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DECEMBER, 1907.

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OUR HOME FIELD



REV. CHAS. A. C. THOMAS, M.D.



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B. D. GRAY, }
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OUR HOME FIELD

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EDITORIAL

Remember the faithful missionary.

We have glorious reports of gracious revivals in many parts of the Home Mission territory. The Lord seems to be challenging us to larger loyalty by His abundant mercies.

Rev. M. N. McCall, Superintendent of our work in Cuba, is passing through the deep waters. His wife died October 24, 1907. She was a quiet, cultured, consecrated Christian, a worthy and helpful companion to her noble husband. She left four small children. We make mention of her death in another column. Let us remember Brother McCall and his little ones in our prayers.

Our Young People of the South are asked to give \$5,000 on our Mexican Church-School Building at El Paso, Texas. The Sunbeam Band of Gonzales, Texas, has just sent us \$21.50 for that work. That is a worthy example. Let hundreds of other bands join these noble workers. The beautiful building is going up rapidly and we are in great need of money. It will not do to let the work stop. Let us hear from other societies.

We present on first cover page a picture of the new mission church building at Pawnee, Oklahoma. Brother Brendel, our faithful missionary to the Pawnee Indians, writes interestingly of the pleasure this building gives the Indians. A recent issue of the Pawnee Courier-Dispatch contained the following reference to our work for the Pawnees:

The Home Mission Board of the Southern Baptist Convention of Atlanta, Georgia, has certainly done and is doing a great work for the Pawnee Indians.

On the Morris road, just north of the railway, there has been set apart about fourteen acres for the use of the Baptist Indian Mission. Five acres of this ground will be used for an Indian camp ground.

On these sites a handsome church edifice has been completed. The auditorium is 26x40 and the Bible class and study room 20x24 feet, besides a roomy vestibule entrance.

This church is nicely finished on the inside and out, and a 700-pound bell has been put in the church tower.

The church cottage is a handsome seven-room residence, nicely finished throughout.

Death of Mrs. M. N. McCall, in
Havana, Cuba.

"Wife died this morning." That was the sad, startling message that came to us October 24th, from Rev. M. N. McCall, our noble missionary at Havana, Cuba. We knew that Mrs. McCall had been desperately ill for weeks, but her case was thought to be decidedly hopeful, when suddenly there was a change, and she lingered only a short while. In her death our Cuban work sustains a great loss, and Brother McCall, with his four motherless little ones, suffers an unspeakable calamity. His wide circle of friends, especially in Georgia and Kentucky, where he and his wife labored so successfully, will be shocked to learn of his loss.

Mrs. McCall was a woman of genuine culture, refined modesty and sincere devotion to duty. The ornament of a meek and quiet spirit, along with firmness of conviction, made her pre-eminently congenial and helpful to her noble husband.

Her career of service in that great mission field was all too brief, as we see it, but the Master knows best and has taken her to the better land. The Home Mission Board has no nobler missionary in its employment than Brother McCall, and this great sorrow that has come upon him is shared by every individual member of the Board. We humbly submit to the Lord's will and daily bear our beloved Brother McCall to the throne of grace.

We are in great need of a co-worker to assist Brother McCall in his work; especially do we now pray

for a capable man to go to his relief. He must have some rest from the severe burdens he has had to bear.

Writing in reference to the needs of the Baptists at Ashboro, county seat of Randolph county, N. C., Rev. C. E. Maddry, pastor Forest Avenue Baptist Church, Greensboro, N. C., gives the following item of interesting history:

The Baptists are very weak in the county. Not far from Ashboro, in the county of Randolph, is old Sandy Creek meeting house, where Shubal Starns established the Baptist cause in North Carolina in 1755. The Sandy Creek church had six hundred and fourteen members at the battle of Alamance. The Baptists stood for freedom and separation of Church and State, and many of the Sandy Creek members were in the struggle of the Regulators, that ended so disastrously for them at Alamance. Governor Tryon, six days after the battle, was encamped on Sandy Creek, and boasts of his devastations among the Baptists. Immediately after this battle the records of the church show that Sandy Creek church was reduced to sixteen members. They were nearly all driven away and went to Alleghany and Wilkes counties, this State, and this is the reason why the mountains of North Carolina are so strongly Baptist in faith today.

But the seed have almost been exterminated in Randolph county until this day. But the truth will again prevail if we preach our doctrines there.

After Many Days.

It needs to be told over and over again that our land is being flooded with foreigners. They are landing at the rate of nearly one and a half millions a year. Many are turning Southward. While we were attending the Maryland Union Association recently, a great ship came in with about seventeen hundred. The port at the immigrant pier in Baltimore presents many strange and touching scenes. Our workers, Misses Buhlmaier and Froelich, meet the ships with their burden of humanity, help the sick among them, see that they are properly started on their journey to the great West, speak a loving gospel message, put a tract in the strangers' hands, buy medicine or befriend them in various ways. The vast majority of these immigrants go their way and are never seen again by the faithful workers at the pier, but the seed is sown and in countless ways of which we shall never know the Lord brings a harvest of good.

Our Home Board furnishes Miss Buhlmaier a small emergency fund to help cases of distress. Sometimes it comes back after many days to the joy and encouragement of the sower, as is seen from the following note handed us by Miss Buhlmaier:

"Dear Doctor Gray:

"I hand you herewith a two mark silver piece, which was given me several years ago by a widow whom I was able to serve in a special way at the landing. It was given as a

'thank'-offering and remembrance for service rendered.

"The \$2.36 was received the other day sent by a father from Germany as a ten mark money order, as a token of love and appreciation for services rendered to himself and family ten years ago. They were very unfortunate while here and spent their last dollar to return to the Fatherland, where they had to start all over again. The Lord has blessed their honest labor, and now they were enabled to show they had not forgotten the kindness extended to strangers. The bread cast upon the waters was appreciated and is returning 'after many days.' Oh, it is sweet to serve the Lord in this wise!" "Marie Buhlmaier."

We have returned that money to Miss Buhlmaier and asked her to cast it again upon the waters. Does any reader of this wish to help in the blessed work?

Home Board Finances.

We have many heavy obligations to be met in January. We must have large giving during December. The crops have been abundant and are all gathered and the prices have been good. Now is the time we ought to remember Home Missions. State Missions had the right of way all the fall in most of the states. The Home Board borrowed thousands upon thousands of dollars to help pay missionaries in Oklahoma, Arkansas, Louisiana, Texas, Florida and other states. We concentrated and combined our gifts with contributions in those states and a mighty victory has been won for

State Missions. Now then, we beg those heroic souls to turn their hands our way. Since May 1st we have received from Arkansas \$359.72, from Louisiana \$1,623.57, from Oklahoma \$380.96, from Texas \$4,043.10, and from Florida \$1,416.00, a total of \$7,823.35. From the other states, \$55,662.54. A total up to November 10th of \$63,484.89.

There are hundreds of individuals who can give now as well as later, and a great number of churches can come to our relief during this last month of 1907. January and February are lean months with us and not much comes in during March. We must make good in December. Already our credit at the banks has been strained as never before. We have been hoping to reach the \$100,000 mark by January 1, 1908. Beloved brethren, help us. Why may we not have during December five hundred individual or church gifts averaging \$100 each? Then vast numbers whom the Lord has favored can send smaller contributions.

January 1, 1908, will be a memorable day. Oklahoma has Constitutional prohibition; State wide prohibition begins then in Georgia. As we write, the Alabama legislature is in session, and it looks like that state will have prohibition January 1st. Birmingham and Anniston and Tuscaloosa and Gadsden have just had great temperance victories, since Knoxville and Jackson, Tennessee, went dry overwhelmingly. In these great triumphs for sobriety and good citizenship our Baptist people have taken the lead.

Let us have another great theme for rejoicing—ONE HUNDRED THOUSAND DOLLARS FOR HOME MISSIONS BY JANUARY 1, 1908!

The Art of Taking a Collection.

Some men can get a congregation to give as much money for the relief of a lame dog as others can get the same congregation to give for the salvation of the world. And the reason for this lies wholly in the way the collection is taken. "The art of taking a collection" is, therefore, a timely theme for a dissertation to pastors.

First, then, there should be both conscience and discrimination exercised in deciding what objects shall be brought before a worshipping congregation for its benevolences. Not infrequently unworthy objects get before our people and by consummate art in presentation get large sums of money which ought to be given to other and worthy objects. Some fake foreigner comes along and through novelty and romance of strange speech and dress works on sentiment and imagination and carries away more money than a great denominational enterprise gets when presented by a familiar face and voice. It is the pastor's business to protect his people and good causes which claim their support against impostors and unworthy appeals to their benevolence. There are even legitimate charities which should not be given the prominence of a public collection. Private charities should be privately

solicited and dispensed. The weight of the pastor's influence and voice from the pulpit ought to be reserved for the chief things. Neither he nor the great Christian enterprises ought to be cheapened by an habitual endorsement of petty objects which seek to profit by it. The pastor may bestow a private charity where he will not direct a public collection. He should create a confidence among his people that any object to which he asks them to give is one of importance and worthy of their best gift.

Second, having a worthy object, he should present it with passion and all the powers of appeal he possesses. A tame appeal never carries conviction, whether it be for the surrender of one's self or substance to God. Importunate appeal is commended even in asking of the Lord. How much more is it necessary in dealing with short-sighted and selfish men! This materialistic age will not yield up the Lord's portion without the strongest incentives. Half-hearted appeals foster half-hearted giving and puny benevolences. The cause which does not stir your heart, brother pastor, may not be expected to stir up coins in the bottom of your deacon's pocket. I have seen an auctioneer of a second-hand store display more warmth in getting five-cent bids for a brass watch than some men do in calling upon sinners to repent or saints to save a dying and doomed world. Men will conclude that no great importance can attach to a matter about which a servant of God can talk coolly and indifferently.

