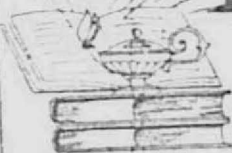


VOL. XIX

JANUARY, 1908

NUMBER 6

OUR HOME FIELD



Rev. Chas. A. D. Thomas, Mar. 1907



BAPTIZING IN A LAKE NEAR
MARIETTA, I. T., 1907.

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

WHAT OUR READERS ARE SAYING

ABOUT

OUR HOME FIELD.

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I enjoy the paper and wish it much
success.

Rev. A. C. Wilkins, Abbeville, S.
C.: In Our Home Field you are
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medium of information.

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C.: I have been taking it almost
three years and could not do with-
out it, so I wish to renew my sub-
scription.

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Ala.: I greatly enjoy our paper.
May the Lord continue to bless you
in its publication and in all your
great work.

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I have enjoyed your paper ever so
much, and would not be without it.
It should be in every Baptist fam-
ily in the land.

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I regard no paper among our Bap-
tist periodicals as filling its mission
more perfectly than Our Home
Field. May God continue to
abundantly bless it.

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Field seems to me to surpass the
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of what I have written it would be
great pleasure to have done so.

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I am always glad when the Home
Field comes to my home; I think it
is the best Baptist paper I have ever
read, and I am going to try to get
it into as many homes as I can.

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I love to read of our home work and
see what our Baptist people are do-
ing. I think our paper is excellent.
I pray God's blessing on your la-
bors. May God hasten the day
when all the world shall hear His
gospel.

Rev. William Smith, Key West,
Fla.: You will find enclosed my
subscription to the Home Field. I
would not be without it. There
is so very much information given
through the columns of your valu-
able magazine about our denomina-
tion until I would not do without
it even for one month.

Our Home Field

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

M. M. WELCH
Business Mgr.

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Austell Building, Atlanta, Georgia

Regular Meeting, 3:00 O'clock P. M., the First Tuesday of Each Month

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OUR HOME FIELD

VOL. XIX

JANUARY, 1908

No 6

EDITORIAL

We call attention to the announcement of the calendar prepared by our good women. It should be in the hands of every lover of home and foreign missions. It only costs ten cents. Turn to the woman's department and see the announcement concerning this excellent program for the new year.

During the associational period quite a number of brethren, either clerks or moderators, sent us copies of the minutes of their District Associations. We have been away from home so much that we have not acknowledged receipt of their kindness. We take this occasion to thank them one and all. But all the clerks and moderators did not send copies of the minutes. We beg, therefore, that those who failed to do us this kindness will at once send us a copy, as we need the same for reference.

We are in great need of money to meet our heavy obligations. January is a hard month usually for collections, and so we beg our brethren to remember this and put forth an extra effort. If a hundred individuals in each state would send us a contribution during January of

from \$5.00 to \$50.00 and as many churches would do the same thing it would greatly relieve us. Do not wait till March or April. The Board owes thousands of dollars and we must borrow still more unless gifts are greatly enlarged.

I wish to thank brethren who so kindly responded to our request for Southern Baptist Convention minutes. We still need these minutes for 1845, 1846, 1849 and 1863. We also want copies of the "Missionary Journal," the "Home and Foreign Mission Journal," and the "Missionary," published during the early history of the Convention, and containing the minutes of the annual meetings of the boards for those years when the Convention did not meet annually. We will be grateful to any one who will either send these to us or tell us where we can get them, and will, of course, make reasonable compensation for them.

J. F. Love,
Home Mission Board,
Atlanta, Ga.

There are to be found many radical opposites in any contrast of Romanism with the Baptist faith. The following are a few of the essential differences which set their

roots in the fundamentals of the religious question:

ROMANISM

Clerico-Centric.
Hierarchical.
Traditional.
Ritualistic.
Civic alliance.
Penance.
Priestly mediation.
Absolution by priest.
Probability of perjury.

PROTESTANTISM

Christo-Centric.
Democratic.
Biblical.
Experimental.
Religious liberty.
Propitiation.
Personal approach.
Justification by faith.
Promise of paradise.

These contrasts indicate the evangelical and evangelistic mission of Baptists to Roman Catholic populations. If we do right in holding views which so radically distinguish us from Romanists, we shall do wrong if we neglect to convert them to these views.

Pastors, are you keeping before your people the fact that Southern Baptists are to more than double their contributions to home missions this year? This is the splendid task we have set for ourselves and there is inspiration in it for your people. It gives you a great theme and will call forth your best powers in advocating it. Small subjects and small endeavor make small preachers and small Christians. Here is something worthy of your powers. Get this idea of enlargement in your mind and heart, catch the inspiration of it, and then begin to call your people up to the new standard. In pulpit and home, in prayer and sermon, by word and printed page strive to make the ideal general. You will find a new awakening among your people and new joy in service. The accomplishment of a great work is the surest means of refreshing for a church which has fallen into a dull condition.

We are greatly grieved over the death of Dr. E. E. Chivers, Field Secretary of the American Baptist Home Mission Society. We received a telegram from Dr. H. L. Morehouse announcing his death on the day of our December Board meeting. Dr. Chivers was a Welshman and a thorough Baptist. He was exceedingly versatile in his gifts, writing and speaking with equal facility and elegance and force. We had large experience with him in counsel during his Secretaryship of B. Y. P. U. of America, and have had occasion frequently to counsel with him about denominational affairs in recent years. He was able in counselling, noble in bearing and in every way an ornament to our Baptist denomination. We extend to the Home Mission Society and our brotherhood throughout the North sincere sympathy in this great loss.

The disturbed financial condition of the country during the past two months has cut down the per cent. of increase in contributions to home missions. It will require the most determined and energetic effort on the part of our leaders and the combined and united effort of our Baptist hosts and organizations to avert a disaster which this threatens. We are not sending out an alarm cry in referring to these facts. We are sounding a timely call. We can win if we will. Notwithstanding the adverse conditions we are still 36 per cent. ahead of last year's record at this date. Now that the flurry is passing and the normal

prosperity of the country is assured, this per cent. can easily be raised to the more than 200 per cent. advance we set out to make this year. Send the call along the line and throughout the camp, pastors, and carry this campaign to complete victory!

A remarkable thing about religious fakes and fads is the way they get themselves advertised in the newspapers. These popular mediums of intelligence and the civilization of which they are an expression were created by the regular religious forces of this land before these fancies were dreamed of, and could not now live a week without the support of these established religious denominations. And yet it is by the use which freak religions are allowed to make of the papers that they propagate and popularize vagaries which are perverse of orthodox Christianity. By the help which newspapers have given many heresies have grown and flourished which, without it, would have died in the chrysalis. We are reminded of the question asked by the master of English literature:

"In religion
What damned error but some sober
brow
Will bless it, and approve it, with
a text,
Hiding the grossness with fair or-
nament?"

The advertisement given some of the modern substitutes for the religious faith upon which society is built is far out of proportion to that given those who are fostering this faith to which every member of

society is indebted. On a recent Sunday, for example, a certain city daily published a pictorial article exploiting one of these isms dated from London the day before its appearance in the American daily and headed, "Special Cable." I suppose it was expected that the unsophisticated reader of this communication would believe that these three columns, including the cuts of converts said to have been made and a house said to be building, were actually cabled to this daily the day before. At any rate the cult got another exploitation. But does any one believe that the building of a house of worship by any one of the religious denominations in London who are represented in the dominant religious life of this country would have been given such free advertising, even though this paper is supported both in subscription list and advertising columns by these denominations?

Home Board's Evangelist to the Mutes.

The work of Rev. J. W. Michaels, evangelist to the mutes, has been exceedingly gratifying. He has been well received at all places where he has gone and the mutes have received the gospel at his hands with indications of gratitude. During his visits to Atlanta he has received a most cordial welcome. The mutes of Atlanta are largely organized into a Deaf Mute Bible Class at St. Mark's Church, conducted by Mr. W. F. Crusselle. Mr. Crusselle is not a mute himself but is master of the sign language, and, more than that, he is filled with

the spirit of Christ. For years he has never failed to be present at the Sunday morning Bible class where he spends an hour in instructing those who eagerly gather around him. This class was organized in April, 1902. It has grown steadily from the beginning. Speaking of the class Mr. Crusselle says, "It is the most helpful work to me that I have ever attempted and my whole purpose is to give attention to those who otherwise would feel very much neglected."

We take pleasure in presenting in this issue a picture of this class and call attention to the work being done in this line as an example of what may be accomplished in any city of our country if some consecrated Christian worker will take up the work.

Some Home Needs.

Perhaps no state is more thoroughly evangelized than Georgia. The Baptists of Georgia have not deemed it necessary to call on the Home Board during recent years for more than a very limited amount of assistance, while they have been exceedingly generous in their support of missions and other denominational enterprises. Georgia Baptists have 83 associations, 2,186 churches and 230,397 communicants. The aggregate amount which they contributed during the fiscal year just closed was \$188,396.68. This splendid sum does not include the far larger amount expended in support of local churches and local missions. Splendid showing, this!

This Baptist stronghold is not without sections destitute of adequate gospel privileges withal.

