

VOL. XIX.

MARCH, 1908

NUMBER 8

# OUR HOME FIELD



A PAWNEE CHIEF.

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

**CASH RECEIPTS FROM JANUARY 10,  
1908, TO FEBRUARY 10, 1908.**

**ALABAMA:** W. B. Crumpton, Montgomery, Gen. Work, \$295.02; Mt. Schools, \$2.50; Tichenor Memorial, \$5.00; El Paso school, \$15.00; A. D. Glass, Jonesboro, on Home Board d-bt., \$75.00; Cedar Grove Ch., by L. Cooke, Cook's Springs, \$3.00; New Liberty Ch., by E. L. S., Jacksonville, \$2.25; First B. Ch., for Evangelism, Columbia, \$252.24; Geo. L. Campbell, Tract Fund, Columbia, "The Lord's Supper," \$50.00; Clayton St. B. Ch., by J. W. O'H., Montgomery, \$10.70; S. S., 95c; B. Y. P. U., 75c; Huntsville B. S. S., by W. F. M., Mt. School work, \$4.80; W. B. Crumpton, Montgomery, \$372.48; Tichenor Memorial, \$1.25; El Paso S. B. School, \$31.25; Pine Barren Assn., by I. F. F., Pine Apple, \$60.40; First B. Ch., Montgomery, by W. B. Crumpton, \$500.00; Total, \$1,682.59. Previously reported, \$5,271.03. Total since May, \$6,953.62.

**ARKANSAS:** Rev. G. L. Jenkins, Waldron Botes Ch., \$4.00; White Ch. Parks, \$3.26; B. J. Park, Lockesburg, \$10.00; Total, \$17.26. Previously reported, \$578.00. Total since May, \$595.26.

**DISTRICT OF COLUMBIA:** Previously reported, \$669.19.

**FLORIDA:** First B. Ch., Leland, by Dr. Hamilton, for Evangelistic Tracts, \$9.35; Expenses, \$23.19; Evangelism, \$132.50; H. B. Stevens, Evangelistic Tracts, \$1.00; Eaton St. B. Ch., by M. A. C., Key West, \$50.80; Total, \$216.84. Previously reported, \$2,493.22. Total since May, \$2,710.06.

**GEORGIA:** W. M. S., First Ch., Americus, by Mrs. L. A., \$5.50; J. J. Bennett, Sec., Atlanta, Gen. Work, \$799.07; Cartersville, W. M. S., for McCall, \$1.25; Goloid W. M. S., Miss Perry, \$1.10; Greensboro Gleaners, El Paso, \$2.35; Maysville Sunbeams, El Paso, \$2.50; West End W. M. S., Miss Perry, \$10.00; Lyerly W. M. S., Miss Perry, \$1.00; Capitol Ave. W. M. S., for Mtn. Girl, \$7.10; West End I. D. C. S., for education of girl, Round Hill Academy, Union Mills, N. C., Miss Meldona Livingston, \$18.00; Menlo Sunbeams, El Paso, \$1.50; Smyrna W. M. S., Miss Perry, 75c; Little Horse Creek S. S., by Miss M. L. L., Rocky Ford, Miss Buhlmalers work, \$8.00; L. D.

Geiger, Apopka, Gen. Work, \$39.00; El Paso, \$2.07; Pawnee Indians, \$3.10; Pawnee Indians, organ fund, \$5.55. Total, \$907.84. Previously reported, \$10,630.39. Total since May, \$11,538.23.

**KENTUCKY:** Third B. Ch., Owensboro, by Dr. W. W. Hamilton, Evangelism, \$200.00; I. H. N., Maysville, 50c; W. D. Powell, Cor. Sec., Louisville, \$342.31; J. G. Bow, Louisville, \$381.03; W. M. S., by Miss Lamb, Louisville, Sunbeams, for El Paso School, \$31.75; Tichenor Memorial, \$12.50; Mt. Schools, \$49.56; General Fund, \$288.03. Total, \$1,305.68. Previously reported, \$8,972.24. Total since May, \$10,277.92.

**LOUISIANA:** Mansfield Ch., by W. H. S., Expenses, \$18.85; Evangelism, \$280.00; I. A. S., First B. Ch., by Mrs. W. S. K., Monroe, \$15.00; Many B. Ch., by W. H. S., Evangelism, \$200.00; L. M. S., Arcola, by Mrs. C. H. Ogilvie, Home Missions, \$15.00; B. & L. F., \$15.00; B. F. Thompson, Tr., Alexandria, \$195.55; Mrs. Lou Rochelle, Keatchie, \$2.00. Total, \$741.40. Previously reported, \$2,196.33. Total since May, \$2,937.73.

**MARYLAND:** N. Ave. B. Ch., by C. M. K., Baltimore, \$98.20; Eutaw Pl. Ch., by H. W. P., Baltimore, \$541.41; N. Ave. B. Ch., by C. M. Keyser, Baltimore, \$31.28; Md. W. B. H. M. S., by Mrs. W., Baltimore, Gen. Work, \$115.00; B. L. F., \$20.00. Total, \$805.89. Previously reported, \$2,546.54. Total since May, \$3,352.43.

**MISSISSIPPI:** Immanuel B. Ch., by Rev. C. G. E. Meridian, \$4.75; Tract Fund, 50c; Mrs. J. M. White, West Point, bequest of S. L. Hearn, \$100.00; Rev. Dr. Little, Expenses during November, \$35.00; Evangelism, \$25.00; Collected at Vicksburg, Miss Maude Keating, Batesville, \$4.00; A. V. Rowe, Winona, \$700.00; Immanuel B. Ch., by C. G. E. Meridian, \$2.20; Shady Grove, Lebanon Assn., \$10.50; General Assn. of Miss., by Rev. D. T. Chapman, Newton, to pay McCall and Rodriguez salaries, \$300.00. Total, \$1,182.35. Previously reported, \$5,312.41. Total since May, \$6,494.76.

**MISSOURI:** Women of Mo., by A. W. Payne, \$58.61; A. W. Payne, St. Louis, \$320.71. Total, \$379.32. Previously reported, \$6,649.50. Total since May, \$7,028.82.

(Continued on third page cover.)

# Our Home Field

PUBLISHED BY THE  
HOME MISSION BOARD OF THE  
SOUTHERN BAPTIST CONVENTION

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

M. M. WELCH,  
Business Mgr.

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AUSTELL BUILDING :: :: ATLANTA, GEORGIA

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# OUR HOME FIELD.

VOL. XIX

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## EDITORIAL

At the time of going to press with this issue Dr. Gray is on his annual visit to Cuba and probably to Isle of Pines and Panama. He will probably have returned by the time we reach our readers, and will give an account of the work in these Southern fields in the April number.

Remember we have leaflets which will inform you and your people about home missions, and envelopes for home mission collections. These are for your use in any quantities you may desire upon request. Send in your orders, and press your campaign for home missions without delay.

Brethren, at a time like this do not try to take the offerings of your people for two objects at one time. It rarely happens that a pastor gets more for both objects when this is done than he could get for one. The need is too great for us to do less than our best this year. When you want your people to give to home missions bring the great subject before them on its own merit and in its individual proportion. Emphasize it according to its importance and need. Ask an amount in proportion to these.

These are just the times when leaders of God's people show the elements of heroic leadership. Many a man who in times of even and unalarmed prosperity would not show signs of great strength and courage will in the midst of commercial anxiety and great financial embarrassment by our mission boards reveal his faith, courage and manhood. Small men will be frightened and call retreat, but real leaders, whether of strong or weak churches, will redouble their efforts and assert their ingenuity and skill as captains of the Lord's hosts.

We learn from our Indian missionaries, Day and Brendel, that death has wrought ravages in the Osage and Pawnee tribes this winter. Among the dead is Eagle Chief, of the Pawnees, an intelligent Indian and a commanding personality. For a long time he offered much opposition to Christian work among his people. The unusual amount of sickness and deaths among the Indians has made the work of the missionaries hard; but faithful attention to these poor people in their time of need and trouble has won for the missionaries a larger and warmer place in their

hearts. There is already promise of early fruits.

Miss Clifford has been added to our Osage missionary force. She came to her work highly recommended by several brethren who knew her, and Rev. J. A. Day says she is proving a most faithful and helpful assistant.

"Symmetrical Benevolence" is the title of a tract by Rev. J. W. Lynch, D.D., and published by the North Carolina State Board of Missions. No more timely discussion of the subject of Christian benevolence has lately appeared. Dr. Lynch is the master of a chaste and charming style and is here at his best in illuminating a subject which has for some time needed to be handled by one with his ability and gifts. It is our opinion that it would prove a blessing to the cause of Christ if every state secretary in the South would secure permission to circulate this tract throughout his constituency.

"The Lord loveth a cheerful giver," and surely His love is more tender when the cheerful giver makes a real sacrifice to give. In times of great prosperity we can "give and never feel it," but the man or the church which holds on to the law of liberality to God's cause when fortune is reversed and "times are hard," does so because of love and shall not fail of a rich sense of love in return. For our part we do not believe there could have been a sudden disappearance of the money of the land, as some seem to think, but there is a wide-

spread uncertainty and anxiety for the future and some have actually come upon hard times. Shall we now seek a guarantee for the future by cutting short, first of all, our duty to God? Is it not a safer policy to curtail our personal wants and luxuries and in devout and sincere love give cheerfully to Him? Certainly love will not dictate less than this, especially in view of the great needs of the Lord's work. This spirit alone will save our home mission work this year from a sore disaster.

We set out to raise \$500,000 for home missions. Ten months have gone and two remain, and we have raised \$83,000 and have \$417,000 to raise. But there are 20,776 white Baptist churches and nearly 2,000,000 white Baptists in the South. Perhaps not more than 1,500 of these churches and 50,000 of these members have yet contributed to home missions this year. How pitifully small is it for more than 19,000 churches of Christ and more than 1,500,000 baptized believers! At least 100 churches in the South ought to give \$1,000 each; 200 ought to give \$500 each; 300 ought to give \$250 each; 500 ought to give \$100 each; 1,000 ought to give \$50 each. These figures are moderate and conservative, as any man who has anything like a general denominational acquaintance will own. It is well within the possibilities of pastoral leadership to realize the figures in these several groups if each will conscientiously select the group to which his church belongs and set the task before himself and his people and strive for its accomplish-

ment. The total amount would be \$400,000, with more than 1,600 churches yet to hear from.

