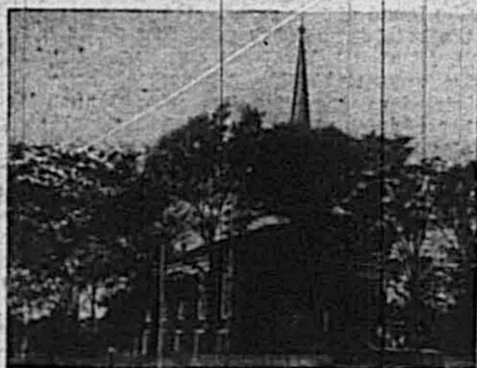


VOL XIX

JUNE, 1908

NUMBER 11

OUR HOME FIELD



BAPTIST CHURCH, MARION, ALABAMA.
In which the Home Mission Board held its meetings for 37 years.

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

HOTEL MILWAUKEE

If you are contemplating a visit to Hot Springs, Ark., the question of greatest importance is, which hotel? With Hot Springs, the question may first confuse you, hotels are numerous. Hot Springs is a cosmopolitan health and pleasure resort. Gathered here from all parts of the globe are invalids for treatment, soldiers and sailors from the Army and Navy, hosts of men and women from professional and business life to recuperate from over-work, baseball players and prize fighters in training, gamblers and sporting men of all classes and families, and parasites in pleasure bent. When you consider all these classes and each hotel clamoring and catering for its particular class of trade, some to the drummer, some to the sporting class, and some to the quiet family, the question narrows down very materially.

The Milwaukee is one of the most exclusive family hotels in the city. Its location is directly opposite the Bath Houses and the Government Reservation. During the summer of 1906, the house was closed and was re-opened in the fall, after extensive alterations and improvements were made—steam heat, hot and cold water were among the many improvements made—the house is a four-story structure, equipped with an electric elevator, gas and electric lights, and call bells in each and every room; the rooms are large and handsomely furnished, equal to the best to be found at this resort—the rooms on each floor are alike, and the hotel is so constructed that one can pass through a large hall, from each floor, out onto the mountain, affording excellent fire protection. The Milwaukee, facing Bath Street, is a brick structure, some 200 feet from Central Avenue, (the principal thoroughfare of the city), and Bath House Row makes it very desirable to the visitor because it is near to the very center of the business and the baths, and just far enough away from the main street and noisy part of the city; the dining room, office, and ladies' parlor are on the first floor. The most important feature of the house is the table and culinary department. The Milwaukee not only excels other houses of its class and rates in the city, but you will agree few, if hotels anywhere offer an equal inducement in this respect.

Mr. Hickey, the owner and proprietor, personally supervises this department and carries out each and every detail. The milk used on the Milwaukee table comes from the Jersey stock kept on a ranch a few miles distant from the city.

It is his endeavor to make the foods palatable to the most exacting. The dining room is bright and cheery and on the sunny side of the house. It is equipped with small family tables. Service is up to the highest grade of elegance.

The foregoing are but a few of the comforts and reasons why the visitor should consider the Milwaukee Hotel before locating permanently.

The rates are, summer, \$10.50 to \$15.00; winter, \$12.50 to \$17.50 per week.

Have your baggage checked direct from the train to the Milwaukee. A uniformed porter meets all incoming trains.

J. P. HICKEY, Owner and Proprietor

HOT SPRINGS, :: ARKANSAS

Our Home Field

PUBLISHED BY THE
HOME MISSION BOARD OF THE
SOUTHERN BAPTIST CONVENTION

Subscription Price 25 Cents Per Year

714-722-723-724 Austell Building, - - ATLANTA, GEORGIA

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

M. M. WELCH,
Business Mgr.

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OF THE SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING :: :: ATLANTA, GEORGIA

Regular Meeting, 3:00 p. m., the First Tuesday of Each Month

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OUR HOME FIELD.

VOL. XIX

JUNE, 1908

No. 11

EDITORIAL

This is the way our situation appeals to Brother F. S. Briggs, of Baltimore. Under date of May 25th he writes: "I notice you have 22,000 baptisms and \$22,000 debt, i. e., \$1.00 for each baptism. I think I would like to pay for about twenty-five of them, and so beg to enclose my check herein."

Are there not a thousand others who would like to join Brother Briggs in this practical "layman's movement?"

The Sunday-school Board has our heartiest thanks for their generous gift of \$2,000. We place \$1,000 of this to the credit of our permanent Building Loan Fund and \$1,000 goes for Bible and Colportage Work in Cuba. The Sunday-school Board gave also \$2,000 to the Foreign Mission Board during the year, and over \$20,000 to the Woman's Training School for the purchase of the splendid property now occupied by the School. God bless Dr. Frost and his great, generous board.

The Southern Baptist Convention is to be congratulated on its wisdom in including both departments of our great missionary enterprise and commending them jointly to the affection and support of our laymen. We cannot stress home

missions to the neglect of foreign missions without violating our Lord's command and bringing stagnation and death upon our people. Nor can we exalt foreign missions to the detriment of home missions; for to do so would be likewise contrary to the word of God and would destroy the very foundations of the foreign mission work.

Colonel C. C. Slaughter, of Texas, made a stirring speech at Hot Springs on the laymen's movement. Among other things, he said: "Prayer is the need of this movement. Get a man close to God and purse strings will loosen. A few at Richmond caught the vision and enlarged their offerings, and they feel good. That \$100,000 loan fund for the Home Board is a business man's proposition, and that \$100,000 provided will do more good in the next decade than any other \$100,000 at the disposition of our boards."

The Growing Importance of Home Missions.

Many, very many brethren at Hot Springs marveled at the wonderful success which has marked the history of the Home Board in recent years. Our finances had multiplied three and a half times in eight

years. The other departments of the work had advanced accordingly. The annual report opened with this statement: "We have had a memorable year of achievements. It seems that the sowing of former years has come to fruitage in this glorious harvest. At Richmond we reported 18,798 baptisms, an average of fifty a day for the whole year. For the year just closed we bring the news of 22,404 baptisms and 18,015 additions to the churches by letter, making 40,419 additions to the churches through the labors of our missionaries. Nor is our rejoicing only over the salvation of the lost. With scarcely less joy have we observed the growth of our mission churches in liberality, in self-support and aggressive work for Christ. As during no year of our history we have gone forward in church building, having helped scores of churches by gifts or loans in the erection of houses of worship."