Third, this art requires a proper relief in its setting among the services of the Lord's house. Give it prominence. Fifteen minutes for music, forty-five for a disquisition on some subject unrelated to missions and then five minutes for the missionary collection will perpetuate the debts on our mission boards and leave our people undeveloped in missionary benevolence. A separate day should be set for the presentation of each of the great missionary objects and on that day it should be thrown to the front and the thought of all should be turned upon it. It should hold the first place in the order of service for the day. The songs, prayers, sermon should all help to lift it to its rightful place of prominence in the day's worship.

Combining two of these objects, home and foreign missions, for example, and taking one collection for both, should not be thought of. The right sort of an appeal will secure about as much for one as this sort of arrangement will secure for both of these transcendently important and needy objects. Either one is big enough for a pastor's effort, the best day in the year, and his people's most royal giving.

Fourth, take public gifts and pledges. Do not be afraid to call for pledges from your deacons. They owe to others a good example in giving as much as in anything else. Give the stingy and the untrained the benefit of the example of the most liberal contributor. All good example is contagious. There is no better reason for secrecy in giving money than in telling the

truth or living an honest life. The act of the man who gives to glorify God and to set a good example for others is not even hinted at by the Savior when He says, "Let not thy left hand know what thy right hand doeth." He is there, in the first place, talking about private charities ("alms"), and, in the second place, he is reproving the man who gives alms that he "may have glory of men." The widow's gift was public and Jesus commended her. The man who pleads the passage quoted as an excuse for not giving or subscribing to missions in a public meeting both warps the scripture and confesses to a consciousness of the hypocrite's motive. He needs to take care for the motives for giving and not the manner of giving. Let no pastor be deterred from doing his duty by the criticisms of such as he. Get the largest gift or pledge you can and then plead with others to imitate a good example. Not infrequently this example is set by the pastor in genuine sacrifice that he may lead his people and so glorify God.

These suggestions in the art of the public collection concern the manner of taking the collection specially. There are other matters of equal importance, such as the pastor's own studies in missions, the dissemination of missionary literature and intelligence among his people, personal work with individuals before and after the public collection. All of these are looked after by the men who are leading their flocks in this forward movement which today is adding lustre

to the churches of Christ and new territory to His holy kingdom.

Pastor Reed, of Twenty-sixth and Market Street Church, Louisville, is most hearty in his approval of Home Board Evangelism, and shows that it not only avoids many of the dangers in evangelistic work but gives opportunity for preaching the whole truth under the best conditions and for doing the greatest good for the church. He says that it ties the membership on to denominational work and presents the best motive in giving, the offering being taken for the Lord's work and not for the evangelist. He thinks this the greatest movement started by Southern Baptists in recent years.

Brother Walter M. Lee has issued an interesting tract on "The Needs of New Orleans," giving a map of the city locating the seven Baptist churches. To read this is to see that his statement is correct, viz., that New Orleans is a "Metropolitan Monster of Missionary Need." In a population of about 310,000 we have only 1,012 white Baptists. The Grace Church, of which Brother W. W. Horner is pastor, is located in a district where 150,000 people live, and has forty-seven members. The Home Board ought to have \$100,000 to put into that city this year.

PERTINENT PARAGRAPHS

Judge Covington: The most eloquent speech that can be made in behalf of the liquor business is absolute silence.

Josiah Strong: He does most to Christianize the world and to hasten the coming of the kingdom who does the most to make thoroughly Christian the United States.

Judge Covington, author Georgia prohibition bill: If civil liberty fails in this country it fails for all time, because there is to be no new country and no time for another experiment along this line.

William J. Dawson: The greatest of all missionaries to the heathen may prove to be the evangelist who never leaves his native land. A converted America means nothing less than a converted world. O, Lord, give me America for Christ, and behold the heathen shall be his heritage, and the uttermost parts of the earth his possessions.

E. E. Chivers, D.D.: The Christian churches in America stand face to face with a tremendous task. It is a challenge to their faith, their devotion, their zeal. The accomplishment of it will mean not only the ascendancy of Christianity in the homeland, but also the gaining of a position of vantage for world-wide evangelism.

The outlook was never so good as it is today. We are winning the West with a rapidity unparalleled in our past history. Many of the churches planted by the Board within the last ten years are now among the largest contributing churches in the state. One seven years old will give \$1,000 for State missions this fall.

In the cities where we were weak ten years ago, we are coming to be strong. There is a steady gain all over the field in all respects. We are multiplying meeting houses at the rate of at least three a week. We are gaining in spirit and strength of pastoral leadership. Ten years ago many pastors were untried and in doubt. Today these pastors have waxed valiant in fight. There are as true heroes in God's army as were the men in Lee's army, who scaled the bristling heights of Gettysubrg.—Missionary Worker.

There are now planned, and much of it under construction, several thousands of miles of new railroads. In five years there will not be less than 250 new towns in Texas, and many of them will have inhabitants running into the thousands. Every town and city in the State, with few exceptions, is growing, and some of them at the rate of five to eight thousand a year. If we had the force, we might add 500 churches to

the list in a single year, and then not cover the field.

One of the greatest needs of the work today is to reach, with the right kind of preaching, hundreds of churches, which through one cause or another, have fallen into a sad decline. The scripture word, "Strengthen the things that remain," comes to us now with great force. It is even more important now to save churches than to constitute new churches.

Texas is today the greatest and most hopeful mission field for results at home and abroad, in all America. If we take care of the field as we should, for ten years, Texas will become the most powerful Baptist factor in the world.—Missionary Worker.

The Tide Swelling.

We are gratified at the evidences of appreciation of Our Home Field which are coming to us daily.

In response to our appeals for an enlarged circulation we have received during the last month an average of more than seventy subscribers each day. This is an earnest of what is to follow. We desire to very greatly enlarge the circulation and appreciate the kindness of every one who aids in this good work.

We wish it were practical to publish every expression of approval and encouragement our large volume of mail brings us. The following are samples of the many kind words coming to us, for all of which we here make grateful acknowledgment:

A. C. Odom, Jr., Starke, Fla.: It requires no talking to get subscribers. They only have to see it.

Mrs. J. M. Frisbee, Leicester, N. C.: I can't do without it. It helps to keep the mission fire burning in my soul.

Rev. J. Frank Ludwick, Lemon City, Fla.: God's richest blessing on Our Home Field's influence. We have increased two hundred per cent. for missions over any previous year.

Mrs. T. C. Carleton, Tulsa, I. T.: I rejoice that you are now giving the denomination such an excellent magazine. Wish it might go into every home in Oklahoma.

Miss Georgia Barnette, New Orleans, La.: If everybody got as much good out of that paper as I do everybody would be reading it. It gets better and better each issue.

Mrs. W. S. Leake, Nace, Va.: Our Home Field grows better all the time, and is fast finding its way to the hearts of our mission workers. May its usefulness ever increase.

Mrs. Zella Johnston, Spiro, I. T.: Your visits to my home have been a blessing and enlarged my conception of the great work done by the Home Board. I can't do without it.

Miss Phoebe Fuller, Mars Hill, N. C.: Mr. A. E. Brown, at the French-Broad Association, appointed me to get subscriptions for Our Home Field. I have had only a little time to give to it, but my subscription is out in October, so I will renew it, and, besides, I send you thirty-six names.

"Now Concerning the Collection."

REV. L. E. BARTON.

What collection? That offering for Home Missions is "What collection."

The first important thing about taking a collection is to be sure to take it! See?

There are three classes of missionary heretics—and that is a bad kind of a tick—on taking collections. The first is the missionary heretic, who never preaches on missions and never takes collections. The second is the heretic who frequently preaches on missions, but never vitalizes and exemplifies his message by asking the congregation on the spot to make an offering.

Full many a gem of flashing eloquence serene,

The big sonorous missionary sermons bear;

Full many a dollar by the Mission Board unseen

Is lost by sermons bursting in the wind and air.

You have not preached the whole gospel of missions, brother, until you send the basket through the congregation for an offering unto the Lord's work. Then the third heretic is the well-meaning brother who is quite regular in taking collections, but doesn't preach on missions. Let me give a case in point, and if the brother to whom it refers should chance to read these lines let him know that I love him and do not write this to wound him, but to impress a lesson. Once

upon a time I sat in the pulpit with a pastor in a church some of whose members were worth fifty to seventy-five thousand dollars. Before any sermon had been preached or any missionary song had been sung, without the quoting of a single Scripture passage or one voice of prayer about a lost world and Christian duty and privilege, that shepherd of the flock laconically announced that they would take a collection for Home Missions. The baskets were passed and a few nickels, dimes, quarters, halves, and maybe a dollar or two were thrown in—an amount about such as the Sunday-school ought to contribute at least once a month to missions. I never had a more difficult task than the one of keeping my seat that day. I clutched the chair and wept as I thought of "my brethren, my kindred, according to the flesh," in this blessed old Southland, who are dying without the gospel, and said, "My heart's desire and prayer to God for Israel is that they might be saved."

Oh, I had a vision.