In an address before the recent Baptist Convention at Valdosta, Rev. Graham Forrester of that place made some startling statements:

He said that in a certain territory in this section as large as Rhode Island, there was but one minister, and he was not a Baptist, and remarked that, in an hour's ride of Valdosta, three school teachers had been dismissed for opening their schools with prayer.

He said that in a day's ride of Valdosta was as flourishing a band of Mormons as could be found on this side of Utah. He knew a community where funerals are preached in July of those who had died from January to that time, and in January of those who had died during the last six months of the year. This latter condition was directly due to the scarcity of preachers.

If there is such need as this in Georgia shall not our hearts be stirred with the appeals that come to us from the newer and less favored states? If such destitution is possible in Georgia what must be the great needs in Florida, Louisiana, Arkansas, Texas and Oklahoma?

The Laymen's Movement.—What It Stands For in the South.

The Baptists of the South and the evangelical denominations of Canada alone of all who have joined in the Laymen's Movement have rightly interpreted the Haystack, from which the movement got its inspiration. This Movement among the Baptists of the South and the several denominations of Canada is made to stand

for missions, and not for a territorial or partial aspect of missions. Among all others it is concerned with foreign missions only. This latter is not simply a narrow policy and one from which foreign missions itself will presently suffer, but it puts a false interpretation upon the Haystack as embodying a missionary idea. There were present at the famous Haystack prayer meeting five young men, ministerial students of Williams College. Of these five but one ever became a foreign missionary, while four spent their lives on the home field. Mills, chief figure in the whole movement, was the son of a home missionary and spent his life in home missionary effort. That such historical facts should be so interpreted as to exclude home missions is amazing. For our part we would have it interpreted as Southern Baptists have interpreted it, that our missionary development may be broad, full and symmetrical. Standing, as it does among us, for missions on broad lines, this movement should enlist the Baptist men of the South and greatly enlarge our work for the salvation of all the world. The following from an editorial in the Home Mission Monthly shows that the partial interpretation is already causing dissatisfaction:

The Board of the Laymen's Movement has issued a statement declaring that this new movement intended to interest the men of the churches in missions is purely and simply concerned with foreign missions. As a basis for this surprising position, it is further stated that the movement was started wholly in the interest of foreign missions by persons

engaged in the foreign mission cause, and should not be diverted from the single aim of extending missions in foreign lands.

This means that everything done by the movement will be confined to the work abroad, that every program and speaker shall be limited to foreign mission work, and that our own great land, with missionary problems such as no heathen land presents today, shall be absolutely kept out of sight and thought, so far as this movement goes. Our laymen are to be led to study foreign fields and needs, to take an interest in work abroad, and to give to that work—and there the movement stops.

We regard this as more than merely unfortunate. It is an almost inconceivable blunder for good men to make in this day of unparalleled missionary opportunity and need at home. It sets up anew barriers that have been breaking down—the artificial barriers between home and foreign missions. Missions one and indivisible is the only true missionary platform that will appeal to the thoughtful men in our churches. No movement that deliberately sets itself to ignore the great section of missionary enterprise distinguished as home missions will carry with it the support of the laymen whom the new movement desires to reach. We are satisfied that the lay sentiment will repudiate this attempt to fasten a narrow and one-sided missionary policy upon the churches. For a time there may be enthusiasm and promise of large giving, and even undertakings of unusual size, with pledges that will tax the generosity of the laymen. Under a new impulse many things may be done that will look like a great on-sweep for the cause in foreign lands. But sober second thought will come. Reactions will inevitably follow over-pressure under momentary excitement. American Christian men will surely realize the obligations which rest upon them in relation to the evangelization of their own country. And then the Laymen's Movement, if held to its present platform of partiality and discrimination

against the home work, will begin to reap the fruits of its own initial mistake.

What the laymen of our churches want is a genuinely world-wide missionary appeal—that includes missions everywhere and does not overlook America as a unique mission field. Of course the writer can only express his own profound convictions. Readers of "The Monthly" know that our platform has always been "Missions one and indivisible." We believe in closest co-operation in all missionary work. We would like to have every missionary conference, institute and gathering represent impartially the whole mission field. We deprecate division of feeling or interest, being assured that home and foreign missions are inseparably bound up together. Hence we deplore the attitude of the leaders of the Laymen's Movement.

A New Star on the Flag.

Another star has been added to the galaxy which adorns our national emblem. Oklahoma, the forty-sixth state, now wears the honors and discharges the functions of a commonwealth in the American Union. It is, for many reasons, a deeply interesting member of the sisterhood, but especially from a home mission point of view does it invite attention.

Its Size and Soil.

Oklahoma is more than seventy thousand square miles in area, or more than eight thousand square miles larger than the whole of New England. So large a per cent. of the acreage of scarcely another state in the Union are tillable and fertile as those of the new state. And the variety of crops is remarkable. Already the fifth state in the production of cotton, its wheat and corn production has made it fa-

mous. We have never looked upon a more beautiful agricultural scene than Oklahoma wheat fields at harvest time. It is marvelously rich in coal, gas and oil; nowhere on the continent have such deposits of petroleum been found as those which are about Tulsa and in the Osage Nation.

Population and Religious Condition.

The population at the time of its reception into the Union is in round number, one and a half million. This number is being increased rapidly. The stock is almost wholly American and a finer type cannot be found anywhere. Fifty thousand of these are members of white Baptists churches, a much larger number than are connected with any other denomination. The religious need is great, and conditions demand immediate action if opportunity is not to be lost forever. A true story of the birth and growth of new towns in Oklahoma would seem incredible to those who are unfamiliar with the West.

We may take the young towns now, or, failing, lose them forever. Hundreds of churches are without houses of worship and unless the denomination lends them an assisting hand now they must have their usefulness impaired for all time.

Educational.

The state has a public school fund of \$50,000,000, and will doubtless have the best public school system in the entire land as soon as plans can be matured and worked out. A Baptist preacher, Rev. E. D. Cameron, is superintendent of Public Institutions. At the recent convention, when the lo-

eration of a Baptist University was under consideration, five towns submitted propositions to induce the location in their midst. The offers ranged from \$125,000 to above \$200,000, though the towns ranged from four to probably ten years old. The religious denomination which is not alive and progressive must very soon lose a situation like this.

The State Conventions.

The fall months have largely been taken up by the secretaries in attending state conventions. Notwithstanding the depressed financial condition of the country, the conventions were, without exception, occasions of inspiration and increased hopefulness for all departments of Christian work. Great reports were read amidst enthusiasm and large plans were laid for the coming year. In the strongest states east of the River large advances were made to state missions and education and still larger plans were laid for the future. Without exception the states have advanced in their contributions to every department of our mission work. The Laymen's Movement received attention and is now fairly launched. With a courageous pastoral leadership backed by the laymen nothing short of a revolution in Christian benevolence ought to be expected during the next twelve-months. More than anybody else the pastors must take back the inspiration of these conventions to the churches and there practicalize it in the missionary work of the churches.

The conventions west of the Mississippi river comprise what has long been, and will continue to be, a great home mission territory. The late sessions gave ground for intense gratification in what home missions has accomplished and cause for great hopefulness of the future. The enthusiasm, the courage, the broad outlook and large plans of these conventions would prove an inspiration to those who attend the older bodies east of the River. These westerners are attempting great things for God. Great reports are read in annual meetings, broad-gauged speeches are made, large things are proposed and adopted with unanimity and heartiness. It is evident that there is more joy in doing great things than small, and that they are far more easily done. The East has been a blessing to the West and will continue to be, but it may also, in its great numbers and great ability, learn something from these breezy sons of the plains. Certainly the time is upon us when the Baptists of the South should catch step in a combined effort to do the best and most of which they are capable. The hour is opportune and every consideration favors advance. Nothing but success is possible if we move together; nothing but loss can be expected if we hesitate or attempt small things. With generous hand and fervent prayer the comfortable Baptists of our eastern territory should back the frontier missionaries who amidst hardships are extending the Baptist empire and enlarging the kingdom of Christ.

PERTINENT PARAGRAPHS

The more I see of America and the world the more convinced I am that the home missionary holds the key to the situation.—Francis E. Clark.

"If I were a missionary at Canton, China, my first prayer every morning would be for the success of American home missions, for the sake of Canton, China."—Austin B. Phelps.

Rev. A. Paul Bagby, Woodlake, Ky.: God bless you in the Master's work! Our collections at Providence and Mt. Pleasant for home missions will be three times that of former years.

Harper's Monthly gives the following: A Methodist minister having many years ago been sent as missionary to the Indians, found an old—very old—Indian who could read, to whom he gave a copy of the New Testament. After the noble red man had read it through, he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptize him, when the noble red man asked: "What are you going to do with that?" "Baptize you," replied the clergyman. "No deep enough for Indian; take 'im to river." The missionary explained that, "That is not our practice," to which the noble red person replied,

"You give me wrong book then, me read 'em through." The ceremony was postponed.—Home Mission Monthly.

Death of Dr. E. E. Chivers.