O, what undreamed-of possibilities there are in this Baptist host! O, for prophet voices to awaken us to a realization of our duty that the world might have a demonstration of our strength and ability and a lost world the benefit of our best!

#### A Word with Our Sunbeams and Young People's Unions.

The El Paso Mexican building is nearing completion. Indeed, if we had the money to pay the contractor the building could be turned over to the denomination almost immediately. Can we not look to our Sunbeams and Young People's Unions to furnish their \$5,000 for this building, out of their offerings the third week in March? We should be glad to have a line from every Sunbeam and every Young People's Union in the South, pledging a strong and hearty effort in this direction. This would greatly encourage us at a time when we are in distress for our work and would enable us to send a cheering word to Brother Dadiel, who, in poor health and a great burden of labor, is also in great anxiety about this building. What say you Sunbeams and Young People, shall we have this \$5,000?

There is one phase of this Mexican work which ought strongly to appeal to our young folks. Of the 14,000 Mexicans in El Paso, and constantly increased by Mexicans from across the Rio Grande, there are many children and young

people. One city school in a Mexican ward just a little way from our new building has enrolled 700 Mexican children. There is, here, a great opportunity for us if we can get possession of our building and open it to them. A work of love by the young for the young is a Christ-like service which we feel sure will strongly appeal to our young people all over the South.

#### The Woman's Missionary Union and the Week of Self-Denial.

The Woman's Missionary Union is one source from which we feel that we can confidently look for some relief at a time of such distress as the present. The ears of our Christian women are ever open to the cries of our needy boards and surely no cry ever voiced greater need than the Home Board is experiencing at this time. This issue of Our Home Field is burdened with this need. We refer our women readers to matter distributed throughout our editorial columns for information concerning the condition of our finances. Never was Self-Denial Week observed by the women of the South amidst a greater denominational need; never was their self-sacrificing spirits so appealed to; never their help so coveted as now.

The third week in March has been set aside as Self-Denial Week by the Union. We sincerely hope that a special effort will be made to bring into the services observed during the week as many of our Christian women as can possibly be reached. There are among our



women, as well as our men, many who have not yet felt the demands of Christ's missionary call to be upon them. If these unenlisted ones can be brought under the influence of the Week of Prayer and the warm hearts and consecrated lives of the women who are keeping these exercises alive there will come great relief from this increase of interest and enlargement of the women's work.

We hope also that a special effort will be made to induce every member of every Missionary Society to increase her contributions to home missions during the Week of Self-Denial. Indeed, will this not be the result if the actions of our women justify the name by which the week is characterized? Christian sisters, shall we make this, indeed and in truth, a Self-Denial Week? Some will, I know, because some have always done this, but will the entire Union justify the name given this third week in March by actual self-denial? Let this thought be kept squarely and constantly before the minds of the women as they meet for prayer and study of our denominational need.

And it is to be a Week of Prayer! Surely this is a strong ground of hope for relief. While doing our duty we must look to God for His blessings upon our efforts, for ability to render large service, and to open the hearts of the indifferent everywhere that His cause may be saved from defeat. We are hoping that, as never before, prayers of faith from thousands of our churches and tens of thousands of

our women may ascend as a sweet incense to the throne of our Heavenly Father at this time when His help and blessings are so much needed.

### "Peculiar Circumstances."

Several letters sounding a common note and coming to our desk about the same time, constrain us to say an earnest word to our pastors. In these letters influential pastors, men who are deeply interested in home missions, some of them expressing deep gratitude for help extended them by the Home Board, say that because of "peculiar circumstances" they fear their churches will not be able to do as much for home missions this year as last. How many of the pastors are there who feel the same way? Is there any pastor who does not feel that he is confronted by "peculiar circumstances" at this time? This is, we dare say, a common discouragement. But if we are to surrender before it, what is to become of our missionary work? The boards have contracted with laborers who have already worked ten months of the twelve. These men are, as a rule, the poorest among us. No pastor in the land has a congregation which cannot better afford to pay its part of the salaries of these men than they can afford to do without the meager amounts promised them. If sacrifice must be made, should the humble missionaries make it all? Indeed, have they not borne their full share of it in the life incident to home missionary work?

We take the common note in these letters as a ground of appeal to every pastor in the land. All are pretty much in the same straits. Shall not all screw up courage for one common, supreme effort? Let no one plead exemption because of "peculiar circumstances." Because circumstances are peculiar, we shall have to make the greater effort to meet the greatly enlarged obligations of the Home Board. At Little Rock the other day, Rev. F. F. Gibson, of Ft. Smith, whose church is burdened with local conditions, announced that the offering for home missions would be doubled when the time comes to take it. Rev. J. J. Hurt, another Arkansas pastor, whose church is in a college town, and pastor and people are under a crushing college debt, said, "Look to my church for two dollars to one last year." Such Christian courage as this characterizing all our pastors will surely turn the day of "peculiar circumstances" into glorious victory. And these brethren are but examples. There is a great company who propose to meet present conditions heroically. Rev. Tillman B. Johnson has been in the Southern Convention but a few months, but he has caught the spirit of the hour, and on a recent Sunday led his Texarkana (Arkansas) church in a splendid advance, notwithstanding a great church debt is pressing weary shoulders heavily at this very hour. Others will follow this example as the weeks pass. Shall not we all rise to the needs of a time like this? We believe that our Southern ministry will be equal to the emergency, and we shall close the books

next month upon a record which shall stand as a monument to their heroic leadership.

### The Facts About Home Mission Receipts.

There is an erroneous impression in some quarters to the effect that the receipts for home missions are large and the Board is in excellent condition. The brotherhood ought to know the facts and know them in time to avoid the calamity which misinformation may entail. We therefore set them forth.

It will be remembered that a home mission debt was reported at Richmond last May, and that there were many promises made at the same time to take special offerings for the liquidation of this debt. Many of these promises, maybe all of them, were kept, and during the first few months following the receipts of the Home Board were larger than for the previous year, running as high as sixty per cent. in advance. But for more than two months there has been a decline in contributions, until, at this writing, the receipts for the present year are but six thousand dollars above those of the same period last year, including the amount received on the debt. Less money was received during November, December and January than for the same months last year.

Put with this fact this also, that the Convention voted to increase contributions to home missions more than two hundred per cent., and the body, upon being questioned as to whether it really meant the

Board to so enlarge its work, responded with a hearty affirmative. Consequently the Board has pursued a plan of enlargement, though not to the extent of applications and of opportunities. Of course the action of the Convention and the promises entertained for the Laymen's Movement created expectation for greatly enlarged contributions to home missions. But there is now danger that we shall fall far below appropriations and go limping to Hot Springs and, we fear, despite the proverbial powers of healing to be found there, go away sadly impaired for future service.

What is the actual condition of the Board at this writing? Well, it owes one hundred thousand dollars, a multitude of obligations contracted for church building are due and producing a situation of keenest embarrassment both to the Board and local church building committees, and our faithful and needy missionaries should have their salaries promptly at the end of each quarter.

These are the facts. They are not pleasant. Yet the brotherhood is entitled to the truth. And more: knowing what the conditions are, we have time to change them and win the day. Perhaps the right of way given foreign missions for Christmas and Children's Day offerings in December and January accounts in part for the small receipts for home missions during the past month. But there are two months yet before the books close and Southern Baptists can easily raise the remaining four hundred thousand of the five hundred thou-

sand which they proposed to raise this year if they will go about it and keep at it to the end. We have laid the case before you, brethren and sisters.

#### Mid-Winter Activities in the West.

There is little idling among the real preachers of the West. When they are not in a strenuous campaign of soul-winning, mission or educational collections, they are busy loading their guns. Activity is characteristic of the men who are transforming the western country.

On a recent western trip we attended three Institutes for ministers and Christian workers. At Abilene, Texas, Rev. L. R. Scarborough, one of the mighty evangelistic spirits of Texas, gathers each January a company of preachers and others for study and prayer. He provides lectures for these on subjects vital to their calling. The attendance is always good and the interest, enthusiasm and spirituality are very marked. Two things especially impressed me with the recent meeting: first, the great distance many came in order to attend the lectures, and, second, the eagerness and keen appreciation with which they listened and took notes. This is a sparsely settled section of West Texas, but the attendance would not indicate it. Not a few came from distances of one hundred and fifty and two hundred miles. It is worth traveling three thousand miles to help men like these fulfill their ministry. And the way they use their note books and make permanent possession of the best things



they hear is an inspiration to every speaker. This Institute is accomplishing great things in the lives of the young ministers in Simmon's College, which is located at Abilene, and is uplifting the religious life and building up the waste places in all West Texas.

We attended an Institute for our Mexican missionaries at Austin. This had been planned by Mrs. J. B. Gambrell and Rev. C. D. Daniel, our Superintendent of Mexican Missions, and was the first of the sort ever held with our Mexican brethren. It will not, however, be the last, if we are wise. We have seen nothing better, even in the West. Rev. F. M. McConnell conducted a most thorough theological school with these preachers, lecturing two and three times a day, for about eight days. His work was of a high order. At the conclusion of each lecture Brother Daniel translated his notes into Spanish and all the Mexican preachers transferred them to their own note books. What a wonderful man is Superintendent Daniel! As much as the brotherhood loves him, those who have not seen him at his work do not know the power and worth of this devoted servant of Christ. He is as much at home with the Mexican speech as a Mexican himself. Indeed, the most competent judges affirm that he speaks better Spanish than the native Mexicans themselves. And how his heart does yearn for the salvation of the Mexican people! This meeting brought him great joy and gave him great hope for his work. Stop here, reader, and offer a prayer of faith that his health may be

given him for his great work. Mrs. Gambrell, who has done so much for this Mexican work, and who was present at the Institute, full of joy and helpful suggestion, tells about it in another place.

Another Institute was held at Little Rock. Secretary Bowers had issued his annual call for a worker's meeting. Most of the speakers on the program were Arkansas pastors and workers, and the occasion demonstrated anew that this State is developing a ministry of power. A few of these are importations, but many of them are native Arkansans. All are fairly aflame with moral zeal for the redemption of their great State. From such leadership the moral and religious life of the State is being elevated and lofty ideals are luring our Baptist people forward. Secretary Bowers grows in power and popularity and is greatly encouraged by the growing spirit of fraternity and progress among the brotherhood.

Some interesting observations on this trip to the West were the growing interest in home missions and the pledge of renewed loyalty to this work received from several quarters. Many said they would greatly increase their offerings this year, and at several places where collections were taken this was done. The brethren of the West have before their eyes daily convincing evidence of the wisdom and importance of home missions.