The Home Board report concluded with this hopeful outlook: "There is manifest everywhere a growing sense of unity in all denominational activity. Our people are more than ever sensible of their oneness and alive to the momentous importance of seizing the opportunities which confront us in the South. The necessity of planting and training at home, if we would make conquest abroad, is a growing conviction with thinking people everywhere. It is a matter for congratulation and thanksgiving that the function of the Home Mission Board, as a great constructive, unifying agency of Southern Baptists, is more fully appreciated than ever

before. Our people are not satisfied to tithe mint, and cummin, and anise, while the weightier matters of the law are neglected. Mere quibbling about methods is a thing of the past. We face, forward and outward. With a mighty host of well-nigh two million Baptists in the South, increasing marvelously in numbers, wealth and intelligence, every consideration of fidelity to our principles and loyalty to our Lord must move us to make this Southland a great Baptist Empire."

The Home Board Debt—To Be Raised in June.

The Home Board closed the year April 30, 1908, with a debt of \$22,208.29. The matter was referred to a special committee at the Southern Baptist Convention in Hot Springs, which made the following report:

The Finances of the Home Board.

When the panic of last autumn came upon the country like a bolt of lightning from a clear sky, many of our people's first thought was of the work committed to the hands of our Home and Foreign Boards. Through the uncertain weeks that followed the anxiety of these loyal hearts grew deeper as Sabbath after Sabbath passed with such weather conditions as almost made public church work impossible. Not one, nor a few, but many pastors and churches made plans to be executed for the relief of the boards, only to have been destroyed in part or in whole by successive storms, varying from the downpour of rain, making public assembly most difficult, to the devastating cyclones which made missionary territory out of prosperous communities that should and would have poured their offerings into the treasury of the Lord.

But the weather and the work were both the Lord's, and to Him our thanks

are due for the best financial report ever made by the Home Mission Board in all the years of its history. It shows that since last we met the churches, through their Atlanta agency, have paid \$265,335.59, a sum three and a half times greater than was reported when we met in this hall eight years ago. Leaving out what may be deemed irregular and indirect contributions, this shows an actual increase in direct and regular offerings of about \$27,000 over last year—and so was victory snatched from the jaws of defeat.

At your Richmond Convention recommendations, tantamount to instructions, were made to the Board calling for a very large increase in its work. No one could foresee what was coming, and the Board in many material ways lengthened its cords and strengthened its stakes in obedience to the will of the Convention. This work—all of which, and more, was needed—leaves us with a debt of \$22,000. That it is not vastly more is due to the mercies of God, to the loyalty of the churches, to the solid wisdom of our Board, and to the untiring efforts of our Secretaries.

But even so, the months immediately before us are pregnant with possibilities that make it needful for every handicap to be removed, and the Board set to its work with free hands and untrammelled feet. We recommend, therefore, most earnestly that here and now we shall make immediate provision for the payment of that deficit. It will be no great task; otherwise it will hang like a millstone about our necks and grow larger, more embarrassing and dangerous with every passing day. If the messengers for the various states will agree to begin at once to raise a fund equal to one-tenth of what their respective states reported for home missions at this Convention, and if they will agree to complete that fund within six weeks—or by June 30th—the work will be done and the churches will be blessed in the deed. We recommend that at this point such arrangement be made, and that we put our blood in the effort till victory comes.

In round numbers this means \$1,800

for Alabama, \$700 for Arkansas, \$200 for the District of Columbia, \$600 for Florida, \$3,200 for Georgia, \$2,200 for Kentucky, \$800 for Louisiana, \$600 for Maryland, \$1,900 for Mississippi, \$1,000 for Missouri, \$1,700 for North Carolina, \$300 for Oklahoma, \$1,700 for South Carolina, \$1,400 for Tennessee, \$3,500 for Texas, and \$2,200 for Virginia.

Respectfully submitted,

L. O. DAWSON, Chmn.

J. T. SLADE.

B. W. SPILLMAN.

The report was unanimously adopted and the representatives from the various states arose as their states were called and pledged the amount in a few minutes. Remember the debt is to be paid during June. We can add nothing to the strong report of the committee. Will not our editors, State Secretaries and Vice-Presidents and pastors put their hands to the task and let it be accomplished immediately? Our good women, too, must have a hand in it. Let us seize the first week in June if possible, and not wait till the last of the month to take the collection. The whole amount could be raised the first week in June if we all go seriously at it. Surely we will not let June 30th pass with a single dollar unprovided.

In sending the money please specify that it is for the Home Board debt.

Convention Report by Victor I. Masters, Associate Editor
Religious Herald.

Every one of the Home Board representatives was quite busy at Hot Springs. Every one of them was greeting his friends from far and near, and every one—Dr. Gray

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Convention Report by Victor I. Masters, Associate Editor
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Every one of the Home Board representatives was quite busy at Hot Springs. Every one of them was greeting his friends from far and near, and every one—Dr. Gray

and all the others—had speeches to make and special work to do.

In those circumstances matters became a bit more involved, so far as the story of the great conclave for the Home Field is concerned, by Dr. Love getting too unwell to write the report. To him that hath shall be given; probably because Dr. Love saw me writing about as much as anybody in sight, and has seen me at this one thing on many former Convention occasions, he besought me in that winning way of his—before which so many men and at least one fair woman have been captivated—to write a report for the Home Field. And I capitulated.

All our Convention sessions are great in purpose and spirit, and we are tending always toward greatness in our monetary gifts, though the denomination as such has not arrived at greatness in giving. Without wishing to repeat a word which is almost meaningless when unexplained, and yet with no adequate space for a portrayal in explaining, I desist from saying this was a great Convention, in order that I may, if I can, show in brief words a few of its leading characteristics. First, I will remark that this was greater than last year, but not so great as next year will be. Baptists are progressing.