The denominational journals have carried far and wide the intelligence that Dr. E. E. Chivers, Field Sec-



DR. E. E. CHIVERS

etary of the Baptist Home Mission Society, passed to his eternal rest on the second of December. Thousands of God's people, North and South, have mourned the departure of this good man. There were among us few more cultured, more consecrated, more brilliant and in-

dustrious men than our departed brother. His rich gifts made men admire him and his beautiful character and fraternal spirit made them love him. The writer was in his company but a few days before he went home. He was full of his usual zeal for the spread of the gospel. It is well known that his arduous labors hastened the end of his splendid and useful life. The following from the Home Mission Monthly, which was scarcely in type when the end came, tells a pathetic story:

The life of a Field Secretary seems to some people enviable and easy. It consists in traveling around and having a good time—an easy life that many would like to lead. Secretary Chivers could give experiences that would disturb this view, but he rarely lets the light in upon his trying travels. The editor desires to say, for himself, that his brief excursions into the field convince him that a man must have a cast-iron constitution, perfect digestion and draught-proof circulation, in order to stand such a life. Read this paragraph from a recent letter, not written for publication, but showing some of the things that befall the Field Secretary:

"The stay in Albuquerque will give me a good rest, with time for correspondence which has accumulated, and preparation for further work. Every train on which I have traveled since leaving Ardmore has been from two to seven hours late. On the trip from Oklahoma to Roswell, I struck a Home-seekers' Excursion train with cars so crowded that fully twenty people had to stand up or sit on the arms of seats all night. There was not a berth to be obtained in Pullman or tourist car, and there was nothing left but to sit up all night with an ill-smelling crowd. Instead of reaching Roswell at 9 p. m., it was after midnight of the second day before the train pulled in. To avoid the long route and longer delays from Roswell to Albu-

querque via Pews and El Paso, I took the mail automobile route, 110 or 120 miles across the plains to Torrence. The ride might have been exhilarating by day, but the machine needed repairs, the start was delayed, and more than half the ride was taken after dark in a chill air, and the early morning hours were spent in a building called a hotel, with fourth-class accommodations and fifth-class food. Last night I got my sleeper at 2 a. m."

How the Indians Give.

Indian converts are generous givers, as will appear from this partial list of contributors to the offering of the First Crow Indian Baptist Church, of Lodge Grass, Montana, sent to the Home Mission Society not long since: White Arm heads the list with \$3.00; Pretty Shell, Bull Weasel, Barney Bravo and three others follow with \$2.00 each; and twenty more with smaller sums, among them Not Afraid, Kills Twice, Bear Don't Walk, Mrs. Don't Walk, White Man Runs Him, Red Wolf, Bad Heart, Big Sheep, Flat Back, and Mrs. Pretty on Top. The total amount bestowed by twenty-six men and women was nearly \$30.00.—Missionary Review.

Our Need of Home Missions.

Here is a statement of some things that happened among the 80,000,000 people in the United States last year: Number of murders and homicides in the country, 9350, an increase of 138 over the previous year. Number of suicides, 10,125, an increase of 143; of these 7,242 were men and 2,883 women. Number of legal executions, 123, ex-

actly the same as in 1905; 35 were hanged in the North and 88 in the South. Number of lynchings, 69, an increase of 3; all were negroes but 5; Mississippi led with 12; the wholesale killings by mobs are not included in the number. Number of people killed by automobiles, 209; injured, 851. The record of embezzlement, forgery, defaulting, and bank-wrecking aggregated \$14,734,863, an increase of more than \$5,000,000 over 1905.

These are evils which only Christ can permanently cure. Regenerate the individual and you will regenerate society.—Missionary Review.

A Great Opportunity.

CHAS. R. LEE.

I have just returned from my vacation trip. I went to Corpus Christi in a hack, camping all along the way. It is needless for me to say that I enjoyed myself very much and received much benefit from the trip.

Some Observations.

After I left Tilden and crossed the Nueces going south to San Diego I felt almost as if I had gone out of the United States altogether. Eighty per cent. of the population of Duval county is Mexican—not the low class of Mexicans that we have further interior—but people

owning their homes and often times great wealth. In conversation with the County Attorney at San Diego I learned the following things:

1st. That these people are exceedingly anxious to become respected citizens of the State of Texas. They are therefore educating themselves and their families in the English language. They are faithful supporters of the public schools.

2nd. That they are less faithful to the Catholic church—not allowing it to influence them in thought and deed, as in times before.

3rd. They are willing to take anything that would advance them in the eyes of the public of the state.

I also asked Attorney McCampbell his opinion as to the opportunities for evangelizing these people. He answered, "Beyond any shadow of a doubt this is the greatest opportunity ever offered for the evangelical denominations to succeed in winning the people to them."

San Diego is a flourishing town of 3,000 people, having but one Baptist in its bounds, few Methodists and no Presbyterians.

Doing a large business commercially—the county seat and wealthy people longing for the gospel and we have both the gospel and the means of giving it to them. What is our duty?—Baptist Visitor.

CONTRIBUTED ARTICLES

Historical Papers Concerning the Wild Indians.

No. 6.



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

Persecution.

In the fall of 1878, while I was trying to do the double work of teaching and preaching I was thunderstruck one morning on being summoned to the office of Agent Williams, to be handed by him a telegram from Washington City which read: "Dismiss Holt and wife. Reinstate Henry Daws and his sister. Order Holt to leave the reservation. C. D. Campbell, Acting Commissioner." Agent Williams wept when he handed me the order. Neither he nor I could understand the cause. I had to take time to think and pray. I was glad enough to be relieved of the duty of teaching. But to be driven from my field seemed to me to be incredible. After a night of prayer and consultation with my wife, who was ill, we concluded that I had better go, and appeal the case. I telegraphed to Dr. McIntosh from Ft.

Sill as follows: "Have been ordered out of reservation by Indian Commissioner. Go to Washington and have it arranged. I will meet you there with particulars. Address me at Dallas, Texas. A. J. Holt." Then mounting my Comanche horse, I turned southward, leaving my wife in the hands of the Lord and Kinchess, my first convert. I rode for four days and nights before arriving at Henrietta, the first town on the Texas frontier. The prairie had been burned over, and I became as black as a negro, sleeping on the ground. The wolves were numerous, and one night I sat up all night, revolver in hand to protect myself from them. I swam Red river and smeared my face worse trying to wash it. I was royally received in Henrietta, whose people knew of my work. They serenaded me, and feasted me. I preached that night on the street, as there was no church house nor school house, nor a dwelling of any sufficient size. So far as I then knew, or now know, that was the first sermon ever preached in Henrietta, which has now grown to be quite a city. These good people paid my way to Ft. Worth on a hack, and I left my Comanche horse to recuperate. I arrived in Dallas in due time, and the next morning I received the following telegram: "Rev. A. J. Holt, care of Rev. R. C. Buckner, Dallas, Texas. Order revoked. Will write. W. H. McIntosh." The following morning I received another telegram which read

as follows: "Indian Bureau, Washington, D. C.: Rev. A. J. Holt, care of Rev. R. C. Buckner, Dallas, Texas. The order for your removal was issued under a misapprehension of the facts. You are permitted to return and resume your labors, also your position in the school, with the protection of the Government in the discharge of your duties. S. A. Hoyt, Commissioner."

A Barren Victory.

So I returned to the Wichita Agency, after having been absent about one month, having ridden horseback three hundred miles, and in public conveyance two hundred miles further. But when I arrived I found the most intense excitement prevailing. The Agency school house had been destroyed by fire, and an Indian boy burned up in it. The history of the investigation was as follows:

Dr. McIntosh repaired at once to Washington on receipt of my message. He went at once to the Indian Bureau and inquired of Mr. Hoyt the reason for ordering A. J. Holt, the missionary of the Home Board, from the reservation. Mr. Hoyt was surprised to hear of the proceeding, and at once began investigation. It appeared, on investigation, that Mr. Campbell, Mr. Hoyt's assistant, in the absence of his chief, had received a petition signed by nineteen employees of the Agency requesting my removal, and not knowing I was a missionary or a minister, he proceeded to remove me. The petition read about thus: "Whereas, one A. J. Holt, an interloper and adventurer,

has come to this Agency and secured an influence over Agent Williams, and is causing much disturbance, we therefore pray his removal." This was signed by every employee of the Agency but Agent Williams and his wife. Mr. Hoyt at once put himself into telegraphic communication with the authorities at Ft. Sill, and had them to go to the Wichita Agency to investigate the charges against me. They were proven to be frivolous and groundless, and Commissioner Hoyt at once set to work to right the wrong. Hence the message to me at Dallas. But he had also sent another telegram to Agent Williams, ordering him to dismiss from his employment all those whose names had been signed to that petition, and had them to leave the reservation. Hence the excitement and the burning of the Agency building.

But I found on my return that the departing employees had poisoned the minds of many of the Indians against me, so that I found great difficulty in getting a hearing at all. To make matters still worse, these departing employees had sufficient influence to cause the removal of my good friend, Agent Williams, and his successor chose to become a bitter antagonist to my work.

Bogalusa, A Saw Mill Town of the Southwest.

