

VOL. XIX.

FEBRUARY, 1908

NUMBER 7



OUR HOME FIELD



We challenge the wisdom
of the Christian world
to the proposition that the
evangelization of this country
is, among human affairs, the
mightiest factor in the world's
redemption.—A. T. Tichenor.

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

A NEW BOOK

THE MEMORIAL SUPPER OF OUR LORD A Plea for Organic Church Life

By J. M. FROST.

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(Pastors using the book as a text-book with classes and
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per cent. discount on the order. Transportation extra.)

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Our Home Field

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Business Mgr.

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OUR HOME FIELD.

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FEBRUARY, 1908

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EDITORIAL

We welcome to the company of our exchanges "The Home Mission Herald," the new organ of the Presbyterian Committee of Home Missions, and published at Atlanta, with Dr. S. L. Morris, editor-in-chief. This magazine will no doubt take a leading place among Southern Presbyterian publications.

Rev. R. R. Ray has been appointed by our Home Mission Board to the work among the Cubans in Tampa, Florida. He succeeds the lamented W. Harry Clark, who labored so faithfully in that difficult field. There are more than 12,000 Cubans and 8,000 Italians in Tampa. Faithful work done here will be felt in Cuba and far distant Italy.

Congregationalists say that four-fifths of their churches are of home missionary origin. Presbyterians put the figures higher and claim that nine-tenths of the Presbyterian churches are products of home missions. We have no exact figures for Southern Baptists, but they are sufficiently large to justify all home missionary effort the denomination has made, is making or shall make.

"The church in Taylor is winning Germans, Swedes, Bohemians, Danes, gloriously. This is a foreign mission work to count. Suppose there is some Sunday a great service, and these converts write home about it, the light will be penetrating many lands and touching many lives."—Missionary Worker. What an opportunity we American Christians have to bless distant lands through these foreigners who come to live in our midst!

Our contributions for home missions during December, 1907, were only a little more than half what they were for December, 1906. As we go to press the contributions for January are much less than they were for this period last year. We know that the financial panic will be given as an explanation of this serious falling off in our receipts. But that does not relieve our situation, which has become acute. We beg our brethren everywhere to come to our relief. Unless they do, we shall not be able to borrow money to pay our workers their salaries, to say nothing of pushing the great work of church building in New Orleans, El Paso and scores of places.

The work done by the evangelists of the Home Board is the smallest part of what the Southern Baptist Convention has done for Evangelism. The place given to soul winning in our annual meetings has quickened the heart beat of pastors and churches and associations all over the land. Keep on praying. Keep on working. Keep on talking. Keep on expecting, and ere long we shall see the hidden coals brought together, the fire begin to glow, and the flame to break forth on the hearthstone of every church home in the land.

The comparative strength of Southern Baptists and Southern Methodists is as follows: Southern Baptists have 1,946,948 members, 20,776 churches, 7,300 pastors, 12,058 Sunday-schools with 876,682 scholars enrolled. Southern Methodists have 1,700,000 members, 15,600 churches, 7,100 pastors, presiding elders, etc., 15,000 Sunday-schools, 1,100,000 scholars enrolled. The number of preachers does not include preachers who are without pastorates among Baptists nor "local" preachers among Methodists.

Twenty years ago Baptists had 1,182,221 members and Methodists had 1,100,000; Baptists had 16,654 churches and Methodists had 11,364.

One of the best informed pastors in Texas, accepting the vice-presidency of the Home Board in his association, writes a stirring plea for the foreigners in the great state, of whom he says there are more than

300,000 Mexicans, 200,000 Germans, 60,000 Scandinavians, and 50,000 Bohemians. He thinks there are at least 750,000 foreigners in Texas.

As we see it, there is not anywhere such an opportunity for far-reaching mission work as is presented by these multitudes of foreigners at our very doors. If we seize the opportunity, their letters back home will tell of the Lord instead of the land they have found. Will not Southern Baptists enable the Home Board to put a score of missionaries at work immediately among these foreigners in Texas?

The Delineator, the fashion authority for mothers and daughters, has undertaken a commendable philanthropy. The editor and proprietors of this enterprising publication have started a child-rescue campaign, which seeks "a home for the child that needs a home, and a child for the home that needs a child." It is estimated that there are 2,000,000 childless homes and probably many more homeless children in America. For a periodical which reaches the number and class of homes reached by The Delineator to undertake a service fraught with such good for these unfortunate children is an incident of great significance. It is a work which may be appropriately designated "home missions."

We take the liberty of giving to our readers two of many letters which show home mission need and home mission opportunity. It is painful to decline such appeals as that contained in the first letter.

especially when the Board knows so well how deserving it is and the good results which follow such appropriations:

From a letter written under date of December 26th by a well known brother who has the confidence and esteem of Southern Baptists generally, we quote the following, which refers to an important work in one of our large cities:

"Your letter, saying you cannot grant the little help desired for — church, came as a disappointment. I know the time of the year has come when you are making few appropriations and that you stand in great anxiety, as to how you are going to come out; but this matter is more serious than you can understand. Conditions are such that it is important for them to get help. What we are to do, I do not know; it would have been so little in amount and yet so great a help, in this matter. Can't you give us this encouragement? If we could make some shift to carry us over till the next Convention, and your Board would let us have as much as \$300 for two or three years, on the interest, it would help us to meet the situation, which at that distance you can hardly appreciate.

Blackwell, Okla., Dec. 19, 1907.

Mr. Walker Dunson, Atlanta, Ga.

Dear Brother:—Enclosed find receipt for the \$1,000 your Board so kindly sent us for the support of our Baptist College. Eternity alone can reveal the good your Board is doing in helping to train men and women for God's service in this school. May God bless and direct you, and the great Southern Baptist Convention, in my earnest prayer. Accept our thanks in His name.

Yours fraternally,

A. G. WEST,

Secretary Board of Trustees.

Our Mexican Chapel at El Paso.

The greatest need of our Mexican work in El Paso is a good building.

We have the best lot in the city for our purposes, and on it a beautiful house of worship is going up. It is a combination building, suited for church and school, to cost between \$12,500 and \$15,000.

Our young people of the South are asked to give \$5,000 towards this noble enterprise. Some contributions have come in, but there has been no general movement. We must have help at once. The building can be finished in March if the funds are ready. Let us have a good gift during February from every Young People's Society in the South. We beg our good sisters of the W. M. U. to press the matter, as it is through them the Board asks the help of the Young People.

OUR FINANCES.

	May 1, '06, to Jan. 10, '07.	May 1, '07, to Jan. 10, '08.
Alabama	\$ 5,187.30	\$ 5,271.03
Arkansas	439.57	578.00
Dist. of Columbia ..	427.92	669.19
Florida	3,574.08	2,493.22
Georgia	8,358.77	10,630.39
Kentucky	6,935.58	8,972.24
Louisiana	789.99	2,196.33
Maryland	2,283.27	2,546.54
Mississippi	2,176.82	5,312.41
Missouri	5,386.80	6,649.50
North Carolina	7,743.64	8,227.93
Oklahoma	354.36	536.45
South Carolina	5,553.36	5,975.28
Tennessee	4,574.71	4,306.75
Texas	5,126.82	4,507.80
Virginia	5,803.60	8,343.26
Miscellaneous	521.19	620.01
	\$64,262.72	\$77,836.43

Good and Bad.

The above figures contain encouragement and discouragement; encouragement, because we are ahead of last year by \$13,473.71, and be-

cause all the states but three have made increase; discouragement, because three states actually fell behind last year's figures, and the increase in most of the states was very small.

A Good Beginning Marred.

During the first four months of our new Conventional year the total increase was about sixty per cent. above last year. Then it dropped to thirty-five per cent. During December our receipts dropped fearfully, being only about half what they were last year, and to date in January there is a like decrease. From one of the best states we did not receive a cent from December 10, 1907, to January 10, 1908!

Large Appropriations Falling Due.

In order to save interest many of our largest appropriations for lots and church buildings are made payable towards the middle and close of the year. They are now falling due, work is being held up and the cause greatly hindered because we are not able to borrow money to pay the appropriations. We need \$50,000 at once for this work.

Of course the salaries of missionaries must be paid, but unless we have immediate, generous and widespread contributions from all the states, we are fearful the banks may not allow us to borrow further.

The money panic, no doubt, has had much to do with the decrease in receipts during November, December and January, but relief has come in the business world and we beg our brethren everywhere to come at once to our help. Brother, sister, look at the figures and see how your state stands. Make a con-

tribution at once. The Lord never before has so abundantly blessed the work of home-missions. Let us be faithful to Him.

Worth a Pastor's Attention.

Here are some facts which teach large lessons for those who will learn them: Churches which are opposed to missions are barren of other good works. They do not build asylums even for the orphans of their own brethren, nor hospitals for their own sick, nor schools for their own children, nor homes for their aged poor; nor can one such church be found which pays its own pastor enough to live on. On the other hand, the churches which have executed the command of Christ to go, preach and teach, and so made sure of His promise to be with them, have built these institutions for the common good, for themselves, their own dependent ones, and their unfortunate neighbors, while they have sought to win the world's worship and honor for their incomparable and glorious Lord. There cannot be found a church which is even approximately fulfilling its missionary duty to its Jerusalem, Judea, Samaria and the uttermost parts which does not take a liberal share in all of these humanitarian and philanthropic enterprises for the physical benefit of its community, and which is not taking good care of its pastor. It is a fact which can be easily verified that churches give meat and bread to the poor at their doors and to the pastors in their pulpits in just about the proportion in which they give

the gospel to those who are starving for it. Taught to dispense the holy mana to the hungry souls in our great cities, on the frontier and in heathen lands, men and women will not forget to fill the pantry of the man who has been so engaged with letting them into this joyful privilege that he has not had time to raise a crop, keep a store, or teach a school for his own benefit.