The Mexican building at El Paso is now nearing completion and is almost perfectly adapted to the uses for which it is greatly needed. The only sad and discouraging feature

here is we have not the money with which to complete the building and pay the contractor. Oh, that some man or woman who loves God and has been blessed of Him with earthly goods would say to us, "Send me the bill!" or that a number who are unable to do so much as this would each say, "I will be one of the number who will complete this building at once." How this would cheer the burdened heart of Brother Daniel, enlarge his opportunities to win these Mexicans to Christ, and what a relief it would be to the Board at this time, when it is sorely pressed by a shortness of funds and increasing obligations!

#### The First Evangelical Church for the Deaf.

This church was founded by Rev. J. W. Michaels, evangelist to the deaf, sent out by the Home Mission Board of the Southern Baptist Convention, in 1906, by securing a lot from a land corporation at North Fort Worth, Texas, and starting a popular subscription among the many deaf people at that city and their hearing friends. In a very short time a sufficient sum of money had been subscribed, much of it being promised to be paid when the church was seen going up, and in the early part of September, 1907, the foundation was laid and work begun and money promised was collected, and by the latter part of October of the same year the little

church had been completed inside and out. Upward of eight hundred dollars had been spent for material and work, all of which was gotten at three-fourths value, and a good many things and considerable work was thrown in gratis by the good people and the deaf themselves. The church, which is a frame structure 24x44 feet and 14 feet deep, was planned and constructed under the workmanship of Mr. G. W. Sheppard, himself a deaf mute, and the entire work was done by deaf mutes of the city of North Fort Worth. The church is built on a beautifully located lot on the corner of Lincoln and Park avenues opposite Circle Park, and commands a beautiful view of the city.

The church being finished, the deaf people then called Rev. J. W. Michaels to be its pastor, to preach there as often as his time would allow. They also, with Mr. Michaels' help, organized a Sunday-school, with Mr. A. F. Pennington as superintendent. At present the school has two teachers who have school every Sunday afternoon. The trustees of the church are Rev. J. W. Michaels, pastor; H. B. Pool, secretary; G. W. Sheppard, treasurer; W. W. Churchill, J. G. Wolverton and F. L. Tice, all deaf gentlemen.

The property is, in the whole, valued at \$1,750. Whenever preaching is had between forty-five and one hundred and twenty-five mutes of all creeds are present. M.

## PERTINENT PARAGRAPHS

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### Satan Terrified.

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There is as great genius displayed in advertising as in the higher branches of literature. No problem daunts the modern advertising man.

In the window of a little book store in Eighth Avenue, New York, was recently heaped a great pile of Bibles, marked very low—never before were Bibles offered at such a bargain; and above them all, in big letters, was the inscription:

"Satan trembles when he sees  
Bibles sold as low as these."

—Woman's Home Companion for  
February.

"What is the duty of a lone Baptist, surrounded by people of other denominations? Some have thought, in such a case, it would be right to fall in with the multitude. One Baptist young woman in Texas did so, but rather thought she ought to help her friends to know the truth. She quietly taught the truth, and now there is a New Testament church in that community. That is apostolic. You would never have caught Paul falling in with the crowd unless the crowd was right."

—Dr. J. B. Gambrell.

### The Hordes of Immigrants.

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The year from July 1, 1906, to the corresponding date of 1907, records the largest total of immigration thus far in the history of the Republic, the total number of

aliens landing in America being 1,285,349, an increase of 184,614 over the year previous. Hungary has suffered most from this passion for removal, and of the village of Kerisova a most remarkable fact is recorded, quite unique in the history of emigration. At the last census taken in the village there was a population of 3,500. One by one the male residents answered the call of the great Western Republic until the only adult male to remain in the village was the mayor, and finally he succumbed to the reports of big wages in this country. As a result of this male exodus the women have elected a woman mayor of the village and women are filling the other municipal offices.—Missionary Review.

### The Meeting at Clinton, Mississippi.

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Taken all in all, the meeting which has just been held by Dr. W. W. Hamilton was probably the greatest meeting in the history of the Clinton church. There were sixty-seven additions for baptism. This, however, does not tell half of what was really done. Special good was done in both of the colleges. Many of the Christians in and out of the colleges had their strength renewed and their interest revived. Four fine young men in Mississippi College announced that they had definitely decided during the meeting to give their lives to the ministry. About a dozen students announced that they were



## OUR HOME FIELD.

seriously considering the question. Many of these are among the most promising students of Mississippi College. Two young ladies from Hamilton College announced that they had definitely decided to lay themselves on God's altar for mission work. Hundreds of other students resolved to be faithful Christian workers in whatever calling they might pursue in life. Dr. Hamilton's sympathetic and scriptural preaching and his wise methods took strong hold on the entire congregation, and we feel that the Lord has greatly blessed us in sending him to us at this time. I wish that he might hold a meeting at every college in the land.

Gratefully,

W. T. Lowrey,

President Mississippi College.

**"God Made the World for Women,  
Too."**

REV. WILBUR F. CRAFTS, D.D.

A company of women in India, having received Christian instruction, formed a women's club on an American pattern, to discuss useful activities of women, and took the name Sorosis. The president of the New York Sorosis, Mrs. Jennie

June Crowley, sent them a message, in which she said: "God made the world for women, too." the words were carved in ivory and hung upon the walls of the club room, draped in silk. The timely message struck fire all over India. It was learned afterwards that Mrs. Crowley wrote it on her knees.

Tune: "Missionary Chant."

God made the world for women, too,  
Its singing birds, its fragrant  
flowers,  
Its lofty peaks and skies of blue,  
Our Father made, and they are  
ours.

The Savior died for women, too.  
About the cross, in every land,  
They gather, with their sin and woe,  
To lay them in His pierced hand.

There's Christian work for women,  
too—  
First heralds of their risen Lord—  
Great host of loyal hearts and true,  
They still proclaim the saving  
word.

And heaven's the home of women,  
too,  
With perfect joy and perfect love.  
Lord, help us make our homes be-  
low

A foretaste of that life above!



REV. MARCOS CASTILLO

## CONTRIBUTED ARTICLES

### A Remarkable Experience.

(At our request Dr. N. R. Townsend, a beloved Christian physician and useful minister of the gospel, has written out this experience, which we heard him relate recently.—J. F. L.)

The incident about which you inquire was the sweetest and most touching bedside scene I have witnessed during twenty years of continuous practice of medicine. Some three years ago I held a mission meeting a few miles below Arkadelphia, during which I baptized twelve people. Among them was Joe Boseley, a lad about fifteen years old. Joe is wholly uneducated, and his parents can scarcely read or write. He has had almost no Sunday-school training, and heard but little preaching. In fact I had some misgivings as to whether he was sufficiently informed to understand the step he was taking. I mention these facts because had his advantages been better, I might have thought the incident I will try to describe was a mental hallucination. But I feel sure he was describing an actual vision.

About six weeks ago he was taken with double pneumonia. Ten days later, his physician asked me to treat Joe in his absence. From the beginning Joe had been dangerously sick. Two days after I was called in, the incident I relate occurred. After a hard coughing spell, being very weak, Joe sank

away, ceased breathing, heart seemed to cease beating, became entirely pulseless—seemed to be dead for perhaps two minutes. Under restorative treatment, he began again to gasp slowly, gradually rallying, and returning to consciousness. When he had rallied, he spoke to us, evidently in his right mind, expressing the belief that he could not stand another such spell of coughing. We encouraged him, and he spoke several sentences, evidently perfectly rational. Directly he said, "Listen"—intensely listening himself. I asked, "What is it, Joe?" "That music," he replied. "Ah, ain't that pretty? Don't you hear it?" Feeling that we were perhaps in the presence of death, the parents, weeping bitterly, two or three friends and myself hovered around him. Directly an expression of intense joy and delight illuminated his face, and he exclaimed, "Oh! Look there. Ain't that pretty! Ain't that pretty!" I asked him, "What is it, Joe?" "That pretty angel; Oh, ain't that pretty!" Shortly a number of the heavenly visitors floated into his view, and in rapture he exclaimed, "Oh, look at them! Just look at them! Ain't they pretty!" And as his eyes moved from one to another of them, his face was covered with an expression of the most perfect delight and rapturous joy I ever saw depicted on human countenance. I have seen people shouting in revival meetings, sometimes so happy that it almost seemed as

though their hearts would burst from sheer joy; but I never saw such perfect delight and rapturous joy shown on human face before. His eyes moved seemingly from one to another of his heavenly visitants feasting on the glorious scene, until my own heart ached to be able to lift the curtain and see them for myself.

As he gazed upon them, he murmured, "Oh, ain't that pretty!" "Whiter than snow," and similar remarks.

Shortly his face lighted up again, and he said, "Ah, they are getting ready to play again. Listen! Can't you hear them? Ain't that pretty! I'm going to have me one, sometime" (evidently referring to their harps). "Can't you hear it? Oh, ain't that pretty!" And his soul seemed to simply revel in the ecstasy of the heavenly music. While he watched and listened, an expression of glad recognition spread over his face, and he exclaimed, "Oh, there's little sister" (a two-year-old sister had died a year or so ago). "Ah, ain't she pretty! Ain't she pretty!" and joyously raising his hands he beckoned to her, saying, "You sweet little thing, come here, come here," and in the most natural pantomime, he took her in his arms, kissed her, pressed her to his heart, caressing her, and murmuring words of tender love and gladness; he then tenderly and lovingly held her up for her mother to take. I couldn't see those angels and that sweet little child, but I believe Joe could.

His eyes went back to the angel band again, and in delight he

watched their movements and listened to their heavenly music.

Shortly he lifted his eyes more directly upward, and with an expression of surprise, and of the most solemn awe, and holy reverence I ever saw on human face, he exclaimed, in awe-struck tones, "Oh—there's the Lord." Brother Love, I did not know that human face and voice could express so much of awe and reverence. I am sure I understand now, better, how we will magnify and honor, and reverence, and love Him, bye and bye. If it was acting, it was the most perfect acting I ever saw. If it was an illusion, God grant I may spend eternity in such an illusion.

After gazing on Him for a short time, Joe looked at me, and said, "Can't you see Him, Doctor?—there He is, right above you there." I leaned over Joe and said, "You love Him, don't you, Joe?" "Oh yes, I do love Him, Doctor, don't you?" and from my very heart I answered, "Yes, Joe, I do love Him."