In evangelistic fervor; in the visible evidences of missionary spirit and conviction; in the matter-of-fact earnestness, so genuine that it forgot to say, "Look at us, people, and behold Oh, God, for we are very earnest!"—in the formal step taken for prohibition, in which for the first time the body commits itself

as such to a work of social reform; in the \$600,000 seminary endowment project put on foot; in the quickened Sunday-school interest shown—in such things the Convention excelled. And each one of these things spells progress over which we may rejoice from Baltimore to El Paso and from Kansas City to Key West.

Next year the Convention decided to raise \$500,000 for foreign and \$325,000 for home missions. This was duly apportioned among the States. It is to be hoped that the spirit of this ratio shall be observed by the churches. May I here suggest that the denominational papers have it largely in their power to see that it is observed? They live to serve the Master, and will cheerfully serve in this.

Home missions never made a better showing in all its history. The year's work was larger and the fruits greater.

In various ways different members of the Board's department workers made a strong impression for the work. Dr. Gray hardly spoke at all—more's the pity—and he the king of Southern Baptist platform speakers! The last night of the Convention, under Secretary Love's charming direction, was splendid, decidedly the best lot of speeches from missionaries of the Board ever delivered before this Convention. Necessity brought them down to an hour and a half. They should have occupied a total of at least four hours. An equal length of time given to such a service never developed so intense an interest in all the history of the

Convention with which I am conversant.

Brother J. G. Brendel and his interpreter and his Pawnee chief in full costume were a revelation. So was Brother J. A. Day and his Osage, also bravely rigged in red blanket, beads, and up-sticking feathers from the head. So were the Indian speeches. So were Missionary Daniel, of El Paso, and his two Mexicans, each of whom spoke through Mr. Daniel as interpreter. What an interpreter he is. How eloquent they were. The spell of their sweet voices rings yet in my ears. What a splendid man Daniel is. What large work it is out there. In reality it is now so, in opportunity and need a hundred-fold more so.

The Convention had glimpses that last Monday night, which warmed and touched its heart in a new way. May it be touched as never before for the lost and destitute in our own fair land! Amen!

A. C. Dixon, who is recognized everywhere as a close student of the Bible, has made a careful study of the text book of the Christian Scientists and has given us some of the results. We reproduce here some of the passages cited by Dr. Dixon without his comments or any of our own. The reader can judge for himself.

The Bible: "In the beginning God created the heaven and the earth."

Christian Science text book: "God never created matter."

The Bible: "The Lord God

formed man of the dust of the ground."

Christian Science text book: "Is this addition to His creation real or unreal? Is it true or is it a lie concerning man and God? It must be the latter, for God presently curses the ground."

Bible: "It is appointed unto men once to die, but after this the judgment."

Christian Science text book: "No final judgment awaits mortals."

Bible: "Abhor that which is evil."

Christian Science text book: "In reality there is no evil."

Bible: "What is a man profited if he shall gain the whole world, and lose his own soul?"

Christian Science text book: "It is the sense of sin and not the sinful soul which must be lost."

Bible: "The soul that sinneth it shall die."

Christian Science text book: "Because soul is immortal soul cannot die."

Bible: "Many believed in His name when they saw the miracles which He did."

Christian Science text book: "Miracles are impossible in science."

Bible: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son."

Christian Science text book: "God is not influenced by man."

Bible: "Now once in the world hath He appeared to put away sin by the sacrifice of Himself."

Christian Science text book: "One sacrifice, however great, is insufficient to pay the debt of sin."

PERTINENT PARAGRAPHS

Ask God and Tell His People.

Rev. John Wilkinson, whose fifty years' work among the Jews has been so blest, conducted all his work by faith and prayer. His significant and sensible motto was as above: "Ask God, and tell His People!" The first part represents the grand appeal of prayer; the second, the indirect appeal of information. If God is the source of all fire and fervor in missions, facts are the fuel that keep the sacred fire alive and glowing on His altars. Let us then on the one hand pray constantly, earnestly, importunately, believingly, and on the other spread the tidings both of man's need and the gospel's triumphs.—The Missionary Review.

Home Missions Among Foreigners.

Said Dr. C. F. Aked recently: "The most thoughtless onlooker from the Old World who has ever read a page of history knows that, in the rush to your shores of millions upon millions of the European peoples, you are confronted by a problem such as no nation has ever yet had to solve since history began. The quickest way, the most economical and the most-permanent way of making these people good Americans and good patriots is to make them good Christians. To you and me who know, and to men and women like us, is intrusted this solemn responsibility and splendid privilege. We have to change

the mob into a commonwealth, the proletariat into a democracy. And these untrained, undisciplined, politically dangerous millions we have to win for Christ. There is no greater problem to be solved by the churches of America than that of reaching and winning the immigrants. In some respects this is more of a foreign than of a home missionary problem, for the work must be done chiefly through foreign languages, and the ideas to be met and the errors to be combated are essentially those of the foreign rather than of the home mission field."—The Missionary Review.

We Are Responsible for Crime.

"To the trained observer of life it is obvious that criminals are not on the whole to blame for their vicious career.

"For twenty-five years, as a police reporter in New York, I saw all the wickedness of depraved human nature," says Jacob Riis in the *May Delineator*. "I saw a seemingly unending succession of young rascals—so the police had stamped them and the record on the station-house blotter bore them out—going from the slums through the wicket-gate of the Tombs to the prison and to the gallows, and it was a sight to discourage any one whose horizon was limited by our earth-life. The chill of it abides with me yet. But behind it all I made out also what it was that had depraved their poor human nature, and that the respon-

sibility lay with us who let it be, whose neglect of the neighbor that had fallen among thieves was to blame for it all. The world is no worse than we make it. We also can make it good."

America's Duty to Albania.