Does Home Missions Pay?

"Fort Worth, C. W. Daniels, pastor, gave for missions \$7,000. This marks a new era in the life of that splendid church."—Baptist Times.

"What hath God wrought" through the instrumentality of the Home Mission Board? It is well known to the denomination and especially to those prominent in denominational affairs in Texas that the State of Texas was saved to the Southern Baptist Convention through the work of the Home Mission Board. Texas has been pointed out as the "trophy of home missions," and cited as an example of the importance of sustaining the Home Mission Board in its present efforts to seize the still greater opportunities of today and transform them into victory.

"Seven thousand dollars!" This sum during one year from one church as a gift to missions. What a splendid record! This is the sum reported from one of the 2,900 churches at present in Texas. This sum is more than twice the amount contributed by all the Baptists in Texas to home and foreign missions twenty years ago.

Dr. Frost tells a thrilling story of anxious moments in the Foreign Mission Rooms at the close of the last year. He tells how telegrams were waiting to be flashed to all parts of the world carrying tidings of dejection or of rejoicing. Which should it be? Not until the very last moment when the contribution from Texas rolled in was the Secretary of the Foreign Mission Board able to sound out the joyful word, "Victory," which on the wings of lightning encircled the globe. The Home Board's contribution to foreign missions!

The whole amount contributed by Texas to the Foreign Mission Board during the last year was \$58,271.16. The amount contributed to both foreign and home missions was \$95,385.56. This contribution made it possible for the Corresponding Secretary of the Foreign Mission Board to rejoice the hearts of Christendom by the message which he sent out on the night in which the year's accounts were closed, and the work of the Home Mission Board made it possible for Texas to contribute this generous sum for foreign missions.

Does Home Missions pay?

The Laymen's Movement—Its Significance.

Most earnestly do we commend to our pastors a thorough familiarity with the plans and purposes of the Laymen's Movement. There is unquestionably a good deal of vagueness and not a little misunderstanding of the movement in the minds of many even of our pastors. Every preacher who does not thor-

oughtly understand the movement ought to write at once to Mr. J. Harry Tyler, Baltimore, Md., and get the literature which his committee has put out and thus acquire such knowledge as will enable him to be a sympathetic and intelligent adviser of the men in his church.

But perhaps the significance of the Laymen's Movement has not yet sufficiently dawned upon the minds of some of our brethren to awaken their interest in it. To our mind it has a deep and unique significance and is worth the most serious attention of every intelligent preacher among us.

In the first place, the movement signifies a broader general intelligence concerning the mission work of the churches. Heretofore the women and small companies of children have been the students of missions; and, the truth must be told, the women of our churches frequently show a familiarity with the mission work of the denomination which their pastors evidently do not possess. And now the men of the churches propose to make their own investigations and studies and know what the denomination is doing and whether it is doing it wisely or not. This means unmeasurable good to the cause of missions. It means the bringing to our mission problems of the large business sense and ripe wisdom of the strong business men of our churches. It also signifies that every pastor in the land had better add to his library the best books and magazines available on the subject of missions at home and abroad. The man who does not do this will certainly meet embar-

rassment and humiliation in the face of this growing enlightenment.

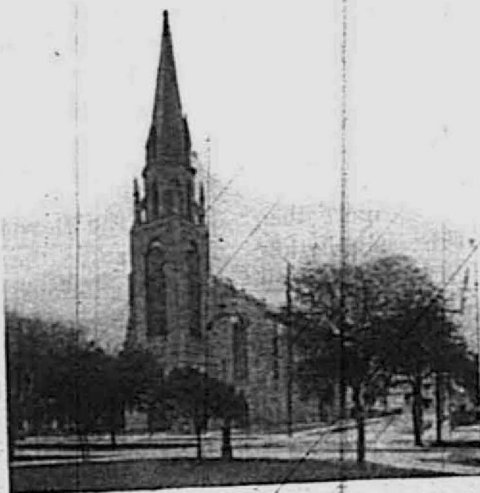
Second, the movement signifies a deepening sense of stewardship among that class of church members who hold in trust the greater part of the Lord's portion. If the movement shall accomplish even approximately that which it has set out to do our mission treasuries will overflow. No man, who has studied financial conditions and the amazing increase of wealth in the South during the past dozen years, can for a moment believe that the Lord has gotten His tenth or even one-hundredth of the abundance which He has bestowed upon our people. There is nothing more vitally important to the religious life of our churches or to the future prosperity of the South, as we believe, than that the men who make and handle money shall come to recognize the scriptural law of stewardship. There cannot be full development of the lives of our men and prosperity cannot long be expected if God is denied the rightful part of the wealth He bestows upon us. Moreover, every condition which confronts the churches is an emphasis of the call for larger benevolence in order to meet these conditions and carry forward the work of God in the earth as opportunities are now open to us.

And lastly, this movement signifies a practical and well-ordered hand-to-hand contest with the greatest foe the denomination has ever faced in America. No persecution, no poverty and hardship, no infidelity, heresy or ism has threatened the denomination with such

dangers as does this unparalleled amassing of wealth. Getting rich at the rate of more than \$700,000 per day and that in the face of the warnings of scripture against covetousness, the numerous evil progeny of wealth and the destruction into which money engulfs the soul! Certainly the pastors who are wise concerning their day and generation and who love the souls of men will not hesitate to inform themselves concerning a movement which, more than any other, will in a practical way meet this foe. They will not cowardly desert the heroic laymen of the South who seeing this danger are trying to rally the whole brotherhood to this combat.

A wise use of the Laymen's Movement is the only salvation for our mission cause in the present emergency. The Convention at Richmond authorized the Home Board to double its appropriations to the needy home field. The financial shutdown of the past two months is proving a great embarrassment to the Board. There is

salvation for the situation in the Laymen's Movement if it promptly fulfills the purposes of its existence, but nothing short of this will save us from a discouraging and heavy debt when we meet at Hot Springs. It is well enough for pastors and all concerned to know this fact in time to avert this calamity. The laymen have the money with which to save the cause. It is only a question of whether it will be laid on the altar of the Lord, and whether this is done or not depends in great measure upon the courage, intelligence, zeal and faithfulness of the pastors of our churches. This is unquestionably a holy call to our Southern Baptist ministry and one which will try their allegiance to Jesus Christ and their qualifications for the position of highest Christian trust which God has committed to them. Pastors, help these laymen to find their place and to discharge in full measure their obligations to the cause of Christ and especially in this hour of a great emergency.



COLOSEUM BAPTIST CHURCH, NEW ORLEANS.

PERTINENT PARAGRAPHS

We may well ask whether this insweeping immigration is to foreignize us, or are we to Americanize it. Our safty demands the assimilation of these strange populations, and the process of assimilation becomes slower and more difficult as the proportion of foreigners increases.—Josiah Strong.

The Mission Problem in the Cities of America.

According to the census of 1900, in the cities of more than 100,000 inhabitants, the largest percentage of colored population was in Memphis, Tenn., which had almost fifty per cent., Washington ranked second, with about 32 per cent., New Orleans had about 27 per cent., Louisville 19, Baltimore 16. The percentage in New York is less than 2. When it comes to foreign whites, New York has about 39 per cent., and with their children of American birth added the percentage runs up to 79. It is a striking fact that in all of the 38 cities named in the list, except 6, the foreign whites and native whites of foreign parents number more than 50 per cent. of the population. Since the census of 1900 the percentage of foreign population has risen greatly. The figures of the next census will tell a story that will perhaps awaken our Christian people to the situation and put home mission work on a new basis.—Home Mission Monthly.

The "Sing Sing" Song.

(The following beautiful and pathetic poem was written by a Harvard University graduate while serving a sentence in Sing Sing prison, and has been furnished us by Mr. Thomas Edgar, Prison Evangelist.—Editor.)

The roses bloom in the garden,
The bee comes wooing the flowers,
The song-bird pipes to the nest-mate

Through all the golden hours.
The breeze is freighted with fragrance

From forest and field and lea;
But youth has fled and hope lies dead,

So what are they all to me?

The blue-bird rocks in the tree-tops,
Free as the summer air,
Swings and sways and warbles
With never a flutter of care.
Memories never haunt him,
No thought of the morrow has he;
But the guarded wall like a sombre pall

Oershadows it all for me.

I sit in the glowing twilight
And gaze on the evening sky.
On the glorious sunset banners
That athwart the hill-tops fly;
Fill the diamond eyes of heaven
Look down on the bond and the free,

But I see the stars through prison-bars,

So what are they all to me?

Ah! the flowers have lost their perfume,
 The summer breezes are chill,
 The bees are naught but gluttons,
 And harsh the song-bird's trill,
 For the mighty voices of nature,
 Of heaven, of earth, of sea,
 Have naught of cheer for a prisoner's ear,
 What—what are they all to me?