Good old Georgia with a section of destitution twenty-five by seventy-five miles came before me. I saw Florida, one of the greatest mission fields on the earth, weltering in ignorance and sin. My eyes lit upon those twenty parishes in Louisiana without a Baptist church and destitute of all Protestant Christianity. I heard the pathetic pleading of four hundred houseless churches in Oklahoma. There loomed up before the vision the plains of Texas, for six hundred miles, from Fort Worth to El Paso,

nessed there would touch a heart of stone. If you could have been there that night when the world was wrapped in slumber you would have seen the lone missionary first in the tent, then out under the trees trying to comfort the mourners and pointing them to Jesus.

Wednesday we spent in preparing for the funeral and visiting the sick.

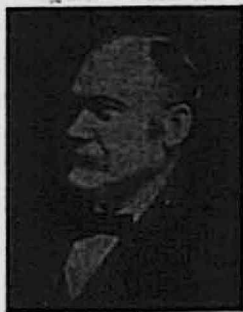
Thursday we took the corpse eight miles, and there laid her to rest. Got back at five o'clock, without any dinner. Ate a hasty lunch and got ready for the service at the Government school, where I teach a Bible class of one hundred and four. Arrived home at ten o'clock.

Friday morning the bell for the chapel arrived, and I was busy putting it up—worked hard all day. As the contractor had failed to get in the seats, Saturday morning, with a hired hand, we worked till noon getting seats for temporary use on Sunday. As we had announced the opening for that date, we had to prepare whether anyone came or not. Oh! the anxiety and mental strain. Will the Indians come out or not? Will they come at the first attempt, or will it be a failure? This is to be the first real Baptist church service among the Pawnees. I started out to invite them to come, and was hard at it until 4 p. m., when here comes a runner saying little blind Anna Brown is dead. I go to the camp to find her father all heart-broken. His wife has been dead two years, and now his only little girl is dead. In the tent with them is a very sick wo-

man, and she can't stand to hear the crying. What will they do? I suggest taking the corpse to the mission. I get busy preparing for the funeral, and get to bed late Saturday night. Sunday morning I have a bad headache, caused from over-work. Oh! what will the day be! It means so much for the future of the mission. At nine o'clock my interpreter comes for me to teach him the lesson for the day and go over my sermon with him. I ring the new bell at ten o'clock for the first time. Its deep tones ring out over the reservation on that beautiful October morning calling these sons of nature from their tents and amusements and gambling to the "Jesus House." Before I finished ringing a hack load of Indians arrived. By eleven o'clock we had a good crowd; then came the people from the Government school, with the school boys and girls. Promptly at eleven "Nearer My God to Thee" was sung, the first song in the new house. Then a prayer, and we sang, "Bringing in the Sheaves." A short lesson from Haggai, ii:6-10. Then the sermon on the theme, "God making this house glorious and giving at his house." At the close of the sermon five old Indians gave me their hands for prayer. It was a glorious service. One hundred and forty-six Indians and seventeen whites were present. The Government employees number about one hundred and sixty-three. At 3 p. m. we had the funeral of little Anna Brown. I had read and sang to little Anna so much and she did love to hear us talk and sing about Jesus.

I am sure she was saved. We gave her a nice Christian burial. Quite a number attended the service in the house, and when we started to the grave, one mile, twelve rigs were in line and the procession was as orderly as any white funeral. Got back at 5 p. m. At 6:30 went to the school to preach to the children. Got to bed at ten o'clock, worn out in body, but thanking God for the day's service and taking fresh courage. I had the picture taken of the church and crowd. Will send you one as soon as they are done. Will send you a careful statement of everything just as soon as I get them finished.

Historic Papers Concerning the Wild Indians.—No. 5.



A. J. HOLT, D. D.

The First Church House in Oklahoma Territory.

December 31, 1877, another pair of blue eyes first saw the light in this new land. They first opened to see the face of her father. No physician or nurse was obtainable, and the father had to perform the office of both. A friendly Indian woman came in, the wife of Bufalo Good, and she went into ecsta-

sies over the little stranger, the only white child she had ever seen, and called her "Mittase, it i, tibitse Mittase"—meaning "Little White Girl." So we named her Mittase. Thus came about the unique name of Mrs. Dr. Lockey, now of Nacogdoches, Texas. She has the distinction of being the oldest living white person born in what was to be Oklahoma Territory. Our services were held under a tent I had provided. But the severe winter revealed the need of a house of worship before another winter, and on the opening of spring time I set about the erection of a church house. There was plenty of cottonwood timber. The U. S. military post had a small portable saw mill. The accommodating agent allowed me the liberty of sawing the lumber to make a church house. The Indians helped me beautifully. Some of them had never used an axe before, and were awkward in its use, and soon blistered their hands. But we managed to fell the timber, haul it to the mill, saw it up into suitable lumber, and so we managed to build our house. We had to send to Wichita, Kansas, some two hundred miles away, for nails, window sash and doors, etc. We were three months in getting them. Friends from the states contributed generously. The most active was the late lamented W. N. Chandoin, corresponding secretary of Florida, but then of Georgia. He collected about \$100 in small amounts from different churches for this work.

By the first day of summer we had our house completed. It was

a plain boxed house, built of rough cottonwood lumber, and was 36x50 in size. It was built high up on Sugar creek, so as to be accessible to all the tribes, and was near a good baptizing place. Afterwards, I learn that it was taken down and removed to a more suitable location for the Christian tribes. * * * *

Opposition.

This arose from two sources. The white government employees around the agency, and the Kiowa Indians. These latter were the bitterest foes the white people ever had. I was once in the Buffalo tent of Esse Habbi, chief of the Kiowas, and saw the scalp of a white woman. The long golden hair, smooth and glossy, caught my eye. I confess that then and there I conceived a violent dislike to Esse Habbi. He was a huge, dark-skinned, pock-marked villainous looking Indian, and I thought that any man who would murder a white woman, and scalp her, and preserve her scalp as a trophy, was beyond my reach. I was wrong; I did not openly avow my antipathy to this brutal chief, but I cherished it, nevertheless. He and his tribe were openly antagonistic to me, and to the gospel, at one time "making medicine" against me, when I was trying to preach to them. The chief opposition I suffered, however, came from the Quaker employees of the Government. From the first moment that converts began to flock to my meetings, these people began their opposition. But a most honorable exception must be made of Agent J. C. Williams, who from the first to the last, manifested a

lively interest in my work, and was helpful and co-operative throughout. An open rupture occurred between Agent Williams and his employees on this wise: A girl who had been taught in the Quaker Government school joined our little church. The teacher set to work to prevent her baptism. He went to the agent and asked for permission to prevent the girl from attending our services, which was not granted by Agent Williams. Then the teacher threatened to lock up the girl. Then Agent Williams dismissed the teacher, and as the other teachers took sides with the deposed teacher, Agent Williams dismissed all of them. I was not cognizant of this rupture between Agent Williams and his teachers until he came to me to get me and my wife to take charge of the Government school until he could secure other teachers from the states. After some hesitation, I agreed to do so, rather than see the school disband. This gave rise to a persecution, of which I will tell in my next.

Utah and the Mormons.

REV. D. A. BROWN, PASTOR FIRST BAPTIST CHURCH, SALT LAKE CITY.

(Continued from last issue.)

It used to be very hard for a non-Mormon to make a living in Utah. But now conditions, especially in Salt Lake and Ogden, have changed. Almost any man of ability can find work as readily in these cities as in the cities in any other contiguous state. Some people who come here shut their eyes to the evils of Mor-

monism; others become radical or bitter against them, and can see nothing good in them or the State. Such people are wrong, do not remain long and go away and misrepresent the Mormon people. This does real Mormonism no harm and does the cause of Christ in Utah no real good. There are people who come here and are true to their convictions as Christians and Baptists. Of course, some are sidetracked. They are caught by the big crowd at the Tabernacle as compared with the smaller attendance at other churches. They are attracted by the music of the famous choir, or by the big organ advertised far and wide by souvenirs and literature that good Baptist deacons, preachers and others carry away from this State by the thousands of dollars worth. The writer is reminded of a Baptist family who came from Atlanta to Salt Lake some years ago. It is a real case, and he does not want their identity disclosed. They had relatives here. At first, these relatives tried to persuade them into accepting Mormonism. A little southern woman, a wife and the mother of her four children, stood out against their appeals, that were enforced by Mormon callers and invitations to attend Mormon meetings and socials. The husband would have yielded, but the wife would not. About this time the writer heard of them and called upon them. He saw their predicament at once, and knew because of their poverty that their case was critical. The man from the South had lost his position and was unable to find work. He accepted a

position that his relatives got him only to be forced to give it up because he was not a Mormon. These relatives sent the high authorities of the ward to see him, and they pledged him a good place if he would only accept their teachings. What would you have done, Baptist brother, away from your home, out of work, and with a large family to support? The man was willing to accept, but he pleaded in vain with a little woman who was a true Christian as well as a true wife. All this time the writer was calling at the home, counselling and praying with the woman and her family. At last the cloud lifted; God answered prayer. A good position was found away from Mormon influence, despite the fact that his Mormon sister and her husband had declared that they would starve to death if they did not become Mormons, and made their declarations still more bitter by adding the hope that they might do so. The home was soon replenished with furniture and food. The face of the little woman brightened as all faces do that possess hearts fixed in faith, when the writer called. Turning to him, and recounting the contrast from their hardships, she said: "Brother Brown, I will tell you something that my husband would never tell you. When my husband was out of work and his relatives were pressing him to become a Mormon, rather than have him yield or yield myself, I fed my children for more than a month on bread, butter and water." Thus saying, she broke down and cried. Regaining herself, in the spirit of martyr days, she exclaimed:

"Before I would have deserted my faith and given myself and family to the Mormons, I would have starved to death."

A Great Revival for New Orleans.