The occasional enthusiastic patriotic convocation which the several hundred Albanians resident in Boston hold, serve to remind us of the presence among us of representatives of that valiant race which dwells in ancient Illyricum on the eastern shore of the Adriatic. They are a people ever yearning for freedom, notwithstanding they have been for five centuries subject to Turkey, and our churches in this country need to bring upon these eager, ambitious young men influences that will make them ultimately of real service to their native land, whose woes rest so heavily upon them that they have been disposed to carry their case to The Hague Conference. They did carry it there. There are said to be ten thousand Albanians already in America, found principally in cities and towns from Boston to Buffalo, N. Y. It is to the credit of a church in Jamestown, N. Y., that through

a devoted attorney in its membership, a number of the two hundred resident Albanians have been gathered into the Sunday-school, and made to feel the warmth of a Christian welcome. The church set apart two pews especially for them, and induced Prof. Steiner, of Iowa College, to give them sound advice touching the advancing of their national interest, through proving that they are men of character and ability. A church in this region which has also ministered effectively to the Albanians, is the Congregational Church in Natick. It is plain that America has a large part to play in relation to these young Albanian patriots.

There is also an imperative demand for the carrying on of missionary work in Albania on a scale commensurate with the opportunity. Among the 2,000,000 Albanians, the only evangelical preacher at present is Mr. Tsilka, whose wife, it will be remembered, was a fellow captive with Miss Ellen M. Stone in Macedonia. She is a trained nurse, and two or three other lay workers equally earnest are devoting themselves with rare consecration to their task; but they are overwhelmed with the opportunities pressing upon them.—Boston Transcript, June 15, 1907.

CONTRIBUTED ARTICLES

New Hamburg, Ont.,

April 14, 1908.

To the Home Mission Board, S.
B. C., Atlanta, Ga.

In sending the receipt for the balance of salary in Baltimore, Md., I desire to express my deep and lasting appreciation of the privilege enjoyed to work during seven years in the employ of the Home Mission Board. While laboring with a small and financially weak church, it has been strengthening and cheering to know that the great and noble brotherhood, which is represented by the Home Mission Board, was so intensely interested in the work and liberally supporting it. I really miss it in my present work where my church is self-supporting. I greatly regret that my church is not in the boundary of the Southern Baptist Convention, and that it is, therefore, not possible for me to lead my present church to liberally supporting the work of the Board. But my prayers and sympathies will always embrace the same.

In Christian fellowship and gratitude, I remain,

Ever yours,

Wm. Pfeiffer,

Formerly Pastor First German Baptist Church, Baltimore, Md.

Indian Missions.

REV. A. G. WASHBURN, SUPT.

The quarter just ending has been rather an unfruitful season, but conditions as seen at present, are encouraging indeed. One

very hopeful feature is, the disposition everywhere manifest, to erect new and better houses of worship. Two new houses have been completed during this quarter, several are in course of construction, many old buildings have been repainted and otherwise improved, and quite a number of churches are contemplating new buildings as soon as they can feel able to do so. All this improvement has been made without assistance from our boards, and in most cases at considerable sacrifice.

Another healthy sign is, greatly increased interest in Sunday-school work. Physical conditions, in many localities, however, make this a very difficult problem. The allotment of the land has broken up many of the old settlements, changed church relations, and so isolated the membership of the churches, that it is difficult and occasionally impossible to maintain a Sunday-school.

The source of greatest joy, however, and that most appreciated by me, is the revival spirit in all the churches. From all directions comes the call for help in revival meetings. They not only ask for the native preachers, but request that I attend in person and show them how to hold a revival meeting. I look upon the awakening of this spirit as the greatest achievement of all of my efforts in Indian work. I here stop to make an earnest request that you and each of you join with me in prayer that God will give us a great harvest of souls in our Indian work this year.

MORMONISM.

READ BEFORE "THE TEN," FEB. 20, 1908, BY
EX-GOV. J. M. TERRELL, OF GEORGIA.

Mormonism is one of the many religions foisted upon the civilized world during the nineteenth century. It has approximately one-half million members, a majority of whom live in Utah and the adjacent states. The generally accepted founder of this cult, Joseph Smith, Jr., was an ignorant and uneducated man, and regarded by his acquaintances as unreliable and utterly worthless. Judging from the reputation he bore in the community in which he lived, one would conclude that he was incapable of originating an idea, or of impressing that of any other person upon even the members of his uneducated family; yet he lived to see the doctrine that he first publicly proclaimed fasten itself upon forty thousand free American citizens so completely as to cause them to adhere to it at any cost. His death did not break the spell under which his followers lived, but the membership so increased that within sixty years thereafter, the Mormon faith claimed as devotees more than twelve times that number. While Smith was uneducated, he was endowed with some cunning, and claimed that from early childhood he had seen visions. His life and traits were such as to commend him to a shrewd and designing man who might wish to put forth a new religion, as a suitable instrument, because the people among whom he lived would say that one so ignorant and exhibiting such wonderful insight must be chosen of God and

endowed with supernatural powers.

The shrewd and designing man in this case was one Sidney Rigdon, who started life as a printer in Pittsburg, Pa., afterwards a Baptist preacher, then a Campbellite and lastly, before joining the Mormons, an independent preacher who lorded it over a small congregation in Ohio. He was a cogent speaker of imposing mien and great power, though among the more intelligent was regarded as absolutely void of sincerity. The question naturally arises, why did Rigdon have another to proclaim the new religion rather than do so himself. That is easily answered if we will but consider the times, circumstances and state of mind of the people in the eastern and middle states. In 1830, outside of the cities and larger towns, the people possessed a certain shrewdness, but were very ignorant. Most of them were intensely religious and as a rule were Baptists, Methodists or Presbyterians. The members of one denomination had no love for the others and it was difficult for one sect to understand how the other could ever get to heaven. Many were the discussions on doctrinal points. All of their thoughts were along those lines, while their brethren of the cities and towns were engrossed in financial matters, and those of the South in politics and governmental affairs. Millerism and other isms found these people good soil. Rigdon reasoned that he could not impose his religion upon such a people with any degree of success, but must select some one whose lowly life, known illiteracy and religious fervor would impress the people

with the idea that his acts were certainly supernatural and would cause many of them at once to say that Joseph Smith, Jr., could not do such things as they saw and heard without divine intervention. With Rigdon as leader, the scheme would fail, as his presentation would not appeal to the superstitious and unlettered; but with Smith, already seeing visions, as leader, it would succeed. If these were Rigdon's thoughts, his conclusion was the wise one for the accomplishment of his purpose, as history clearly demonstrates.

