.

A MISSOURIAN.

In Population and Resources Missouri is the fifth state in the Union. The population is rapidly increasing, and the resources are being fast developed. Instead of three and a half millions, Missouri is able to sustain a population of forty millions, and she could sustain that population without any help at all from the outside. Of course that would mean the cutting off of some luxury, but of none of the necessities of life. Unlike some other states, the development of these resources of Missouri does not mean the final impoverishment of the State. Thus Missouri has a wonderful future and is a prize most eagerly to be sought for our Lord Jesus Christ.

Missouri is a State of Large Cities. St. Louis contains a population of nearly 800,000; Kansas City, Mo., (not including Kansas City, Kansas) has about 200,000; St. Joseph, about 120,000; Joplin, 40,000; Springfield, 25,000, and all of these are rapidly growing. Besides, there are other cities and large towns. The presence of these large cities in the state is powerfully felt, and not always for good. In a certain sense of the word, many of the ideas of city life take root in the country, and here, as elsewhere, the evil travels faster and farther than the good. Much of the country is thinly peopled, and there are large rustic (sometimes rude) populations. Along the great rivers and in the northern part of the

state, and to some extent also in the western and southwestern, the country is somewhat thickly settled and well developed, and there are a great many churches and schools as well as fine residences; but in the Ozark region, which covers nearly one-half of the State and contains about two-fifths of the rural population, are found most of the characteristics of a mountain people. I went to a country church not eighty miles from St. Louis and found that nearly all the women had walked barefoot to the church, bringing their shoes under their arms, and put them on before entering the church and took them off again after leaving it. The men were all guiltless of coats and collars, nor was it an excessively hot day. When I told this in some of the towns and cities of the State, I found it hard to get the people to think I was in earnest in telling it; but we have to see both sides to see Missouri, city and country.

Yet There is Much Immorality in Missouri. Education and morality are not always as closely related as they ought to be in Missouri or elsewhere, for the real foundation of ethics is not knowledge, but religion with knowledge. Our excellent Governor is doing his utmost to enforce the laws against vice and immorality. And great success is attending his efforts; but many of the laws are poor, and in some localities the law breakers are more numerous or more aggressive than the friends of the law. Preeminently in the city, and largely throughout the country, Sunday is not a holy day,

but a holiday; and as a rule more crimes are committed on that day and more disorder is manifested than on any other three days of the week. This deplorable state of affairs is due to the presence of a large foreign population which refuses to accept American ideas concerning the Sabbath, and to the powerful influence of brewers and liquor dealers. The secular press of our state is largely contributory to this state of affairs; for while most of the leading newspapers can be depended upon to protest against certain individual outbreaks of immorality, not one can be depended on to say a word against Sabbath desecration or the liquor traffic. Thus it is perhaps true that the moral condition of the people of the State of Missouri is inferior to that of Iowa, Nebraska or Kansas, and but little superior to that of Arkansas or Kentucky, being quite on a par with that of Illinois, and for the same reasons.

Evangelical Religion is not the most powerful religion in Missouri. While it is no doubt true that Baptists and Methodists and Presbyterians and Campbellites all together are more numerous than Catholics and Lutherans, they are not more numerous in the centers of influence. In St. Louis, for instance, the Roman Catholic Archbishop claims a Catholic population (all of whom he counts members of the churches) of 340,000. It is likely that there are nearly half as many Lutherans as there are Catholics amongst Germans. In Kansas City and St. Joseph the proportion of

Catholics is hardly so great, but it is very large and they are very aggressive and powerful. Amongst the foreigners, especially amongst the Germans, there is a wide spread infidelity. This is hardly so aggressive as it was a few years ago, but it is stolidly indifferent and almost wholly beyond the reach of ordinary gospel influence. This situation makes the State of Missouri very hard for evangelical Protestantism. In this respect Missouri is quite unlike almost any of the Southern States. In all the Southern States, except, perhaps, Louisiana, the large body of the people are favorable to the gospel. This is not true in Missouri.

Amongst Protestants, not counting the German Lutherans, who do not affiliate with other Protestants, and who so cover over the teachings of Luther with mere form and ceremony as to rob them wholly of their spirit, taking the State as a whole, Methodists are most numerous, and of the Methodists the Southern church is the strongest. I think it is likely, but I have no figures, that there are nearly 300,000 Methodists in Missouri. Baptists seem to come next, there being about 200,000 of them of all kinds and colors, while the Campbellites claim about the same number.

Baptists are Comparatively Weak in the great centers of population and influence. This makes them hold throughout the State a position of less importance than they are really entitled to. Our present Governor is the only Baptist who has ever been Governor in the State

of Missouri. We have never had a United States Senator and seldom have a Congressman. This is because most of our people live in the small towns and in the country. In St. Louis the total Baptist membership, white and black, is scarcely more than 10,000. There are only three white churches which may be called strong and perhaps only one negro church.

In Kansas City the Baptists are proportionately much better off; for there are quite as many Baptists there with a population of about one-fourth of St. Louis. Also, the country around Kansas City is much more of a Baptist country than that around St. Louis. In the State of Missouri within a radius of one hundred miles from St. Louis and outside of the suburbs of the city, there are not four Baptist churches really self-supporting. Nor are the other Protestant denominations much better off in this territory. Within the same radius from Kansas City there are at least a dozen strong Baptist churches, and other churches also. The reason for this is the greater number of foreigners living in and about St. Louis.

One of the Weaknesses of our Baptist cause is the multiplicity of churches. There are more than 1,900 white so-called Missionary Baptist churches in Missouri, but more than 1,300 of them have less than one hundred members each. Extremes meet in our churches. One of our churches has about 1,800 members, and several have less than eight. Two of our churches pay their pastors \$6,000 a year each.

besides other perquisites. Hundreds of our churches pay less than \$25.00 a year and no perquisites. About two-fifths of our churches do all that is done in advancing the interests of the denomination in the State. The other three-fifths are constantly struggling for existence, half the time scarcely succeeding. They have preaching only once a month, and a large part of the time are pastorless. We have some fifteen or sixteen hundred ordained ministers in the state, about nine hundred of whom are called pastors, some of them preaching only once a month.

This Condition Interferes Very Seriously With Missionary Operations. Indeed, in a great number of Baptist churches in Missouri, missions are never mentioned at all. In many of those in which they are mentioned, the word means chiefly, if not altogether, "District Missions," that is, the sending out of an evangelist into the District Association to hold meetings with the churches, largely with the special view of collecting his own salary. State missions have long been the chief missionary interest with the more intelligent churches, and for many years were the only missionary interest fostered by our General Association. They have been quite efficiently carried on and have done very much to promote the cause of Christ in our State. For the last few years our State Mission Board has turned its attention especially to evangelism. Thus Missouri was the first state to employ evangelists under a State Mission Board. We

have had and still have a large number of very effective men. A great many persons have been reached and saved by them. Indeed, the evangelists have become such a part of our Baptist life in Missouri that pastors seldom feel that they can hold special meetings without the help of an evangelist. Thousands of names have been added to the rolls of our churches; but the efficiency of the churches and their



FIRST CHURCH, EL PASO, TEXAS.

increased devotion to the larger enterprises of missions have not at all been in proportion to these numbers.