WALTER M. LEE, SEC. EVANG. COMMITTEE.

Prayer is being made and plans are being perfected for a great revival in New Orleans. The seven Baptist churches of the city are represented by five messengers each on a well organized evangelistic committee, which contains, together with the pastors of the city, about forty members.

A tentative plan for the campaign, recommended by Dr. W. W. Hamilton, has already been adopted.

The Home Mission Board will send a large force of evangelists to New Orleans, beginning March 8, 1908; and the campaign will begin with a great Bible conference, on that date. The Bible conference will be followed by central union meetings in some of the largest churches, and contemporaneous evangelistic services in all the churches; these meetings to be so arranged as to conflict as little as possible.

The Baptist churches of the city are praying for showers of blessing.

All the Protestant churches of the city, numbering sixty-six, are engaged in united prayer for a great revival, praying that the way may be opened for Brother George C. Cates to come to the city to conduct an evangelistic campaign.

Let the Christian people, who read this article, pray earnestly for New Orleans. It is indeed a me-

tropolitan monster of missionary need. Invitations will be extended to the pastors and zealous laymen of the neighboring states of Texas, Mississippi, Alabama, Tennessee and Georgia to visit New Orleans during the campaign.

Dr. W. D. Nowlin, pastor: The Third Baptist Church of Owensboro (Ky.) has just closed one of the best meetings in her history. We have had meetings in which we had more additions to the church, but I don't think we ever had a meeting which accomplished so much good on the whole church. Many of the members were aroused, revived and made confession as never before.

There were one hundred and twelve additions, and I know not how many professions of faith. Hamilton is a great success as an evangelist. His preaching is characterized by earnestness and simplicity. He is also scriptural and faithful in his preaching. Mr. George K. Sims, who did the singing, is a fine gospel singer and gave splendid satisfaction.

Everybody seemed to be pleased with the men and the methods, if, indeed, there were any methods. Our congregations were fine from beginning to end, frequently being estimated at two thousand or more.

Our church now has a membership of more than one thousand five hundred, six hundred and thirty-eight having been received since I began my pastorate here three years and five months ago. The evangelistic work has my hearty endorsement.

EVANGELISM

REV. W. W. HAMILTON, General Evangelist.

God continues to bless.

Reports come of great meetings.

Seventy-five were added to Twenty-sixth and Market Street Church, Louisville.

There were one hundred and twelve additions at Third Church, Owensboro.

How many are the blessings which cannot be put into figures and into reports!

Brother Seldge is in the midst of a great revival at Leesville, La. There had been one hundred and six additions at last report.

Brother Wright is in Florida for two meetings, at Tampa with Brother Bolin, and at Lakeland, with Brother Tharpe. May God give great success.

From Leesville, La., where Brother Adcock is pastor, Brother Sledge will go to Winnfield, La., to assist Brother J. T. Durham, and then to Meridian, Miss., to assist in the "Concerted Campaign" there.

Brother Wright assisted Brother T. M. Morton in a truly great revival at Southampton Church in Kentucky. Forty-five conversions, thirty-five additions, old troubles

healed, and the whole community awakened. Pastor Morton says, "Greatest meeting in the history of the church."

Evangelist Luther Little goes from Sulphur Springs to Austin and Houston, and then to Durant, I. T. The Board has not yet decided as to where Brother Little shall make his headquarters. Brother Sledge will have his home in Little Rock, and Brother Wright still resides at Cleveland, Tenn.

Whatever it is that keeps you from accepting Jesus as your Savior is the price which you have put upon your soul. This may be pleasure or pride or friends or houses or lands or malice or rebellion, or any of a thousand other things.

The general evangelist is preparing a vest-pocket book for Christian workers. It will contain chapters on baptism, communion, prayer, work with children, as well as how to deal with the excuses and difficulties of the penitent and those who are lost.

The Meridian Concerted Campaign begins December 1st. There will be a union day service and five meetings in different parts of the city. The pastors will be assisted by Evangelists Sledge and Wright and Hamilton, and by pastors Clar-

ence A. Stewart, of Fort Scott, Kansas, and Furman H. Martin, of Salem, Va. Request is hereby made that every one who reads these lines will pray for God's power and blessing to attend these meetings and that hundreds may be saved and added to the churches.

The greatest battles of earth are fought in the soul, and victory or defeat usually, if not always, is decided by the "one thing" which the lost one is willing or not willing to surrender or to do. When dealing with an enquirer seek to discover the "one thing."

Evangelism is not simply telling the gospel story, but so presenting these truths as to demand a decision, and this is the business of every Christian. To fail here is to fail of the thing for which we have been saved. Soul-winning is the Christian's business.

Many Christians seem to think that they have been saved merely to escape hell, and so they sit down beside the pit from which they have been rescued and do nothing to help their perishing fellowmen. "Follow me," said Jesus, "and I will keep you out of hell?" No, "I will make you fishers of men."

"Ye did not choose me, but I chose you, and appointed you, that ye should be saved from hell?" No. "that ye should go and bear fruit." "Jesus therefore said to them again, Peace be unto you: as the Father sent me, even so send I you." Are we doing that for which Christ has

sent us? We are here in his stead, what are we doing?

There were great manifestations of God's power in the meetings at Owensboro, Ky. One night there was no sermon at all. So many came forward for prayer and confession during the singing of the first hymn that pastor and evangelist urged the people to surrender to Christ then and there. It was good to be there and hear the people confessing and rejoicing, and to see the power of God.

Brother Luther Little held his first meeting with Pastor C. T. Alexander, Sulphur Springs, Texas, and in addition to a revived church, there were great numbers who professed faith in Jesus and a number who gave themselves for the ministry and for missionary work. Every series of meetings should have decisions such as these and every evangelist and pastor should pray for laborers to be thrust out into the harvest.

There are five meetings in progress at St. Joseph, Mo. Dr. F. C. McConnell is preaching at Patee Park Church, Rev. J. P. Jenkins at Wyatt Park, Brother George Hale at Savannah Avenue, Brother J. A. Rader at King Hill, and W. W. Hamilton at First Church. A union morning (10:30) service is being held, and then each church has its own afternoon and evening meetings. Pastors O'Kelley, Hampton, Bolton, Cooper and Vollmer are seeking to bring all the forces of

the city into heart touch and unite them in responsibility for the lost and for advancing the Kingdom. The outlook is promising and the brethren are expecting great blessings.

Getting Ready for the Meetings.

No pastor has a right to ask an evangelist to come and help him in meetings for which he has not made preparation. Such a series of services will always be a reflection upon the pastor, upon the church, and upon the cause of Christ, gives the world a chance to mock, and produces a sickening feeling in the hearts of the Christian people. When the evangelist comes and finds that the pastor has announced on the Sunday before, to the surprise of his people, that a "revival will begin next Sunday," finds that the church has not been consulted, and therefore feels no responsibility, that many of them do not know the meetings are in progress, that the pastor does not know who or where the people are who ought to be reached, that the members have no burden on their hearts, that there has been no special study of God's Word leading up to the evangelistic meetings, that there has been no organization of forces, and that there has been no waiting on God for blessing and power, he feels like he has come to the wrong place and that God will not give much harvest where so little plowing and sowing have been done. It is out of all reason to expect God to honor such negligence. A member of a church where a meeting was in progress

said to the evangelist, "If I were in your place, when a pastor asks for a meeting, I would send him these two tracts ("How We Got Ready," by Burroughs, and "Evangelistic Meetings," by Robertson), and tell him that if he would not make some such preparation I would not come." Brother pastors, if you are not willing to make the necessary preparation for so great and important a work then do not ask an evangelist to come and do it for you. By the time he has tried to do what you should have done he will have to learn.

Union Baptist Meetings.

It is a difficult matter to so arrange the dates of all our evangelists as to have them all in one city at one time for a concerted campaign. This can be done when the date is far enough ahead, but is difficult even then. We suggest to the brethren that they organize for a continuous and union campaign. Get all the Baptist churches to unite in a meeting at one church and then all go from this to another church and thus get the advantage of all the forces of a whole community and at the same time touch all the churches. Or get all the Baptists to unite in one great meeting and bend every effort to reach every congregation. We live in a day of unions and combines. Work the problem out for your own community and use the trend of the day for the glory of God. This plan will be specially good for smaller cities.

NEWS FROM THE FRONT

Rev. J. E. Malloy, Rock Creek, Okla.: The prospects are just as bright as the promises of God in this field. In the new state both the opportunities and responsibilities are greater than ever before.

Rev. A. M. Harris, Comanche, I. T.: We have received sixty-eight members into the fellowship of the church in the past three quarters—an increase of 140 per cent., as we had only forty-eight to begin with.

Rev. T. F. Coe: We have established a Bible study in our church in Sallisaw, which is greatly stimulating to our members and bringing considerable crowds and making the outlook hopeful for us.

Rev. W. R. Smith, Hickory, Okla.: In August we had a fine meeting. Twenty-six additions to the church (there had been some previous additions), regular prayer meeting organized and encouragement is the order now.

Prof. B. R. Womack, Blackwell, Okla.: You will be pleased to learn that Oklahoma State Baptist College had the best opening this fall it has ever had. We have now one hundred fine young men and young women pupils. We have four young women here preparing for mission work. All of them have to be helped financially except one. They are excellent young ladies, of

good sense, high ambition and real devotion. We have twenty young ministers, some of them brilliant and strong. I could easily have one hundred young preachers, if I had a ministerial education fund. The College has more friends than it has ever had.

Rev. J. K. White, Sayre, Okla.: We are gaining ground. Lone Oak is an important field, located in a rich agricultural district, but has suffered from a severe hailstorm just recently, which will seriously retard our progress at present.