The Book of Mormon.

This book is not one of doctrines, as generally supposed, but purports to be a history of the original inhabitants of America, commencing with the destruction of the tower of Babel. The non-Mormon view is that Rev. Solomon Spaulding, or some other person, wrote it as a fictitious history of the ancient Americans, while the Mormons believe and teach that it is an inspired book written by Joseph Smith, Jr. To the unbiased mind the weight of evidence points conclusively to Spaulding as the author and at the same time explains Rigdon's connection with the book.

Spaulding was an educated clergyman with a mania for archaeology. The Indian mounds of the country possessed a peculiar fascination for him. The investigation of these mounds and fortifications caused him to adopt the theory that the American continent was peopled by one of the tribes of the ancient Israelites. He conceived the idea of writing a fictitious history of the mound builders in the same

style as the Old Testament. Being a student of the Bible as well as of archaeology, he found this an easy task. Frequently he would read pages and chapters of his book to relatives and friends, who, in after years, recognized them in the Book of Mormon, as his work. Spaulding completed his book in 1812, and turned it over for publication to a Pittsburg publisher named Patterson, giving it the title of "The Manuscript Found." He had trouble with Patterson over the contract, and the matter was unsettled when Spaulding died in 1816. The manuscript lay unused in Patterson's office, pending the settlement of the differences between the author and the publisher. Upon the death of Spaulding, as none of his family would advance the money for publication, the manuscript passed out of the mind of Patterson, as well as the family of Spaulding. At this time, Sidney Rigdon, the versatile genius, was in the employ of Patterson, and recognizing the merit of the manuscript, decided in the absence of a claimant, to take it unto himself for future use. It is but a short step from Rigdon's possession of the manuscript to Joseph Smith's translation of the plates which he claimed to have found.

The Mormon view of the book is one that goes to the very vitals of its creed. Smith claimed that on the night of September 21, 1823, the angel, Moroni, appeared to him and said: "I am Moroni, and am come to you, Joseph, as a messenger from God." Then the angel told him of a book written on plates of gold, and containing an account

of the early inhabitants of this continent and the gospel as delivered to them by Christ. He further told him that deposited with the plates were two stones in silver bows, which, when fastened to a breastplate, constituted the Urim and Thummin, and that the possession and use of these stones made him a seer and that using them as spectacles he might translate the plates. The angel then enjoined under pain of death, that he should show them to no person. Following the direction of the angel, the next morning Joseph told his father of the vision. He then went to the place described by the angel and found the plates in a box with the Urim and Thummin, but when he was about to take them out Moroni again appeared and said: "Not yet; meet me here at this time each year for four years, and I will tell you what to do." Joseph obeyed, and on September 22, 1827, the angel delivered the plates and spectacles and charged him to guard them from human sight until he again appeared. Joseph and his family talked of the visions and the visits from the angel and soon secured a small following; among them was a farmer, who offered the necessary funds to have Joseph's translation of the plates copied and printed. Carrying out the angel's instructions, Joseph would seat himself behind a curtain or in a different room and read the plates through the Urim and Thummin to his amanuensis. The manuscript was then turned over to the printer, and the first edition of 5,000 copies of the book delivered to Smith in the spring of 1830.

Organization of the Church.

On April 6, 1830, Smith and his followers met at Palmyra, N. Y., and organized the Church of Latter-Day Saints of Jesus Christ, in accordance with the special revelation made to Smith. Their articles of faith are not recorded in the Book of Mormon, but are set forth fully in the "Doctrines and Covenants," which contains the special revelations received by Smith after the completion of the translation of the plates. They believe in the Bible and the Book of Mormon. Their articles of faith declare belief in the Trinity; that men will be punished for their own sins and that through the atonement of Christ mankind may be saved by obedience to the laws and ordinances of the gospel, the same being: Faith in the Lord; repentance; baptism by immersion; the celebration of the Lord's Supper; laying on of hands for the gift of the Holy Ghost; that a man is called of God to preach; the organization of a church composed of apostles, prophets, pastors, elders, teachers, evangelists, etc.; the gift of tongues, prophecy, revelations, visions and healing; the paying of tithes; the Bible as the word of God, as far as correctly translated; the Book of Mormon as the further word of God; the literal gathering of Israel and the restoration of the Ten Tribes; the building of Zion on the American continent and the coming of Christ to reign in person. They also believe in continuous divine revelation and that all the Saints may receive revelations, but only the communications from the Lord which come through the president

or chief prophet are authoritative and binding upon the Saints.

Soon after the organization of the Church it was planned to celebrate the Lord's Supper. Joseph went out to purchase wine, and when he had gone a short distance he was met by an angel with a revelation to the effect that wine for sacramental purposes must not be bought, but made at home. By a later revelation it was provided that water might be used in the place of wine. Rather suggestive of the idea that the chief prophet was ever ready to meet condition with a revelation.

The church organization is a theocracy of the strictest type and the officers form a complete priesthood. The supreme authority is vested in the First Presidency, which is composed of the president and two counsellors. The president is designated "prophet, seer and revealer." Next in authority to the First Presidency come the twelve apostles. The church has complete control of both the spiritual and temporal affairs of the members. The power of the president is more absolute than that of any sovereign, and every faithful Saint would count it a great privilege to die for him should such a sacrifice be demanded.