One of Our Mountain Schools.

The fall term of the Sylva Institute has just closed for the holidays. This has been by far the best term in the history of the school. The spring term which opens Dec. 30th, bids fair to be even better still. To meet the increasing demands on the school, two special courses have been added—Teachers course and Business course. In these classes instruction will be given by teachers well qualified for the work. We know of no school that is making such progress as the Sylva Collegiate Institute, nor do we know of a school where students are better looked after than in this one. Young people take advantage of the opportunities afforded by this school. Two new rooms are to be added to the boys' dormitory.—Jackson County Journal.

Working Your Block.

At the Toronto Student Volunteer Convention, Mr. L. D. Wishard told this incident:

"I recently had given me at first hand the following interesting facts concerning the conduct of the Presidential campaign of 1888 in the

United States: A prominent business man, whose name is known throughout the entire Christian world, was asked to take a leading part in the campaign. The duty assigned him was the carrying of the Empire State by the party with which he was affiliated. He knew that the storm center of the battle was the metropolitan city of the continent. He knew that it would be impossible to reverse the majority of the opposing party in that city. He believed, however, that the majority could be so reduced that it might be overcome by the tidal wave which his party would roll down to the Harlem river. He, therefore, set himself to the task of reducing the majority in the city. He believed that it could be done by securing a fair registration. He accordingly enlisted the services of about one hundred young men from the leading jobbing houses, insurance offices and other commercial centers. He stationed each of these men in a block of the city where there was great danger of false registration and held each man responsible for knowing everything that breathed within the four boundary lines of his block. He frequently addressed these men as follows: 'You are not responsible for the national campaign, nor for the state campaign; neither are you responsible as individuals for the city campaign. Appropriate committees have been made responsible for the national, state and city campaigns, and you are not members of those committees; but, gentlemen, the block, the block!' Those who heard

him declare that he uttered the words 'the block' with such fire in his eyes and voice that he made every man of the hundred feel that upon his own block the national campaign hinged. Those men went back to their blocks and watched them day and night like faithful watch-dogs. They made it utterly impossible for any man to register falsely from any one of those blocks. A fair registration resulted; and from that a fair vote; and from that a reduced majority; and from that the overwhelming of the majority by the tidal wave from the State. That business man won the contest by the block system."

That was sense and enterprise applied to politics. Can we not do as well in our work for the kingdom of our Lord? Let each pastor, each secretary, each editor, and each head of any department of the Lord's work remember his "block" and do his duty thoroughly and well.
—Leaflet by Foreign Mission Board.

A Million and a Quarter Immigrants.

Economic conditions in this country have caused a remarkably heavy return of foreign laborers for winter sojourn in their native lands. Commissioner Sargent informs us that the total immigration for the fiscal year 1906-1907 was 1,285,349, a total exceeding the greatest fig-

ures of any preceding year by more than 180,000. The greatest number of immigrants came from Austria, Hungary—338,000 of them. Italy came next, sending us 285,000 odd. The Russian Empire sent 259,000; China 960, a decrease from the figures of the preceding year; and Japan 30,000, an increase of about 100 per cent. for the year 1906. One significant fact brought out by the Commissioner's report is that a great number of immigrants landed at Southern ports, an increase to these destinations caused, in the opinion of the Commissioner, by the growing desire of the Southern States to draw the better class of labor from abroad. The relatively large increase in the immigration from Japan is no doubt due to illegal entry from over the Canadian and Mexican borders. The total amount of money brought into the country by immigrants last year was over \$25,000,000, an average of almost \$20 per person. The Commissioner strongly recommends the calling of an international conference on immigration and emigration; that marine hospital surgeons be stationed at the principal points of embarkation abroad to examine aliens about to start for this country; and that a treaty be negotiated with Mexico respecting immigration through that country.—From "The Progress of the World," in the American Review of Reviews for January.

CONTRIBUTED ARTICLES

Historic Papers on the Wild Indians

No. 7.



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

Providences.

The evangelization of the Te-huacanas was brought about in a remarkable way. I was crossing a prairie on my way to the Caddo camp, when I heard a death cry, the wail of a woman over her dead. I came upon her as she was digging a grave for her child. I took the hoe, and dug the grave for her, and helped her bury her dead, praying over the body of the child before consigning it, coffinless, to the cold ground. A month later, this woman, who was a Tehuacana Indian, came to my cabin to talk with me about her child. I did not know her language; she did not know mine. So we had to communicate by signs, and our conversation was not satisfactory. However, she made an engagement to return in three days, and agreed to bring an interpreter. True to her word, she returned, and brought with her Tehuacana Jim, the chief of that

band, who knew Comanche, and we could communicate fairly well.

This woman eagerly drank in the gospel, and was soon led to a joyful profession of faith. Then she begged me to come to her tribe and tell the story. Her invitation was strongly seconded by her chief, our interpreter, and I went at the time appointed. Agent Williams generously went with me. It was a rainy day, but on our arrival at the village, we found the Indians had taken down several of their buffalo skin tents, and had spliced them into a vast tabernacle capable of sheltering the whole tribe. So I delivered to them the gospel message, their chief acting as my interpreter. The consequence, after some months of effort, was the formation of a church among the Te-huacanas, and finally Tehuacana Jim became their pastor.

Captured.

While returning once from a distant tribe beyond Ft. Sill, I grew ill. I had a chill, which was followed by a fever, and I lost my course, and in wandering around late at night, I found myself surrounded by a band of wild Indians, who immediately took me prisoner, rifled my pockets and took my little grip attached by a string to my saddle, and found therein my Bible. They were Apaches. I knew not one word of their language. They would not respond to my Comanche. But they built up a fire to see what they had captured,

and was handling my Bible roughly, when I said, "monks"—don't—accompanying the word with a sign. Seeing I knew the sign language, they pressed around me, asking wonderful questions about it, who wrote it, who and where and what was God. They kept me answering their questions the balance of the night. About daylight a young buck came to me and asked me if I were the Comanche Father Talker. I replied affirmatively, and turning to his comrades he said to them a few words, when they all came, one by one and returned to me all they had taken from me. My young friend made signs for me to get on my horse, and he conducted me in sight of Ft. Sill, and left me, thanking him and praising God for my deliverance.

Conclusion.

Every week of the three years I remained among these Indians was full of thrilling incidents. But I will omit the mention of these things, and only record those events which made necessary my departure from this field.

The Council.

The enemies of my work were energetic in their efforts to get me out of their country. My Christian Indians, with beautiful devotion, stood staunchly by me. To test the sentiment of the people, a council was called to determine whether I should be asked to leave, or encouraged to remain. They came in great state and in vast numbers, and I feared the result, when I saw so many villainous looking Kiowas present.

Many speeches were made, which

developed the fact that I had more friends than foes among the chiefs.

Old Toshua, principal chief of the Comanches, took a bold stand for me. He had eaten salt with me, and betrayed not the bond of friendship. Long Hat, chief of the Cad-dos, stood staunchly by me. Tehuacana Jim, Tehuacana Dave, Soda Arko, Black Beaver, Kinchess were ardently my friends, as was also that prince, Buffalo Good, a giant of native intellect and good sense. My friends were strengthened, and my enemies weakened.

Confusion.

The good women of the Northern Societies, with the best of intentions appointed and supported Tulse-micco, a Seminole native preacher among the wild Indians, he coming in about a year before I left. Tulse was ignorant, cunning, and unreliable. He greatly complicated matters and contributed much to the confusion.

Attempted Assassination.

My good friend Buffalo Good was ill. My wife alone could tempt his appetite. I went one morning with Scott Connally, who had associated himself with me, to carry to Buffalo Good a pot of coffee and a bowl of soup. As we went up the side of the hill, I saw Kaechi Joe, and greeted him in the Seminole tongue—"Cha-fe-ke-ne-cee Joe"—Good morning, Joe—to which he moodily gave no response. On our return from the camp of Buffalo Good, Joe raised up from a clump of bushes and fired a pistol at me point blank, the ball whizzing over my head. Connally started to run. I caught and held him, while, we

faced the spot where Joe had again concealed himself. But presently the shaking of the bushes told that he was creeping away. I told Connelly to say nothing of this to any one, as it would only make my wife afraid to trust me out of her sight. But somehow it got abroad, and by and by to the Board, and they wrote me that they felt that I had better retire at least for a while, and they would appoint Wesley Smith, a converted Indian among the civilized Indians, to take my place. That they felt that they could no longer assume the responsibility of placing me in jeopardy every hour. So I most reluctantly surrendered to the wisdom of the Board, and allowed my field of labor to be transferred to the frontiers of Texas, where I labored for two years after leaving the Wichita agency.

Christmas Letter 1907.

HOWARD AND MARY CLOUSE.

The Christmas joy-bells have been ringing in Kiowa Land. Our many brothers and sisters in the churches (by their gifts) have drawn the ropes that have caused the bells to swing and give forth their joyous music. Were it not for you our tree would have borne a very light harvest. Our hearts go out in thankfulness to you and our dear Lord who has put it in your hearts to give for the good of others. God bless you and your churches.