Much more of a similar strain occurred, which I cannot take time to relate. It is utterly impossible to portray on paper that sacred scene. To appreciate it, you would have had to see it. Before the scene was ended, the father and mother had ceased weeping; and when Joe was talking about the Lord, and how he loved Him, the father exclaimed, "Doctor, I'm happy; I'm so happy I can hardly stand it." And why not!

But the strangest part comes now. Contrary to what we would have expected, Joe did not die. What



does the scene mean? I give it to you for what it is worth. I myself believe Joe got a vision of the other world. For two days prior, and for two days after the incident, he was perfectly rational. I stayed with him for some time that day, and everything he said before and after the incident showed him to be perfectly rational. I believe that for some purpose, God lifted the veil, and let Joe see the beyond.

If Elisha could see the heavenly messengers for Elijah; if Elisha's servant, at Dothan, could see the angelic army of defense; if the unlettered shepherds of Judea could see the angelic hosts who came to announce the birth of the Christ, and hear their heavenly songs of "Glory to God in the highest;" if Peter, James and John could recognize departed saints at the Transfiguration, and all live to tell us about it, why should not such a privilege be granted to others?

One thing I know. My faith in the Lord, and in the realities of the life beyond, is stronger by having witnessed this scene.

Brother Love, if you can use this incident to strengthen the faith of others, or to comfort sorrowing hearts do so.

Yours in Him,  
N. R. Townsend,  
Arkadelphia, Ark.

#### Prohibition in Atlanta.

M. M. WELCH, Office Sec'y.

Since the Georgia prohibition law went into operation Atlanta is the largest prohibition city in the South, having a population of over 100,000

residents within the incorporate limits and over 150,000 including the immediate adjacent suburban population. The effect of prohibition, therefore, in Atlanta is a matter of widespread interest. The time since the law went into operation, January 1, 1907, has not been sufficient to enable one to form a comprehensive judgment of results in all respects. Some tangible good results are apparent.

Many of the grocers and other dealers claim to have had better cash trade than usual for this season of the year.

The principal of one of the public schools, located in a section of the city populated by wage-earners and people of moderate circumstances, said a few days ago, "I have noticed a great many pairs of new shoes since prohibition went into effect. They are wearing better clothes. Many families have been affected by prohibition." The principal of another one of the public schools said, "There has been a general improvement in the appearance of the children. Have noticed an improvement in some few of those that come from the drinking class."

That many homes are blest by more generous supplies of the comforts of life is an inevitable result; but the most pronounced effect has been seen in the decrease of suffering and crime.

The officials of the company operating all of the trolley cars in Atlanta and vicinity state that the number of accidents during the month of January, 1908, was 20 per cent. less than for the month of January last year, and they attribute

## OUR HOME FIELD.

the decrease directly to the absence of the saloon.

The orderly condition of the streets in Atlanta, though crowded in the business portion of the city with active humanity, is conspicuous. A well-known police officer, whose beat is in the heart of the city, stated to the writer this morning that he had not seen a single drunken person on the streets during the last four weeks, and that prior to January 1st he saw an average of four or five drunken persons every day.

In order to get definite facts in regard to the effect of prohibition as it relates to crime, a visit was made to the police court. Judge Broyles, who has presided over that court for a number of years, and his clerk, Mr. W. H. Preston, were found alone in the court room at an hour when formerly it was packed with unfortunate violators of law and those interested in their defense or prosecution. Judge Broyles very kindly went over the records for the months of January, 1907, when high licenses were in effect, and January, 1908, under the operation of prohibition, and furnished the following figures:

The total number of cases entered on the police docket during January, 1907, was 1,568, an average of 58 each day. During January, 1908, the number was 637, an average of 24 each day.

The total number of cases for drunkenness during January, 1907, was 553, an average of 20½ per day. The total number of cases for drunkenness during January, 1908, was 65, an average of 2½ per day.

The cash fines collected by the police court during January, 1907, were \$9,117. The amount collected during January, 1908, was \$4,366.75.

## A Guestless Prison.

On the night of Friday, January 24th, an unprecedented condition was presented at the police barracks. For the first time since the doors of that imposing structure closed upon its first prison guest, sixteen years ago, its halls were silent and its every cell and ward was vacant. During the afternoon of that day the four lonely prisoners were removed to serve their respective sentences in the "stockade." This left the main city prison absolutely empty. No one connected with the police department can recall any instance prior to this when there were no prisoners in the police station. How significant this fact when one realizes that the police barracks of Atlanta is the "clearing-house," so to speak, for the evil doers in an aggregate population of more than 100,000 souls. Referring to this incident, the Atlanta Georgian of Saturday, January 25, said:

Contrast it with the records at the police station almost any day during 1907. Not infrequently the station was packed to suffocation with unfortunates, a large percentage of whom were there through drinking whiskey. The fact that not a prisoner was in the station Saturday morning is a pretty good argument as to the effects of prohibition.

## Mexican Baptist Bible Institute.

MRS. MARY T. GAMBRELL.

Among the many exalted privileges with which heaven has crowned my life, I count none higher than that of attending the Bible

Institute for Mexican ministers, conducted by Rev. F. M. McConnell and Rev. C. D. Daniel, in the city of Austin, in the study of the First Baptist Church of that city. More than four years ago, my Mexican brethren appealed to me at our State Convention to plead with the brethren to make some provision for

that it was God's answer to the prayers which had been going up to Him for more than four years. For two days it was my privilege to be in this Institute to hear Brother McConnell's strong, clear, forceful presentation of Bible truths and their application to the duties of pastors, deacons and churches, and



MEMBERS AND VISITORS MEXICAN BIBLE INSTITUTE.

1. C. D. DANIEL; 2. F. M. McCONNELL; 3. MRS. J. B. GAMBRELL; 4. MRS. L. B. HAMILTON; 5. DR. J. A. FRENCH; 6. REV. M. D. CASTILLO, AUSTIN; 7. REV. B. C. PEREZ, SAN ANTONIO; 8. REV. J. G. VILLALOBOS, BASTROP; 9. REV. J. JIMENEZ, CORPOS CHRISTI; 10. REV. G. IBARRA, PEARSALL; 11. J. M. HERNANDEZ, AUSTIN; 12. REV. P. SAENS, DEL RIO; 13. REV. R. CRUZ, GONZALES; 14. R. RATCLIF, AUSTIN; 15. REV. E. SALES, MAXWELL; 16. REV. P. D. VIELMA, ALICE; 17. REV. S. RIOS, OZONA; 18. M. M. MARTINEZ, AUSTIN; 19. REV. T. A. PAYNE, AUSTIN; 20. REV. T. S. HERNANDEZ, BROWNSVILLE.

teaching them in Bible Institutes such as they gave so gladly to the American brethren. Many doubted whether it were practicable, but our Mexican brethren were waiting and praying that God would send them someone to teach them, so when Brother McConnell generously offered to go at his own charges and deliver twenty lectures to them, if an interpreter could be found, I felt

to hear his wonderful elucidation and presentation of the plan of salvation, and sitting with our Mexican brethren, we felt that the Lord had led us up into high places.

I wish I might give to my brethren who read *Our Home Field* a picture of the scene—the earnest-faced brethren who listened to the blessed truths, and answered them with fervent “amens,” and many



times the tears of joy and gratitude were coursing down their cheeks. Our Mexican brethren had come from all parts of the State to be taught. Such eager listeners, such earnest students, I have never seen in my life before.

The first morning, the meeting opened with five students, and the Institute closed with sixteen present, and throughout the exercises we felt that the power of the Holy Spirit was resting on the labors of the brethren. That this Bible Institute is to be a permanent feature of the work in Texas, is now a fact not doubted. It has been demonstrated to be a blessed fact instead of a possibility. Dr. French, pastor of the First Baptist Church in Austin, gave the strength of his influence, and with beautiful, Christian courtesy helped throughout all of the work. Other American brethren manifested a deep interest in it, and I am sure that all hearts were filled with the thought of our oneness in Christ Jesus, and that alien speech would never more be a barrier to fellowship in Christ Jesus.

While in attendance upon this Institute, it was my privilege also to worship with the brethren in the Mexican church of Austin. Brother Marcos Castillo is the earnest, faithful pastor of this flock. A meeting of revival power was going on in the church. I cannot now recall a time in my life when I listened to a finer presentation of the gospel of the Lord Jesus or a more impassioned plea for souls to accept Him as their Savior than I did on the night I heard Brother

Hernandez preach. On the last evening of my stay, it was my happy lot to be present when twelve presented themselves for church membership and baptism.

It may please the brethren to learn the names of some of the Mexican brethren who were present: Brethren Hernandez, Perez, Saenz, Vielma, Jimenez, Ibarra, Cruz, Villalobos, Rios, Musa, Rafaelo, Ratliffe, Salas, and others whose names I fear I did not get correctly. Looking at this list, and looking at the statistics of Mexicans in this State, the reader must see that the laborers in the vineyard are few, and "the fields are white unto the harvest." We have our Lord's command to pray that He will thrust forth laborers unto the harvest. I regret much that three of our brethren who are doing faithful work in the State were prevented from attending the exercises of this Institute—Brethren Villarreal, Gutierrez and Anaya—but I found letters expressive of their regret awaiting me when I returned to the office. I would that my feeble pen had the power to touch the hearts of the thousands of readers of *Our Home Field*, so that they would bear this work on their hearts and give to the maintenance of it in this State. Our Home Board thought this occasion worthy of the presence of Dr. J. F. Love, and if his face was an indication of the feelings in his heart, he was glad and rejoiced to see the beginning of this work. In my heart, I believe it is of God and that "it will accomplish that whereunto He hath sent it."

# EVANGELISM

REV. W. W. HAMILTON, General Evangelist.

Great blessings upon the meetings!

Campaign in Atlanta, April 5th to May 3rd.

Brother Hamilton is at Greenville, S. C., with Dr. Z. T. Cody.

There were 114 additions in the meetings at Clinton, Miss.

Ohio Street Church, Pine Bluff, closes meeting with 126 additions. Brother U. S. Thomas assisted the pastor.

In ordering "The Helping Hand," enclose two cents to pay postage. Many orders are coming in for this vest pocket book for workers.

Brother Luther Little writes, "Wonderful meeting at Durant. Had 81 additions and 70 of them for baptism." Durant is in Oklahoma.

Louisiana clings to Brother W. H. Sledge. He has recently held fine meetings at Mansfield and at Many, and is now at Bunkie.