Under another revelation the position of patriarch was established, and it was his duty to bestow special blessings upon the saints and their children. Smith's father, Joseph Smith, Sr., was ordained as the first patriarch. Joseph's brother, Hyrum, succeeded his father. At first the patriarch received ten dollars per month for his services;

then the price was advanced to one dollar per blessing; and then another revelation was had, and the price advanced to two dollars per blessing. Hyrum did such a land-office business at Nauvoo in 1841, that he erected a handsome office and secured a corps of helpers.

Growth of the Church.

Within a few months from the organization of the church at Palmyra, Smith and his followers began to have trouble with their neighbors. All manner of offenses were charged to them. Their revelations grew very distasteful to the people, as they did not feel that their person and property could be safe where there was an organized band in their midst claiming a right to anything that the Lord might reveal was theirs. Frequently, arrests were made and something had to be done to save the situation, so Joseph received a special revelation to the effect that the revelations through him alone should be binding upon the saints, and that the revelations to the others should be received only for their guidance, subject to his approval. This did not allay the feeling against the new doctrine, so Joseph moved into Pennsylvania, and had begun the organization of a church there, when Parley P. Pratt, a religious crank and a protege of Sidney Rigdon, visited Joseph's old home for the purpose of offering his services. He joined the Mormons and set out in search of Joseph. Upon finding him, they began preaching the new doctrine in small villages throughout several counties of Pennsylvania and New York, when Sidney Rigdon appeared upon the

OUR HOME FIELD.

scene. In January, 1831, Smith and his converts set forth with Rigdon and Pratt for Kirkland, Ohio, Rigdon's home, where they organized a church and began their propaganda. The new faith was not well received in Rigdon's old home, so at a conference held in June, 1831, it was decided to journey into Missouri, which was to be their Zion. They set forth upon the journey and located near Independence, Joseph in command, with Rigdon second. About this time, Joseph began to translate the Bible and to receive special revelations for the saints' guidance, with Rigdon as scribe. "Doctrines and Covenants," the book of faith, was the outcome of this work. Churches and missionary stations were planted in Missouri, but the new doctrine was so obnoxious to the non-Mormons that arrests and prosecution followed, as in New York, and again the faithful had to depart. They then moved to Illinois, and obtaining from the legislature a charter with very unusual powers, proceeded to build the town of Nauvoo, which, in the course of a few years, grew into a city of about 10,000 population. Smith was not only head of the church, but as mayor, was absolute in both civil and military matters. His autocratic powers began to attract attention, and further trouble was apparent to the faithful. The church was prosperous. Missionaries in America and Europe were meeting with great success. The membership was confined almost entirely to the poor and ignorant, but they could and did work. Crops were good and Nauvoo and the Central church

prospered. The only drone was Smith, as it was told him by revelation that all must perform manual labor except the chief prophet.

The mayor of Nauvoo would brook no opposition to either the church or the management of the municipal affairs. An apostate Mormon and a Gentile started an opposition paper, and immediately their house and outfit were destroyed by fire. Smith was charged with the crime, and arrested under a warrant issued by a justice in another town. He refused to recognize the justice's authority, went before a magistrate of Nauvoo, and was discharged. Another warrant was issued by this justice and a posse sent with the arresting officer. Smith immediately called out his military and repulsed the posse. The governor of the state was called upon, and ordered troops to the scene. War was eminent. Smith claimed, with some show of right, that he was acting solely within his authority as mayor. Finally, the governor visited Nauvoo, and after a personal conference with Smith, induced him, under promise of protection, to surrender and go to jail at Carthage. Smith and several of his members who were charged with the crime, delivered themselves to the jailer, and the governor took his departure on the morning of June 27, 1844, leaving a military guard of eight men in control of affairs. About five o'clock that evening a mob of one hundred and fifty non-Mormons attacked the guards and the jail, killing Smith, his brother Hyrum Smith and several of his party.

The death of Smith occasioned

considerable division and it was freely predicted that Mormonism could not withstand the shock. A contest arose between Sidney Rigdon and Brigham Young, for the presidency. Much bitterness was indulged in by both parties and their friends. A meeting was called for the purpose of making the selection. The apostles, a majority of whom favored Young, selected him to preside. To the vast assemblage Young put the question as follows: "All those who are for Joseph and Hyrum, the Book of Mormon, book of Doctrines and Covenants, the temple, and Joseph's measure, they being one party, will be called upon to manifest their principles boldly, the opposite party to enjoy the same liberty." The inference being that he represented these things while Rigdon stood for the opposite party. The vote was overwhelmingly in favor of Young, as Rigdon received only ten votes. He was no match for Young, who immediately assumed the office and suspended Rigdon and his more prominent followers. Rigdon was expelled from the fold and returned to his old haunts in Pennsylvania and New York, where he died in obscurity July 14, 1876.

Young was a man of unusually strong native intellect and splendid administrative ability. He saw that it was necessary to move again, as the Mormons were so distasteful to the people of Illinois, and the adjoining states. This feeling against the Mormons was so strong that many did not hesitate to say that they did not consider it any more harm to kill a Mormon than to kill a wild beast. Young planned the

exodus to Utah and thousands followed him to that unexplored country. The trials of this march were terrific, but the experiences of it hardened the faithful for the work incident to settling a new country. The Mormons prospered in Utah, and that section in a few years grew into great wealth and influence. Young organized the "State of Deseret," the name being taken from the book of Mormon, and means "a honey-bee;" had himself elected governor, and took charge of all temporal affairs, thus forming a complete union of church and state. In the distribution of offices he only appointed or would allow elected those who were officials of the church. He applied to Congress for admission of the "State of Deseret" into the Union, which, of course, was promptly refused. Shortly thereafter an Act of Congress was passed organizing the territory of Utah.

Young was appointed governor by President Fillmore in 1851, and things continued about as before. Four years thereafter, Young was re-appointed Governor by President Pierce. These appointments are difficult to understand. Senator Seddon of Virginia about that time remarked to a friend that "Utah had been abandoned to the Mormons." This is probably the explanation.

Polygamy was practiced and considered a spiritual duty. The United States Government sought for many years to eradicate this great evil, but Young seemed to be able to thwart all of the purposes of Congress in this direction. Very little was accomplished towards blotting out this foul and infamous

doctrine until after Young's death.