The saw mill town, Bogalusa, is located on the Great Northern Railroad, about seventy miles north of New Orleans. It has sprung from nil to a city of more than five thousand inhabitants within the

short period of sixteen months. The cause of its mushroom growth is the fact that a saw mill, which cost \$2,000,000, is nearing completion at this point. The Great Northern Lumber Company has bought several hundred thousand acres of pine timber land in this section of the State of Louisiana, and has located on the banks of Bogalusa creek a saw mill which will cut six hundred thousand feet of lumber per day. This fact has brought a multitude of wealth-seekers within an incredibly short time to Bogalusa. The primeval pine forest has been converted in the twinkling of an eye into a thriving center of commercial activity.

Rev. A. Finch is pastor of the church there. As a result of a protracted meeting, which was held under the evangelistic tent loaned by the Pastors' Conference of New Orleans, thirty members were added to the church recently. A building lot was donated by a resident Baptist brother, and sufficient lumber was donated by two other brethren to erect a temporary church building.

So far, so good. But, as Bogalusa is a town which contains several residence sections, which are widely separated from each other, it is necessary that another center of Baptist worship be established in another populous quarter of the town. A real estate owner, who is a Baptist, has agreed to give three lots of city property, upon which to erect a church, and five lots to be sold for the benefit of the church building.

It is not difficult to secure dona-

tions of lots for the location of churches in these mushroom towns of the Southwest, if a Baptist missionary is on hand at the psychological moment. Let the Baptists of the South see to it that sufficient funds are given to the Home Board to enable it to supply the needs of pioneer preachers, when they are most needed and where the opportunities are ripe. At present there are many towns springing up in Southern Louisiana, in which Baptist churches should be located. Besides these, there are a score of small cities, in which there is no Baptist church, though some of them are a half century old. The destitution in Southern Louisiana is alarming. Let us bring the tithes into the storehouse!

Walter M. Lee.

New Orleans.

Bulgarian Home Missionary Work for America.

ELLEN M. STONE.

Among the hosts of immigrants to our shores from the East have been an increasing number of Bulgarians from poor, oppressed Macedonia and also from the free, prosperous province of Bulgaria. It is estimated that upwards of thirty thousand are already here. They have scattered through the length and breadth of our land, and are found in Alabama as well as in Dakota; in New Mexico as well as in Massachusetts. Among them are many who became Christians in connection with American missionary work in their provinces, and who quickly

become valuable members of society in our country, besides being good workmen.

While the missionaries in common with all lovers of the highest development of the Balkan States, deeply regret this exodus of trained Christians, who are needed in their native land more than elsewhere in the world, the fact remains that they come hither. More than one important church in the Balkans is pastorless because its pastor is ministering to some church in the United States!

Bulgarian students are here in great numbers; but Bulgarian artisans, electricians, draughtsmen, editors, physicians, lawyers, etc., are also here, to the great loss of their own country.

The Director of the Collegiate and Theological Institute at Samokov, Bulgaria, writes on this subject: "Our school is doing to a considerable extent what might be called home missionary work for America. Bulgaria is doing her part in swelling the stream flowing into the United States. A recent paper states that three hundred villagers from the region of the ancient capital, Turnovo, had passed through Sophia, bound for America. The fever is found among the students of our school. During the five years we have been here, thirty-three who have been in the school have gone to the United States, and are now there. I know positively about so many, and there may be others. We try to oppose and discourage this movement as much as we can, but it is very hard to resist it. The boys who have been under the in-

fluence of our school, will be more fit to become desirable American citizens in a short space of time than those who have not been with us. Many of them go from us professed and positive Christians. So we are in many ways working for America, even though thousands of miles away from her shores."

This is another side of missionary work, "the bread cast upon the waters" returning "after many days;" but after all, it were better for the advancement of the Kingdom of God in the Balkans, if these Bulgarian Christian young men had remained and done their work at home. We trust the end will prove that they have not despised their birthright.

A late number of the *Rabotnik*, a Bulgarian paper published weekly in New York, mentioned that the Holy Synod, which is the highest ecclesiastical authority in Bulgaria, has been giving attention to the unshepherded Slavic flock in some parts of the United States, and has voted to send priests of the Greek Church to them, if suitable ones can be found who are acquainted with the English language. The Synod also voted to send Bulgarian teachers from the homeland, if any can be found with the same essential qualifications, to teach the illiterate Slavic element in our country, and also to keep them true to the faith of their fathers.

It would seem to be a more common sense way to deal with this problem of Slavic illiteracy in the United States, to designate some of the Bulgarians who are already here, after completing their educa-

men in their own land, and who are at home in both their native tongue and the English, to become the instructors of their less educated countrymen.

It were well for our home missionary workers to look up our Slavic population. There are valuable assets in it, and others which may easily become more valuable. Not a little missionary money, labor and prayer, have already been expended upon it by the American Methodist Mission and by the European Turkey Mission of the American Board, and now the home workers may enter into these labors.

Is God Just? How Can He Be Just and Save Me?

W. W. HAMILTON, D. D.

"How can God be just and not punish me? I have sinned. I cannot accept a salvation based on sentiment. Justice must be satisfied or I can never be satisfied." Thus speaks the soul of many a man who gives with his lips the many excuses of the day. Some of us as children wondered why it was that we were just to "believe and be saved," and some who are older are seeking help on this same point. The explanation is in three words.

1. **LAW.** Where there is no penalty there is no law, there can be only advice or threat. God's law must and will be enforced, and he who refuses obedience puts an end to his own progress and gets in the way of others even as the locomotive which leaves the steel track so necessary to its progress and use-

fulness. This law is not temporary, not some mere whim or prohibition, not conscience, nor a sliding scale to fit each man's condition. It is God's character expressed. God's character is the basis of right. The Bible gives a revelation of God's character and conscience must be in line with that revelation or it is wrong. Two things must be true then of God's law.

First, it must be a law of love, for God is love. The cattle looking over the ten-rail fence into the forbidden pit, or the enclosed flowers, may say, "Our owner does not love us." The child about to put his hand on the red hot blower may cry out against the stronger hand of the father as he says, "Thou shalt not," but still the father shows his love by saving the child. Every "Thou shalt" or "Thou shalt not" from God is a law of love.

Again, if God be perfect His law must demand perfection. Absolute perfection alone can fulfill it. Imperfect beings might frame imperfect laws, but a perfect God cannot accept imperfection. He who enters heaven must do so on absolute perfection. Where then will the so-called moral man appear? Who then can be saved? Who can render perfect obedience? "All have sinned and come short of the glory of God." His perfection in his glory and the man who is not as perfect as Jesus stands condemned already.

2. **SIN.** What is sin? Everything short of perfection is sin, is lawlessness, is transgression of the law. Sin is the failure in act, disposition or state to measure up to the law of God in nature, conscience

or the Bible, in relation to myself, my neighbor or my God. The breaking out on the face is not small-pox but is just the sign of small-pox in the system. Dishonesty, lying, impurity and such like are just signs of sin. An internal cancer is just as deadly as an external, and so secret sins, hidden faults, presumptuous sins are just as deadly as the more vulgar or visible forms of evil. The floating particles were in the room and we were breathing them before they were revealed by the rays of sunlight. The perfect law of God reveals the sinful heart, for by the law is the knowledge of sin. Smashing the mirror will neither take the black from the face nor make an ugly face handsome. Destroy the Bible and we are still in sin and still condemned.

He who comes with his "filthy rags" of righteousness to pay the debt he owes to God will find that he has only Confederate money with which to meet his obligations. It has no gold to make it good. Perfection is the gold standard of heaven, and only he who has this can enter there. One only has lived this perfect life and if Jesus had fallen short, then he must bear his own sin. His perfect life makes him a perfect substitute and there is none other name whereby we may be saved.

3. GRACE. Man is in sin and cannot restore himself. How does God save him? Not by lowering the law, not by excusing the criminal, for then he would not be just. How then? He satisfies the law, bears the just penalty, pays the full debt, takes our place, gives the

only boy he had to bear our stripes for us that we may go free. It is no idle thing then to say that we are "saved by grace."

"Forty stripes save one" is the sentence of the law. I have violated law and right, am being led to punishment and my own heart approves the verdict. The judge's son goes to his father and says, "I know the sentence is just and that crime must be punished; I know you would not be worthy the place you hold should you fail to punish wrong, but the law and right will be satisfied if a proper substitute takes his place and bears his stripes for him. He is weak and did not realize it all. Let me suffer in his place."

It is done. The father gives consent and is pleased with his son. The offer is made to the one under sentence. I refuse, saying, "No, I do not deserve such love. I will not accept it." Then I must bear myself. The offer is renewed, is urged, and the love of father and son is commended, and I receive the son as my substitute. The back is made bare, the hands are tied, the lashes are laid on, five, ten, twenty, thirty, thirty-five, six, seven, eight, —. My eyes fill with tears at sight of that bleeding back and at thought of the shame endured. "Thirty-nine!" The law has been satisfied and I go free, through unmerited favor, through grace.

Later on the court sends for me. "You broke the law?" "Yes." "The law says, 'Forty stripes save one?'" "Yes." "Did you receive those stripes?" "No." "Then take him and lay them upon him." Would it be just? No, no, no!!!

Another has borne it for me. The law has been fulfilled, kept, honored, satisfied.

"With his stripes we are healed." "Who his own self bare our sins in his own body on the tree" "that he might himself be just and the justifier of him that hath faith in Jesus." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "As many as received him to them gave he right to become children of God."