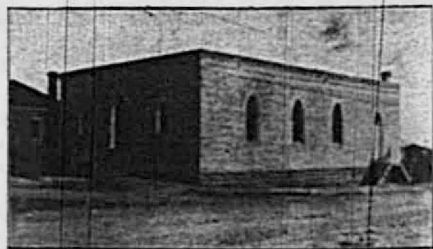
Home and Foreign Missions in Missouri are in charge of a Board of the General Association. To this Board belongs exclusively the right to collect and forward in Missouri offerings for home or foreign missions, North or South. The work has been progressing steadily, but is not in a satisfactory condition. However, there is abroad in the state a feeling that this condition must be improved, and Missouri Baptists must come to the front in the large enterprises of the gospel.

Oklahoma as a Mission Field.

J. C. STALCUP, Cor. Sec'y.

At the close of the Civil war in

the State of Tennessee, where I lived, farm hands were very scarce, and the farms generally in very bad condition, having been sadly neglected during the war. I remember how faithfully and energetically what few men there were left, some of them with an empty sleeve, and others with an empty pantaloon leg, began anew, to rebuild their homes and their country. This was so well done as to challenge the admiration of the civilized world, and today this section of our great country is perhaps the most prosperous section of any country of its size in the world. Among the many difficulties which they encountered in my section of the country was the scarcity of seed-wheat. There was practically none left. My father, then more than seventy-five years old, sent off somewhere, I do not now remember where, and got one bushel of large "Mediterranean" seed-wheat. I remember with what care he selected the best acre of ground on a farm of some two hundred acres on which to sow this bushel of wheat. It was very important that we should get a good



MISSION, FIRST CHURCH, EL PASO.

yield that year, hence the care in the selection and preparation of the soil on which to sow this seed. This

acre of ground was carefully prepared and then my father with his own hand sowed the seed and in the course of time, we reaped an abundant harvest.

I relate this simple incident, believing that it has a lesson for the readers of the Home Field, especially for those who give and disburse home mission money. The seed which we are to sow is the best and abundant. Where shall it be sown? It is my conviction that in the management of affairs of the Kingdom of God, we ought to be as wise as are the children of this world in their generation. While it is true, that the world is the field, it is equally true that we cannot work everywhere all over the field at the same time. This being true, it follows that in the selection of our fields for work, we ought to occupy first those fields, which will bring the largest and most rapid returns.

The purpose of this article is to make a plea for the new State of Oklahoma as being a field that will bring the largest and most rapid returns to the Kingdom of God of any spot of equal size on the American Continent. I give it as my serious conviction, after much serious thought and some investigation and comparison, that consecrated manhood and womanhood and consecrated money invested will yield a larger fruitage here than any other place on the Continent. Our country is new and in a plastic state and easily moulded. Our citizenship is young, intelligent and aggressive. Although the commercial spirit

runs high, the past has demonstrated the fact that our people are very impressionable to the appeals of the gospel. There are now in these two territories about 850 Baptist churches with a membership of 50,000 in round numbers (this does not include colored Baptists), more than one-half of which have been added to our churches through our co-operative work during the last six years. Three thousand, eight hundred and fifty-four were received by baptism last year and more than that number by letter and otherwise.

I had occasion recently to make some comparisons of work done by different states last year. In making this comparison, I took the amount of money invested by each state in state missions, and the number of baptisms reported as a result of that investment. This comparison did not include persons received by letter. This would have been partial to the Southwest, where so many people join by letter. For this reason I took only additions by baptism, as shown by the last year's annuals of the states compared. As it may be of interest to your readers and tend to substantiate the announcement which I made early in this article, which might otherwise appear extravagant, I will give you some of the results of this comparison. In New Mexico the cost to the State Convention of each baptism reported was \$60.00; in New York \$41.00; in Nebraska \$40.00; in Oregon \$32.00; in Kansas \$28.00; in North Carolina, Alabama, Mississippi and

Texas each \$20.00; in Arkansas \$11.00, and in Oklahoma and Indian Territory combined \$8.00. Now is the day of Baptist opportunity in the great Southwest, of which the new State of Oklahoma is practically the heart. With the coming of statehood, which is now in sight, these opportunities will be greatly enlarged, and if the Baptists of America, and especially those who are charged with the disbursement of home mission funds, are at all wise, we will seize this opportunity now and make of this rapidly growing country a great Baptist state.

We need men and money; our greatest need is men. I do not mean in any sense to minimize or under-rate the splendid ability of faithful pastors and missionaries and other workers, who have borne the burden and heat of the day. Their name is legion. God bless them every one. There are many here who are as brave and loyal and capable as can be found anywhere, but my plea is for more such men. Men who love God and His Son Jesus Christ, and who love lost men well enough, and who are sufficiently loyal to Jesus Christ to come to this country and give themselves to the development of these hard, thorny fields; men who are willing to work hard, and live harder while doing foundation work, trusting God for a support and for better times later on.

My dear brother, if you feel impressed to come and join us, settle the matter on your knees in your closet alone with God as to whether or not he is leading you this way

and if He leads you can well afford to follow. This is no place for boys, who want to learn how to preach and pastor churches; but a great field for strong, capable, able-bodied and Spirit-filled men, who can keep up with the procession. Others will drop out or get run over.

By seeking, as I have, to emphasize the need of more good men, I do not mean to draw attention away from the fact that we need money also. We need and must have money to carry on this work. With enough such men as I have described, who can gather up and lead the latent forces of our denomination in this new state, it will not be long until this State will not only be self-supporting, but will be furnishing both men and money for both the home and foreign fields.

Our people are missionary to the core (some of them) and are rapidly coming into possession of this world's goods in a very satisfactory measure and in a reasonably short time, with God's blessings upon us, our resources will be very great. Now is the day of our opportunity. What is done here must be done quickly or the opportunity will be lost. Nothing moves slowly here, not even the wind.

May the Holy Spirit seriously impress those whose duty it is to disburse our home mission funds, with the importance of this field as it relates to world-wide evangelization, and deeply impress and lead to us many capable men, whose ministry He will richly bless.

Indian Association, 1907.