Rev. A. Jeff Davis, Roff, I. T.: Statehood pending and other constructive and destructive forces make it hard to guess just when this country will get settled and go to work for our Lord in earnest (in church work), but the laborers on the field are optimistic and with apparent good reason.

Rev. J. L. Walker, Wewoka: We are very happy indeed over our State Mission offering and hope to close the year with a good offering for Foreign Missions, which will be a great advancement along all lines. Then in the first of 1908 comes our offering for Home Missions, which we hope to increase over our last. We have put in a new lighting system at an expense of \$30, and a new supply of song books at a cost of \$20.

Rev. R. F. Hamilton, Loco, I. T.: I rejoice to be able to say that church at Loco is in better shape than it has been in some time, and has called the writer for half time. This is my eighth year as pastor here. We have had good meetings over this country. We will make our offering for Home Missions next month.

Rev. W. H. Williams, Crescent, Okla.: While I have one among the hardest fields of labor in the new State, yet I can see evidences of a brighter future dawning for our cause. The Baptists getting on the field last makes it much harder for us. We are anxiously waiting for the time to come when we can worship in our own house, which will be ready for us in a few months.

Rev. C. M. Curb, Ardmore, I. T.: When I came to this field five months ago I found a few Baptists, but they seemed to be in a state of lethargy. The church house was unfinished, had been standing that way for three years. Soon after I came the Lord gave us a great revival. We have had thirty-six additions, twenty of them by experience and baptism. This is a great field.

Rev. V. Kretzinger, Waynoka, Okla.: This report is for Walnut Grove and Pleasant View churches. We are holding our services in school houses, and this makes it hard to keep up the interest. Have not held our annual protracted meetings yet, and then we can only

have services at night and cottage services during the day, but we are planning to build houses of worship as soon as we are able.

Rev. C. E. Cannady, I. T.: We have paid all our indebtedness on Ramona church except the loan from the Home Mission Board, and have funds on hand for interest on loan. Have begun a new building at Collinsville to cost \$3,250. Have part of the brick on the ground. I had expected our State Missionary to hold a meeting for us at Collinsville, but he failed to get to us because of his success at other places.

Rev. James P. Peden, Muskogee: The Lord has been so good to us during this quarter. Our situation has been peculiarly difficult as we had no regular house of worship and had to follow up our gospel tent, which belongs to the First Baptist Church and us together. But we will begin building in a few days, and we think a part of our problem will be solved. May the Lord's blessings be upon you and us.

Rev. John Miller, German Missionary, Bay, Mo.: I am sending you my last report as missionary of the Home Board, as I have accepted a call to another field of the Lord's vineyard. I go to Parkersburg. I hope and pray that the work I have done will be blessed in the future as it has been in the past. A great many Germans have been reached to hear the gospel of Jesus Christ. Not only in the house of God but also by your missionary's house to

house visitation. All over my large field of labor your missionary was gladly entertained by his great number of friends in and outside of the church, and I know some are not very far from the kingdom of God.

I will always remember our Home Board in the future by deed and by prayer for the grand and noble work it is doing for the Germans to save them from eternal destruction through the gospel of our Lord and Savior Jesus Christ.

Rev. W. T. Scott, El Reno, Okla.: The church is putting on new life. We are now canvassing the membership for subscriptions on pastor's salary, so we can be independent of the Board. Hope we shall not ask for help any longer. I have been on the field four months and if we can raise money enough to be independent we feel that is a sign of progress. In the four months we have had about forty additions. Have voted to give \$75 for Home Missions.

Rev. A. B. Elsey, Oklahoma City: The last six months have been full of hardships, but the Lord is with us. The church is becoming more spiritual. A revival spirit is manifest at each service. Our congregations are beginning to build up. In a word the field looks more hopeful. However, it will require many hard licks and much real consecration before the church will be self-sustaining, but I feel sure it will come out all right. We have a fine prayer meeting.

Rev. J. O. Guthrie, Fairview, Okla.: We need a church building very badly. I think by next year we can build. We still use the opera house; congregations and Sunday-school have grown but little during the summer, but new interest is felt at present. We need aid of the Boards as truly as ever, till we can secure a larger foothold and get a building under way. The harvest of souls still lingers. We hope it may soon come. Meanwhile we shall maintain the steady work of church, Sunday-school and young people.

Rev. J. G. Gentry, Spencerville, Okla.: My field of labor is a very hard one. I live in Ft. Towson, a very hard little town. I organized a church at Long Creek two weeks ago with nine members. I left it numbering twenty-five Saturday night. This church is twenty miles from Ft. Towson, on what is known as Little river. It has been four years since that community began to settle, and this is the first meeting they have ever had. They are a generous-hearted people. This is a mountain country of thirty valleys. The land is very rich and people are settling in these valleys rapidly.

Rev. L. J. Holt, Stillwater, Okla.: The summer months in a college town are quiet months; with the return of professors and students our work began with hopefulness. For years this church has felt the need of a new edifice; ours is the poorest excuse for a meeting house of any except that of the colored brethren.

ren. Recently we have plucked up courage, bought two well located lots and appointed a building committee and really begun work. Our weakness and poverty will keep us a long time at it, but we expect to win the fight. The place is important, as many Baptist students attend the State school located here. We shall need help one more year.

Rev. S. E. Ewing, Euclid Avenue Baptist Church, St. Louis, Mo.: I attach herewith to my quarterly report a few items from our Church letter to the St. Louis Association: Membership last year, 548; increase by baptism 60, by letter 74, by relation 5. Total, 139. Decrease by letter 28, by exclusion 19, by death 5. Total, 52. Net gain, 87. Present membership, 635. Our work is growing. The debt on our building has hindered us quite a good deal, but we are in position to handle it from the first of the year. Our plan is to take pledges in December, payable for two years, to cover the entire debt, and get out from under the Board at the same time. We certainly appreciate the kindness of your Board in helping us to a safe footing.

Rev. H. S. Johnstone, Norton, Va.: This past associational year has been one of hard work. It has been my desire to do more each year, and, if possible, develop the spirit of missions with the development of the people along other lines, so that Home Missions will become an object of love. It was my duty to lay this work upon the

heart of our Clinch Valley Association at Coburn, Va. We had a fine discussion of the great question. I wrote the best report possible for me covering a period of sixty years, which brought out some fine speeches. The mission spirit reached the climax on Friday night and the people rushed forward and gave their hands in hearty covenant to the work. This section is being stirred as never before and by the help of God we intend to support our Home Mission work.

Rev. W. B. Peeples, Guthrie, Okla.: We have been marching round and round this quarter without seeming to accomplish much. The work has been very trying to the pastor. Prevailing indifference and worldliness and unbelief are our obstacles. There is a large unreached constituency in my field. The ground is not pre-empted by others. The competition from other organizations has not been strong. God can reach these people and if His people are faithful I believe He will. Our congregations are beginning to grow. Two good Baptist families from New York State have just moved into our midst and will, we believe, help us. We have a fine Woman's Missionary Society, well attended and interesting. Our contemplated meeting with State Evangelist J. A. Scott, greatly to our regret, had to be postponed till November. We are hoping then for a gracious revival and a good ingathering. The pastor believes the work is of God.

BOOKS OF SPECIAL INTEREST.

A Field Book of the Stars.—By William T. Olcott. G. P. Putnam's Sons. New York.

"The heavens declare the glory of God," and yet how little actual knowledge of them the average man among us has. This little book will perform the invaluable service of acquainting one who is ignorant of technical astronomy and is without instruments for stellar observation with the principal constellations which are visible to the human eye. Without equipment or a teacher a child of average intelligence can in a little while locate and name the constellations for a given season, and the exercise will prove a delightful pastime. The brief, simple lesson-matter is divided into four chapters which treat respectively of the constellations visible at the four seasons, spring, summer, autumn and winter, and each chapter is accompanied with appropriate pictorial representations of the heavens for that period.

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?

October 10 to November 10, 1907.

Mrs. J. G. Bow, Louisville, Ky. 152
 Rev. L. E. Barton, Quitman, Ga. 54
 W. W. Beall, Alley, Ga. 48
 Rev. T. J. Miley, Newton, Miss. 45
 Rev. T. C. Schilling, Magnolia, Miss. 31
 Miss Katharine Hansen, South McAlester, I. T. 29