Brother Luther Little has just closed a meeting in Natchez with 28 additions and with far-reaching results in the membership of the church.

Brother J. W. Michaels, evangelist to the deaf, has just been in At-

lanta, preaching to the deaf mutes. Ask God's blessings upon this faithful worker.

The Durant (Okla.) meeting has done great things for the Baptist cause in that community, so the pastor says. The church rejoices.

It is a great joy to work with such men as Pastor Lipsey and President Lowry and the faculty of Mississippi College. Faithful had been the sowing and great was the harvest.

A great campaign begins March 15th in St. Louis in all the Baptist churches. The concerted plan is being adopted in many of our cities in the South.

A young lady who was visiting in DeLand during the meeting writes, saying that she will give herself to the Lord's work and will enter the training school in Louisville in February.

Many people come out accepting Christ as their Savior, while Mr. and Mrs. A. D. George sing the message of the gospel. We need more of such singers and more of such singing.

In the Atlanta campaign there will be a union day service at the First Baptist Church, and half the churches will hold meetings the

first two weeks and then the other half for the other two weeks.

Mr. Walter E. Rogers, of Atlanta, has given up a good position to give himself to gospel singing. At present he is with Evangelist Raleigh Wright. He is a member of Jackson Hill Baptist Church, and his pastor, Dr. John D. Jordan, speaks most highly of him.

Home Board Evangelistic tracts are being sent for by pastors and workers for many of our churches. We ask in such cases that an offering be taken for the Evangelistic Tract Fund at some one service.

There has been held at Columbia, Ala., a meeting in which there was a great awakening among the men, and some of them infidels. There were 75 additions. Brother Wright thinks this the greatest blessing God has given him thus far.

What a pity that some people have to take the whole time of the meetings to get right themselves, instead of being ready to be used of God to help somebody else. The devil knows how to keep people from being winners of souls.

In every meeting the pastor would do well to have in circulation such books as "How to Pray," by Torrey; "The Way to God," by Moody; and others of the Colportage Library. A hundred such books could be bought for about \$10.00, and they would do more good than that much spent in ad-

vertising. Try it and start them on their rounds a month before the meetings are to begin.

A little child of less than seven years, when sick one night, said to his mother, "I hope I won't die to-night," and when asked why, said, "Because I haven't been baptised." "Do you think that baptism will save you?" the mother asked. "No," he replied. "I am already saved, because I am trusting in Jesus; but I wouldn't like to go to heaven without doing what the Lord told me to do."

#### A Safe Evangelist.

One of our Southern papers, in speaking of a Home Board Evangelist, says, "He is pre-eminently what is termed a 'safe' evangelist. The Home Board has made an excellent selection in him. He has neither pulpit juggling nor high pressure methods, which result in more harm than good. First of all, he is a logician. Secondly, he uses the Word of God as a basis of everything he says. And thirdly, the personal equation is out of sight—Christ is all and in all, being the doctrine and burden of his preaching."

#### A Good Tract.

Dr. A. C. Dixon has a good four-page tract on "How Christian Science Contradicts the Bible." He says it is a religion of hallucination, of inconsistencies, of contradictions; that it is a prayerless religion, a religion without a personal God,



without confession of sin, and without a Savior. The tract sells at 10 cents a dozen, 75 cents a hundred, and can be ordered from Bible Institute Colportage Association, 250 La Salle avenue, Chicago.

### Birmingham Plan.

The churches of Birmingham and vicinity are planning for concerted meetings. One-half the churches will have special services the first two weeks, assisted by the pastors from the other churches; then for the next two weeks the other half will be assisted by the pastors where the first meetings were held, and then all expect to come together in a great central meeting. Many good features are seen at once in such a movement, and it is good to see how our pastors and churches are planning big things for the winning of souls.

### Our Financial Plan.

The Committee on Evangelism has adopted the following plan for finances in meetings held by those who are in the employ of the Home Board:

1. The church is asked to pay all local expenses, such as entertainment, advertising, etc.
2. To pay the traveling expenses of the evangelist from the last point.

3. To give one Sunday night basket offering to the tract fund.

4. To take offering for Home Board Evangelism.

Nos. 1 and 2 are to be paid from basket offerings or from the treasury or by special subscription. In case a singer is employed, this also must be paid separately and not from offering taken for Evangelism.

### An All-Night Prayer Meeting.

At Clinton a never-to-be-forgotten service was held on Thursday night. At midnight 260 were present and at 4:00 a. m., 192. Part of the time there were groups praying in different parts of the building where lost souls were seeking the Savior. Men got up from their beds and came back to the chapel to be prayed for and to surrender, and many were saved during the night. About 2:00 a. m. a sermon was preached, and at the close four young men and two young women stood to say that they would give themselves to the ministry or as missionaries. Twenty-six others stood to say that they were earnestly considering this same question, and the thirty-two came forward and stood in a group while President Lowry and Pastor Lipsey led in prayer for them. It was a scene that brought forth praises and thanksgiving.

## NEWS FROM THE FRONT

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C. W. Burnett, Cleveland, Okla.: We have had one of the most successful meetings ever held in the town. It was held by State Evangelist Rev. T. C. Carleton and Rev. W. G. Lewis conducted the singing. The church received forty-four additions during the meeting and were much encouraged and strengthened in other ways. They are a hopeful united church, though they are carrying a burden that at times seems to be heavier than they can bear. They are burdened with a debt of \$2,430.

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J. A. Day, Pawhuska, Okla.: There are some things I wish to say in regard to the Osage work. No doubt you will feel disappointed as one report after another follows with no baptisms reported. You doubtless know that Indians have certain leading men in their tribes, and whatever the leaders say and do is law to all who follow. Until the last month the leaders of the camp here at Pawhuska have never called upon your missionary for his services in any way. But during the Christmas dance one of the leaders of the Hominy Band died suddenly just after leaving the Round House, or dance hall, and they sent for me to come and tell them about the Jesus road. I went and nearly all of the leaders of the different bands were present. Since then the two leaders of the Pawhuska camp have been attending the services at the church, and two of the members of the Hominy Band have called on

me and given me a pressing invitation to come to their camp and tell them about the Jesus road. While we have some devout Christians in our church, yet up to the present none of the leaders have been reached. We are praying for God to give us the leaders of the Osage tribe, for through them we can put gambling and dancing out of the different camps. Pray that the Lord will give us the leaders of the Osages.

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W. T. Blake, Muskogee, Okla.: I enclose report for the quarter. The early part of the quarter was very busy with the minutes of the Convention. Just previous to the Convention I visited Checotah in the interest of the Convention, receiving \$21.00 for state missions. My trip to Pawnee was especially with reference to their need of a pastor. We succeeded in locating Brother G. L. Phelps as Pawnee county associational missionary, and he is now in special meetings with the Pawnee church.

I found Brother J. G. Brendel very happy in his work among the Pawnees. There are several prominent members of the tribe, full-bloods, who give evidence of conversion, and there is hope of organizing a Pawnee church soon. Brendel is doing a fine work, for which he is well fitted. The mission buildings make an attractive view, and the Home Board may take just pleasure in their work among the Pawnees. A visit to one of their

feast dances reveals their deep need of the gospel of the blessed Savior. In Brendel and his wife the light is coming to the people.

A very pleasant trip was made to Nashville, Oklahoma, where, last Sunday, I assisted in the dedication of the church. It was a joyous occasion. The people responded nobly, as it is a town of only about 150 population; some members from the country. Am hopeful that other places will do as well where they are building.

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Rev. A. J. Tant, Kell, Okla.: I am located in the heart of what is commonly called the "Big Pasture," and at a point where it is understood the main town will be on the Wichita Falls and Northwestern Railroad, but owing to a dispute over the townsite, the town will be held in check until summer. In the meantime, I am to take care of our interests as the town develops, and evangelize all the surrounding country within reach, holding meetings and organizing churches at suitable places. The whole country is to be canvassed and the Baptists hunted out and gathered into churches. The whole field, the size of an ordinary county, is less than a year old, on which there are about three thousand families, not counting the population in the towns. Of course, there are other workers in other parts.

I have just commenced work, for the other half time, at Chattanooga, a town fourteen miles north of this place, at the present terminus of the Chicago and Rock Island Rail-

road. The church there is less than a year old and the country adjacent is to be worked as here. It has only eighteen resident members, while we have nineteen here. I know of Baptists enough, however, to increase the membership to fifty, within reach of each place, and expect them to join in the near future. The work here is attended with all the usual difficulties that accompany an entirely newly settled country. There is not a Baptist family in Chattanooga, nor its immediate vicinity, that can keep the missionary overnight, and sometimes he travels through the country all day without finding a convenient place at which to eat dinner. That is to say, he finds no table spread at any place where he calls. In Chattanooga he eats with the Baptists and sleeps at the hotels, which has to be paid for. The people are kind and hospitable, but are so scarce of room, as yet, that there is no place in their homes where the preacher can be stored away for the night. This is all right; I am one of the new settlers in common, and fully identified with them, and am satisfied to labor and suffer with them until the Lord shall reward us with better things. I have written thus at length, and I have not told one-half yet, that you might have a proper view of the work and the conditions as they really exist.

Be careful to address: Kell, Okla., via Wichita Falls, Tex., as we have no post office here yet, and mail thus addressed is brought by the conductor from Wichita Falls to this place as an act of kindness.



## BOOKS OF SPECIAL INTEREST

**Southern Baptist Missions in China.**—

By S. J. Porter, D.D. Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia.

This little book of 64 pages will prove a handy reference book for the makers of mission programs and students of Baptist missions in China generally. Opening with a brief historical sketch on "China as a Mission Field," Dr. Porter has given us interesting chapters on each of the fields now occupied by Southern Baptists in China. Lists of Baptist missionaries in China and a statistical table add to the value of the book.

**The Highway of Mission Thought.**—Ed-

ited by Rev. T. B. Ray. Price, 75 cents, postpaid. The Sunday-School Board Southern Baptist Convention, Nashville, Tennessee.

It was a happy thought, that of collecting into one volume the great historic missionary sermons, and their publication by the Sunday-school Board is a distinct Christian and missionary service and one for which many will be grateful. This book contains what Coleridge would call literature of power. The eight addresses which the volume contains, perhaps more than any other like number of sermons preached in modern times, have contributed to the bringing in of the present missionary campaign in its scope and zeal. The names of those who furnish these chapters are sufficient to indicate this: William Corey, Claudius Buchanan, John Angell James, Francis Wayland, Alexander Duff, William Conner Magee, Joseph

Angus, and Phillips Brooks. The editor's notes accompanying the chapters and giving personal incidents concerning the authors and the circumstances attending the original delivery of the sermons add much to the reader's interest. No book on foreign missions has lately appeared which one will prize so highly as this.