The following letter from a sister whose name we withhold displays such a fine type of Christian womanhood, we dare to give it to our readers. May the Lord bless it to many women whom He has favored with happy homes and abundance of good things for this

life but who are neglectful of the sacred interests of His kingdom:

I note with interest Brother J. G. Brendel's article in the last Home Field as I do all there is in it every month. I pray earnestly as I know how for divine blessings in all our work and contribute all that my means and circumstances permit. My health is poor, family large, extremely short crop, lands lying out for lack of labor and other drawbacks, but God is in heaven and all things are working together for our good if we love Him.

May God's blessings rich and abundant be in all the work of the Home Board. I am pained to see how small our contributions are. I have fallen into a habit of awaking long before daylight to entreat the Lord for blessings in the work and for larger resources, more money and men and women, better equipment and glorious advancement and enlargement. But personally my health and means seem to grow less. But He knows.

Yours truly,



DEAF-MUTE BIBLE CLASS, ATLANTA, GA., W. T. CRUSSELLE, TEACHER.
IN FRONT ROW, SECOND PERSON READING FROM THE LEFT.

EVANGELISM

REV. W. W. HAMILTON, General Evangelist.

Great blessings upon the meetings.

Meridian, Miss., is in the midst of a great revival.

There were fifty-three additions in the Winfield, La., meeting. Brother Sledge did the preaching.

One young man at Homer, La., offered himself for the ministry at a service held there by Brother Sledge.

The St. Joseph churches reported one hundred and sixty-two additions as one result of the meetings there. The campaign was too short.

Brother Raleigh Wright helped in a great meeting at Lakeland, Fla., in which there were one hundred and fourteen additions. Pastor Tharpe is very happy over it.

Brother Luther Little preached at Vicksburg, Miss., November 17th, raised \$10,000 towards paying off the church debt, and at a men's meeting in the afternoon saw three men confess Christ.

The Vicksburg News in reporting the above says, "There was little to encourage him in the face of the financial conditions which exist in Vicksburg as elsewhere. * * * He was equal to the task before him, which he proved in the grand success of the meeting."

The Palm Avenue Church, Tampa, Fla., had fifty-six additions in a meeting conducted by Brother Raleigh Wright. At one service two young men said they were ready to answer the call of God and give themselves to the ministry. Brother Bolin is doing a great work at this church.

One of the features of the Meridian meetings is the down-town service held in the stores. It begins at 11:30 and lasts just thirty minutes. The people gather in some place of business and sing and pray and listen to a brief talk or to testimonies. Try it, brethren.

In Leesville, La., there were one hundred and twelve additions and so many blessings which numbers do not tell. Three young men surrendered to God for the ministry and one young woman, a trained nurse, offered herself for work on the foreign field. Brother Sledge says that Pastor Adcock is a "live wire."

Brother French, writing from Austin, Texas, thanks the Board for sending Brother Luther Little there for their campaign, and says that God graciously blessed them. Surely the favor of our Lord has been upon this department of our work, and our brethren as they go from place to place seem to grow in power and efficiency.

The St. Joseph campaign was greatly blessed and the brethren who assisted the pastors were faithful and successful. The one thing which all of us felt was that we did not have time enough to do the work which ought to have been done. What a joy it is to be with such pastors! May the Lord give us more such men!

One of the evangelists asked prayer for his daughter at an all-night meeting in St. Joseph. He asked that she might be saved the next morning. She did not come at the Sunday-school service, but at the eleven o'clock meeting she came. Those who had prayed for her the night before rejoiced and were not surprised. She was the daughter of Brother J. P. Jenkins.

The first name prayed for in an all-night prayer meeting in Meridian was the editor of the evening paper. He did not know of this, and told one of the pastors the next day that he had spent a sleepless night. At the evening service he surrendered to the Lord and made public confession of his faith. Our God delights to honor the prayer of faith.

The Vest Pocket Helps for Personal Workers is in press and will be issued in two editions, in paper, at 10 cents, and in leather at 25 cents. There can be no cut in this price, and it is surprising that it could be issued at 10 cents. This will be used in training workers' classes in our meetings, and can be had from the publishers, the Ameri-

can Baptist Publishing Society, or by writing to W. W. Hamilton, Atlanta.

Brother A. D. George and wife, who are singing with the general evangelist, are winning their way at once into the hearts of our people. Brother George was a car-builder and was led to Christ by the earnest personal work of George Simmons. These two sing the gospel from their hearts and are singing it into the hearts of others. Singing, as preaching, may be professional and artistic; or spiritual and soulful.

The Meridian pastors had been praying and preparing for the campaign there and had things in fine shape for conversion from the very first. The union day service at 10:00 a. m. fills the First Church and is a great power and blessing. On the first Sunday afternoon there was an initial mass meeting of workers. On Saturday night there was a prayer meeting of Sunday-school officers and teachers which lasted until midnight. The evangelists and pastors are expecting great results within the next few days.

The following brethren are assisting in the Meridian meetings: W. H. Sledge and J. W. Beville at Highlands; Raleigh Wright at Fifteenth Avenue; H. R. Holcomb at Forty-First Avenue; Furman H. Martin at Southside; W. H. Thompson at Immanuel; R. J. Bryant at Seventh Avenue; W. W. Hamilton and Mr. and Mrs. A. D. George at First

Church. Pastors Shipman and Hailey and Moore and Roper and Elliott and Swain and Newton know how to stand together and to stand by the visiting brother. One feels that the ground is hallowed, too, because of the men who have wrought here for years past.

Christ was crucified by "moral men" who would not defile themselves by going into Pilate's judgment hall. They would not do a thing which would cause the people to think them unclean, but they would buy a Judas and crucify the Son of God. There are "moral men" today who would not for a moment think of getting drunk or of using profane language or of gambling or of stealing or of committing adultery, for that would be to defile themselves, but they will crucify Jesus afresh and reject him and sell him.

Brother Davidson, of Missouri, in a tract on Stewardship shows that God requires that his stewards be faithful, that they make accounting to and settlement with him, that this is to be done each week by each steward, that each is to settle with him on the same basis, that his stewards are to treat him as a professed creditor, that the settlement is to be voluntary, and that the faithful steward has the promise of great blessings. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

"The S. A. Loon Company (Unlimited), Makers and Dealers in All Kinds of Drunkards, Criminals, Murderers, Libertines and Harlots. T. H. E. Devil, President; Al. Cohol, Vice-President; L. Beer, Recording Secretary; W. His Key, Traffic Agent. We beg leave to announce that with our increased facilities we are now making three-fourths of all the Murderers, Thieves, Paupers and Lunatics in the market. We mean to drive every other institution from the land and absolutely monopolize the manufacture of Vice and Crime. N. B.—Rooms in jails, almshouses and asylums secured in advance for our customers. A large lot of Broken Hearts and Crushed Hopes taken in exchange for our services will be Closed Out Cheap. No offer will be refused." (This ad. is copied free.)

Another tract has just been issued by the Department of Evangelism, title, "Lost, or Saved?" It is largely the bringing together of the Scripture passages in proof of the following points, "You are in sin, condemned already, must die, are to blame, are blinded by satan, may be saved, must repent and trust Jesus, can conquer, will obey, and must decide." The tract was prepared during the meetings in Owensboro, Ky., and was first printed by the Third Church and taken in a day of visitation to the homes of the city. The Third Church printed five thousand of them.

Sketch of Luther Little.

Rev. Luther Little, recently appointed evangelist of the Home Board, was reared in Mississippi. He was converted and joined the church at Booneville, Miss. It was also at this same church where he was ordained to the full work of the ministry.

Brother Little attended Mississippi College for six years and was a full graduate of that school. He entered the Seminary in 1892, and graduated with the Th. M. degree in 1895, and was made D. D. by Simmons College in 1903. His first pastorate was at Brownsville, Tenn. While there he was married to Miss Effie Ayres, of Holly Springs, Miss.

He became pastor at Bonham, Texas, where he remained for two years, after which he accepted the First Church of Ft. Worth, which continued for six years. A little over two years ago he was called to the First Baptist Church at Galves-

ton, Texas, from which pastorate he goes into the work of evangelist of the Home Board for the Southwest.

Brother Little has done much evangelistic work for the last few years. Even in his own churches conversions have been regular and constant. There were more than seven hundred added to the First Church at Ft. Worth during his pastorate there. During the two years he has been at Galveston more than two hundred have been added to the membership.

He has recently held some notable meetings. In the last year he has held meetings at Orange, Tex., Cleburne, Tex., Bay City, Tex., and Vicksburg, Miss. Many hundred were converted in these meetings and joined the churches.

Brother Little will give himself to conducting meetings in towns, and also city co-operative meetings in the cities of the Southwest.

May great good come of his work in this great department of our work.

NEWS FROM THE FRONT

Rev. J. O. Guthrie, Fairview, Okla.: We are just on the point of moving a church house from Rush (four miles away) into town and absorbing the church there. This will help us greatly at a time when it will give us a strategic position. It will greatly encourage the workers on this field, as we thus secure a small house that we could not build otherwise for some time. May the Lord graciously bless the Board in all its work!