I. M. Brian, Pollock, La. 28
 J. S. Webb, Tucapau, S. C. 26
 Rev. Manly J. Breaker, St. Louis, Mo. 25
 Rev. T. R. Paden, Sallis, Miss. 25
 Miss E. A. Alexander, Sylvania, Ga. 24
 Rev. Jas. Edmondson, Hackett, Ark. 22
 Mrs. I. L. Ford, Knoxville, Tenn. 22
 Rev. John F. Eden, Cuthbert, Ga. 21
 Rev. T. G. Ward, Lena, Miss. 20
 Mrs. John S. Major, Liberty, Mo. 20
 H. C. Crider, Piper, Ala. 19
 Rev. A. C. Ward, Atlanta, Ga. 19
 John M. Denham, Albertville, Ala. 18
 Rev. A. Paul Bagby, Woodlake, Ky. 18
 Rev. Millard A. Jenkins, Hopkinsville, Ky. 17
 Rev. A. V. Rowe, Winona, Miss. 17
 Rev. H. C. Morrison, New Waverly, Tex. 16
 Rev. Thos. M. Calloway, Pensacola, Fla. 16
 Mrs. Mary E. Logan, Goodwater, Ala. 15
 Addle M. Brown, Cambria, Va. 15
 Mrs. Anna G. Shimp, Baltimore, Md. 14
 Rev. M. B. Wharton, Eufaula, Ala. 14
 Mrs. M. B. Harrison, Palmetto, Fla. 13
 W. R. Gamel, Lineville, Ala. 13
 Rev. A. Culpepper, Lamar, Ala. 13
 Rev. J. S. White, New Lexington, Ala. 12
 Rev. J. A. Rector, Morgantown, N. C. 12
 Rev. Chas. Martin, Paintsville, Ky. 12
 Rev. G. L. Yates, New Decatur, Ala. 12
 Rev. J. D. Bethune, Sylvania, Ala. 11
 Rev. I. W. Wingo, Greenville, S. C. 11
 Mrs. A. L. Harlan, Alexander City, Ala. 11
 W. M. U., North Sabine Assn., Mrs. C. C. Tetts, Sec., Many, La. 11
 Rev. Alvon D. Freeman, Newnan, Ga. 11
 Rev. J. M. Street, Village, Va. 11
 Rev. A. A. Bruner, Pittsboro, Miss. 11
 Rev. W. H. Faust, Lexington, Ga. 11
 Rev. Bryan Simmons, Brandon, Miss. 11
 Mrs. Harry L. Martin, Hollandale, Miss. 10
 Mrs. H. E. Dalbey, Woodlawn, Ala. 10
 Miss Mary P. Jayne, Watonga, Okla. 10
 Rev. A. C. Odom, Starke, Fla. 10
 Miss Octavia Gayden, Norwood, La. 10
 C. R. Holland, Blocton, Ala. 10
 Mannie B. Carver, Hermitage, Tenn. 10
 Mrs. Chas. Smith, Lemon City, Fla. 10

CASH RECEIPTS FROM OCTOBER 10,
1907, TO NOVEMBER 10, 1907.

ALABAMA: J. M. Hayes, Ashby, \$2.20; Clarke Co. Assn., by J. H. C. Whatley, \$57.21; B. Y. P. U., Belleville, by Mrs. S. P. L., \$2.00; Harmony Grove Assn., by Rev. A. E. B., \$13.31; W. B. Crumpton, Montgomery, Colon Chapel, \$2.50; Church Bldg. Loan Fund, \$2.00; Tichenor Memorial, \$12.00; Gen. Fund, \$465.32; Mt. Pisgah Ch., by L. C., Cook's Springs, \$7.00; Gordo B. Ch., by H. B. D., \$11.38; Mt. Pleasant Ch., by L. C., Cook's Springs, \$7.73; Judson Assn., by B. F. H. Shorterville, \$21.50; Clayton St. B. Ch., by J. W. O'H., \$8.17; Sunday-school, 98c.; J. H. Creighton, Whatley, Union, \$1.70; Goodwill, 70c.; Bassett's Creek Church, \$2.21; Hals Lake, 50c.; Rockville, \$1.50; West Bend, \$4.10; Antioch Church, by G. A. P., Randolph, \$5.00; L. A. S., Harmony Church, by Miss M. L., Choocolocco, \$2.00; Cuba B. Ch., by H. B. D., \$2.11; Walker Springs Ch., by C. C. D., \$1.60; W. B. Crumpton, Montgomery, \$1,561.16; Clay Co. Assn., by C. H. P., Pyriton, \$29.30. Total, \$2,235.98. Previously reported, \$1,407.71. Total since May, \$3,643.69.

ARKANSAS: L. A. S., First Ch., Pine Bluff, by Mrs. Reaves, for Bible Fund, \$5.00; Greenbriar Assn., by W. W. L., Holland, 62c. Total, \$5.62. Previously reported, \$354.10. Total since May, \$359.72.

DISTRICT OF COLUMBIA: Grace B. S. S., by L. W., Washington, \$29.79; Brookland B. Ch., by C. H. E., \$10.42; First B. Ch., by J. W. W., \$7.66; Immanuel B. Ch., by P. S. F., Washington, \$50.00; West Washington Ch., by W. H. H., \$33.05. Total, \$130.92. Previously reported, \$484.16. Total since May, \$615.08.

FLORIDA: L. D. Geiger, Apopka, Gen. Work, \$118.30; Cuban Students, \$4.05; Cuban Missions, Ybor City, \$1.00; El Paso, Tex., \$6.75; Mt. Schools, \$7.41; Miss Buhlmaier, \$5.30; Mrs. Teakell, \$18.90; Pawnee Indians, \$15.12; Pawnee Indians' Organ Fund, \$6.32. Total, \$183.15. Previously reported, \$1,232.85. Total since May, \$1,416.00.

GEORGIA: Mildrajon S. S., by F. C., Crawfordville, \$1.80; First B. Ch., by C. H. H., Barnesville, \$100.08; Moxley S. S., by I. N. W., \$1.55; Vineville B. Ch., by E. A. M., Macon, \$42.25; C. B. Willingham, Macon, by E. C. D., \$500.00; Southside B. C., Atlanta, by V. L. B., \$4.05; J. J. Bennett, Cor. Sec. Gen. Work, \$2,978.02; Tichenor Memorial, \$3.00; Miss Perry, \$12.75; Church Bldg., \$30.00; El Paso, \$23.10; Self-Denial, \$29.20; Mountain Girl, \$1.25; Miss Buhlmaier, \$1.16; Mt. Schools, \$7.00; South and Cuba, \$25.51; Mt. Schools, for Rev. W. H. Hash, Coalwood, Va., from Ft. Gaines W. M. S., \$18.70. Total, \$3,779.42. Previously reported, \$5,346.47. Total since May, \$9,125.89.

KENTUCKY: Twenty-sixth Market St. Ch., by W. H. S., Louisville, Evangelism, \$242.55; Tract Fund, \$7.56; Southampton B. Ch., Daviess Co. Assn., Ky. Evangelism, by R. W., \$144.70; Expenses, \$26.00; Tract Fund, \$5.40; Calvary B. Ch., Louisville, by W. H. J., \$8.00; Sunbeams, for El Paso, \$12.17; Mt. Gilead, by Y. W. A., Colon Chapel, \$5.00; Lexington First W. M. S., Tichenor Memorial, \$25.00; Clayvillage W. M. S., for Grace Ch., New Orleans, \$20.00; Mountain Schools, \$41.63; Gen. Fund, \$228.60; Clayvillage Church, by J. G. Bow, for Grace Ch., New Orleans, \$53.50; Dr. J. G. Bow, Louisville, \$2,009.44; Third Ch., Owensboro, by W. W. H., Expenses, \$15.00; Evangelism, \$22.72. Total, \$2,534.87. Previously reported, \$5,620.06. Total since May, \$8,154.93.

LOUISIANA: Union Ch., Sabine Assn., by J. N. G., Florien, \$1.70; New Hope S. S., by D. D. D. Johnson, Mt. Schools, \$2.10; Kentwood B. Ch., by J. A. D., \$50.92; Leesville B. Ch., by W. H. S., Tract Fund, \$18.93; Expenses, \$23.65; Evangelism, \$417.84. Total, \$515.14. Previously reported, \$1,108.43. Total since May, \$1,623.57.

MARYLAND: First B. Ch., by G. H., Hagerstown, \$25.34; N. Ave. B. Ch., by Chas. M. Keyser, Baltimore, \$119.20; Forest B. Ch., by E. W. Foreston, \$3.35; S. S., \$5.00; Druid Park B. Ch., Baltimore, by R. W., Exp., \$29.45; Tract

Fund, \$4.00; Bapt Easton B. Ch., by J. T. R., \$1.30; Eutaw Place Ch., by H. W. P., Baltimore, \$494.10; Franklin Square B. Ch., by F. E. W., Baltimore, \$100.00; W. H. M. S. of Md., by Mrs. Welshampel, Tichenor Memorial, \$28.50; Self-Denial, \$20.53; Gen. Work, \$351.35; Fourth B. Ch., by F. R. H., Baltimore, \$6.65; Grace B. Ch., Baltimore, by W. E. M., \$30.00. Total, \$1,218.77. Previously reported, \$1,136.44. Total since May, \$2,355.21.

MISSISSIPPI: Liberty Ch., Hines Co., by W. M. B., Clinton, \$3.60; Stonewall B. Ch. S. S., by R. W. B., \$5.00; Gen. Assn. of Miss., by D. T. C., Newton, for Missionaries McCall and Rodriguez, \$300.00; Immanuel B. Ch., by C. G. E., Meridian, \$2.40; Candler Ch., Tishomingo Assn., by C. S. W., Booneville, \$5.00; A. V. Rowe, Winona, \$1,800. Total, \$2,116.00. Previously reported, \$1,496.75. Total since May, \$3,612.75.

MISSOURI: A. W. Payne, St. Louis, \$1,480.69; Mo. Women, by A. W. Payne, \$271.39. Total, \$1,752.08. Previously reported, \$4,532.22. Total since May, \$6,284.30.

NORTH CAROLINA: Walters Durham, Raleigh, \$1,000.00; Brevard B. Ch., by W. K. O., \$9.00. Total, \$1,009.00. Previously reported, \$3,323.73. Total since May, \$4,332.73.

OKLAHOMA: Friendship Assn., by J. L. R., McLoud, \$7.50; J. C. Stalcup, McAlester, Mills Co. Assn., \$7.13; Mullens Co., \$2.63; Mr. Thompson, 25c.; Fry's Chapel, \$3.63; Fulsome Grove, 50c.; Albany, 50c.; Short Mountain Assn., \$10.89; Mt. Zion Assn., \$2.12; Sulpula, \$3.00; Ft. Gibson, \$2.50; Lindsay, \$2.50; Ft. Cobb, \$1.00; J. T. King, Ardmore, \$2.50; Liberty B. Y. P. U., by A. A. A., Gage for Mt. Schools, 50c.; Hedrick B. S. S., by S. W. Miller, \$5.00. Total, \$52.16. Previously reported, \$328.80. Total since May, \$380.96.