Christmas with us is harvest time, souls for Him, money to send his kingdom to others. Our people began to camp the week before Christmas. Our meetings began the Friday of that week. The Holy

Spirit was present from the beginning in revival power. Rev. F. L. King, our missionary among the Arapahos, was our assistant. This brother is filled with the Holy Spirit and an earnest, plain preacher of the gospel. Having been a long time with the Indians, he knows how to simplify the truth for their understanding. In addition, I used my stereopticon with Bible pictures. This drew the people. Christians who had wandered from the Lord were reclaimed and others started in the new life. There were over two hundred Indians camped around the church in army tents and tepees, with their children, dogs and horses. Eight beeves had been given and wagon loads of wood. This all provided by the Christians that God would bless them in saving their friends. A committee of young men went ten miles for the cedar tree. On Wednesday morning they placed it in the church and the young men and maidens tied on the presents. At noon the Christmas dinner in the eating house and tents. All are invited, none are overlooked. At the afternoon meeting five are received for baptism and some come for prayer seeking the way. The little daughter of Deacon Wind, who can neither hear nor talk, was received through the use of the Indian sign or hand language. This little shut-in soul has desired to follow Jesus for many months, but was held back that they might be sure she understood. At the close of this meeting we marched to the baptistry near the well and these follow Jesus in the way He has commanded. It is beautiful to see this

OUR HOME FIELD.

devout people stand around the wattery grave and thank God as their loved ones follow the Master. Many earnest prayers go up from their hearts that these may prove faithful and others may come. In the evening the tree. House full at a little past six o'clock. Singing and prayer in Kiowa. Holy Spirit

with a note, "Your wife does not give you enough meat, eat this and get fat." A little girl was given a next spring calf, the pick of the heard; another one a little pig. One man received a large black doll because he was looking for a negro cook to help his sick wife. All these caused much merriment.



STANDING ELK—Courtesy of Mission Fields.

present. Singing. Hear touching prayer by Chief Bigtree. Giving of money to Jesus. Amount given. \$133.48. Remarks by Appeatone, head chief of the tribe Kiowa. This man is not a Christian, but interested. Then came the giving of pledges for the year to come. The amount pledged in money, \$270.55. Some jokes are on the tree. One man received a large piece of bacon

Our meeting closed at eleven p. m. Many went to their homes the next day. Some are here now, for two little strangers came to the camp—Christmas babies making glad Christian hearts. Little Joy and Wait.

Friends, it is hard work; but it pays in the advancing of the kingdom. May you remember us and our work in your prayers

Opportunity for Heroic Work.

REV. M. J. BREAKER, D. D.

Every man who enters the service of Christ and every woman too, commits himself or herself to heroism, that is, to hearty self-denial for the welfare of others; but all departments of the Master's work do not bring the same opportunity for this sort of service. Formerly foreign missions afforded almost the only sphere in which there was opportunity for true heroism in missionary endeavor, but foreign missions, while they still present the largest opportunity for heroism in Christian service, have no monopoly. Today in home missions there is a field which must be cultivated, but it can be cultivated only in the spirit of Christian heroism. This opportunity is in our great cities. Here is the hardest work which we have to do and the most neglected. For the most part our churches have turned it over to the Salvation Army. These excellent people have done wonderful things, but they have not done all and cannot do all that ought to be accomplished. They are a blessed rescue corps, but the fact that they are not a church organization and do not bring into church fellowship is very much against them. On the other hand ordinary church organization has been found insufficient to do the work which Salvation Army is doing. This simply means not that we are to give up the churches, but that we are to adapt the churches to the work which they have to do. We have been very tenacious in some of our Baptist views, which we have inherited

from our fathers and have not obtained from the Scriptures, as to church organization and methods, and we have allowed the cities to become increasingly unsaved because of our inflexibility. Our City Mission Boards and our Home Mission Boards must get to work in our cities very much more on the lines of the Salvation Army. When a man is starving to death and we have a loaf of bread in one hand and a New Testament in the other hand, we are worse than fools if we try to cram the New Testament down his throat instead of the loaf of bread. Does that mean that the loaf is more to be desired than the New Testament? No, not at all, but it does mean that until the man gets the loaf of bread he can do nothing with the New Testament. Our ordinary methods in city mission work have proceeded on the supposition that if we gave the man the New Testament he would find the loaf of bread. We have got to learn that there are conditions in which we must give both.

Another mistake of our work in city missions, which we have to correct, is to suppose that we must always expect a church to grow out of a missionary operation. There are many localities in our cities where a church cannot be expected to live. As soon as the people are converted and taught the decencies of life they want to move out and will move out. It is therefore necessary to maintain the work in many places where churches will be impossible. These places are crowded with lost souls that must be saved. The missionary must go

and live amongst them and share to some extent at least the hardships and privations of their life. It is said that two of the daughters of the famous Dr. Chalmers rented a house in the most destitute part of Edinburg, lived in it and gave their lives to Christian work amongst the miserable population. In no other way could they reach the lost souls they did reach. This same opportunity comes in overflowing abundance in our great cities today. Not by moving out to the West End, and not by sending missionaries down into the slums who will go down and then rush away, but by moving down and living amongst the people and staying after the better ones leave, can this work be done. Our great cities in America thus present to the truly devoted missionary a field for heroism not surpassed anywhere else in the world. If our churches would rehabilitate themselves in the estimation of the common people in our cities, they must occupy with permanent and well supported missions, which may never become churches, the parts of the cities which they have now so greatly abandoned. Of course this means a large expenditure of money, but if money is not made for this purpose and given Christian people for these people, then it is hard to see what part God has in money.

"Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."
Acts 1:8.

A Metropolitan Monster of Missionary Need.

REV. WALTER M. LEE.

While the brethren of the different Southern states have their own state mission problems to solve, yet there is a missionary problem of paramount importance, which should appeal to every Baptist in the South, and that is the evangelization of New Orleans. Southern Baptists have not yet fully realized the strategic importance of New Orleans in its relation to the religious development of the South; consequently they have so far neglected to supply this city with missionary laborers commensurate with its vast needs. The result of this neglect is evinced in the fact that within the 196 square miles of the city's corporate limits there are only seven Baptist churches, furnishing only one Baptist church to every 28 square miles of territory. Consequently there are portions of the city covering, in some cases, from five to fifteen square miles of territory, in which there is to be found no Baptist church or mission station whatever. There are portions of the city, in which 50,000 people dwell, in which no Baptist church is to be found. We believe that when Southern Baptists realize the vastness of the city's needs, they will arise in the power of their might and place more missionaries here.

A very recent estimate gives to the white Baptist churches in New Orleans 1,012 members. There are about 230,000 white residents in the city and 77,000 negro residents. We

see, therefore, that out of every 230 white people one meets on the streets, one of them is a member of a Baptist church. In many of the country districts in the South, one out of every five persons one meets is a Baptist. It is not difficult to see the comparative destitution of New Orleans. While New Orleans is by no means a Baptist stronghold, it is a stronghold of some other things. Let us endeavor to name them.

New Orleans is a stronghold of Catholicism. There are thirty-four Roman Catholic churches in the city, with an approximate membership of 60,000 souls. There are several Catholic seminaries for the priesthood, about twenty-five Catholic parochial schools (enemies of Americanism), seven Catholic orphanages (all of which receive aid from the municipality, the amounts being published annually in the city's financial budget), and a large number of monasteries. The Catholic churches stoop to very doubtful practices for the support of the hierarchy. Bazaars in which whisky and beer and wine are sold, slot-machines are operated, raffles are conducted, euchre is played for prizes, and dancing is engaged in, are used for purposes of raising funds for the church. Medievalism still reigns here. Indulgences are sold every week. Sacred shrines are visited by the superstitious devotees of the fetich to secure healing. At these shrines one sees the crutches cast away by the fortunate pilgrims, and plaster casts of the restored limbs. Images of Joseph and others of the saints are carried in the pockets of thousands of the

city's residents. Men and women bow down to wood and stone the same as in China, Africa or India.

New Orleans is a stronghold of sin and the saloon. A section of about forty city squares or blocks is devoted to vice, which is not considered illegal when "restricted" to that area. There are more than 2,000 saloons in the city. If they were placed in one line, they would stretch over a distance of ten and a half miles. The Sunday law is utterly ignored. Liquor laughs in the face of law. Whisky and beer and wine are sold to thousands of children every day, and in many cases young boys are employed in the oyster saloon adjoining the whisky saloon. Parents place the intoxicating cup to the lips of their own children. I speak from personal observation.

New Orleans is a stronghold of gambling. The ancient lottery regime and the practices of the Romish church have co-operated to inculcate a mania for gambling. Although the state lottery has been illegalized, lotteries and raffles are still promoted on small scales by the Catholic church, for building and other purposes, and by the sisters of charity for the support of the orphans. A lottery, or raffle, was being conducted in some of the public schools here, for the benefit of the teachers' pension fund, until one of the Baptist churches led in a strong protest, which suppressed it. New Orleans is the mecca for horse-racing for all America, in the winter season. There are several race tracks, which operate throughout the entire year. The devotees of the sport themselves admit that

the races, as conducted here, are a cheat and a swindle and a disgrace. Race-track gambling has been abolished by law in nearly all of the states North and East, and New Orleans, in the winter, becomes the habitat and resort of the camp-followers of the race-track, the hoodlums, the bums, the porch-climbers, the pick-pockets, and the sand-baggers. With the passage of anti-liquor laws by Alabama, Oklahoma and Georgia, there will be a great exodus of the beer-soakers and whisky-guzzlers toward southern Louisiana, the land of the spree and home of the knave. New Orleans is the home of thousands of immigrants from Sicily and southern Europe, among whom are to be found organizers of black hand societies and founders of kidnapping bands.