H. H. AND MARY A. CLOUSE, Missionaries

What a caravan! Over a mile long, thirty-nine teams, many young men on horse back. From whence came they? Who are they and whither are they journeying? They came from Elk Creek, Rainy Mountain and Saddle Mountain, and are Jesus Indians on their way to the Association among the Comanches. They came into camp at Saddle Mountain July 16th. For them the church killed a beef. A prayer meet-



ing was held in the evening. The next day southeast down the north side of the Wichita mountains, through streams of living water, over the rough places and around the boulders into the mountains we made our way. At noon we camped in an oak grove on the banks of a beautiful stream. On each side were the red and gray peaks. We are modern children of Israel, and the God of Sinai is with us. Camping with the Indians is interesting and fine. In the afternoon for three

hours we traveled over a smooth, hard road, through the mountains, charming scenery, marvelous works of our Father. We have our exit on the south side near a town named Cache. Eight miles southeast is our destination, Rev. E. C. Deyo's mission. First Baptist church among the Comanches. We arrive at 6 p. m. Hundreds of Comanches have been camped here for four days, making arbors, hauling wood, making all things ready. The Kiowas camp west of the Comanches. Tents of the missionaries are put up

in Brother Deyo's yard. A long canvas arbor, containing a long table made of boards is where missionaries and visitors are to satisfy the inner man. Near the church is a large tent that will hold four hundred people. In this the meetings

are to be held. There are beds in the tent for the brethren who have no tents. A large attendance; every place is full. Hospitality has almost reached its limit. Over six hundred people. There is no power to increase the loaves and fishes, but twelve beeves, accompanied by other good things are enough to satisfy all. Preliminary meetings began on Tuesday night, the Association with its opening sermon on Thursday night. Most of Friday was spent in reading church letters

It takes time with two interpreters. Every church had baptisms, twenty, thirty, forty, forty-five, in this came the reports. No reports that were pessimistic; all were altruistic, all had given to missions. One church had given for missions \$430.00 and had raised over \$900.00 for all purposes, and there are no rich members in it. Saturday morning came reports of committees and business. All are interested, none stay away. All the other time is given to evangelistic services, preaching the gospel and talks by the Indians. At every meeting an expression is taken and every time some come forward for prayer seeking the Jesus road. While we are singing some Indian is exhorting the people to come. A Comanche chief, a noble fellow, points to the Bible and says, "I am going by that road. I know all the Indian roads, they can't help the soul. If you have the Bible road you will be saved and after a while you will see your children." The singing is very spiritual and sweet Kiowa and Comanche hymns and tunes. English hymns and tunes put into Comanche and Kiowa and English hymns and tunes sung by Indian school children of all tribes. Sunday morning a sermon on the love of God for sinners was preached and the invitation for those that desired baptism to come forward. Ten came, five Comanches and five Kiowas. In the afternoon these were examined and received and taken to the Blue Beaver for baptism. A large congregation, a sermon, baptism. Four ministers bap-

tized, for these were uniting with four churches. We have the most beautiful baptisms, one can almost hear the angels rejoice. Sunday night is the last night of the Association. Indian talks. Sixty came forward, half of these weak Christians who wish to live better this year, the other half are seekers. Meeting closes at twelve o'clock. Monday morning, the city of tents fades away. A happy people on the homeward way.

God is among these Indian peoples. The great move is from darkness to light. Think of it, we now have our first religious newspaper published every month, twenty-five cents per year, giving all Indian news. Small but a beginning. The old ways are passing. The Jesus Road grows. Hearts are being transformed into His image. Help us, be interested, study, pray, speak about the work, give and God will bless your missionaries.

A Great Need.

REV. R. A. BUSHING.

There are many encouraging features of our work in Southwestern Oklahoma. There are more organized Baptist churches than churches of any other denomination. Our pastors and missionaries have been wide awake and have gone into many new communities and there organized new churches.

The people, too, having left behind their old associations and environments, are much more susceptible to Bible truth. They naturally turn to us. We begin to talk of

building, then another denomination comes on the field and offers half the amount towards a church building. To the business men who are not Christians this seems a good business proposition and they make their donation to this church. Then the first building has a decidedly drawing effect on those who are not already sound in "The Faith." To illustrate this truth I will tell my experience at a lot sale in the Big Pasture.

The representatives of three or four other denominations were there with money at their disposal to buy lots and to subscribe liberally towards a church building, and the question in the minds of many was, "Where is the Baptist man?" I had no money at my disposal and no assurance that any could be obtained. Rather than see our cause suffer in comparison with others I borrowed money and bought lots anyway.

This last remark is by the way.

When these new churches are helped at first, they soon become self supporting and soon pay into mission channels more than was given them at first. So from a business point of view one of the greatest needs of our denomination today is an adequate church extension fund. In our Association, with about twenty-seven churches, there are only eight church buildings. I am glad to see that our denomination is waking up on this subject. May the Lord help us to see the possibilities and meet our obligations.

Faxon, Okla., July 23, 1907.

Death of Mrs. H. F. Buckner.

W. L. STANTON.

Mrs. H. F. Buckner died in this city Thursday morning the 25th inst., in her sixty-fifth year.

She was the missionary widow of Dr. H. F. Buckner, who was missionary to the Creek Indians for thirty-three years, up to his death, which occurred December 5, 1882.

Mrs. Buckner was a native Georgian, but moved to the Indian Territory with her parents when she was fourteen years old. Three years later she married Dr. Buckner. After their marriage she was employed by the ladies of Baltimore, and was the faithful assistant of her husband as long as he lived. After his death she continued to work as missionary until last October, when she came to California. Though partially paralyzed for the last four years she continued her work, riding in a buggy from house to house and from church to church.

Dr. Buckner organized eight Baptist churches, occupying a section of country thirty-five miles in each direction around Eufaula, I. T. In addition to this work they did more or less missionary work among the five civilized tribes in the Indian Territory. He also sent out to the wild tribes native missionaries that were converted under his ministry.

Mrs. Buckner formed missionary societies in the churches composed of Indian women who made clothing and quilts for the missionaries to the wild tribes.

With the aid of Howard, William Jewell, LaGrange and Liberty col-

leges, Dr. and Mrs. Buckner educated young Indians, paying part of the expenses out of their salary. He also induced men of means to send others to school.

In order to have services in all the churches every Sunday Dr. Buckner sent natives to conduct the services. These meetings commenced as soon as the people could gather after breakfast and continued all day. At noon they ate dinner on the grounds, using cooking utensils provided by the church. After dinner the women repaired to the woods and had prayer meeting, while the men continued the services in the house.

Often Mrs. Buckner would get so happy that she went all around shaking hands with the congregation and praising God for the privilege of giving her life to the evangelization of the Indians.

After Dr. Buckner's death the Board paid Mrs. Buckner a salary for two or three years. Then she declined to accept pay, but continued to work as missionary for about twenty-six years without receiving any compensation. Thus she spent more than forty-six years working for the salvation of the Indians. On account of her health Mrs. Buckner came to California to be with her only daughter, Mrs. Chastain, who was most faithful in nursing her mother. Mrs. Buckner was a member of the Buckner Memorial Church, Eufaula, I. T. Though unable to attend church, she often spoke of putting herself

under the watchcare of the First Baptist Church of this city. Only a few days ago a kind-hearted neighbor sent his carriage, and, at her request, they stopped some time in front, when she expressed a great desire to go into the house of the Lord once more.

She was very much interested in our recent evangelistic campaign, and when informed of the success of the meetings as they progressed she would rejoice and praise the Lord.