## 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?

January 10, 1908, to February 10, 1908.  
 Mrs. E. A. Alexander, Middle Assn. .... 50  
 Mrs. J. G. Bow, Louisville, Ky. .... 33  
 Rev. I. G. Murry, Yorkville, S. C. .... 32  
 Miss E. M. Dickinson, Washington, D.C. .... 30  
 Rev. John F. Vines, Elizabeth City, N.C. .... 22  
 Miss Clara Halley, Meridian, Miss. .... 20  
 Mrs. Frye, Wichita Falls, Texas. .... 20  
 Rev. Thomas W. White, Waelder, Tex. .... 18  
 Miss Carolyn M. McIlvaine, Tampa, Fla. .... 14  
 Mrs. Roy D. Clarke, Columbia, Ala. .... 14  
 Norma Dunn, Summit, Miss. .... 13  
 Mrs. Hugh C. Fox, Pine Bluff, Ark. .... 12  
 Mrs. M. H. Remley, Monticello, Ark. .... 12  
 Mrs. E. M. Mayo, Pleasant Hill, Ala. .... 11  
 S. P. Hair, Elko, S. C. .... 11  
 Mrs. Adolph Vollmer, St. Joseph, Mo. .... 11  
 Mrs. Abner N. Hawkins, Avondale, Ala. .... 10  
 Mrs. Stocksdale, Louisville, Ky. .... 10  
 Mrs. J. A. Slaughter, Danville, Ky. .... 10  
 Mrs. W. K. Clements, Auburn, Ala. .... 10

# WOMAN'S MISSIONARY UNION

## AUXILIARY TO S. B. C.

WILSON BUILDING, 301 NORTH CHARLES STREET, BALTIMORE, MD

*Motto: Larger Things.*

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

The readers of Our Home Field will remember that in the November issue we gave a picture of "Colon Chapel," built and paid for by the W. M. U. Now, while we are writing, the "Cuba Baptist Convention" is holding its fourth annual session in this Colon Chapel. The Secretary, Dr. Gray, is with them, and we feel sure will bear home with him many messages of love from these grateful people to the sisters of the W. M. U., who responded so nobly to their need.

The glorious month of March has come again, "when the breezes play among the trees, and the whole face of the earth gets up and rides around in the air," as the little girl archly expressed it in her school composition.

What if we could make these breezes be an inspiration to help us do our very best this "Self-Denial" month for home missions?

The Secretary is away off down in Panama and Cuba looking after our mission interests. The "land of the golden tropic seas" is enchanting and work on the canal is going forward at a prodigious rate; but sin must be fought there, too, and the glorious gospel must be preached in order that sinners may be saved. You and I cannot go, perhaps, but we can send the money that is necessary.

What will be the outcome of this month of special effort for home missions? Dear sister, you can help to answer that question by your gift.

We do not need information. We know that our cities are teeming with unconverted foreigners. We know that

our mountain schools are crowded to overflowing with everything except money. We know about the 3,000 homeless churches of the West.

Mrs. Mullins shows us this last picture so graphically—almost heartbreakingly—in that beautiful story, "A Bride of the West."

Shall we go on studying about missions and having our hearts stirred with emotion and then doing nothing? It is a primary tenet of psychology that high thinking counts for little and strong emotion for less than nothing, unless they are carried over into some concrete activity.

Let us study about the needs of our great home missions; dear sisters. Let us emphasize this study by our continued thoughts, water it with our tears and then bless it with our fervent prayers and generous gifts.

The Home Mission Week of Self-Denial  
and Thank Offerings.  
March 15-21.

MISS FANNIE E. S. HECK.

"First they gave their own selves to the Lord," said Paul, writing of the churches of Macedonia. Out of this, naturally and beautifully, the rest of the story grew—"How that in a great trial of affliction, the abundance of their joy"—joy, note you, in the midst of persecution—"and their deep poverty." No brief flurry of panic, passing like a summer cloud over the noonday sun of unequalled prosperity, but a deep night of poverty without a glimmer of a better

may, this poverty "abounded." No scanty measure this, no spare-change giving. "unto the riches of their liberality"—liberality indeed—for "to their power" that is good—"but beyond their power." "Willing of themselves"—not urged to give, but urging the gift—"praying us," "with much intreaty," "that we would receive the gift"—for home missions—"for the fellowship of the ministry of the saints" at Jerusalem.

This is the giving which came from "First, their own selves."

No wonder God loves a cheerful giver after this sort—a giver who gives as God himself gives, gladly, freely, unstintedly, let the cost be to him what it will.

To give nobly, however, requires a noble cause. Do we lack it in home missions? The Christian heart can conceive no more sublime spectacle than a nation wholly given to God. As yet, says Josiah Strong, the world has yet to see one single city of ten thousand wholly God-possessed.

A young business man once spread before us a scheme by which one great American city might be thoroughly evangelized. Such was the population, such the number of home missionaries, to be equally distributed in the slums as in the fashionable section; so many visits; so many services in so many years such and such reasonable results.

But it required men. God possessed men; it required money, millions of God entrusted money. Needless to say this plan has never been carried out.

Our Home Board comes to us with another story. Here is a town in the making. Today its population is a thousand. Year after next it will be two thousand. Five years later ten thousand. One minister, one simple church building now, will be known and felt by every man, woman and child in the village. They will be the evangelists to all the others who come—"Why, that's the Baptist church. A good preacher. My children go there to Sunday-school. Come, and bring yours."

Was this southern country held back from the great press of population to this late day, were we Southern Baptists

called in such great numbers for such a time as this, to show in these last days the power of God to be in truth, and sincerity, the God of a great section and a great host? Five thousand churchless churches beyond the Mississippi—five thousand little bands of Baptists standing on the firing line, being beaten back by the powers of evil for want of reinforcements of men and money.

In 1900 the whole world held its breath to know the fate of a little band of foreigners, missionaries and native Christians, besieged in Peking. Here in our own land are five thousand groups of our own brethren besieged by evil as great—and we give them little heed.

They only ask a timely help—they will fight the battle if we but give them the weapons.

This is the reason for a Week of Self-Denial and Thanksgiving. The results?—that will depend on whether the intensity, the reality of the "first," shall mark us as it did the persecuted Macedonians. Was Lydia, the business woman who traveled with her religion, the hospitable-hearted, open-minded, family-head, still among them—once rich, but now in her deep poverty, richer still—"abounding unto the riches of her liberality," "poor, but making many rich." How would Lydia have kept a Week of Self-Denial and Thanksgiving?

Ah, woman of old, all the blessings you received from that glad story are ours in thousand fold; home, safety, undisturbed worship; admiration for scoffing; prosperity for persecution; the stately church for hidden river side.

May we for this one week at least try to measure up to thee as one of those of Macedonia who "First gave their own selves to the Lord."

Programs and envelopes for the Week of Prayer, Self-Denial and Thanksgiving for Home Missions, March 15-21, free on application to W. M. U. Headquarters, 301 N. Charles street, Baltimore, Md., or to the Central Committee of your own State.



We are delighted to present to our readers a message from Mrs. Julian P. Thomas, of Richmond, Va. She is Corresponding Secretary of the W. M. U. of Virginia, and we sincerely thank our Heavenly Father for this consecrated leader. Oh! that all the sisters could go to the Southern Baptist Convention at Hot Springs and meet each other. Inspiration for more and harder work would be the result, we feel sure. But listen to Mrs. Thomas:

Richmond, Va., Feb. 5, 1908.

Dear Mrs. Gray:—In this last quarter of the conventional year, when our special effort for home missions is to be made, I cannot but feel that a great opportunity is given our women of the South, and a great responsibility laid upon them. May I say a word to them through you on these matters?

The South is passing through a critical period of her existence. She has in great measure recovered from the stunned and inactive condition in which she was left by a bloody civil war and the succeeding period of reconstruction, and the return to vigorous life is shown in the development of what is called the New South. With the new influences at work have come new problems, which our statesmen are bending all their energies and intelligence to solve.

At first blush these problems would seem to belong only to the province of politics, into which the woman of the South has as yet made no incursions, but as we look at them more closely, we see they belong to what we call our home mission work—the Negro problem, the problem of the city, and the education of the illiterate in our mountain regions. And is not this woman's work? Home mission work! The very name carries with it the thought of woman, for woman is always the home maker. Wherever she is, "home is always around her. The stars only may be over her head; the glow-worm in the night-cold grass may be the only fire at her feet, but home is yet wherever she is; and for a noble woman it stretches far around her better than celled with cedar, or painted with vermillion, shedding its quiet

light far, for those who else were homeless."

It is through our home mission work that our women may solve these dark problems while our statesmen are deliberating on making a beginning. Dr. Josiah Strong, in an address before the International Convention of Philanthropic Workers, said of the work of our Methodist women, "I have seen no work so wisely planned, or so thoroughly adapted to meet conditions, so fruitful of results, as the work done by the women of the churches of the South and Southwest that they call their home mission work. The conditions that make the city and immigrant problem of the North so critical will, I believe, never exist in the South and Southwest, because they are beginning to meet the conditions by the gospel of Christ and the church for the whole man. If they do not reach the seriousness of the North and East, it will be due to the work of the women in leading out and educating along the lines of home mission work."

Shall not we Baptist women do our part in this great work? Shall the mothers among us be so busy attending to the wants of their children in the four walls of their own homes as to forget the wants of children in that broader home outside? Do we forget that we are now making the environment for those who come after us? And we have not much time for deliberating. What we do must be done now. Even now a new problem arises. In the minutes of the Georgia Baptist Convention for the year just past there is a committee to devise means for meeting the mill problem, and with the mill problem comes the child labor problem. These things may not be left to time and chance. We must right them now while it is possible. And to us women this appeal comes with double force. This land is but the larger home, out into which our loved ones must some day go to meet conditions there, and as we do our duty now, so will the path along life's way be smoother and pleasanter for them; so will their life work be done on a higher plane than ours.