Rev. R. F. McBroom, Francis, Okla.: At Francis the results have not been what we had hoped for, but since we began there we have paid for our house, or a balance, rather, of about \$600, and it is now finished out of debt. Went from seven men to forty members and from one-fourth to one-half time. This quarter closes out my work there. I pray that Francis may secure a godly man and that the Lord will abundantly bless them. This work could not have been accomplished without the aid given by the Home Board and the Home Mission Society, which has co-operated with our State Convention. I leave all the church in hearty co-operation and sympathy with all our co-operative bodies. The help from the Home Board and the other boards has enabled me to do a great deal of work off the field, the results of which are very gratifying. While there were

only seventeen saved on the field there were in all our work more than one hundred saved and in all forty-six baptized. Our co-operative plan has made this result possible.

Miss Buhlmaier and Miss Froehlich, Baltimore: The sewing schools both at the church and the Locust Point mission were re-opened and are in regular running order. The need for work at the latter point is still very apparent. You can hardly find a less refined, more ungodly and more unruly class of people anywhere. The children are boisterous and wild and delight in disturbing the peace. Although there is water everywhere about, very little seems to be applied, which fact is seen and felt at every turn. But they love to sing, and we mean that they shall learn to sing the old, old "Story of Jesus and His Love."

The Tuesday night service is attended by a few regularly, and last Tuesday a number of other strangers came for the first time.

The field is hard, the need great, the outlook hopeful if we faint not.

I just wish I could express my feelings when, after an absence of just four months (because of sickness.—Editors.), I re-visited the landing and mingled among the newcomers! Every one of the regular working force in the different departments seemed glad to see me, and gave me a cordial welcome.

Rev. R. F. McBroom, Wanette, Okla. I have thought often of writing concerning what the Lord has done through the brothers and sisters and myself at Antioch, but this is my first. 'Tis a bit of history that I now give.

Four years and eight months ago one other preacher and myself organized Antioch Church, ten miles from the railroad, with five members. I have been their only pastor. The first three years was hard but crowned with success. Last year was a good year; we reached forty-five members. We have just closed (a short time ago) a real revival, but let me say this—at our State Annual Encampment in July we had a consecration service, a workers' conference. I asked the workers to pray that God would save one hundred on my field this summer. The first of my four meetings was at Antioch Church. We had our dearly beloved and Spirit-filled brother, W. J. Downing, with us to do the preaching, and more soul-stirring, sound-gospel sermons I have never heard. Now get this thought—the Lord gave us the visible results, more than a hundred to testify of their having been saved since the meeting began. So I had to thank the Lord and pray for the privilege to go to another workers' conference, and also pray for Him to save more than I began to ask for. So Antioch Church now has about one hundred members, and more to follow those who were saved and have not yet joined.

I expected to go to school this winter and so announced to the church, and they just called me to serve till I started to school. So if I never get off to school I won't ever be out of a church.

I have had many hardships while building this work. The first eight months I received \$23.00. I live eighty-eight miles away, so my traveling expenses are about \$36.00 a year, and I had other churches. The second year I received about \$50.00; the third year about \$90.00; fourth year \$112.00; fifth year \$200.00. This, you understand, is for one-fourth time.

I have had during this time help from the co-operative bodies, to-wit: Home Mission Board of the Southern Baptist Convention, Home Mission Society, Woman's Missionary Union and our State Convention, without which I could not have held this field. I want you who have helped to know that you have made this church a possibility and to the Lord and you and the church be all the glory. How glorious it will be when those of us who are sowing in tears shall come together rejoicing, bringing our sheaves with us, for we all know that time is surely coming? May the Lord bless all the workers in all the world, in all our labors all the time, and to Him be all the glory, honor and praise forevermore.

BOOKS OF SPECIAL INTEREST.

The Sinner and His Friends.—Louis Albert Banks. Funk & Wagnalls Company, New York. Price, \$1.30 Net.

This is a helpful book of evangelistic sermons. It is a good book for pastors to come to when the fires burn low in their own souls and a good text and illustrations are wanted for the Sunday night or revival service. Dr. Banks always stimulates one's desire to win souls and furnishes a better equipment for the work. For this purpose this is one of the best of his long list of books.

Systematic Theology.—By Augustus Hopkins Strong, D.D., LL.D. American Baptist Publication Society, Atlanta. Price, \$2.50 Net.

This has long been a standard theological work. The present edition is an enlargement of the original, and the result of Dr. Strong's mature thought in the line of his chief study. It is to appear in three volumes, of which this is the first, and treats specially of the doctrine of God. Perhaps nothing in theological literature will surpass this work in profound scholarship, thorough and elaborate treatment, and in serviceable arrangement of matter. The three volumes will be equal to a theological cyclopedia.

An exceedingly interesting part of the present volume is Dr. Strong's Preface, in which he sets forth what is to him a satisfactory harmony between his monistic philosophy and his theology. While the harmony may not appear to all, one is gratified to find the distinguished author saying: "I still hold to the old doctrines."

Christian scholarship has nothing greater than this masterful work to offer the student of "the science of sciences."

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

ALABAMA: Newbern B. S. S., by N. C. W., \$3.40; Ebenezer Ch., by G. W. K. Reform, \$5.21; Oak Grove Missionary

B. Ch., by A. J. S., Adger, \$1.45; Clayton St. Ch., by J. W. O'H., Montgomery, \$8.59; Sunday-school, \$1.10; Orphanage S. S., by C. S. R., Evergreen, for B. L. F., \$7.00; W. B. Crumpton, Montgomery, \$1,546.91; Tichenor Memorial, \$11.50; El Paso Sunbeams, \$23.25. Total, \$1,608.41. Previously reported, \$3,643.69. Total since May, \$5,252.10.

ARKANSAS: Previously reported, \$359.72.

DISTRICT OF COLUMBIA: W. M. S., Immanuel B. Ch., Washington, by Mrs. E. D. G., \$5.25; First B. Ch., by J. W. W., Washington, \$6.37; Centennial B. Ch., Washington, \$15.37; Sunday-school, by A. K. W., \$15.42. Total, \$42.77. Previously reported, \$615.08. Total since May, \$657.85.

FLORIDA: Eaton St. B. Ch., by M. A. C., Key West, \$37.02; Mrs. Victor B. McIlwaine, Tampa, for Tract Fund, \$1.00; First B. Ch., Lakeland, by R. W., Evangelism, \$109.75; Expenses, \$27.20; Tracts, \$15.45; L. D. Geiger, Apopka, Gen. Work, \$115.62; Cuban Students, \$18.34; Mrs. Teakell, \$1.85; Pawnee Indians, \$2.00; Organ, \$3.62; Tichenor Memorial, \$1.85. Total, \$333.70. Previously reported, \$1,416.00. Total since May, \$1,749.70.

GEORGIA: Junior Union, Thomasville, by Rosalie White, Sec., for Mt. Schools, \$2.50. Previously reported, \$9,125.89. Total since May, \$9,128.39.

KENTUCKY: H. B. Taylor, Murray, for Evangelistic Tract Fund, \$7.50; Frankfort B. Ch., by B. K., \$55.10; J. G. Bow, Louisville, \$450.17. Total, \$512.77. Previously reported, \$8,154.93. Total since May, \$8,667.70.

LOUISIANA: B. F. Thompson, Tr., Alexandria, Tichenor Memorial, \$1.00; Sunbeam Home, \$2.00; El Paso School, \$10.25; Gen. Work, \$416.51; Winnfield B. Ch., by W. H. S., Evangelism, \$69.00, \$39.50; Tract Fund, \$6.50. Total, \$544.76. Previously reported, \$1,623.57. Total since May, \$2,168.33.

MARYLAND: Seventh B. Ch., by O. M. La B., Baltimore, \$41.25; Brantly B. Ch., Baltimore, by C. W. W., from Gen. Missionary Fund, \$30.00; Wednesday Evening Fund, \$10.00; Eutaw Place Ch.,

by H. W. P., Baltimore, \$27.35; Fulton Ave. B. Ch., by J. H. D., Baltimore, \$5.27. Total, \$113.87. Previously reported, \$2,355.21. Total since May, \$2,469.08.

MISSISSIPPI: Stonewall Ch., by Rev. R. W. Bryant, \$80.20; Immanuel B. Ch., by C. G. E., Meridian, \$1.88. Total, \$82.08. Previously reported, \$3,612.75. Total since May, \$3,694.83.

MISSOURI: First B. Ch., by W. W. H., St. Joseph, Evangelism, \$225.00; Tract Fund, \$25.50; W. E. Burnett, St. Joseph, Evangelistic Tract Fund, \$1.00. Total, \$251.50. Previously reported, \$6,284.30. Total since May, \$6,535.80.

NORTH CAROLINA: First B. Ch., Albemarle, by B. W. N. S., \$17.00; Ashe Assn., by M. M. B., Crumpler, \$3.20; Walters Durham, Raleigh, \$3,800.00. Total, \$3,820.20. Previously reported, \$4,332.73. Total since May, \$8,152.93.