While she was a great sufferer, she bore her affliction with heroic fortitude and resignation. It was indeed a joy to visit her sick room and see how her faith rested in God's promises that "The sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us;" "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens."

Dr. W. F. Irvine, pastor, preached her funeral at the First Baptist Church, in which he paid a beautiful and most impressive tribute to Mrs. Buckner's long life of usefulness. Then she was laid to rest by loving hands in a beautiful cemetery of this city, to await the resurrection of the just.

Los Angeles, Calif., July 31, 1907.

EVANGELISM

REV. W. W. HAMILTON General Evangelist

Now for the fall campaigns.

Try holding your own meeting, Brother Pastor.

Evangelists of the Home Board are much in demand.

Brother Wright is now at Dawson Springs, Ky., in special meetings.

Brother Wakefield was greatly blessed in the meetings at Tazewell, Va.

The Summer Assemblies are sending workers back home with new enthusiasm.

Brother Winburne and the B. Y. P. U. forces of Arkansas are rejoicing over the Arkadelphia meetings.

The Louisiana Encampment at Mandeville was such a success as to call for a permanent arrangement.

The Tennessee gathering at Estill Springs was even better than ever, and that is saying a great deal.

The New Orleans pastors are united and determined in their effort to make this their greatest year in winning souls.

Brother Sledge writes that though weary in body, he was never happier in the Lord's work. He does "sledge-hammer" work, so the pastors say.

Brother Pendleton writes enthusiastically of the great meeting at Covington, Brother Raleigh Wright assisting. Covington is a college town and a Methodist stronghold.

At the request of other denominations, Brother Wright remained in Covington and did some added preaching on Baptism and the Lord's Supper and Preservation.

The first week of the New Orleans campaign will be a great Bible conference, March 8th-15th, and following this meetings will be held in all the churches, with a union day service.

We hope that the March campaign in New Orleans may include a down-town noon service, shop meetings, slum services, and a united effort among the colored churches.

Many campaigns for the fall are already being planned, one in St. Joseph, Mo., another in Meridian, Miss., still another in Richmond, Va. Let us pray for laborers and for a great harvest.

Gipsy Smith says, "Let me see the week-night prayer meeting of any church, and feel its pulse, and I will gauge its life and tell you what it stands for in the community."

"The church exists for making Christians, the opening of blind eyes, unstopping deaf ears, turning men from darkness to light, and from the power of Satan unto God. This can come forth by nothing but prayer."

Brother Wright has fine things to say of the pastoral work of Brother Pendleton at Covington. It was a difficult situation, but harmony and growth and enlargement and a new church and spiritual power are there now.

Brother Gilmore, of Eastman, Ga., writes: "An offering of \$308.00 to Evangelism. Brother Sledge is a strong, fearless preacher of the gospel, which he preaches with great clearness and tenderness. He easily appeals to all classes."

"The all-night prayer meetings were marked by most blessed results. The meetings in the stores and other places of business were unique and proved exceedingly helpful. This community will not soon forget the Home Board and its evangelist, Brother Sledge."

Dr. Mullins' addresses on "Redemption" at Arkansas B. Y. P. U. were great. We hope to have him repeat them in New Orleans next March. While these notes are being written the Eureka Springs,

Pertle Springs, and South Carolina gatherings are being held. May great blessings attend them all.

First Church, Little Rock, begins the morning worship with testimonies, requests for prayer, quotations of Scripture, and closes the night service the same way. How many "First" churches do this? No wonder they expect and see conversions all the time. The Lord bless Brother Cox and his great church!

Gipsy Smith, speaking of American pastors, says he has never seen ministers "anywhere in the world more desirous to see the churches revived and the people saved, and more willing to follow a sane, wise, scriptural evangelism." "I have yet to meet the first evangelical pastor in America to oppose my message or my methods."

Some brethren are writing to us for tracts published and sold by the Sunday-school Board at Nashville. We cannot furnish these. Send to Brother Frost for them. This gives occasion to ask again for contributions to the "Evangelistic Tract Fund" from individuals and churches. How a thousand dollars would help this fund! Who will give it?

Brother Raleigh Wright will probably begin his fall work in Baltimore. Don't wait, pastors, until the last week before writing the evangelists. Their engagements will be made and you will not have time to get ready, even if they could come. Do not plan your meetings

for less than three weeks, and let them be prayed down from above rather than worked up.

The Evangelistic Committee is carefully and prayerfully seeking for more evangelists. They hope to have others this fall and if the many pastors who are writing us will wait until the September session of the Board possibly we may be able to send them other competent and consecrated men to aid them in their fall meetings.

Our religious weeklies are doing far more than they think for Evangelism, and by special articles and editorials and by special departments on this subject, they are developing and encouraging interest in soul-winning. The work done by these papers has helped our churches to come into a clearer view of their chief reason for existence. An editor with a passion for souls is a mighty power for bringing in the kingdom.

A Brilliant Dash, or a Siege?

One of our pastors said recently that we make our evangelistic meetings a brilliant dash rather than a siege. This forceful statement is too true, and is so often justified on the ground that the evangelist or the pastor-evangelist cannot stay longer. Two simple suggestions are here made.

1. Arrange beforehand with the visiting brother to stay longer, and when gone he must let pastor and church carry the meetings on indefinitely. Pastors fear the interest will abate and the meetings die. We pastors have too much fear of this. Let us go in to do all we can, and remember that to fear to try is worse than to try and fail. We need less pride and more faith and prayer and work.

2. Begin long in advance to add special preparation to the general preparation. Have weeks of special prayer and preaching at the regular services; have four weeks or more of cottage prayer meetings, several each week; then have a week or ten days of waiting before God at the church, gathering each night and maybe early in the morning. Possibly the greatest meeting Louisville ever had was led by the pastor, Dr. Lorimer. The people met each morning to pray, children on their way to school, men on their way to business, women taking time from their morning duties. At night the pastor read, prayed, made few if any remarks and gave the brethren opportunity to speak and pray. For months this meeting continued, and Broadway church, the Orphans' Home, and Baptist numbers and power and efficiency in general were some of the results. Brethren, go in for a siege and give the Lord a chance to do great things!

NEWS FROM THE FRONT

Rev. B. A. Loving, Missionary, Woodward, Okla.: We feel encouraged in our work in Woodward County Association. Dedicated a neat little house of worship last Sunday. One more ready to dedicate. Three other churches pushing the building proposition. I am doing all I can to touch the lives of the people on my field. Will put "Our Home Field" into as many Baptist homes as I can.

Rev. C. H. Montgomery, Missionary, Eufaula, I. T.: Our work at Eufaula is very encouraging. The people are beginning to take hold of the work. Of course, it requires time and patience to lay a foundation for great results. Our people are beginning to think of the great possibilities that lie out before them. I fully believe the time close at hand when our true brethren will do some great thing for our blessed Master. True this is a hard field. We have so many negative forces here running at large over this country claiming to be preachers, when in truth they are nothing. They are clouds without rain. This causes some to be doubtful. We need positive workers in this field.