Judge Roseborough, a Cleveland appointee for Utah, after several years' residence there expressed himself as follows: "When I went there I was a Democrat. They pretended to be Democrats, but I found them such Democrats as hell is full of. They are neither Democrats nor Republicans. I did not care about matters of belief if they were American citizens. I found that in a military way, in a political way and in a judicial way the Mormons controlled matters, and that they were really aliens. I found that I was out of the United States and in Utah."

The Mormons who did not follow Young to Utah, though very badly demoralized and scattered, got together as best they could and formed what is known as the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the prophet. The Church owned at Nauvoo and elsewhere, when Smith was killed, considerable property. Litigation over this property ensued and the Court declared this organization to be the legitimate successor of the original Mormon church. Its membership is about fifty thousand and while as a rule they are ignorant and superstitious they are regarded as a peaceable and law-abiding people. They are scattered throughout the United States and adhere tenaciously to the faith of the founder of their creed, repudiating the doctrine of polygamy and have no endowment house or secret orders,

but worship the same as other organizations without preference.

Endowment House.

This is a product of one of Brigham Young's revelations, its main purpose being to bring into closer union, if possible, the leaders and those regarded as the stronger and more useful to the Church. In this house, the most secret and solemn mysteries of the Church are conducted. A sort of religio-masonic ceremony, illustrative of the origin and destiny of man. Here also is performed baptism for the dead, an ordinance probably suggested to Young as being of special value in securing proselytes in Catholic countries. Mormons claim, however, that the ordinance originated in a revelation made to Joseph Smith in 1841. Young says that he first learned of it in 1840, while upon a missionary tour through Europe. Mormons also claim that the ordinance is warranted by I. Cor. xv. 29: "Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" Those who go through the Endowment House are supposed to receive special grace of God, and are made partakers of the fulness of all the blessings of religion. All of the provisions of the endowment oath have never been made public. The ceremony is quite lengthy, and no apostate seems to be able to cover everything. The following, however, has been clearly proven as one of the obligations, viz: "You and each of you do covenant and promise that you will pray and never cease to pray, Almighty God, to avenge the blood of the prophet

upon this nation, and that you will teach the same to your children and to your children's children to the third and fourth generation." Under an Act of Congress passed for the purpose of suppressing polygamy it was provided that all who wish to exercise the right of citizenship in the territory should apply to the Court and register. The Court was authorized to allow none to register who violated the laws of the United States. Certain Mormons who had taken the endowment oath applied for registration and the Court refused the application on the ground that the oath or obligation taken by them was incompatible with the oath of citizenship, and that so long as they remained members of the Endowment House they could not qualify as electors of the territory. This same point was made on Senator Smoot before the United States Senate, and seems to have been the one point most strongly relied upon by Senator Burrows and the Committee on Elections, in their effort to declare Smoot's seat vacant. A majority of the Senate, but not the necessary two-thirds, agreed with the United States Judge.

Plurality of Wives.

The morals of the Mormons from the very commencement were criticized by the people among whom they lived. Polygamy was frequently charged, but if practiced, it was so concealed as to make it difficult to prove. That branch of the church with headquarters at Lamoni Iowa, contends that Joseph Smith never had a revelation authorizing such, but the Utah Mormons believe

to the contrary. Brigham Young first proclaimed the revelation on the 28th of August, 1852, in the presence of a special conference called for that purpose. He presented to this conference before making his proclamation, three or four of the oldest and most beloved apostles, who stated that they were closely associated with the martyred prophet, and that a year before his death he told them of the revelation enjoining polygamy, but that they should keep it a secret from all except a few of the more prudent, as the Lord told him that the body of the membership was not ready for the doctrine. The apostles claimed that Emma, the wife of Joseph, was so furious when she read the revelation, that she purloined it and tore it into fragments—a very natural thing for her to do—but through a special providence a copy had been preserved. Brigham Young proclaimed the doctrine in the following manner: "You heard Brother Platt state this morning that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine which a small portion of the world is opposed to. Though that doctrine has not been preached by elders, this people have believed it for many years. The original copy of this revelation was burnt up. William Clayton was the man who wrote it from the mouth of the prophet. In the meantime, it was in the possession of Bishop Whitney. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original. The revelation will be read to you. The principle we believe

in, and I tell you—for I know it—it will sail over and ride triumphantly above all the prejudices and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. I am now ready to proclaim it. This revelation has been in my possession many years, and who has known it? None, but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not." The following is the material part of the revelation: "Verily, thus saith the Lord unto his servant Joseph: Behold and lo, I am thy Lord thy God; therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you, for all those who have this law revealed unto them must obey the same, for behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then ye are damned, for no one can reject this covenant and be permitted to enter into my glory; and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory, and he that receiveth a fullness thereof, must and shall abide the law or he shall be damned saith the Lord God. And again, as pertaining to the law of the priesthood, if any man espouse a virgin and desire to espouse another, and the first give her consent, and if he espouses the second, and they are virgins and have vowed to no other man, then is he justified. He can not commit adultery, for they are given unto him, for he cannot commit adultery

with that that belongeth to him and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong unto him and are given unto him; therefore, is he justified." This new doctrine is in the very teeth of that laid down in the book of "Doctrine and Covenants," wherein it is declared "one man should have one wife, and one woman but one husband." This article of faith, however, after this special conference, was stricken from the book of "Doctrines and Covenants," and the later revelation inserted in its stead, and it continues there, notwithstanding the laws and the advancing civilization of Utah.

Present Status of Mormonism.