Baptist brethren of the South, is there any inspiration in a big undertaking for our God? Is there any appeal to your hearts in all these statements? Can the South be saved, and support upon its body a rotting cancerous growth, like unto that which has been above described? Will we admit that the gospel of Christ is unable to remedy the conditions in New Orleans?

Has the Baptist cause been a failure here?

Leaving to you the answering of the other questions, let me devote a few words to the last. Sufficient to say that under the adverse circumstances encountered here, and during the time in which they have been at work (sixty years), and considering the forces at their command and the material on which they were compelled to work, New Orleans Baptists have accomplished more than any other like number of Baptists on the American continent, especially when we consider that they were compelled at all times to encounter an overwhelming and inundating flood of Catholic superstition, sacramentalism, paternalism, moral laxness, and ritualism and idolatry.

Let us hope and pray and advertise and exhort, until Southern Baptists awake to their duty and place a sufficient number of missionaries in New Orleans to herald the gospel in its many neglected areas. Our Lord will honor and reward the effort to take the largest and strongest fortress of the enemy in the South. We are holding the fort and pushing the conflict, but we pray for reinforcements.

EVANGELISM

REV. W. W. HAMILTON, General Evangelist.

Brother Sledge is at Mansfield, La.

Brother Wright is in meetings at Columbia, Ala.

God gave wondrous blessings in Meridian, Miss.

Birmingham, Ala., Baptists are talking of concerted meetings for the fall.

It is good to see abiding results from the meetings in Jacksonville, Fla.

Brother Luther Little is in meetings at Durant, Okla. A great victory seems to be in sight.

Brother Hamilton is just in the midst of gracious meetings at DeLand, Fla. Services are held daily also at Stetson University.

Make special prayer and send a special offering for Brother Michael's work among the deaf mutes. How this phase of evangelism does appeal to us.

Many orders are already coming in for "The Helping Hand," or vest-pocket helps for soul-winners. It will not be ready until about February 1st, and all orders received are being filed and will be attended to as soon as the book is out.

We had hoped to have a cut in this issue showing one of the shop meetings in Meridian, but the photographer has not yet sent the picture.

Mrs N. G. Carter secured sixty-six subscriptions to Our Home Field among the members of the First Church of Meridian during the evangelistic campaign there. Good.

Dr. Hulley, of Stetson University, knows how to let the students know that he is deeply interested in their spiritual welfare. Such sympathetic support is a great help to the evangelist.

Brother Sledge goes next to Evergreen, La., Brother Wright to Bartow, Fla. and Brother Hamilton to Clinton, Miss. Friends are asked to make special prayer for these meetings. God is wondrously blessing the work.

Brother Shipman, in reporting the Meridian meetings, says that the total number of additions was 112 by letter and 158 for baptism, or 270 in all, and adds, "The people say this is the greatest meeting Meridian ever had." Brother Shipman's people gave \$22.43 to the Tract Fund and \$538.50 to Evangelism, besides helping one of the weaker churches.

Doubt as to conversion comes from doing doubtful things. Get away from the questionable border line. Cease trying to live as near the devil's territory as you can without taking your name from the church book. Take the safe side of the doubt.

Much of the study of Pentecost is superficial because only the account in Acts is considered. No man or woman or church or community will ever come to Pentecost except by way of Gethsemane and Calvary and the tomb and the Mount of Olives. A lost world and our responsibility to it lead us to tarry for power.

Our responsibility for the lost does not end until we have warned them. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 33:8. Are we guilty?

The Sunday-school Board at Nashville and Dr. Frost are heartily in sympathy with our work and are seeking to be helpful. They have recently given to the Department of Evangelism five thousand of Dr. Truett's tract on the Lord's Supper and five thousand of Dr. Frost's tract on "The Baptism of Jesus in the Jordan." These doctrinal and evangelistic tracts which are given away in our meetings are doing great good. We believe in the tract movement, and wish all our churches would make use of it.

Some of the churches where meetings are held continue the Blood Bought Band organization after the evangelists have gone. One of the pastors writes: "Am organizing the Pastor's Helpers' Band, which is a continuation of the Blood Bought Band, which you had while here. We will meet once each week at the close of the prayer meeting. We will continue with the names we already have and add to the list others." This is good news.

Some inquiry as to house to house visitation before a meeting has come, and the following suggestions are made: (1) Divide the territory into districts. (2) Assign each church a district, or if only one church, give to each committee a section. (3) Have committees assigned to each division of the district, and do not let the division be too large. (4) Have all the committees meet at the church for a half hour of conference and prayer. (5) Go out from this meeting to the work two and two. (6) Have printed blanks for information and pencils all ready. (7) Have an invitation card and some literature to leave in the homes. (8) Have a good committee to tabulate information gained. (9) Give to pastor, Sunday-school superintendent, ladies' society, teachers and others the information for each. (10) Follow up by letters and by visits those whose names have been secured.

Some such blank as the following may be used by the visitor:

House to House Visitation.

Street..... Number.....
 Name
 Attend Church?
 Church member?
 Membership where?
 If not member, what denomination
 preferred?
 Attend Sunday-school?
 Where?
 Remarks
 Name of Worker.....
 Date

Many inquiries come as to books on Evangelism, and it is really difficult to select a few and say these are the best. Finney's Autobiography and Revival Lectures are always helpful. Evangelism, Old and New, by A. C. Dixon, is inspirational. Evangelism, by G. Campbell Morgan, is a series of lectures delivered at some theological seminaries. The Soul-Winning Church, by Broughton, is a series of addresses delivered at churches, conventions and conferences. Present-Day Evangelism, by J. Wilbur Chapman, discusses more particularly the practical methods for meetings. So also do some of Dr. Torrey's books and his revival sermons are illustrative of his work. Method in Soul Winning, by H. C. Mabie, has for its key thought putting the soul on the clew, leading the lost man to accept and obey the light he has. Individual Work for Individuals, by Trumbull, is a stimulating book and could be well used in a prayer meeting or a preparatory service, assigning service, assigning each chapter to different individuals for a brief talk.

The New Orleans Campaign Postponed.

At the request of the New Orleans brethren the meetings there have been postponed. This request is due to the fact that two of the churches are now without pastors, and that three of the churches are without adequate places of worship. The new buildings for Grace Church and First Church will not be ready by the March date. Then, too, the financial conditions are such that the brethren thought it wise to wait until another time. It seems unfortunate to delay when so much preparation has been made, but it is doubtless best to do so. The motion passed was as follows: "That, on account of conditions now existing in the city, we take up with the Home Board the question of the advisability of postponing the meeting which is to be held in the spring, until the fall, or some more propitious time."

The bow of red ribbon worn by personal workers is becoming more and more popular. Blood Bought Bands ought to be in training in every church and ready at every opportunity to do personal work. What a help they can be to the pastor in his after-meetings and to the evangelist when there are to be special services. The Covenant is as follows:

As a child of God redeemed by the precious blood of Christ; as a follower of my Lord, who has saved me that I may go forth to win others to Him; as a lover of lost souls praying for compassion and

courage and power in obeying my Master's command to "GO," I hereby heartily subscribe to the following COVENANT:

1. To pray for the salvation of the lost. John 3:18, 36.
2. To make soul-winning the business of my life. Jas. 1:22.
3. To seek a life worthy of such a calling. Eph. 4:1.
4. To pray for other laborers in the harvest. Matt. 9:37-38.

The following is a good sample of a prayer card:

Prayer List of

Name
Address
God helping me, I will pray daily and work earnestly for the salvation of the following persons:
Name
Address
Remarks
Name
Address
Remarks
Name
Address
Remarks

Keep this in your Bible and give a copy to the pastor.

Pentecost and Mephistopheles.

The DeLand, Fla., paper in speaking of the meetings there says, in giving an account of Dr. Hulley's address to the students:

"Everything is being done at the

University in co-operation with Dr. Hamilton to quicken the spiritual life of the college community. The address last Sunday was an evangelistic address on the revival at Pentecost. It had to do with the outpouring of the spirit on men and women, giving them visions and dreams and prophesies of great achievements. In the course of the address it was pointed out that whenever a great and good work is done for men, there are some mockers who scoff and say that it is all humbug and nonsense—that the leaders are drunk and crazy. The President warmly approved revivals—not the excesses often attending revivals, but the purpose of the revival, and the effects of a revival when those effects involve a deepening of one's interest in religion and beget an enthusiasm for earnest living. In treating the spirit of doubt, the President said: "It shows itself in the curling lip, in the scornful toss of the head, in the contemptuous sneer and in the snicker of ridicule." He called attention to the fact that Goethe in his Faust embodies this spirit of doubt in a scholar—Mephistopheles—as though it were typical of that class. The speaker advised all present to co-operate with the evangelists in their emphasis of the doctrine of penitence and faith and the forgiveness of sins. Next Sunday there will be a very earnest address to the students and the townspeople along the line of the revival."