One of our great writers on sociology, in discussing the remedy for these problems and evils that confront us, says that after all there is one solution—the religion of Jesus Christ. There is no problem for the good Negro, no immigration problem, or city problem, or child labor problem where man extends the hand of Christian sympathy and help to those made Christian through his agency. And this is what our Home Board does: working in obedience to the Divine command to “preach the gospel to every creature,” it is a potent factor in solving these problems that darkly threaten the future of our country.

Thinking on these things, and remembering that the women of the whole South are asked by the Home Board for only \$75,000. It seems almost unthinkable that such a sum should not be raised, and doubled. The privilege comes to us of helping in the great work of giving our brothers here on earth a cleaner, purer life, leading to an eternity of happiness. Let every Baptist woman in our land see to it that before the close of the conventional year, April 15th, she has not only done something for home missions, but all that in her lies. “For he that loveth not his brother whom he has seen, how can he love God whom he hath not seen?”

Dear Mrs. Gray, our women need only to study these problems and to see them in their true light to give all and more than we ask for in this great work.

Sincerely yours,

Mrs. Julian P. Thomas

At Richmond, during the W. M. U. meetings, Mrs. George Schmeltz, of Hampton, Va., seemed so full of zeal for the cause of home missions that she proposed that we give this year as a special offering at least one-tenth of the money that we purpose spending upon our wearing apparel. Upon actual vote many stood and pledged themselves to this compact. Mrs. Schmeltz very charmingly and yet plainly presents the matter to us in the following article:

#### An Appeal for the Tithe.

The new year has been outwardly smil-

ing upon us. The business conditions are improving. The sun has been shining upon us so genially, and everywhere in the busy world a note of hopefulness is sounded.

How is it with our Boards—has the year opened auspiciously for them?

Hear the answer: Distress and sometimes despair, overwhelms our faithful secretaries, the receipts are falling, steadily falling behind, and the banks are not granting the last year's privileges.

As men naturally turn to women in their troubles and worries, so Dr. Gray has turned to us, the women of the south-land.

Will you help him, sisters? Have you not stood and looked into his noble face, and listened to his enthusiastic words about his work, and then thanked God for him?

Such a mighty work is his! To try and Christianize the foreigners would be enough work for one man to accomplish in a lifetime.

To provide church houses for homeless churches would be enough to occupy one man his whole life. To found and establish mountain schools would engage the activities of one consecrated workman for the Lord, and yet this great-hearted man is trying to direct all of these, and more.

Now, what we promised at Richmond to do is to give him at least one-tenth of what we spend on our wardrobes from May, 1907, to May, 1908. If you have one hundred dollars for a suit, just have a little less trimming and give him ten dollars of it. If you are going to buy a seventy-five-cent veil, just get you one for sixty cents and give him ten cents. You will grow in Christian love and work, and no one can tell how his bank account will grow. Keep your account and send him his part, through your missionary society, every month. Will you do it? God help every one of us to make this sacrifice.

Mrs. G. A. Schmeltz.

We feel sure that the W. M. U. workers will be glad to read the letter from our charming, consecrated missionary—

Mrs. Clonts of Key West. It was our privilege to meet this dear young mother in her home two years ago when we went to Cuba.

If all the dear sisters at home could know of the real sacrifices made by our faithful missionaries—"Self-Denial" week would seem a joy to us, and a small thing compared to what others are doing. Brother Clonts and his wife are doing effective work in Key West, and that, too, under conditions that would stagger some of us stay-at-homes. Three times during the recent past Brother Clonts has been called to important fields of labor back into the pastorate—and every time has refused better salary to stay upon the mission field.

Why shouldn't his cultured little wife be allowed the privilege of coming back to her dear home land in Georgia—while you and I who know nothing of missionary hardship, go to Key West and hold this strategic point?

Ah! no, she doesn't ask that of us. She only thanks us for remembering her in our prayers. She is a helpmate, indeed, to her noble husband.

We beg her pardon for sharing with you her letter which was meant to be private:

My Dear Mrs. Gray:—I want you to know of the very pleasant visit we had with Dr. Gray and Dr. Purser. I was very much disappointed, because you were not with them; however, Dr. Gray delivered your message; and I know we were in your prayers and thoughts.

You don't know what these visits from our Secretary, you, and other friends interested in our work here means. They are a blessing in themselves; but to know that we are in your prayers and thoughts! It helps us to stay here and use our best efforts for the cause of Christ. We only wish they could come oftener.

I wish you could see the little folks. They are all growing so rapidly.

Mrs. Gray, this is a short letter and doesn't begin to tell you what I would wish.

Pray for the Master's cause in our Is-

land home, and that we may be better laborers, and do more for the Master than in the past.

Mr. Clonts joins me in love and best wishes.

Yours,

Mrs. Mayme Bryson Clonts.  
522 Eaton Street, Key West, Fla.

#### The Story of an Immigrant Family.

Listen to the touching story that Miss Buhlmaier sends us fresh from her work at the immigration pier. God bless this faithful servant of His:

In the early part of winter we met a mother with her three children at the landing. One of her children, a boy of twelve, by name of Jacob, was found to have trouble with his eyes and was, therefore, detained by order of the Marine Physician present. Accordingly, the mother and two remaining children were held by the Immigration Inspector, pending further developments in the case. Jacob was, consequently, removed to the Hospital for treatment and observation, while the rest of the family were placed in the Detention house. We called at both points and carried the news concerning them from one to another. Calling again one day after they had been detained three weeks, we found the mother greatly agitated over the condition of her youngest child, John, aged three years. She had told us several times before that the child was not as bright as usual, very sensitive to cold and always anxious for warmth, but now even a stranger could see that the little fellow was sick, indeed, and badly in need of all possible attention. We at once reported the case, and assurance was given us that the doctor would be called in. When he came, he pronounced the malady pneumonia, whereupon the child and his mother were taken to the hospital; (not the one, however, where Jacob was). We were very anxious for them and, therefore, called to see them the very next day, only to find the child desperately ill and all at once taken with convulsions. When the mother saw this, she broke out in loud wailing, as she felt certain that there



was now no hope for his recovery. And so it was; after an hour of distress and agonizing, the little suffer breathed his last. His sufferings were ended.—Poor, bereaved mother! This was the second time she was called upon to part from one of her darlings while en route to the new world! The first such experience was still on the other side, just after passing the Russian-boundary line into Germany.

But let us go back to the beginning of their journey.

It was a year ago last fall when the whole family, consisting of father, mother and four children, left their native land and set their faces toward "America." Crossing over into Germany, they, like all other immigrants, were subjected to a careful examination, when it was found that both the father's as well as Jacob's eyes were not in a healthy condition, and, therefore, the necessary permission to proceed was refused. The family was detained in this place for three weeks, when the father's eyes were declared healed, but not Jacob's. After much deliberation on the part of the parents, they came to the conclusion that it would be best to separate, viz.: The father to proceed to this country and the mother with the children to return to their home in Russia. Hard as it was, this was done, and the father reached his point in K. without further interruption, while the treatment of Jacob's eyes were continued in Russia.

The following spring, in April, the mother started from home the second time, but upon reaching the city of their first detention, a second detention awaited them,—the youngest of the children, a little girl 1½-years old, was taken with pneumonia and died, while John, the next youngest, was laid up with the same disease; but recovered after seven long weeks.

Permission was now granted to leave the place and soon they were on their way to Bremen, the port city. Here, Jacob's eyes were again the cause of a sad and long delay; it lasted six weary months, but at the end of that time the

boy was pronounced healed and passage over secured.

We have seen the conditions in their case upon arrival here, but the end of the sad tale is not yet fully told.

In conjunction with the removal of little John to the city hospital here, the doctor in the other hospital announced that Jacob's trouble was now none other than trachoma, which, in other words, means deportation. However, in view of conditions and circumstances, this was postponed and the case appealed to the federal authorities. A short while after, the eldest of the children, a boy of fifteen, who all this while was alone in the detention house, was granted permission to leave and join his father. (Touching, indeed, were the letters received before and after this reunion.) It was generally decided to try the very utmost to save Jacob from going back, but to no avail, for his was a very stubborn case, and finally his deportation was ordered.

Just at this time a young couple, also from Russia, and even from the same place, arrived here at the landing, only to be excluded, as the man was found to be afflicted with trachoma. (You know the law prohibits any such from landing.) Now, while this was indeed sad for these, it proved a blessing for Jacob's mother. The young man cheerfully consented to act as guardian for Jacob, and in this wise the mother was spared the like fate with her son. On the same day after the departure of her boy in care of the young man, she started for her new western home, happy in anticipation of meeting her loved ones, yet broken-hearted at the great loss sustained.

It is hardly necessary to add that we have tried faithfully to point these people to Christ and often bowed our knees with them in prayer. All this, together with the literature given them, is sure to bear fruit sometime. Again and again they assured us of their deep appreciation of all our endeavor in their behalf.

Join us, dear sisters, in earnest prayer for their full salvation, as well as for the healing of the poor boy. Note the word "poor," as this is the truest expres-

sion in describing the condition of him and the entire family, for all expenses incurred during all this time had to be met with money borrowed from a relative. Their portion, to say the least, is not enviable. Oh, that they may learn to fully trust in Him who has promised: "Your sorrow shall be turned to joy, and your joy no more taketh from you."

Yours in Christian service,

M. Buhlmaier.

### The Union Mail.

MISS FANNIE E. S. HECK.

By this time all the readers of the Mail have been delighted to know that the demand for the missionary calendar of prayer was so great that a second edition of 4,000 was printed by the Literature Department W. M. U. If you have a friend who has not as yet come into this wide circle of prayer invite her to enter it, for her own sake as well as the sake of those for whom her prayers will daily rise in sweet insense. The benefits of the calendar have not been better summarized than by Mrs. A. J. Wheeler, of Tennessee. The calendar, she writes, has already and very abundantly, won a place in our hearts. It has "paid" in that highest sense of making for enlightenment and sympathy-enlisting. Its concise sentences and terse statements of facts pertaining to missions make it invaluable for ready reference. But it, best of all, unites us all, state to state, as suppliants, in the bond of the Spirit. It is the same worker who says of the twentieth anniversary gift of \$20,000 to the permanent endowment fund of the Training School: The leaflet upon the endowment fund is both unique and convincing. It is very noteworthy that upon our twentieth anniversary we should need and receive the definite amount of money, in thousands of dollars, corresponding to the years of the Union's existence. It was a happy thought, that of suggesting a similar offering which should be a thank offering of the women. Two instances, to show how this "happy thought," as Mrs.