OKLAHOMA: J. C. Stalcup, McAlester, Ingalls, 45c.; Hopewell, \$1.21; Hinton, \$10.00; D. R. Short, 50c.; Oak Grove Ch., by B. A. Shelton, Shrewder, \$5.00; Mrs. C. A. Porterfield, Oklahoma City, Miss. Co. Assn., \$1.25; Mooreland, 50c.; Woodward, \$1.44; Cushing, 12c.; Grant 50c.; Hastings, \$1.00; Daw, \$1.00; Moscow, \$1.03; Muldrow, 32c.; Pleasant View, 25c.; Heavener, 50c.; Yukon, \$1.25; Muskogee, \$5.70; Altus, \$1.25; Blackwell, 75c.; Eufaula, \$2.50; Salem Assn., \$2.50; Tomaha, 69c.; Conser, 50c.; Guthrie, \$1.25; Bartlesville, \$3.75; Shawnee, \$20.00; Norman, \$1.00; Lexington, 25c.; Oklahoma City, First Ch., \$26.50; Guymon, \$1.25; Capitol Hill, 50c.; Durant, \$20.50; Lawton, \$2.50; Broken Arrow, 25c.; Guthrie, Y. U., 50c.; Eldorado, 25c.; Liberty, 25c.; Hartshorn, \$1.88; Morris, \$2.50; Jesse, 50c.; Chickasha, \$3.75; Boswell, 75c.; Roberta, 50c.; Ardmore (Broadway), \$2.50; Marietta, \$10.00; Tahlequah, 75c.; Hobart, \$7.00; Orr, 25c.; Helena, 50c.; Rev. J. R. Sharp, Tryon, \$3.65. Total, \$153.49. Previously reported, \$380.96. Total since May, \$534.45.

SOUTH CAROLINA: Trough Shoals B. Ch., by J. S. T., \$16.25; High Hill Ch., by W. C. R., Darlington, \$23.74; York Assn., by W. F. B., Fort Mill,

\$2.00; S. S. First B. Ch., by C. B. E., Darlington, \$8.76; Cheraw B. Ch., by A. L. E., \$6.34; Parksville Ch., Edgefield Assn., by J. M. B., \$1.37; Lawtonville B. Ch., by S. M. M., Estill, \$23.00; Kershaw Assn., by W. D. S., Jefferson, \$5.98; Sardis Ch., by E. E. H., Timmons ville, \$8.58; Donalds B. Ch., by T. W. G., \$7.35; Aiken B. Assn., by J. U. R., \$43.25; Mt. Olivet Ch., Kershaw Assn., by J. E. R., Camden, \$2.08; L. M. A. S., by O. S., Edgefield, \$26.10; Laurens B. Assn., by C. H. R., Holly Grove, \$1.55; Rabun Creek, \$1.00; Watts Mill, \$2.00; First Laurens, \$100.00; Washington Ch., Greenville Assn., by A. B. B., Pelzer, \$3.84; Savannah River Assn., by H. R. Chapman, Estill, \$108.25; Campobello B. Ch., by T. B. W., \$5.58; Brunson B. Ch., by H. M. U., \$2.85; W. D. Young, Society Hill, \$2.00; Wacamaw Assn., by J. C. S., Conway, \$18.65; First B. Ch., Sumter, by J. R. M., \$5.70; Silver Spring Ch., by H. L. J. B., Neeses, \$1.00; Pendleton St. Ch., by W. W., Greenville, \$1.50; First Creek Ch., by S. J. W., Antreville, \$8.51; Enoree B. Ch., by B. P. M., Newberry, \$8.25; T. M. Bailey, Cor. Sec., Greenville, \$50.77; Fairfield B. Ch., by C. S. T., Winnsboro, \$3.88; High Hill Ch., Welch Neck Assn., by J. W. R., Darlington, \$8.01; Good Hope B. Ch., Ridge Assn., by J. E. M., Dyson, \$9.53; Fairview Ch., N. Greenville Assn., by Z. Hammett, Taylor's, \$4.80; Rocky Springs Ch., Edisto Assn., by M. W. H., Montmorenci, \$4.00; Newberry B. Ch., by G. A. W., \$8.02; Bethlehem Ch., by G. S. O'N., Fairview, \$3.25; Yorkville Ch., by T. M. B., Greenville, \$12.69; Steel River Ch., Savannah River Assn., by J. A. Meyer, Meyer's Mill, \$1.00; Abbeville B. Ch., by B. W. N. S., \$10.00; Midway Ch., Broad River Assn., by A. S. C., Gaffney, \$1.46; Cross Hill B. Ch., by E. L. W., \$7.66; Welsh Neck Assn., by C. C. V., Darlington, \$6.00; Timmons ville B. Ch., by C. A. S., \$125.00. Total, \$701.55. Previously reported, \$4,976.92. Total since May, \$5,678.47.

TENNESSEE: East Lake Ch., by R. W., for Evangelism, \$35.00; New Lebanon Ch., by F. M. McN., Balleaton, \$3.30; Byron H. Bibb, South Peters-

burg, Tract Fund, by Dr. Hamilton, \$2.25; Henning B. Ch., by J. T. R., \$2.50. Total, \$43.15. Previously reported, \$3,649.98. Total since May, \$3,693.13.

TEXAS: J. B. Gambrell, Dallas, \$446.40; Tichenor Memorial, \$4.00; Mart B. Ch., L. A. S., by C. J. G., for Tichenor Memorial, \$1.00; W. M. U. and A. S., by G. E. Gonzales, for Frontier Work, \$5.35; S. S. Gonzales, \$2.45 for Frontier Work. Total, \$459.20. Previously reported, \$4,043.10. Total since May, \$4,502.30.

VIRGINIA: Previously reported, \$8.343.26.

MISCELLANEOUS: Cardenas B. Ch., by Rev. A. U. Cabrera, Cardenas, Cuba, \$4.75; Evangelism, by J. W. M., Little Rock, Ark., \$17.00; First B. Ch., Los Angeles, Cal., by W. L. Stanton, \$25.00; a member of First Ch., Los Angeles, on account burial, Mrs. Buckner, \$2.00. Total, \$48.75. Previously reported, \$566.80. Total since May, \$615.55.

AGGREGATE: Total, \$8,718.70. Previously reported, \$63,484.99. Total since May, \$72,203.69.

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?

November 10 to December 10, 1907.

Dr. J. F. Faucett, Trenton, Tenn.	45
Mrs. S. G. Bouls, Jacksonville, Fla.	23
W. J. E. Cox, Mobile, Ala.	27
Rev. J. J. Hagood, Andalusia, Ala.	24
Miss E. A. Alexander, Sylvania, Ga.	20
Mrs. J. G. Bow, Louisville, Ky.	17
Rev. J. E. Barnes, Marion, Ala.	17
R. D. Thomas, Holly Ridge, N. C.	17
Miss Kate D. Perry, McAlester, Okla.	16
Madge A. Nicholson, Lexington, Mo.	12
Augustus Carroll, Watha, N. C.	12
Mrs. S. P. Lindsey, Belleville, Ala.	12
Miss Mamie Sloan, Pomaria, S. C.	12
E. J. Compere, Lemon, Miss.	11
Miss Harry Burke, Statesville, N. C.	11
Mrs. Edna V. Rosbury, Bedford, Ala.	11
Rev. J. W. O'Hara, Montgomery, Ala.	11
Rev. J. R. Stodghill, Albertville, Ala.	11
J. A. Walker, Hillsboro, Ala.	10
Mrs. T. C. Carleton, Ardmore, Okla.	10
A. M. Foute, Cartersville, Ga.	10
Rev. Stephen Crockett, Lloyd, Fla.	10
Mrs. S. M. Walrond, Hollins, Va.	10
Mrs. W. J. Henson, Pearisburg, Va.	10
Miss Sue Jenkins, Owensboro, Ky.	10
Rev. J. W. Kytile, Ludowici, Ga.	10
Mrs. Belle Zuccarello, Nashville, Tenn.	10
Miss M. L. Shelton, Jackson, Miss.	10
Mrs. F. C. Flowers, Jackson, La.	10

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

As we begin this new year of 1908, we would send greetings of love to the sisterhood throughout this broad southland of ours.

So much has transpired since we began January, 1907. We have suffered some disappointments and yet our work as a Woman's Missionary Union has prospered.

The meeting at Richmond was almost a foretaste of heaven. Again we would record a wish that more of our workers would attend the annual gatherings. Dear Sister, this desire is expressed just here in order that you may include among your "New Year's Resolutions" a determined purpose to go to Hot Springs next May; We will guarantee beforehand that you will never regret this resolution.

As a Union, we feel so grateful for our Training School and we must "resolve" right now to endow it during 1908.

If all of you could know personally our dear Mrs. McLure, you could join heartily in New Year praise that God has given her to us. May the Heavenly Father be ever near to her and the Training School, is our prayer.

In connection with the Training School we must ever remember the Sunday-school Board and its generosity toward us.

The Mission Topic for January is, "Sunday-school Board and Bible Work." It must necessarily be crowded out on account of Christmas Offering and Week of Prayer. But in the next issue we promise to tell something of what the Sunday-school Board has been to Southern Baptists.

We would send greetings across the waters to Dr. and Mrs. Willingham and wish for them continued mercies and a happy, safe home-coming.