NEWS FROM THE FRONT

Mrs. I. W. Rye, Rye, Miss.: I cannot do without the Home Field, and enclosed you will find twenty-five cents. I gave several of my members the paper last year and do hope they will renew again.

Mrs. George E. Barham, Milan, Mo.: We have just lately taken charge of the work here and I find in my work here in the Missionary Society they are strangers to Our Home Field. As I prize it so highly I want to share the good things with others and want especially our ladies of the Missionary Society to have this valuable paper. You may count on me doing all I can for the interest of Our Home Field.

Mrs. C. C. Tetts, Many, La.: I rejoice that you are giving us such an excellent paper. We cannot do without our monthly visitor. It has been a blessing and encourages me to keep the mission fire burning in my soul. It is fast finding its way into every Baptist home. May its usefulness ever increase! We only wish it might go into every home in Louisiana. Our Baptist State Convention appointed me to get subscriptions for Our Home Field. I expect to do my best to put it into as many homes as I can.

Rev. H. C. Slaughter, Featherston, Okla.: It gives me delight to report to you my work, although you see nothing in it that looks progressive, but when one has started from nothing but destitu-

tion in the way of material and has fought through hardships and discouragements, to then see a marked development, both spiritual and practical, I am then ready to rejoice to see the seed once planted almost ready for harvest. Oh, that men and women in the states knew the hardships that befall us. Oftentimes handing out our actual necessities to sustain the poor. Do let your prayers ascend a divine throne of grace for the missionary and his dear ones who are sharing his hardships.

Rev. B. F. King, Tuttle, Okla.: I will refrain no longer from giving you a few dots from this fast developing and beautiful new state of Oklahoma. First of all, let us praise God for twenty-one years of prohibition; no whisky to mar our brand new state. As we go into statehood we go into prohibition for twenty-one years.

About three years ago I became pastor of this, Tuttle Baptist church, with sixteen members, all poor and no house of worship, but the Board came lovingly to our help and helped this church to sustain this pastor on the field for one-fourth time. The noble Home Board helped us to build a house of worship. The church grew and went to one-half time services and still continued to grow. Now we have more than one hundred members. Last year this church was self-sustaining for one-half time and paid more for missions than they did for

pastor's salary, and the first of September this scribe was called for full time. Since that time and on my fourth year as pastor we have had a great revival and twenty-two were added to our number, and ere this year shall close we want this noble church to number two hundred in membership. The fire is burning on the altar.

Rev. J. T. Bowling, Smithville, I. T.: I have just finished reading Our Home Field (December number), and as I read the "Fire burned." I cannot do without it.

I have been on this field a little more than one year. Spent the first five months without hearing even a prayer except my own. Many days I have led the singing, praying, done the preaching, given an invitation for mourners, had fifteen to twenty to come to the altar for prayer. Oh! how I needed help!

Talk about getting hungry to hear preaching—I got hungry to hear even a prayer. My encouragement from my neighbors sometimes would come in words like these: "You can't do anything here." "They don't care a cent for religion, nor you can't get them to come to hear you many times." etc.

In answer to these statements I said, "I am sure I can do nothing, for I believe it will take the Spirit of God to move this people, but as I am trusting in Him I will stay and preach on."

I thank God that there has been a change. We now have, even in Smithville, a good, live Sunday-school, a good little church with twenty-seven members, and one of

the best prayer meetings to be found. And the weak-kneed, disgruntles, hinderers, are getting out of the way.

God be praised for his blessings.

Rev. A. B. Kennedy, Pocahontas, Va.: Boissevain is a new coal operation and will be a large one. Ours is the first and only church. We have services in the afternoon every Sunday. I preach here at Pocahontas every Sunday morning and evening and just take that work in extra in the afternoon. We have no organized church there as yet, and I have worked there three years without any extra salary, putting all the money that would be collected on the building fund. We first had services in a vacant store, a private house, and all one summer in the open air. Now we have a beautiful little church with nice concrete baptistry with plate glass front and nice robing rooms large enough for class rooms, on which we have no debt except about \$300 which I have advanced myself. The church and lot is easily worth \$2,500.

We had seventy-eight in Sunday-school last Sunday afternoon, the second day we were in the new church.

Mrs. Dora Teakell, Galveston, Tex.: A happy New Year to all the Home Board and their missionaries. My prayer is for the outpouring of the Holy Spirit upon the whole world and the salvation of lost souls. My heart goes up in prayer to God without ceasing since the new year began.

The Hannover came with 1,265

immigrants, and I had many that were placed in my special care. I went to the wharf at 8:30 a. m. and continued all day till 8:00 p. m., when all the trains left, but still I failed to find one man and his wife. It was a rainy day, the wind from the north, and I stood in the draught all day without any dinner, which I often have done, but this time I

caught a severe cold and was sick some days, but the Lord certainly has need of me, for while I break the laws of nature so often, He always restores me speedily, blessed be His holy name.

My desire is to make this year of my life to be more consecrated to the Master's service, more useful in every way. Please pray for me.

BOOKS OF SPECIAL INTEREST.

The Second Coming of Christ.—By Len G. Broughton, D.D. Fleming H. Revell Co., Chicago. 50c. Net.

The various discussions contained in this little book of 158 pages are those with which Dr. Broughton is most at home and which he handles most effectively. Chapters will be found on such themes as the "Kingdom," "The First Advent," "The Advent of the Spirit," "The Office Work of the Spirit," "The Return of Christ," "The First Resurrection," "The Great Judgment," etc., etc. While abounding in Scripture references and quotations, the work is done so skillfully and the discussion is so characteristic of Dr. Broughton's inimitable style that there is not a dull paragraph in the book.

Nothing in the way of literature, perhaps, helps or hinders civilization and moral purity more than cheap high-class art, on one hand, and cheap low-class, on the other. No house in America can compete with Raphael Tuck Sons Company in first-class holiday art goods. They are doing much in this class of art to elevate the tastes of our people. The publications for Christmas and New Year, 1907-8, maintain and even advance the reputation of this reputable house. Those who want dainty and exquisite calendars, Easter cards, children's toy and story books, or the finest assortment of post cards, representing every country and almost every locality in the

world, can get them from this firm, 122-124 Fifth avenue, New York. They do not send out any tawdry goods.

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?

December 10, 1907, to January 10, 1908.

Mrs. N. G. Carter, Meridian, Miss.	105
E. J. Clark, Baltimore, Md.	100
Mrs. J. L. Dill, Bowling Green, Ky.	56
Miss E. A. Alexander, Middle Assn., Ga.	30
Miss Clara Halley, Meridian, Miss.	20
Miss Mary E. B. Platt, Baltimore, Md.	19
Dr. W. D. Powell, Louisville, Ky.	17
Rev. John D. Baker, Duke, Okla.	15
Miss Mattie Shaw, Trenton, S. C.	15
Rev. George West, Texarkana, Ark.	15
Rev. J. W. O'Hara, Montgomery, Ala.	12
Mrs. Chas. L. Fondren, Maben, Miss.	12
Miss Catharine Hansen, Okla.	12
Rev. J. R. Stodghill, Albertville, Ala.	11
Miss Belle Allen, Magnolia, Miss.	11
Rev. J. H. Bullington, Whitney, S. C.	11
Miss Kathleen Wooten, Marion, Ala.	11
Rev. R. C. Farmer, Mangum, Okla.	11
Rev. A. C. Odum, Jr., Starke, Fla.	11
Mrs. J. P. Culpepper, Poplarville, Miss.	10
Mrs. J. P. Woodall, Argenta, Ark.	10

CASH RECEIPTS FROM DECEMBER 10, 1907, TO JANUARY 10, 1908.

ALABAMA: Clayton St. Ch., by J. W. O'Hara, Montgomery, \$11.73. Sunday-school, 92c; Adairsville Ch., by W. B. W. Ensley, \$8.12. Total, \$18.93. Previously reported, \$5,252.10. Total since May, \$5,271.03.

ARKANSAS: R. G. Bowers, Little Rock, \$188.28; L. A. S., Hot Springs, by R. G. B., \$5.00; Mr. and Mrs. A. J. Espy, Cabot, for Cuban Missions, \$25.00. Total, \$218.28. Previously reported, \$359.72. Total since May, \$578.00.

DISTRICT OF COLUMBIA: First B. Ch., Washington, by J. W. W., \$11.34. Previously reported, \$657.85. Total since May, \$669.19.

FLORIDA: Palm Ave. Ch., Tampa, by R. W., for Evangelism, \$3.50, Tract Fund, \$12.81; Palm Ave. Ch., by R. W., for Evangelism, \$200.00; Eaton St. B. Ch., by M. A. C., Key West, \$23.51; L. D. Gelger, Apopka, General Work, \$450.34; Cuban Students, \$6.81; El Paso, Tex., 85c.; Mrs. Dora Teakell, \$15.25; Pawnee Indians, \$10.87; Pawnee Organ Fund, \$7.27; Tichenor Memorial, 50c.; Graves Assn., by J. M. Broxson, Luanna, \$11.75. Total, \$743.52. Previously reported, \$1,749.70. Total since May, \$2,493.22.