Wheeler calls it, is met by happy response. One is told by Mrs. McLure, of the Training School: One of the students of last year, now a city missionary in St. Joseph, Mo., wrote for literature about the school to use in a meeting, so, among other things, we sent her a copy of the leaflet about the endowment. She wrote that she held the meeting she had planned, and in less time than it could be written the society had raised \$100 for the School. Another came from a town in North Carolina: Your letter making appeal in behalf of endowment fund for our Training School has helped me to decide a question that I have thought about no little, for I do feel that the work of the school is a blessed necessity for the preparation of those dear women who go forth to the Master's service, as our representatives. I enclose a check for \$100. If it is necessary "to point the moral or adorn the tale" told in these two incidents it is this: Do not be afraid to ask large things of God's children for God's work. The oft quoted motto, "Attempt great things for God and expect great things from God," has a manward as well as a Godward side. But remember that when we lay down this anniversary gift of \$20,000, we will fall off true rejoicing if we have not done the full measure of our duty to home and foreign missions. Let nothing overshadow our great obligations to these great objects. Our hearts ache with the thought that the contributions of the Southern Baptist Convention are falling behind, behind in this year which was to be the greatest of years. We rejoice that the W. M. U. is in advance of what it was at this time last year, but at the present writing (February 8th) is far behind what we hoped to be. The Home Board expects great things from us in the Week of Self-Denial. "I don't like the name," says one. "If we don't get it that week we will the week after." "I don't have a bit more than I need at any time," says another. "I'll give what I can spare," says a third. "I wish it didn't come in Lent," says a fourth, "they say we are doing just as they do." "I deny myself all the time," says a fifth.

whose home has every comfort and many luxuries.—These are bits of real conversation by real Southern Baptist women. Are they real reasons? Will they stand the test?—We fancy most of us will have to learn the service of doing without for God—we have learned it for husband, for child, for friend, for education, for travel. Let us humbly begin to learn it for Him.—Those who were at the annual meeting in Richmond remember the eloquent plea of Mrs. George Smeltz, of Hampton, Va., that for this one year, in view of the great incoming tide of immigrants, in view of the great need of our houseless churches, the Baptist women should give one-tenth of the cost of their clothing to home missions. They recall also that many pledged to join her in this special self-denial. Cannot others? This week will be a good time to redeem this pledge.—Observe Mountain School Day during the Week of Self-Denial as Book Day. Ask every one to bring a book suitable for a Mountain School library; submit them to your pastor for final selection; then write Rev. A. E. Brown, Asheville, giving list of books, and asking where they are needed. —On this day discuss the unfurnished dormitories of which Mr. Brown tells. What can we do about them?—The Scylla and Charybdis of the missionary society is the whirlpool of informality on the one hand and the engulfing, monotonous round of unbroken formality on the other. The Birmingham Associational Union steers a pleasant course between the two in its quarterly all-day meetings. All is in order during the morning and afternoon sessions; during the hour of adjournment all is sociability, writes Mrs. J. A. Dickinson. During this hour of adjournment a most bountiful and enjoyable lunch was served by the East Lake ladies. They are always delightful hostesses, and this proved no exception to their general rule. These meetings, however, are constantly growing, so that it has become a problem to decide upon the best way of entertainment. Suppose at our next meeting that each lady carry her lunch as school girls do, and that we eat together in groups, the West End

ladies serving only tea and coffee. Some churches have not kitchens and dishes, and it is both troublesome and expensive to provide for so many. If we don't want to eat our own lunches, we can exchange.—We heartily commend these quarterly meetings to all cities and associations. The lunch plan here suggested has long been successfully used in Baltimore.—Note that the children's part in the Week of Self-Denial will be credited to the El Paso School Fund. Let them keep their self-denial a whole month, for pennies come slowly to little people. Make bright little red bags, tied with white and blue ribbons, for their penny holders. Sing patriotic songs and teach that home mission work for our country is the highest form of patriotism.

#### Boxes to Home Missionaries.

The following boxes have been sent to home missionaries and mountain schools since report in February Home Field:

DISTRICT OF COLUMBIA: Fifth St. Washington, \$125.00.

FLORIDA: Daytona, \$35.00; First Ch., Tampa, \$205.00.

GEORGIA: LaGrange, \$125.00; First Ch., Griffin, \$80.00; Hepzibah, \$63.00; Americus, \$126.30; Hawkinsville, \$105.00; Crawfordville, \$35.00; First Ch., Atlanta, \$90.68.

KENTUCKY: First Ch., Bowling Green, \$180.00.

MISSISSIPPI: Utica, \$54.00; Senatobia, \$69.50; Coffeeville, \$54.00; Gulfport, \$150.00; Macon, \$70.00; Miss. Assn., \$281.25.

NORTH CAROLINA: First Ch., Asheville, \$188.00; Hendersonville, \$40.00; First Ch., Raleigh, \$147.27; Edenton, \$33.70; Clinton, \$36.50; Oxford, \$55.00; Shelby, \$87.75; Goldsboro, \$75.00; Wadesboro, \$65.00; Winston-Salem, \$71.00; Fairmount, \$64.00; Lumberton, contributions from W. M. S., \$53.92, Y. W. A., \$18.84, Sunbeams, \$14.20; Weldon, \$85.63; Scotland Neck, \$203.07; Greenville, \$128.25; Charlotte, W. M. S. (contb.), \$241, Sunbeams (contb.), \$12.00.



SOUTH CAROLINA: Edgefield, \$60; Allendale, \$57.

VIRGINIA: The Frances Russell W. M. S., Warrenton, \$150.00. Total, \$4,733.86. Previously reported, \$8,299.99. Grand total, \$13,033.85.

**Boxes to Mountain Schools.**

VIRGINIA: Y. W. A., Berryville, Shenandoah Assn., \$10.00.

Total, \$10.00.

Previously reported, \$150.69. Grand total, \$160.69.

**Received Later.**

N. B.—Report of boxes to home missionaries sent in later. Not included in total.

VIRGINIA: Freemason Ch., Norfolk, Portsmouth Assn., \$124.96; Ashland, Dover Assn., \$7.00.

(Continued from second page cover.)

NORTH CAROLINA: First B. Ch., Salisbury, by C. B. J., \$50.00. Previously reported, \$8,227.93. Total since May, \$8,277.93.

SOUTH CAROLINA: Abner Cr. Ch., by W. H. B. Greers, \$4.20; First B. Ch., by C. M. C., Spartanburg, \$7.00; Taylor's B. S. S., by Miss V. W., \$15.09; First B. Ch., Sumter, by J. R. M. M., \$7.08; Mill's Mill Ch., Greenville, by W. M. R., \$1.79; Buffalo Ch., by C. J. B., Troy, \$4.27; Friendship Ch., by J. R. W., Wellford, \$2.20; Shady Grove B. Ch., Hazel, by A. T. W., 50c.; Horse Creek Ch., Aiken Assn., by W. A. McC., Langley, \$1.00; Edgefield B. Ch., by O. S., \$40.70; L. M. and A. S. Edgefield, \$24.80; Mt. Elon Ch., Welsh Neck Assn., by E. H. H., Alcot, \$2.70; Townville Ch., Saluda Assn., by J. P. L., \$6.30; Liberty Ch., Piedmont Assn., by W. T. O'Dell, \$4.40; Mt. Arnon Ch., Appleton, by John O. Walker, \$2.25; West Creek Ch., Ridge Assn., by W. W. Holstein, Batesburg, \$2.80; Catechee B. Ch., by J. F. W., \$2.23; Padgett's Cr. Ch., Union, by W. J. M., \$5.71; Philippi B. Ch., by J. S. W., Trenton, \$4.20; Springfield Ch., Edisto Assn., by J. B. S., \$2.97; Unity B. Ch., by D. E. S., Woodruff, \$2.00; Wedgefield Ch., by W. H. R., \$3.50; Hodges B. Ch., by J. C. S., \$2.44; Laurens B. Assn., by C. H. R., Princeton S. S., \$1.80; Lanford, \$4.20; First Laurens, \$30.00; Laurens W. M. S., \$39.35; Y. P. M. S., \$11.06; Sunbeams, \$6.09; a sister who loves to give God's Word to others, for Miss Buhlmaier's work, \$100.00; Tabernacle B. Ch., by J. C. C., Kitching's Mill, \$10.00; Grumessville B. Ch., by E. R. S., Oakley, \$1.54; Bethlehem Ch., by H. E. B., Clarks Hill, \$1.80

Fairforest B. Ch., by W. S. W., \$9.19; Barnwell S. S. Convention, by W. S. M., Blackville, \$14.97; Bethel B. Ch., by G. M. B., Ulmers, \$2.90; Bethel B. Ch., by B. S. B., Woodruff, \$25.45; New Westminster B. Ch., by L. A. T., Westminster, \$7.30; Chigenola Ch., by J. R. J., Honea Path, \$2.01; Mt. View B. Ch., by L. C. E., Woodruff, \$2.00; New Prospect Ch., by A. J. D., Campobello, \$5.00; Fairforest B. Ch., by W. S. W., \$3.40; B. Y. P. U., Wolf Creek B. Ch., by R. L. L., Landrum, \$1.80; Camden B. Ch., by T. E. G., \$40.00. Total, \$471.19. Previously reported, \$5,975.28. Total since May, \$6,446.47.

TENNESSEE: W. M. Woodcock, Nashville, Chilhowie Institute, \$17.00; Mt. School, \$11.69; O. T. Finch's salary, \$100.00; Gen. Work, \$621.31. Total, \$750.00. Previously reported, \$4,306.75. Total since May, \$5,056.75.

TEXAS: First B. Ch., Houston, by Dr. Little, Evangelism, \$150.00; Rev. F. Arbenz, Sarita, \$1.00. Total, \$151.00. Previously reported, \$4,507.80. Total since May, \$4,658.80.

VIRGINIA: B. A. Jacobs, Richmond, \$1,700.00; Mrs. Fannie Carter, Irvin, \$1.50. Total, \$1,701.50. Previously reported, \$8,343.26. Total since May, \$10,044.76.

MISCELLANEOUS: Dividend on shares Copenhill Land Co., by C. A. D., Atlanta, at 6 per cent, \$75.00; Evangelism, by Dr. Hamilton, sale of hymn books, \$17.50; J. W. Michaels, Little Rock, January collections, \$40.51. Total, \$133.01. Previously reported, \$620.01. Total since May, \$753.02.

AGGREGATE: Total, \$10,494.87. Previously reported, \$77,836.43. Total since May, \$88,331.30.