Our people are very hopeful that we shall do great things at Eufaula. These people were without a pastor until the first day of May. That is, they have been for a year or more. They were all strangers to me. Therefore, it will require some

time to get acquainted with my field. Pray for us that the Lord may richly bless us in our undertakings for Him.

Rev. R. L. Neves, Glass Mountain Association, Okla.: As our people like to hear from the missionaries, I send in a brief account of my work in the Glass Mountain Association this year and of its needs, etc. So far I have held twelve series of meetings with one hundred and thirty-nine converts and restored, and many others blessed. I have organized two churches as results of meetings held at Dane and Longdale; and revived two more, Orion and New Hope. Forty-two were added to the Orion church as results of my meetings there, twenty-seven of them by baptism.

Pastors were called at two of these places and perhaps at the third one by this time. The fourth one is talking of calling a pastor. It is supplied. We are now in the midst of a mid-summer arbor meeting near the Dane church, having a strong spiritual meeting day and night.

This is a very needy field. The saying, "All the other Associations sympathize with the Glass Mountain," expresses, in a nut-shell, its general conditions. The Baptists are very weak. Scattered over this Association are some ten weak churches, most of which hold their meetings in school houses. Not one

of these in a flourishing condition. The most of them just barely holding together. The greatest need in this Association is preachers—those who have the energy and tact to build up and who put their heart in the work. Its poverty is the chief cause of its condition. But shall we give up the work? Pray for us, brethren, that the good Lord will, in some way, yet open up a way for this needy field.

Rev. A. G. Washburn, Superintendent Indian Missions, South McAlester, I. T.: On account of eye trouble my work this quarter has been done with much difficulty and has caused me no little worry; but I have tried to be patient amidst it all and God has greatly blessed my efforts. I have spent much time in consultation with the preachers about the work, giving answers to the many, many questions of doctrine and policy with which they constantly ply their missionary. The fifth Sunday meetings were well attended and many important matters of doctrine and discipline were discussed and the results were very gratifying, indeed. The preachers and deacon's meetings are really schools of Bible instruction and are very popular among the Indians and highly beneficial, both to the preachers and churches. Many questions are sent up to these meetings by the churches, and in each case answers in writing are returned to them. I also, together with other preachers whose services I can secure, deliver

lectures on the mission and Sunday-school work, also everything pertaining to Christian character, life and work. On the seventh instant, in response to an invitation to do so, I preached the dedicatory sermon in the splendid new meeting house just completed by the Salem church. This is a full-blood Cherokee church, situated twelve miles from Stillwell, I. T., and in a large full-blood settlement. The church numbers about one hundred and enjoys the pastoral services of Brother John B. Acorn, a well-educated, intelligent and consecrated full-blood Cherokee. These people, encouraged by our mission work among them, have built a splendid stone meeting house that will seat about two hundred, and all indebtedness paid. They are a fine people and I am expecting much of them. Friday, Saturday and Sunday last, I spent with the Tuskegee full-blood church in the Creek Nation: It was a great meeting in many ways. All matters discussed were written down and the interpretations given were also carefully written, and these are to be printed for distribution among the churches, and to be preserved for reference in future. I will hold a Bible Institute at Bethel Church, near Stigler (Choctaw Church), beginning tomorrow and continuing four days; and will hold another at Philadelphia Church (Choctaw) beginning July 26th, and continue four days. The outlook among the full-blood Indians is very encouraging indeed. Pray for us.

BOOKS OF SPECIAL INTEREST.

The Practice of Prayer.—By G. Campbell Morgan. Fleming H. Revell. Chicago and New York. 75c. Net.

Mr. Morgan is always rich in the devotional vein and he never attempts exposition without bringing something to the light. This book on prayer will be found both helpful, and instructive. The reader will feel more like praying and know better how to pray when he has read it. The purpose of the volume culminates in the last chapter, which treats of the "Practice of Prayer" and where the author pleads for a habit of communion with God.

The Shepherd Heart.—By S. J. Porter. D.D. American Baptist Publication Society. 20c. Net.

This little volume contains messages from ministers. The five chapters have the appearance of having been prepared for theological students, or, perhaps, were addressed to young ministers at their ordination. They are rich in the very essence of those things which pertain to a minister's calling. Doctor Porter has enlarged the bounds of his own useful ministry by the publication of these addresses to his fellow-shepherds. The introduction is written and the book is warmly commended by President J. P. Green.

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?

July 10 to August 10, 1907.

Mrs. W. G. Williams, Franklin, Va.	26
Mrs. J. G. Bow, Louisville, Ky.	25
Rev. Manly J. Breaker, St. Louis, Mo.	17
Mrs. Walter McCrea, Natchez, Miss.	14
Mrs. J. L. Spruill, Columbia, N. C.	13

Miss Kate D. Perry, S. McAlester, I. T.	12
Mrs. N. M. Wasser, Columbia, Miss.	11
Rev. S. L. Kemp, Clinton, Ky.	11
R. C. Blalock, Laredo, Texas.	10
S. E. Ewing, St. Louis, Mo.	10
Abbie Alice Batis, Wilburton, Okla.	10
W. R. Brown, Opelousas, La.	10

CASH RECEIPTS FROM JULY 10 TO AUGUST 10, 1907.

ALABAMA: W. B. Crumpton, Sec. Colon Chapel \$3.00, thank offering \$15.07, general work \$254.41; Clayton B. Ch. by J. V. O'H. \$8.99, Clayton St. S. S. 92c.; Gilliam Springs Assn., R. J. R., \$1.05; W. B. Crumpton, Cor. Sec., Ch. Bldg. \$1.00, Week of Prayer, \$2.50, Gen. Wk. \$76.56. Total, \$364.10. Previously reported, \$779.79. Total since May, \$1,143.89.

ARKANSAS: Arkansas B. Y. P. U. W. W. Hamilton for: Evangelism, \$84.08. Previously reported, \$260.02. Total since May, \$344.10.

DISTRICT OF COLUMBIA: Metropolitan B. Ch. by W. S. K., \$22.95, Sec. B. Ch. S. S. by R. M. H. \$50.00, First B. Ch. by J. W. W., Treas., \$20.24, Juniors C. E. S. First B. Ch. by J. W. W. \$10.00. Total, \$103.19. Previously reported, \$317.17. Total since May, \$420.36.

FLORIDA: L. D. Geiger, Cor. Sec. for Tichenor Memorial, \$1.75, Thank offering \$2.20, Pawnee Indians \$2.75, Mrs. Tenkell \$7.00, El Paso 50c., Gen. Wk. \$98.64. Total, \$112.84. Previously reported, \$796.96. Total since May, \$909.80.

GEORGIA: Covington B. Ch., Evangelism expenses \$12.35, Tract fund \$4.77; Eastman B. Ch., Evangelistic expense \$19.60, Tract fund \$5.33. Total, \$42.05. Previously reported, \$1,898.44. Total since May, \$1,940.49.