To our home missionaries in Cuba, on the frontier, at the immigrant pier, we send hearty greetings and promise more loyal support and more constant prayers during 1908 than ever before. May the Heavenly Father look in compassion and tender mercy upon us as we enter this new year and enable us to accomplish great things in His kingdom and for the glory of His name.

Miss Crane's recent visit to Atlanta was fruitful of much good. We had the privilege of entertaining her in our own home. We are greatly blessed in having as a Corresponding Secretary a woman so capable and consecrated. We follow her with our prayers.

The Christmas Offering and the Week of Prayer.

Few there are so apathetic that the New Year brings no thoughts of the past or no plans for the future. The year 1908 swings into sight mighty with opportunity. Our hands are small, our grasp weak; we cannot seize what we see. We know the world is wide open to the gospel of Jesus Christ; we know that China, the greatest mission field, has awakened from its years of sleep and is ready to hear this new story; we know that thousands of the best young men and women of our churches stand ready and anxious to go to tell what the world is ready to hear—

we know also, alas, that the church as a whole goes on its way paying small heed to these calls. What can we do in the sight and knowledge of such things?

We, unstultified by the largeness of the task or the indifference of others, can do our part; first in gifts, then in prayer. For many years past it has been the custom of the Woman's Missionary Union to hallow the close of the year with gifts and to open the year with prayer. As each year has rolled by the custom has taken deeper hold on our hearts and meant larger things in God's plans.

For the gift, we ask two things—First, that the thinking and planning for it begin early in December; then that one-tenth as much as the cost of all the gifts and preparations for Christmas be given to the Giver of all. Then will this Christmas season in thought and purpose be bound back to Christ. If this offering taught only to the children in our homes that to them in their joy was given this other joy of echoing the angel's message—"Peace on earth, good will to men"—it would be eternally worth while.

The gift is for extension of mission work in China. We have sent our Corresponding Secretary to map out the march of progress—new stations, new houses, new schools, new men. He will return like another Joshua, bidding us go forward and take a new land of great promise. It remains to be seen whether we follow him or wait for forty years until another and more trustworthy generation takes our places. The response to this call for a Christmas Offering will be in no small sense our response to this new test. Twenty-five thousand dollars has been set for our aim and will be a good answer. The children have a special part, in that their contribution will be set aside as part of the fund for the Sunbeam School Compound at Ying Tak, China, for which the Southern Baptist children will give \$5,000 this year, and in which no child should be deprived of the privilege of having a part and title.

The Prayer. We cannot truly pray un-

less we labor to fulfill our prayers, but having gathered our gifts with thought, and, if need be, sacrifice, we are ready for prayer for a blessing on the land for which it is gathered and for the hastening of the reign of truth and joy in every land. If I could make but one wish for the Union in the new year—indeed for our whole body of Christians—it would be this: "Lord, teach us to pray." It is no idle task, asking God to do His part and ours also; asking Him to send others but leave us in our places; to make others liberal, but keep our purses filled. To truly pray is to see the year crowned with blessings on His kingdom of which we dare not dream.

How better then can we begin 1908 than by diligently spending the week January 5th-11th in this School of Prayer, sitting reverently at the feet of the Master, asking and listening to His answer as we plead, "Lord, teach us to pray."

Christmas Offering envelopes, Outline for Week of Prayer, Special Program for Woman's and Young Woman's Societies, with one for Sunbeams, for Ingathering of Christmas Offering, free on request from your State Central Committee or from Woman's Missionary Union, 301 N. Charles Street, Baltimore, Md.

The Missionary Calendar.

MISS FANNIE E. S. HECK.

It is ours. It is beautiful. It is instructive. It is illustrated. It is devotional. It has a text for every day in the year. It has a subject of prayer for every day in 1908. It invites us together to call the names of our foreign missionaries before the throne of grace. It mentions every feature and phase of work in our home land. It is a wise guide to definite, united petitions. It is ready. It costs ten cents, and may be gotten from the Woman's Missionary Union, Literature Department, 301 N. Charles Street, Baltimore, Md.

It is for every Southern Baptist man.

woman and child who believes in prayer.
Every home should have one.

Thousands will follow it. Will you?

Union Mail.

MISS FANNIE E. S. HECK

We have been much introduced to the Man Behind the Gun. Let me ask you to cultivate the acquaintance of the Woman Behind the Figures—our figures. Eight times out of ten she lives in the country or in a small country village; she is the mother of from three to six children; she has enough to clothe them comfortably but plainly, but to do this she must closely watch the corners; she has inefficient servants and dusts, sews and mends; she has little time for visiting and little money to spend on her own pleasures—but she is regular at church; she gets the children to Sunday-school in time; she talks to them of Christ and the Bible at home; she has them ready for day school; she keeps her home cheerful and inviting—and she gets to the monthly missionary meeting and finds time to pray for the Union and World-Wide Missions. These meetings, these prayers are windows to her into the wide world of God's love and providence and she rejoices in and cherishes them.—This is the pen portrait of the Woman Behind the Figures to whom in the beginning of 1908 we send our heartiest love and good wishes. Dear workers, we are proud of you. God bless you everyone.—The Girl Behind the Figures is pretty and dainty as only a Southern Girl can be. In summer she flashes by us a vision in white; in winter you may trace her by her soft, brown and subdued reds, for she dearly loves a bit of color. She is fresh from school; she is bright, vivacious, full of life and ambition and contempt for dullness. She is altogether charming. The only trouble is, there is not in Union work enough of her. The Girl Behind the Figures needs in 1908 to be a recruiting officer for missions. We herewith commission each one to enlist the others of her "set." We look with hope

to the Girl Behind the Figures and wish her every joy that health, youth, beauty and an earnest, honest purpose to count in the world can bring.—The Child Behind the Figures is the symbol of hope. Child, you will see the day we have prayed for; you shall hear the tramp of many nations on the highway of our God; the breezes that shall cool your brow shall be laden with songs of praise in many a foreign tongue—if we, the Women Behind the Figures, the Girls Behind the Figures, shall lead and train you for these high purposes. Generous, tender, responsive, we pray for the Child Behind the Figures. God grant that in 1908 your mothers and teachers shall so play and teach and lead that your numbers may be multiplied a hundred fold.—Thus we face the New Year in love and unity and hope and belief in our high commission. God has done great things for us and through us of which we are glad. He stands ready to do far larger things for us and through us in 1908. In this year we shall celebrate our twentieth anniversary; ere this year is half out we expect to lay before him by far the largest offering ever made by Southern Baptist women; we expect to round out the sum of \$20,000 for the endowment of the Woman's Missionary Union Training School as our special twentieth anniversary gift; we expect to double the number of Young Women's auxiliaries, we expect to enlarge in numbers, knowledge, organization and gifts—we expect to do these larger things by larger things in prayer, in self-giving to answer those prayers, by becoming, in a word, better worthy to bear the high title which we claim of Workers together with God.—If all this is so—and it can be so in no other way—we call to you to begin the year with a Week of Prayer—such as you have never kept before. The Union will meet in daily prayer in many hundred groups, in town and village and country during the week January 5-11, 1908. See that your link in "the golden chain of prayer" which binds the world around the feet of God is not missing. You, yourself, need the blessing the outgoing of your

soul to others will bring to you.—And if you cannot go, if four walls must for a time be your horizon, learn the topic of each day and keep the week, if shut out from the world, shut in with God. He, being beyond the uttermost horizons of the world, will see and do and undertake for you.

Boxes to Home Missionaries.

The following boxes have been sent to home missionaries since report given in December Home Field:

DISTRICT OF COLUMBIA: Mission Circle, Brookland Ch., Washington, \$67.09.

GEORGIA: Duffy St. Ch., Savannah, \$184.21; Dublin Ch., \$122; Curtis Ch., Augusta, \$134.55; First Ch., Augusta, \$125.00.

KENTUCKY: Cynthiana, \$67.55; Mayslick, \$70.29; Parkland Soc., Louisville, \$135.00; Springfield Soc., Louisville, \$37.50.

MISSISSIPPI: Columbia St. Ch., Hattiesburg, \$85.00; West Judson Assn., \$205.00; Ellisville, \$117.95; Cepiah Assn., \$270.00; First Ch., Meridian, \$102.20; First Ch., Meridian, \$125.00; Columbia St. Ch., Hattiesburg, \$85.00; Ripley, \$108.00; Starkville, \$68.00.

MISSOURI: Windsor, \$53.20; Marshall, \$45.15; Fifth St. Ch., Hannibal, \$70.15.

SOUTH CAROLINA: First Ch., Sumter, \$173.50; Johnston, \$82.50; Ladies' Benevolent Soc., Citadel Ch., Charleston, \$100.00.

VIRGINIA: Fredericksburg, Goshen Assn., \$135.00; Fourth Ch., Portsmouth Assn., Portsmouth, \$124.30; Eliza Morning, South Ch., Portsmouth, Portsmouth Assn., \$109.69; Newport News Assn., \$60.00; Hampton, Peninsula Assn., \$257.25.

Total, \$3,320.08.

Previously reported, \$2,137.09.

Grand total, \$5,457.17.

Boxes sent to Mountain Schools, reported in December, total, \$117.00.