GEORGIA: Mrs. A. C. Stinebeck, Augusta, \$2.00; J. J. Bennett, Atlanta, Gen'l Work, \$1,415.46; Jackson Sunbeams, for El Paso, \$3.77; Hephzibah W. M. S., \$2.00; Glenwood Sunbeams, for Miss Buhlmaier, \$1.20; Cuthbert W. M. S., for Miss Perry, \$11.00; Cartersville W. M. S., \$2.15; Second, Atlanta, W. M. S., for Piano in Cuba, \$26.25; First, Cordele, \$5.80; Millen W. M. S., for Miss Perry, \$5.00; Woodville W. M. S., \$4.00; Albany W. M. S., \$10.50; Capitol Ave. W. M. S., for Mountain Girl, \$1.60; Greensboro Sun, for El Paso, \$4.50; Omaha W. M. S., \$2.77; Hephzibah Sun, \$1.00; Blackshear Sun, for Miss Perry, \$3.00. Total, \$1,502.00. Previously reported, \$9,123.39. Total since May, \$10,630.39.

KENTUCKY: Twenty-sixth and Market St. Ch., Louisville, by W. H. S., for

Evangelism, \$60.00; W. D. Powell, Louisville, \$236.54; Calvary Baptist Ch., by W. H. J., Louisville, \$8.00. Total, \$304.54. Previously reported, \$8,667.70. Total since May, \$8,972.24.

LOUISIANA: Winnfield B. Ch., by W. H. S., for Evangelism, \$28.00. Previously reported, \$2,168.33. Total since May, \$2,196.33.

MARYLAND: Hampden B. Ch., by J. T. G., Baltimore, \$28.65; Baptist Ch., Rockville, by C. H. R., \$9.40; Eutaw Place Ch., by H. W. P., Baltimore, \$22.75; Huntington B. Ch., by L. S. C., Baltimore, \$16.66. Total, \$77.46. Previously reported, \$2,469.08. Total since May, \$2,546.54.

MISSISSIPPI: Highlands Ch., Meridian, by W. W. H., for Evangelistic Tract Fund, \$5.00; Mrs. J. A. Andrews, Abbeville, \$1.50; Fifteenth Ave. Ch., Meridian, by R. W., Evangelistic Tract Fund, \$10.40; Travelling Expenses, \$24.20; Evangelism, \$100.00; Southside Ch., Meridian, by W. W. H., Evangelistic Tracts, \$5.40; Evangelism, \$160.00; Forty-first Ave. Ch., by W. W. H., Meridian, \$2.50; A. V. Rowe, Winona, \$300.00; Forty-first Ave. Ch., Meridian, by G. E. Starr, Evangelism, \$60.00; Highland Ch., Meridian, by W. H. S., for Evangelism, \$75.00; Expenses Winnfield to Meridian, \$12.65; First B. Ch., Meridian, by W. W. H., Evangelism, \$500.00; Tract Fund, \$22.43; Expenses, \$38.50; A. V. Rowe, Winona, \$300.00. Total, \$1,617.58. Previously reported, \$3,694.83. Total since May, \$5,312.41.

MISSOURI: Women of Mo., by A. W. P., St. Louis, for Mt. Schools, \$2.25; Sunbeam School at El Paso, \$4.85; General Work, \$81.60; Grant St. B. Ch., by Rev. T. G. H., Springfield, \$25.00. Total, \$113.70. Previously reported, \$6,535.80. Total since May, \$6,649.50.

NORTH CAROLINA: H. C. Bridger, Bladenboro, for support of a missionary, \$75.00. Previously reported, \$8,152.93. Total since May, \$8,227.93.

OKLAHOMA: Miss Fannie Rich, Chant, \$2.00. Previously reported, \$534.45. Total since May, \$536.45.

(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 promised to say something in this issue about the Sunday-school Board. It is such a great big subject with such a great big noble man at the head of it that we can't get it all into our little three pages. Suffice it to say that while Nashville has seven denominational publishing houses, ours is by no means the least, though located in this city as late as 1891.

We somehow have always felt a peculiar pride and ownership in the Sunday-school Board since that day in the Fort Worth Convention, eighteen years ago, when the battle of the giants raged over "Shall we have a Sunday-school Board or not?" So eager were we to hear the discussion that we ran away from the Woman's meeting and stood in the packed gallery during the whole of Dr. Hawthorne's magnificent speech. We can see him in memory now as he swayed like a tall pine tree on the mountain side. What arguments he brought forth for a Southern Sunday-school Board! He painted the picture with a magician's wand and spoke with a prophetic vision. And yet, even his predictions have been surpassed. Blessings on all the noble men who, looking into the future and seeing the spiritual needs of this great Southland, had the faith and the courage to project the Sunday-school Board.

Now, let us who have come into this inheritance be worthy of our sires. Let us double the number of Bibles sent out last year and make it read 69,494 for 1908. Let it be a joy to the W. M. U. to run ahead of what this great-hearted Secretary has planned for the women of the South.

Our tireless Superintendent, Brother A. E. Brown, sends us the following about our Mountain Schools. Let us come to his help.

The \$5,000 for the "Annie Armstrong Building" is needed at once. Will the W. M. U. heed the call?

An Echo From the Mountains.

The "Annie Armstrong" building for our school at Burnsville, in the North Carolina mountains, is about completed. It contains fourteen rooms and is one of the best buildings we have in the mountains. The school is not only in a very flourishing condition, but Col. E. F. Watson, Esq., writes me that it surely is the best school in the world. So soon as I can get a suitable photograph of the building we will have a cut of it in the Home Field, so that the good women, who have made this building possible, can see the result of their effort to commemorate Miss Armstrong's great life, in a department of the work that she loved so well.

The chapel of the North Greenville Academy, in the South Carolina mountains, could not be used for lack of seats. There were not sufficient funds available for seating it, but the cotton fields at the foot of the mountains were needing picking. So Brother Jones takes his teachers and pupils and spends a few Saturdays picking cotton, and now the seats will shortly be put in. Draw your own conclusions about these teachers and pupils.

The new building for the Chilhowee Institute, at Trundles Cross Roads, Tenn., is about completed and the school will open its spring term in it. It is a substantial brick building. A great

struggle has been made to build it, and the struggle is not over yet.

We are delighted to have a message from our Corresponding Secretary, Miss Edith Crane. Hear what she says upon the Training School Endowment:

A Yard Measure for Loyalty.

Sometimes our devotion to the cause of Jesus Christ requires no more than an inch mark, or at most a foot-rule; but the wonderful gifts of God poured out upon us Southern Baptists, especially the gift of opportunity, ought to require a yard stick to measure our loyalty to Jesus Christ. The Union is furnishing you just that. Do we women care for Him and His cause enough to make a sacrificial (it will be nothing else) gift to the Endowment Fund of the Training School at Louisville? Twenty thousand dollars by the fourteenth of May! Let us not fail to consider well what each of us can do to strengthen the foundations of this work of ours, and put it on a self-supporting basis; and let us be faithful in presenting its claims to our societies. True, our demands in other ways are larger than ever before this year; but so are our numbers; so, we trust, is our clear vision of the need of the world for Christ—our Christ. When we pray, "Thy Kingdom Come," must we add, "but O Lord, don't ask me to give to this Fund—that is too much"? Or shall we say, "Even if it means my sacrifice to equip this school of Thine"? May the greatness of the measure of need stretch our loyalty, if it needs stretching, to equal God's thought of our possibilities.

Attention, Sunbeams.

At the Convention in Richmond, last May, the Home Board presented six recommendations to the W. M. U. The second one read thus:

"We recommend that special stress be laid upon the work of enlisting our young people in the salvation of our dear homeland, and that through the children's bands the Woman's Missionary Union raise \$5,000 for our school build-

ing in El Paso, for work among the Mexicans."

The W. M. U. endorsed and adopted that recommendation.

The Board showed its implicit faith in the loyalty of the Sunbeams and young people by going ahead and building the school. Now, Brother Daniel writes that the building is completed and the contractors are ready to turn it over February 1st. But, of course, they want the \$5,000.

Dear helpers, won't you rally to the support of the Board just now? Can't you send a contribution at once for this school?

El Paso is a great, growing city of 40,000 inhabitants. It stands 3,100 feet above sea level. From El Paso to Brownsville on the Texas side of the great Rio Grande river there are 300,000 Mexicans. On the other side of the river our Foreign Board is at work. And so, side by side, we toil as the waters flow on to the Gulf.

How much it will mean to educate these Mexican children! You can see



from the picture what a nice building Brother Daniel has put up. Children, make his heart glad by making a contribution immediately to help pay the debt. Send your money through your own State Board; but be sure to designate it for the El Paso school.

IN MEMORIAM.

Miss Heck sends the following sad notice:

"It is with deep regret that we record

the death of Mrs. Lucy Stratton, of Birmingham, Ala., for years president of the Woman's Central Committee of that state. She was a woman of deep piety, devout, absolutely and entirely devoted to the church she loved so well and in which she remained a steadfast and zealous worker to the last. No task was considered too great for her, her hands were always extended to the poor, or unfortunate, her voice ever lifted in behalf of those who needed assistance.

"Outside of her devotion and personal work in the church has been her work in charitable organizations in this city. Not a few of them but have known her as an earnest worker, and generous friend. Philanthropies started in the earlier days of the city's history were aided by Mrs. Stratton and she has been identified with the early struggles of institutions that she lived to see permanently established, or endowed. Her's has been a wonderfully active life, a life of beautiful piety, but the piety that enriched not only herself but others.