KENTUCKY: Miss Willie Lamb, Cor. Sec. W. M. U., Louisville, Colon Chapel, by W. M. S., East Ch., \$5.00; Board debt from W. M. S., Lewisburg, \$10.00; W. W. Homer, N. O., by W. M. S., Shelbyville, \$7.00; Tichenor Memorial, \$140.75; Thank offering, \$39.65; El Paso, from Bands, \$4.55; Gen. Wk., \$278.46; J. G.

Bow, Cor. Sec., Elkhorn Assn., \$102.40;
L. A. S. of Second Twelve Mile Ch.,
\$2.86; Gen. Wk., \$585.71. Total, \$1,174.14.
Previously reported, \$720.17. Total
since May, \$1,894.31.

LOUISIANA: Grand Cane W. M. S.,
for Tichenor Memorial, \$25.00; B. F.
Thompson, Treas., for Colon Ch., \$23.00;
Tichenor Memorial, \$56.24; Gen. Wk.,
\$107.75. Total, \$211.95. Previously re-
ported, \$860.13. Total since May,
\$1,072.08.

MARYLAND: Rehobo B. Ch., by Rev.
C. A., \$20.88; Marion B. Ch., \$6.60;
Marion B. S. S., \$2.52; Eutaw Pl. B. Ch.,
by H. W. Porter, \$348.19; F. S. Biggs,
Baltimore, \$25.00. Total, \$403.19. Pre-
viously reported, \$422.16. Total since
May, \$825.35.

MISSISSIPPI: Rev. W. B. Sansing
on Church debt from Pleasant Hill Ch.,
\$4.10; Lake Ch., \$3.10; Taylorville Ch.,
\$7.70; Taylorsville Ladies' Aid Society,
\$2.50; Chester B. Ch., \$4.00; A. V. Rowe,
Cor. Sec., \$300.00. Total, \$321.40. Pre-
viously reported, \$354.55. Total since
May, \$675.95.

MISSOURI: Women of Mo., by A. W.
P., Thank offering, \$27.18; Tichenor Me-
morial, \$5.00; Gen. Wk., \$351.25. Total,
\$383.43. Previously reported, \$672.70.
Total since May, \$1,056.13.

NORTH CAROLINA: Elkin B. Ch.,
\$20.00; First B. Ch., Wilkesboro, \$27.92;
Walters Durham, Treas., \$1,500.00;
Blackwell Memorial, Elizabeth City,
\$25.00; First B. Ch., Asheville, by W.
E. R., Treas., \$114.00. Total, \$1,686.92.
Previously reported, \$953.48. Total
since May, \$2,640.40.

OKLAHOMA: Rev. R. E. Ford, Du-
rant, \$1.00; Rev. Job Ingram, Kingfisher,
\$5.00; Rev. J. H. Crain, Antlers, \$2.50;
Watonga B. Ch., by Rev. J. C. P., \$5.00;
Mrs. W. R. Selvidge, Ardmore, \$5.00;
Miss B. Ch., Buffalo, by J. L. Witt,
\$3.00; First B. Ch., Hartshorne, by F.
N. Flinwell, \$27.60. Total, \$46.10. Pre-
viously reported, \$212.58. Total since
May, \$259.68.

SOUTH CAROLINA: Spartanburg
Assn., by M. O. G., \$9.60; Perry B. Ch.,
by B. W. R., \$5.00; Four Holes B. Ch.,
by P. F. R., \$25.00; First B. Ch., Easley,
by J. N. H., \$1.00; Rev. T. M. Balfey,
Sec., Shiloh, \$2.44; Woodside, \$4.50;
Brandon, \$14.19; Ellm, \$2.17; Yorkville,
\$15.50; Mile Creek B. Ch., 85c.; Moun-
tain Creek Ch., \$2.50; W. M. S., Laucas-
ter, \$1.86; Oakgrove Ch., \$2.65; Ridge-
way B. Ch., \$7.50; Graniteville B. Ch.,
S. S., \$5.00; Antioch B. Ch., \$3.05; W.
M. S., Whitney, \$1.00; New Liberty Ch.,
\$1.65; Victor B. Ch., \$8.05; First B. Ch.,
Sumter, \$10.61; Bethany B. Ch., \$1.95;
St. John's Ch., \$1.10; Bethel B. Ch.,
\$21.00; Bethel S. S., \$2.50; Lima B. Ch.,
N. Greenville Assn., \$10.00; Ward B. Ch.,
Ridge Assn., \$4.50; Lake City Ch., \$9.48;
Gowensville Ch., N. Greenville Assn.,
\$2.00; St. George Ch., \$1.50; New Hope
Ch., \$2.36; Pine Forest B. Ch., \$4.30;
Lanes B. Ch., \$1.30; Beulah, Union Coun-
ty Assn., \$3.27; Greenville Assn., by W.
W. Keys, Treas., \$4.18; Cedar Grove B.
Ch., \$2.85; Conifer S. S., \$1.30; First B.-
Ch., Gaffney, \$183.00; Abbeville, B. Assn.,
W. B. Acker, Treas., \$4.54. Total,
\$372.80. Previously reported, \$1,476.67.
Total since May, \$1,849.47.

TENNESSEE: Rev. A. S. Smith,
Adairville, for Mountain Schools, \$5.00;
L. A. S., Roan St. B. Ch., Johnson City,
\$10.00; Women of B. Ch. at Gallatin for
Burnsville, N. C., school, \$25.00; Colwell
Spgs. B. Ch., by Miss Selah Buckler,
90c. Total, \$40.90. Previously reported,
\$972.08. Total since May, \$1,012.98.

TEXAS: Dr. J. B. Gambrell, Cor.
Sec., \$896.45; Holland B. Ch., by J. A.
Stone, \$13.00; Rev. W. S. Lackey, Cald-
well, \$10.00. Total, \$919.45. Previously
reported, \$2,565.07. Total since May,
\$3,484.52.

VIRGINIA: B. A. Jacobs, Treas.,
\$500.00. Previously reported, \$1,083.11.
Total since May, \$1,583.11.

MISCELLANEOUS: Previously re-
ported since May, \$360.75.

AGGREGATE: Total, \$6,766.54. Pre-
viously reported, \$14,716.83. Total since
May, \$21,483.37.

WOMAN'S MISSIONARY UNION

AUXILIARY TO S. B. C.

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

Motto: Larger Things

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

MISSION TOPIC FOR SEPTEMBER.

State Missions and the Southwest.

Missions in the Southwest and State Missions.—"Who loveth God loveth his brother also." Territory, 499,320 square miles, with a population of over 11,000,000 and nearly 3,000 "churchless churches." Churches, 309. Baptisms, 15,526. W. M. U. boxes to home missionaries valued at \$29,585.84. Contributions to Building and Loan Fund, \$8,673.28.