SOUTH CAROLINA: Gapway Ch., Pee Dee Assn., by J. A. M. Mullins, \$7.00; Corinth Ch., Charleston Assn., by J. S. H. Vance, \$10.00; Norway Ch., Orangeburg Assn., by H. H. H., \$12.00;

Sunbeam Band, Gum Branch Church, Welch Neck Assn., by Mrs. J. T. G., McBee, \$8.18; Mt. Carmel B. Ch., Jamison, by T. F. Bell, \$3.00; China Springs Ch., Aiken Assn., by L. T. S., \$2.45; Sandy Level Ch., by J. A. E., Blythewood, \$3.29; Four Holes B. Ch., by T. F. Riley, Orangeburg, \$12.99; Thomas Memorial B. Ch., Pee Dee Assn., Bennettsville, by C. A. J., \$25.00; Mrs. J. N. Cudd, Spartanburg, Home Missions, \$132.50; School at El Paso, \$29.36; Miss Buhlmaier, \$4.00; Colon Chapel, \$4.85; Tichenor Memorial, \$28.85; Osage Indians, \$60.61; Mt. Schools, \$3.65; School at Clyde, N. C., \$5.00; Rose Mary Ch., by F. P. L., Williston, \$12.25; Fairfield Assn., by C. P. W., Ridgeway, \$21.55; Welch Neck Ch., by W. E. H., Society Hill, \$3.53; Central B. Ch., by R. C. G., Greenville, \$4.70; Dry Creek B. S. S., by B. J. J., Johnston, \$4.30; West Creek Ch., Ridge Assn., by W. W. H., Batesburg, \$3.80; Santee B. Ch., Charleston Assn., by J. A. B., Elloree, \$10.00; Bay Springs B. Ch., by F. M. C., Chesterfield, \$1.50; Middendorf Ch., \$1.06; Ebenezer Ch., Orangeburg Assn., by J. P. S., Cordova, \$8.40; Lexington B. Assn., by J. F. F., Gaston, \$41.00; Ghents Branch Ch., by J. B. G., Denmark, \$2.34; Hodges B. Ch., by J. C. S., \$2.51; Gum Branch Ch., by J. T. G. McBee, \$12.00; First B. Ch., Sumter, by Mrs. J. M., \$5.45; Salem Ch., Pee Dee Assn., by H. C. B., Blenheim, \$5.00; Piney Grove Ch., Pee Dee Assn., by C. R., Hamer, \$4.07; Double Ponds B. Ch., Barnwell Assn., by J. P. C., Blackville, \$6.17; Macedonia B. Ch., by A. C., Angelus, \$3.55; Enon B. Ch., York Assn., by W. A. McA., Yorkville, \$3.50; Bamberg B. Ch., by A. J. F., \$30.00; Sunday-school, \$20.00; B. Y. P. U., \$10.00; Bush River Ch., by I. M. S., Kinards, \$10.00; Black River Assn., by H. C. H., Sumter, Pisgah Ch., 45c.; Bethany, \$6.44; Littlestons Cr. Ch., by J. K. A., Cogburn, \$7.50; Hopewell Ch., by J. H. J., Richburg, \$10.00; Bulah Ch., Abbeville Assn., by J. M. W., Greenwood, \$2.75; Westminster B. C., by L. A. T., \$19.18; Orangeburg Assn., by A.

(Continued on Third Page of 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.

We are anticipating much joy in having with us, in Atlanta, some time during the month of November, Miss Edith Campbell Crane, our efficient corresponding-secretary. In next issue we hope to tell something definite as to the results of this visit.

It is a matter of deep regret that the "Union Mail" for November issue failed to reach the office in time for the publishers. Miss Hicks' article on "The Training School" was omitted for the same reason. We were called to Mississippi early in the month to nurse a very sick loved one. During our absence material had to be sent to the printer and, not being at home, "to beg for time," as only a woman can, the printers got the best of us. The publishers are employed by contract and material must be in by certain dates or we cannot hold the publishers to the contract as to delivery of Our Home Field, ready for mailing. We hope this misfortune may not happen to us again. Our readers always turn with eager eyes to the spicy "Union Mail."

IN MEMORIAM.

Our hearts are sad indeed as we call attention to the death of Mrs. M. N. McCall, of Havana, Cuba. After four weeks of suffering she fell asleep to wake no more. They buried her in the Baptist cemetery in Havana and henceforth that will be sacred ground to poor Brother McCall and his motherless little ones.

Mrs. McCall was a worthy helpmate for her noble husband. His own testimony as to her helpfulness is beautiful.

She bore with fortitude and unswerving faith the many trials that come to the missionary in his work and that are never mentioned in the letters home.

Let all the dear sisters remember Brother McCall and his grief-stricken family in their prayers. Surely they are our substitutes and are suffering hardship for our sakes. May the heavenly Father comfort them in our prayer.

We gladly give place to the following stirring appeal in behalf of the Training School Endowment Fund:

WANTED: \$20,000

Training School Endowment Fund.

The princely gift of the Sunday-School Board to the Woman's Missionary Union, namely, \$20,500 for purchasing the new property of the Training School in Louisville, lays upon us the joyful task of raising an endowment fund. It must eventually be a large one, in order that the school may not be dependent for support upon yearly apportionments from the different States; but as a beginning of the fund, as the aim for this year, shall we not set a sum nearly equal to the gift we received? By May 14th, let us have put to the account of this fund \$20,000. You can help. Will you? Let us hear today what you will give to God for this work.

"To him that knoweth to do good and doeth it not, to him it is sin."—James 4:17.

"Let each man do according as he has purposed in his heart."—II Cor. 9:7.

Woman's Missionary Union,

Auxiliary to S. B. C.,

301 North Charles St.,

Baltimore, Md.

Mission Topics for December, 1907.

China.

A year has passed since our monthly study was of the greatest of mission fields, China, and we turn now to ask, "What of the year?" "How goes the battle?" Leaving aside for the moment the great political changes that are working themselves out in China at direct mission work, the answer must be, "The battle never wavers, but with steady tramp and sure the army of the Lord advances. The number of Christian members in all Protestant Churches reaches 178,251, while the Christian community as a whole numbers 256,779.

Southern Baptist missionaries baptized last year 815 converts, making a present total enrollment in Southern Baptist churches in China of 5,377.

Our South China mission, at Canton, was opened in 1845; the Central China mission in 1847, and the North China mission in 1860. We can form some idea of the distance that separates these three divisions by comparing them with New Orleans, Norfolk and Portland, Maine. And yet here at home we speak of China as though it were a speck on the map.

Dr. Smith, in his book, "China and America Today," says: "It is easy to despise the Chinese laundry man and vote to exclude Chinese labor, but the tone of Christian attitude is to regard the Chinese as brother-men, and to use every means to uplift them. We will ignore, neglect or antagonize them at our peril. The greatest of all is the question of China's relation to the kingdom of God. Now is the day of opportunity."

We cannot resist the temptation to print in full, from "Our Mission Fields," the following letter of Mrs. Pruitt's. Atlanta is doubly interested in Mrs. Pruitt, as we have her charming daughter, Ida, with us as a student in Cox College, at College Park. Hear what Mrs. Pruitt says:

Every Day Consecration.

Consecration is a high word which we

use in moments of exaltation and often fail to connect with little daily cares or duties. What it means in missionary life we leave Mrs. C. W. Pruitt to tell.

"There is no other gift that we crave as we do your earnest, persevering prayers. We missionaries need them. Chinese climate and Chinese surroundings bring out our weak points in a way we never expected. Some of us are always on the verge of a breakdown in health, and you know how difficult it is to be cheerful, hopeful and even-tempered in the midst of weakness and pain. Others of us who thought our tempers fireproof, and supposed we could preserve our equanimity under the most trying circumstances, develop an unexpected weakness of temper in dealing with green servants, the exasperating slowness of muleteers and the general naughtiness of those we vainly try to push into our ways of doing. We are all told before we come to the mission field that we are 'consecrated.' Little do we realize that consecration of heart and purpose must develop into consecration of noses and vile smells that our evident disgust may not wound the people whom we are trying to win; consecration of our stomachs to the eating of many things which we would prefer to refuse; consecration of our ears to rude, tiresome and monotonous or rasping sounds; of our eyes to sights that would sicken us at home. Heathenism means all these things to be borne and more too, if we are to be loving and sympathetic to these for whom the gospel is meant as much as for us.

Burdened Women.

"And how much they need this message we bring," Mrs. Pruitt exclaims: "Chinese women are so weary and heavy-laden, all of them, the rich and the poor—burdened with opium-eating husbands, gambling sons, unsympathetic mothers-in-law, with poverty and work, or worse, with wealth and idleness, and, worst of all, with the burden of hatred, revenge and deceit in their own hearts. Most of them justify the murder of girl babies by saying, 'It would have been

better for me if my mother had thrown me to the dogs when I was first born. Pray for us, pray for those just converted from heathenism that their faith fail not. Pray for those who we are working with that their hearts may be prepared for the good seed. Pray for the school children, for in them is our great hope. Pray for more laborers."

Union Mail.