"Mrs. Stratton's personality was, too, remarkable. It was a radiant and cheery one, her face singularly sweet and lovely, her manner particularly fine, her whole personality one of directness, one of sincerity as well as strength.

"We extend our sympathy to her family, and to the entire state work which is bereaved in her death."

For eight years the writer worked on the Alabama Central Committee as Vice-President with Mrs. Stratton as President. All of the W. M. U. workers know what a loss they have sustained. Our heart is too full to speak its sorrow. The long association made the bond one of love.

But of Mrs. Stratton's faithful, loyal, efficient, consecrated work for the Master we must speak. Such service makes the work a success. Mrs. Stratton's faith and prayers for the W. M. U. of Alabama and the Southland found expression in her constant work.

The Union Mail.

MISS FANNIE E. S. HECK.

The new year is a month old; the Christmas Offering has been made. What next? Two months and a half of solid work, the Week of Self-Denial for Home Missions and the Twentieth Anniversary Offering of \$20,000 for the Missionary Training School Endowment. Strange as it may seem to those to whom the organization of the Union seems but a thing of yesterday it will celebrate its twentieth birthday next May, when we meet in Hot Springs, Ark. How better can we commemorate that fact than by laying down on the Treasurer's table a gift of \$20,000 for the endowment of our Training School, which is already winning praises on every hand?—These things we ought to do and not to leave others undone. Our aim for home missions is \$75,000. In the two quarterly reports already made a little less than \$20,000 has been reported. Which is the correct view, the one we take from the valley or the mountain top? From the mountain top of our annual meetings we look out over the whole field of our work and take large aims. From the valley of our homes we see but our own society and we lose hope and relax endeavor. Surely the mountain top is the correct view. When nearer God, we see with clearer vision his purposes and our own possibilities. Recall the determinations of those high days and press forward.—"We are praying for World Wide Missions," wrote a worker. "I must give as I pray. From my heart I give my son. Pray that the Lord may call and fit him for this service."—Writes Mrs. T. E. Britton, of Soochan, China.

"We praise the Lord for North Carolina's latest gift to mission work in Soochow. Miss Sophie Lannean joined us November 19th. She has come to a very needy field, and we believe that she is going to be used of God to bring light into many dark hearts. She is now getting a very promising start in the language. We have just enjoyed a visit from Dr. and Mrs. Willingham. Their

OUR HOME FIELD.

coming among us has already been a great blessing and I believe will be followed by blessed results." It will be remembered that Miss Lannean had a year in Louisville at the Training School Home, as it was then called, and feels deeply her indebtedness for the training gotten there. The last days of the old year and the first of the new were busy ones at the Mission Rooms in Baltimore. One hundred and fifty thousand Christmas Offering envelopes were not enough to supply the demand; a nine or ten thousand edition of Our Mission Fields went out early in December; four thousand Calendars of Prayer were to be arranged for; with the first of the year came Our Twentieth Anniversary leaflets—10,000 of these—and with all this, an ever increasing volume of mail and an increasing demand for the literature offered for sale by the Missionary Literature Department. Do you wonder that our rooms are a very bee-hive of industry? When you visit Baltimore drop in for a few minutes and "see the wheels go round." This is, however, but the mechanism of the work. Each morning for a few moments all work is put aside. The Secretary, the Assistant Secretary, the clerks and any officer or visitor who may have come in, gather in a meeting of prayer for the Union's work in their care—and so go out strengthened for the service of the day. A Year of Prayer—this is to be the characteristic of 1908 in Union work. It cannot fail to be, when more than four thousand of the Union's members are daily following the topics of our Mission Calendar. May our faith in a prayer inspiring, a prayer hearing and a prayer answering God grow with each passing day. Lord, teach us to pray.

BOXES TO HOME MISSIONARIES.

The following boxes have been sent to Home Missionaries and Mountain Schools since report in January Home Field:

ALABAMA: Clayton St. Ch., Montgomery, \$221.32; Francis St. Ch., Mobile, \$196.90; L. A. and M. S., Tuscaloosa, \$129.45; First Ch., Selma, \$125.00.

DISTRICT OF COLUMBIA: Mission Circle, First Ch., Washington, \$115.00.

GEORGIA: Waynesboro, \$150; Fitzgerald, \$99.50.

KENTUCKY: Boston, \$50.00; Bardstown, \$91.31; Clinton, \$97.50; Dayton, \$91.60; Frankfort, \$50.00; Murray, \$55.00; Locust Grove (contb.), \$19.10; Salem, Blood River Assn. (contb.), \$1.00; Middleboro, \$40.00; Twenty-second and Walnut Sts., Louisville, \$176.53; Salem, Bethel Assn., \$111.40.

MARYLAND: Y. W. A., Seventh Ch., Baltimore, \$26.10.

MISSISSIPPI: Macon, \$70.00.

SOUTH CAROLINA: Lawtonville, \$55.

TEXAS: Houston Heights, \$25.00; First Ch., Dallas, \$70.00; First Ch., Dallas, \$70.00.

VIRGINIA: Fourth St. Ch., Portsmouth Assn., \$124.30; First Ch., Lynchburg, Strawberry Assn., \$176.92; Red Bank Ch., Accomac Assn., \$53.00; Wise Ch., Clinch Valley Assn., \$97.29; College Hill, \$168.00.

Total, \$2,842.82.

Previously reported, \$5,457.17.

Grand total, \$8,299.99.

BOXES TO MOUNTAIN SCHOOLS.

KENTUCKY: Murray, \$33.69.

Total, \$33.69.

Previously reported, \$117.00.

Grand total, \$150.69.

LATER: W. M. S., Anacostia, D. C., \$83.60.

**CASH RECEIPTS FROM DECEMBER
10, 1907, TO JANUARY 10, 1908.**

(Continued from Page 220.)

SOUTH CAROLINA: Beech Island B. Ch., by J. C. G., \$8.61; Philadelphia Ch., Spartanburg Assn., by M. A. F., Pauline, \$7.65; W. M. U. of S. C., by Mrs. J. N. Cudd, General Work, \$27.07; School at El Paso, \$10.89; Colon Chapel, 75c.; Tichenor Memorial, \$1.00; Osage Indians, \$12.10; Santee Assn., by W. A. J., Bishopville, \$3.00; Wolf Creek Ch., by J. L. Landrum, \$5.00; Clear Water B. Ch., Aiken Assn., by M. W. H., Montmorenci, \$3.32; Seneca B. Ch., by R. M. T., \$4.31; Sardis Ch., Ridge Assn., by J. W. P., \$3.72; Little Ch., by J. O. B., Honea Path, \$3.99; Parksville B. S. S., by J. E. B., 69c.; Loundesville B. Ch., by R. E. C., \$5.46; First B. Ch., Sumter, by Mrs. J. R. M. Myers, \$12.25; Montmorenci Ch., Aiken Assn., by M. W. H., \$2.58; Mt. Tabor B. Ch., Beaverdam Assn., by H. B. F., Anderson, \$1.20; Second B. Ch., Winnsboro, by J. L. F., \$3.00; Beaufort B. Ch., by H. T. D., \$16.60; Bolling Springs Ch., by D. W. W., Spartanburg, \$4.88; W. M. S. Society Hill, by Mrs. J. S., \$5.45; Ridgeway B. Ch., by Mrs. L. E. H., \$2.10; First B. Ch., by R. E. LeM., Gaffney, \$10.00; Salem S. S., by F. J. B., Anderson, \$15.41; W. M. U.

of S. C., by Mrs. J. N. Cudd, Spartanburg, Home Missions, \$112.96; School at El Paso, \$4.42; Tichenor Memorial, \$1.00; Osage Indians, \$7.40. Total, \$296.81. Previously reported, \$5,678.47. Total since May, \$5,975.28.

TENNESSEE: Pleasant Grove Ch., Chilhowie Assn., by E. D. D., Maryville, \$20.00; Milton B. Ch., by W. M. B., \$7.00; First B. Ch., by H. E. F., Nashville, \$50.00; W. M. Woodcock, Nashville, Salary of O. T. Finch, \$200.00; Chilhowie Institute, \$49.00; Sylva, \$1.00; Mt. Schools, \$1.75; Regular Work, \$284.87. Total, \$613.62. Previously reported, \$3,693.13. Total since May, \$4,306.75.

TEXAS: Inc. F. Hudman, \$1.00; L. A. and M. S. Lufkin, by Mrs. C. E. E., \$2.50; Arp Aid Society, by Mrs. M. T., for Tichenor Memorial, \$2.00. Total, \$5.50. Previously reported, \$4,502.30. Total since May, \$4,507.80.

VIRGINIA: Previously reported, \$8,343.26.

MISCELLANEOUS: B. Y. P. U., South Haven, Kan., for Cuban Work, by Rev. W. H. S., \$2.66; Blue Mound Ch., by R. W. Martin, Conway, Kan., \$1.80. Total, \$4.46. Previously reported, \$615.55. Total since May, \$620.01.

AGGREGATE: Total, \$5,632.74. Previously reported, \$72,203.69. Total since May, \$77,836.43.



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