"Let us work as swiftly as we may, the time is short."

In view of this being our study, we give an extract from a sermon preached this week by the great Methodist Bishop, Dr. Charles B. Galloway. It meets the subject of the immigrant in the Southwest so well that we quote freely from it. Bishop Galloway has been twice around the world and hence speaks with authority.

Universal Desire.

In a missionary sermon in Jackson, Miss., Bishop Galloway used as a text, Haggal 2:7: "And the desire of all nations shall come."

He dwelt at some length on the purely missionary aspects of his text, showing that it is the inherent desire of all nations to worship a God, and that even idolatry, in its varied and often hideous forms, is but a grotesque and pathetic expression of a deep and universal desire. Bringing the question home, Bishop Galloway spoke as follows:

"As a further illustration of the ever present, need and ever potential influ

ence of the desire of all nations, and His gospel of redeeming power, let us turn our thoughts from China and Japan to conditions nearer home. While looking abroad, we must not forget home.

"The recent brutalities of the Italians in and near New Orleans have greatly alarmed and aroused the people of Mississippi and the Southwest. All the circumstances connected with the kidnapping and murder of that little eight-year-old boy are calculated to give a chill of horror to every lover of humanity. In cold blood, and with shrewd planning, spurred on by the desperate greed of gold, and, later, by the mortal terror of detection and punishment, an innocent child is stolen and hid in the swamps, and afterward brutally killed, his little head severed from his body, and the large bones of the arms, legs and chest cut out so that decomposition could progress more speedily. That any creatures with even the lowest instincts of humanity could be guilty of such shocking and utter brutality almost exhausts credulity. No wonder the people feel alarm, and ask how such outrages are to be averted or prevented. And when the history of some of those people from Southern Europe is re-read, the apprehension is intensified. Reared in an atmosphere of deceit and intrigue, with all the passions of hate and cunning abnormally developed, drinking in the spirit of revenge with their mother's milk, believing religiously that the end always justifies the means, and embracing all the revolutionary doctrines, from agrarianism to nihilism, they come to this country with an inheritance that

is fatal to good citizenship. Industrious and rigidly economical, they might be strong factors in the wealth-producing capacity of a country, but their moral and social influence is often a menace and a peril.

"This New Orleans Society of the Black Hand, and the atrocious crimes recently committed, compel the Christian churches in the Southwest to consider afresh our obligations to these people. We must meet these incoming tides with all the forces and resources of a pure gospel, or else we must rise up and prevent their coming. We must make them Christian Americans, or else close our ports to their immigrant ships. One of two things will surely take place. We will make them Americans or they will unmake America.

"Some of us have vivid memories of that secret organization in New Orleans a few years ago that assassinated Chief Hennessy and others, and also did the murderous work in North Louisiana with fire and stiletto. A people whose favorite weapon of revenge is the knife are essentially secretive and cruel. They gloat over the sight of human blood, whether it flows in a bull-fight, a cock-pit, or from the veins of a human victim.

"My purpose is not to paint a picture, but to draw a lesson, enforce an obligation, and voice an appeal.

"First. The evangelical churches of America must adopt larger missionary plans and provide more adequate means for Christianizing our immigrant populations. Many of these people are densely ignorant and practically pagan. We must assimilate them into the spiritual and social life of the nation or else they will paganize our fair land."

As all of our W. M. U. workers know that the Board, during the Convention at Richmond, granted to Miss Buhlmaier, our faithful missionary in Baltimore, a three months' vacation, the following letter will be understood and appreciated:

"Mt. Lake Park, Md., July 26, 1907.

"My Dear Mrs. Gray:—I promised

Miss Buhlmaier to write to you in reference to her condition. For some time as you know, Miss Buhlmaier has not been in good health. In fact it was very manifest of late to those who knew her best that she could not go on much longer without rest. When word came from the Board that she had been granted a three months' vacation, we prevailed upon her to go to the hospital and consult Dr. E. Z. Cole.

"When I learned how heroically the knife had to be used my anxiety was intense. I know you will rejoice with me when I tell you that she has gotten along remarkably well, notwithstanding the hot weather. There was one night that her life was despaired of. When she is able to travel she will come to Mt. Lake Park and board in the same cottage with me. We are 2,400 feet above sea level and I am confident the climate here will build her up rapidly. Dr. Cole assures me that she will be a perfectly well woman if properly cared for.

"I wish you could have seen that radiant face of hers in that hospital bed. God has been good to us in sparing her life, for she is undoubtedly one of our most consecrated workers.

"I do not believe any one could be found to do as good work at the immigrant pier as Miss Buhlmaier is accomplishing. At times she seems to do the work of two people, she is so intensely in earnest and so energetic.

"No one will ever know how much physical pain that dear soul endured while she ministered to others. We, as a W. M. U., should feel very grateful to Dr. Cole, as he gave his services without remuneration.

"We rejoice again at God's goodness to us. Trusting that you may have a pleasant summer, I am,

"Very sincerely yours,

"Clara M. Woolford."

Miss Woolford is an efficient member of the Executive Committee of W. M. U. Her letter gives the other dear sisters an insight into the work done by that

faithful band. Let us all rejoice that we have such an Executive Committee, and let us redouble our efforts to forward the glorious work for which it stands. Let some dear sisters write to Miss Buhlmaier and tell her personally of the rejoicing over her recovery. Her present address is Mt. Lake Park, Md., Box 45.

"Never believe anything bad about anybody unless you positively know it to be true, and never tell that unless you feel that it is absolutely necessary, and know that God is listening while you tell it."—Henry Van Dyke.

It was our pleasure to have Miss Heck as a guest in our home recently. On her way to Louisville she stopped over in Atlanta to meet the Georgia Central Committee, and it was our good fortune to entertain her. Her zeal is unabated even when the mercury is climbing steadily up into the nineties. Read the Union Mail for news of what she is doing.

We gladly give prominence to the announcement of the Woman's Missionary Union Training School.

What Is the Training School?

It is an institution established by the Woman's Missionary Union auxiliary to the Southern Baptist Convention, for the training of women who are called of God to give their lives to any form of mission work, home, foreign, city, church or Sunday-school.

The chief text book is the English Bible, and courses are also given in Christian Doctrine, Missions, Church History, Biblical Introduction, Sunday-school Pedagogy, Sociology, Music, Elocution, Nursing, and Domestic Science.

It gives practical training in city evangelization.

The faculty has been carefully selected from earnest and consecrated teachers, several of whom are the professors in the Southern Baptist Theological Seminary.

The session opens October 1, 1907,

and closes May 26, 1908. The second term begins January 20, 1908. Students can enter at the opening of either term.

Expenses.

No tuition is charged. A matriculation fee of \$2.00 is charged. This entitles the student to medical attention for the session. Board, furnished room, light, heat, baths are given for \$3.00 a week. A limited amount of laundry is done at 40 cents a week. Books and incidentals vary with the courses taken. It is estimated that \$175 a session will meet all expenses, except clothing and travel.