Letters of congratulation and rejoicing over the Sunday-school Board's gift of the Training School Building are continually arriving. Now begin to come other letters telling of steps already taken towards the endowment. We await others of this nature with great interest.=From Louisville came letters also, telling of new girls arriving at the Training School and of the happiness of all in their beautiful new home.=October and November are the months of State unions. October closed with four—those of Maryland, Tennessee, Missouri and Oklahoma. Miss Crane and the entire local committee were, of course, in attendance on the former, the Maryland meetings always being held in Baltimore. At the latter the Union was represented by Mrs. Maud Reynolds McClure.=The second week in November is made memorable by the meetings of Georgia, Virginia, Texas and South Carolina. Having to close the Mail Bag so early in the month (November 7th), prevents reports from these meetings, but all were anticipating fine reports and large gatherings.=Miss Crane, who has been visiting the Margaret Home, will attend the annual meetings of Georgia and South Carolina, and later be with the Central Committee of Alabama in its Missionary Institute Campaign—of which more later.=The Christmas offering has been set at \$25,000, in keeping with our motto, "Larger Things.=It is well to note that the Christmas offering of the Sunbeams will go towards their \$5,000 for the Ying Lak Sunbeam School Compound. This will give the young folks an added interest in the occasion. Report as

Sunbeam Christmas Offering for Ying Lak.=Speaking of Ying Lak reminds us that you can get, on request from headquarters, a new leaflet for the Sunbeams setting forth the Ying Lak and El Paso school work. Every Sunbeam leader should have it.=Much interest is being shown in our missionary calendar. All thanks are due Miss J. L. Spalding and her collaborators, Mrs. T. C. McComb and Miss Susan Clark, for the thoughtful work put into it. Orders should be sent at once to the W. M. U. Literature Department, 301 N. Charles Street, Baltimore. The price is ten cents a copy.=Enlistment Day returns are not all in by any means, but some very encouraging reports are reaching the Mail. Let us have more.=Boxes are being hurried to the frontier missionaries. Some have already arrived, and others are en route. In this case it is certainly true that she who helps quickly helps twice.=Truly it is not necessary to urge any society to observe the Week of Prayer for World-wide Missions, the first week in January, or to couple with it the Christmas offering for extension of mission work in China. The mission year would not be complete to any Union worker without these events. It is necessary, however, to remind ourselves of the meaning and possibility of these days of prayers and gifts. These are the days of China's crisis. She waits for the Law—but, as another has said, "China will never be converted by our spare change." We need to be dead in earnest about this thing.=Programs, W. M. U. and Sunbeams, and envelopes for the Week of Prayer and Offering are free on request from your state central committee, or W. M. Union, 301 North Charles St., Baltimore, Md.

Boxes to Home Missionaries.

The following boxes have been sent to home missionaries and mountain schools since September:

GEORGIA. Greensboro, \$123.69; Second Ch., Macon, \$63.70; Washington, \$87.50; Y. L. M. S., Second Church, Atlanta, \$100.

OUR HOME FIELD

KENTUCKY: Third Ch., Owensboro, \$137.59; Nicholasville, \$107.60; Salem, Blood River Assn., \$25.90; East Ch., Louisville, \$111.15; Hopkinsville, \$152.45; Allensville, \$32.00.

MARYLAND: Towson (contb.), \$15. Lee St. Ch., Baltimore, \$116; Faithful Workers, Lee St. Ch., Baltimore (contb.), \$5; East Newmarket, (contb.), \$8; Easton (contb.), \$9; Poolsville (contb.), \$15.

SOUTH CAROLINA: Chester, \$200; W. M. S., C. G. Club, Whatsoever Cir-

cle, First Ch., Anderson, \$161; First Ch., Florence, \$80; Newberry, \$69.

VIRGINIA: Franklin, Backwater Assn., \$228; Salem, Valley Assn., \$85.50; Clifton Forge, Augusta Assn., \$87.65; First Ch., Charlottesville, \$116.36. Total, \$2,137.09.

Boxes to Mountain Schools.

KENTUCKY: Y. W. A., Shelbyville, \$94.

VIRGINIA: North Fork Ch., Mountville, Potomac Assn., \$23. Total, \$117.



WATER FRONT, CHRISTOBAL COLON, PANAMA.
Christobal Colon is the Atlantic Town of the Canal Zone.

**CASH RECEIPTS FROM OCTOBER 10,
1907, TO NOVEMBER 10, 1907.**

(Continued from Page 156.)

M. B., \$7.00; Calvary B. Ch., Santee Assn., by A. L. L. Silver, \$13.89; Emanuel, Pee Dee Assn., by G. T. G., Eulonia, \$1.00; Lake City Ch., by B. W. J., \$16.55; Blackstock Ch., Chester Assn., by D. W. R., \$3.50; Fort Lawn B. Ch., by D. H. J., \$5.00; Beaver Creek Ch., by C. E. F., Chester, \$15.00; Lawtonville B. Ch., by S. W. M., Estill, \$23.47; Cool Branch Ch., Chester Assn., by R. W. C., Wishuto, \$5.00; Graham Ch. and S. S., Sumter, by J. B. J., \$4.65 and \$1.70; First Ch., Easley, by J. N. H., \$8.75; Sunday-school, \$5.00; Beavertown Ch., Kershaw Assn., by L. O. F., Cassatt, \$2.82; Catechee B. Ch., by J. F. W., \$2.07; Fork Hill B. Ch., Morah Assn., by J. T. H., Lancaster, \$1.75; Sparrow Swamps B. Ch., by E. A., Timmons, \$5.00; Little River Ch., by J. A. B., Honea Path, \$6.00; Chester B. Ch., by W. H. C., \$21.71; Bartlette St. Ch., Sumter, by W. F. R., \$22.77; Laurens B. Assn., by C. H. R., Lanford W. M. S., \$4.95; Lanford Sunbeams, 68c.; Mt. Pleasant Ch., \$7.87; First Laurens, \$48.06; Sunbeams, \$2.89; Watts Mill, \$3.25; Langston, \$12.50; Chestnut Ridge, \$19.92; Rabun Creek, \$2.00; Harmony, \$5.50; Princeton, \$1.60; Princeton S. S., 81c.; Waterloo, \$5.00; Waterloo W. M. S., \$5.00; Second Laurens, \$15.98; Union, \$11.81; Beulah, \$9.00; Warrior Creek, \$18.50; Belleview, \$11.34; Friendship, \$15.68; Durbin, \$16.00; Bethabara, \$5.00; Poplar Springs, \$5.00; Pickens Assn., by R. T. H., \$6.65; Pee Dee Assn., by J. T. D., Bennettsville, \$84.22; First B. Ch. S. S., by T. V. W., Sumter, \$26.74; Taylors B. Ch., N. G. Assn., by E. P. S., \$3.73; Moriah Assn., by W. M. B., Lancaster, \$12.04; Mayesville Ch., Santee Assn., by W. S. W., \$6.00; Florence B. Ch., by W. J. B., \$53.40; Florence B. Ch., by W. J. B., \$14.50; Darlington B. Ch., by Geo. H. Edward, \$67.76; Pee Dee Assn., by J. T. D., Bennettsville, \$7.50; Brun-

son B. Ch., by H. M. U., \$5.00; Hickory Grove B. Ch., by W. H. W., Brunson, \$3.44; Black Creek Ch., by W. C. G., Dovesville, \$25.00; Lake Swamp Ch., Welsh Neck Assn., by C. A. J., Timmons, \$32.00; Colleton B. Assn., by J. L. Weeks, \$45.30; Swift Creek Ch., Welsh Neck Assn., by C. C. V., Darlington, \$49.48; Second B. Ch., Darlington, \$4.20; New Providence Ch., W. M. S., by J. W. C., Hartsville, \$3.74; Chesterfield Assn., by B. S. F., \$5.00; Chesterfield Assn., by J. M. S., \$23.10; Mrs. J. N. Cudd, Spartanburg, Home Missions, \$74.04; School at El Paso, \$18.13; Tichenor Memorial, \$6.00; Osage Indians, \$4.71; Mt. Schools, \$20.00; Charleston B. Assn., by Z. D., \$18.00; Florence Assn., by S. M. G., \$16.88. Total, \$1,654.01. Previously reported, \$3,322.91. Total since May, \$4,976.92.

TENNESSEE: Liberty Ch., by Miss M. W., Covington, \$4.12; Sunday-school Goodlettsville, by M. L. W., for Mt. Schools, \$1.00; Pittsburg B. Ch., by B. H. B., for Tract Fund, \$2.25; W. M. Woodcock, Nashville, Sunbeam School at El Paso, \$3.00; Tichenor Memorial, \$15.00; O. F. Finch, \$100.00; Regular Work, \$84.16. Total, \$509.53. Previously reported, \$3,140.45. Total since May, \$3,649.98.

TEXAS: Liberty B. Assn., by G. C. H., Bette, \$18.75; Walnut Creek B. S. S., by Miss O. B. M., Austin, \$3.00; Sunbeam Band, Gonzales B. Ch., by G. E., for Sunbeams, El Paso \$21.50. Total, \$43.25. Previously reported, \$3,999.85. Total since May, \$4,043.10.

VIRGINIA: B. A. Jacobs, Richmond, \$525.00, \$1,587.50, \$556.15. Total, \$2,668.65. Previously reported, corrected, \$5,674.61. Total since May, \$8,343.26.

MISCELLANEOUS: Evangelism, by J. W. Michaels, \$28.45. Previously reported, \$538.35. Total since May, \$566.80.

AGGREGATE: Total, \$20,437.00. Previously reported, corrected, \$43,047.99. Total since May, \$63,484.99.

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