Admission.

No student under 20 years of age will be received except by special action of the Board.

Each applicant for admission must give the names of her pastor and four members of her own church, as well as the name of her family physician, that the Board may correspond with them as to her Christian character, her health and general fitness to undertake regular mission work.

At present—and until a generous denomination provides it—there is no student's fund. No student can be received whose board is not arranged for by herself or her friends. It is hoped that scholarships will soon be made possible by societies or individuals making loans that can be used for this purpose, to be returned at the convenience of the beneficiary.

All students must subscribe to the rules and regulations governing the Training School—they must give one hour a day to Domestic Science and they must furnish one pair of blankets, one pair of sheets, one pair of pillow cases, six towels.

The Location.

A beautiful building at 320 East Broadway has been purchased for the School at a cost of \$23,000. It is earnestly asked that societies and individuals come up promptly with generous donations to meet this expense authorized by Woman's Missionary Union.

The building is admirably adapted for the purposes—in perfect repair, all

modern conveniences—and large enough to accommodate fifty or more students.

An Appeal.

Dear friends, we beg that you will take this cause fully into your hearts. From every quarter and from every denomination comes the appeal, "Send us more trained women." Let us interest ourselves to turn the thoughts of earnest and consecrated Christian women to this crying need, and then give the money to support them while they are learning how to "speed the King's business in the uttermost parts of the earth." Above all, let us ask Divine guidance and the Divine blessing upon all that is done.

Apply for catalogues and application blanks to Mrs. Maude Reynolds McLure, Principal of Woman's Missionary Training School, 320 East Broadway, Louisville, Kentucky.

We give the announcement of the opening of the Training School October 1st. In reference to the Principal, Mrs. Maude Reynolds McLure, we speak with profound feeling and deep conviction when we say that in our judgment she is the finest woman in all the land for the place. She measures up well from every point of view. Her maiden name Reynolds distinguishes her as among Georgia's and Alabama's finest people, and her married name, McLure, links her with some of South Carolina's proudest Christian families.

When widowhood enveloped her in its gloom and brought her face to face with life's actualities, she sought vocal training in the best of European conservatories. Returning with her testimonials, she has for two or three years held high position as teacher of voice in Cox College. This school releases her from a contract for the ensuing session simply from a sense of duty as viewed from her standpoint. Deep sorrow for her loss pervades the school.

Mrs. McLure's graces of person, heart, mind and soul are recognized by all who know her. Her perfect poise as a woman and complete consecration as a Christian fit her to be the leader of our young

women who would train for the mission fields.

From personal knowledge and with deep interest both in Mrs. McLure and the Training School, we write thus. God bless the Union to His glory!

The Union Mail.

Will the correspondents who have so helpfully filled the mail bag this month forgive us, if, putting aside their letters for the time being, we spread before them the events of the month in Union circles? This is no less than the purchase of a home for the W. M. U. Training School, in Louisville, Ky.

Ere the Union closed its last annual session it delegated to a committee of nine, "on behalf of the Union," "full powers to act in all matters necessary for the opening of the school in the fall of 1907." This committee was composed of two from each of the three general boards, together with the President, Corresponding Secretary and Treasurer of the Union, the full committee being Mrs. D. M. Malone, of Alabama, and Mrs. E. C. Townsend, of Texas, from the General Board; Mrs. George Eager and Mrs. E. S. Woody, from the Local Board; Dr. E. Y. Mullins and Dr. J. M. Frost, from the Advisory Board, with Miss F. E. S. Heck, Miss Edith Crane and Mrs. W. C. Lowndes.

This committee of the committees was instructed (first) to base its plans on the basis of forty students for the first year, and (second) to buy property not exceeding \$25,000. To the latter end, as every one knows, the Union and Convention had already subscribed \$14,680, but it was universally believed that many others would gladly raise this amount to a sum sufficient to purchase a building large enough, not only for this year, but for some years to come. On this faith was based the instructions.

The committee of nine met on Monday, May 20th, in Richmond, and before they parted plans for curriculum, entrance requirements, scale of prices for board, etc., etc., were well under way.

But what wonder? Were we not building on the wisdom gathered by the growth of the Home, conducted by the women of Louisville, into a school and drawing from our Theological Seminary all that years had taught would best train young women for mission work at home and abroad.

But unanswered yet stood the questions of a house. This must be answered ere the fall came, and it was a momentous one. It was after the first of July before a solution was offered, and it was to see the house which wonderfully well met the requirements that the President was called to Louisville. How she went from Asheville, a zig-zag journey, in order to visit the Margaret Home and confer with the Cen. committees of Georgia, Alabama and Tennessee, and all they told her is another and very interesting story.

Now we must hurry to another Monday meeting of the committee of nine, this time held on Monday, July 22nd, in the parlor of Mrs. John A. Broadus. The members present were Mrs. Samuel E. Woody, President of the Local Board, Mrs. George B. Eager, Dr. E. Y. Mullins, Dr. J. M. Frost, the writer, while with us met Dr. George B. Eager, who was acting with Dr. Mullins on the curriculum committee. Here was the proposition: A beautiful building at 320 East Broadway, capable of accommodating fifty or more students and better suited to our needs in arrangements of rooms, location and price than any the committee had been able to find in the entire city had been offered for \$23,000. Nor was this all. The owner, Mr. Arthur G. Langham, though a member of another denomination, and though he had recently been offered the full price of \$23,000, came forward with a gift of \$2,500 of the purchase price, leaving only \$20,500 to be met by the Union.

True, little of the money subscribed by the Union and Convention had been sent in to meet the first payment of \$5,000, which must be paid down on the property, or the \$2,500 to be paid in six months. Besides this, the balance must be paid in two yearly payments of \$7,750 each in one and two years, all deferred payments bearing six per cent interest. But, in view of all this, there was, it seems to us, but one course to pursue, and that was to purchase, in faith in the Union and Convention and in belief in the great work to be done. Thus said the committee unanimously. Then to collecting the needed \$5,000, to which must be added \$700 to throw several smaller rooms into an assembling place, a dining room large enough for forty or fifty and make other minor changes, and \$1,800 for furnishing, which must be in place before the opening October 1st.

Today (August 9th) of the needed amount for the first payment less than \$3,000 is in the hands of the Union Treasurer. What shall we do about it? We leave the question with you.

So much for the house. There were many other questions to consider that memorable Monday evening. The curriculum which had been ably mapped out by Drs. Mullins and Eager was passed upon. The shaping up of the catalogue was left in the hands of Mrs. Woody, Mrs. Eager and Miss Heck. Dr. Frost generously offering, on behalf of the Sunday-school Board, to print the needed copies. Mrs. Maude Reynolds McClure was elected Principal, while the other members of the faculty were also chosen. But the Mail is now beyond its limits. Read, instead, the announcement of the Training School in another column, and if you have in mind some young woman whom you covet for trained service for God in the homeland or in one far away, ask that a catalogue be sent her.