"Artemus Ward" was a close observer, and spent quite a while in Salt Lake City. He became well acquainted with Brigham Young, and watched, with interest, his management of the Mormons in both spiritual and temporal affairs. In his lectures on the Mormons delivered in 1866, he gave it as his opinion that with the death of Brigham Young, the creed would die. This has proved to be as untrue as the prophecy of similar import at the time of Smith's death. The force and power of written laws have been too weak to blot out polygamy, notwithstanding their oaths to Government, the manifesto issued to obtain amnesty from the President of the United States and the provision in the Constitution of Utah against polygamy required by Congress before her admission to the Union. Its practice, however, is on the wane, but this is due

largely to other causes. The industry of this people has brought them wealth. Contact with the civilization of the present day has broadened them. The schools and colleges which were organized for the purpose of enabling them to better defend their immoral doctrine, have had a very different effect. Even the secret practice of polygamy has been placed under the ban by younger men and women of the Mormon faith. Reed Smoot, Senator from Utah, is one of the younger men amongst the apostles. He is the product of a polygamous marriage, but claims that he has never been in sympathy with the doctrine, and it was no doubt for this reason he was allowed to retain his seat in the Senate. Judge Judd, of the U. S. Court in Utah, appointed by President Cleveland, testified that twelve or fifteen years ago, young people would come to him and say:

"Judge, for God's sake, break up polygamy; we are being placed in an awkward position before our fellow citizens of the United States." Reed Smoot, then a very young man, came to him and said: "Judge, we can't and will not stand polygamy. Please break it up." This sentiment among the younger men and women indicates that the days of polygamy are few and is another instance of the great force and power of public opinion.

Reduced to its last analysis, the doctrines of Mormonism represent a civilization of over three thousand years ago. America, of all places, is unfit for such. That the ignorant and superstitious, or the lawless and unprincipled should espouse such doctrines can be easily understood, but belief in them by educated, sensible and self-respecting men and women, cannot be explained except upon the theory that they are the victims of environment.



A BUFFALO CONTEST IN THE PLAINS OF OKLAHOMA BETWEEN LITTLE CHIEF (AN OSAGE WARRIOR) AND A CHEYENNE WARRIOR, IN WHICH LITTLE CHIEF WAS WINNER.

EVANGELISM

REV. W. W. HAMILTON, General Evangelist.

The evangelists under the direction of the Board are as follows: Raleigh Wright, Cleveland, Tenn.; W. H. Sledge, Box 237, Little Rock, Ark.; Luther Little, Ft. Worth, Tex.; R. L. Motley, Atlanta, Ga.; W. W. Hamilton, No. 22 East Ave., Atlanta, Ga.

Pray for laborers to be thrust out.

Plan for longer meetings, "a seige and not a brilliant dash."

There should be a concerted campaign in every southern city this year.

The Atlanta concerted meetings were a great success and suggest a helpful plan.

Evangelism will have a large place in the thinking of the brethren at the Convention at Hot Springs.

The two weeks at Woodward Avenue, Atlanta, were so successful that Brother Wright continued them for two weeks longer.

Brother R. L. Motley begins work with the Board next 1st. Brethren desiring his services should write him to 723 Austell Building, Atlanta, at once.

Our evangelists did not keep record of volunteers for ministry or mission work until toward the close of the year, but as best they can re-

call there were one hundred and thirty-four such decisions.

The pastors and members of Ponce de Leon Avenue and West End churches are enthusiastic over the work done with them by Brother Luther Little. At the one there have been 36 additions and 38 at the other, with more to follow.

Brother Sledge reports another gracious meeting at Ohio Street Church, Pine Bluff, though there had just been a large number added to their number in a recent meeting. Brother Sledge is much in demand for meetings, and has engagements far in advance.

Brother Hamilton's meetings are next at Hazlehurst, Miss., with Brother R. H. Tandy, and then at Tuscaloosa, Ala., with Brother L. O. Dawson. Mr. and Mrs. A. D. George will have charge of the music at both of these points. Friends are asked to remember in special prayer the days and nights of work at both of these points.

The mass meeting on Evangelism at Hot Springs will be on Sunday night, and is to be addressed by Dr. E. C. Dargan, of Macon, Dr. L. R. Scarboro, of Abilene, and Dr. H. A. Porter, of Louisville. Surely this will be a great evening, with such men to speak and such themes as they are to discuss!

There will be held on Friday, Saturday and Monday of the Convention, from 8:30 to 9:30 a. m., conferences of pastors and evangelists on "How to Get Ready for a Revival," "Drawing the Net," and "Caring for Young Converts." These themes will be discussed in ten minute talks by some brethren, and there will follow an open conference on the subject for the morning.

Up to Monday, May 4th, there have been reported 910 additions to the churches in Atlanta, and with five more meetings to report it is possible that the number will go to eleven or twelve hundred. There was no straining after members, and the churches sought a revival rather than a mere ingathering. The spirit of unity was beautiful to see.

The Department of Evangelism begins the new year confidently expecting that this work shall be pressed as never before. To leave home and the ties of the pastorate calls for great sacrifice, but there is need for laborers who will answer these many and urgent calls from the churches for help in rescuing the lost about them.

"I want to thank you for the happiest night of all my life," said a lady at the close of the all-night prayer meeting in Atlanta. A child of ten years was interested and wide awake through the whole time, and one pastor said that though there was no effort at keeping up interest and though very little of the time was spent in song, there were no pauses and there was no effort at

getting people to take part. The meeting was one of burdened and praying as well as happy and rejoicing hearts. Not the least of the answers to prayer was the blessings which came to those who were present.

The Sunday-school Board is doing the churches great service in giving forth so many helpful tracts. A recent one is, "Deciding the Issue," and presents in a brief way, on three pages, "Why I should Be a Christian and a Baptist." The author is George Well Alexander, and the presentation is fine for one so brief. In all special meetings there should be an abundance of such literature.

Brother Sledge reports 561 sermons and addresses, 666 additions. Brother Wright reports 604 sermons and 615 additions. Brother Little reports 341 services and 437 additions, and the General Evangelist reports 568 services and 700 additions. These figures tell poorly of the many days and nights of anxious work and earnest prayer for the lost and also for the indifferent and wayward and careless church members.

The report of the Department of Evangelism for the year is as follows: Number of evangelists, 5; weeks of labor, 182; sermons and addresses, 2,021; prayer meetings, 301; series of evangelistic meetings held, 49; professions of conversion, 2,983; additions to churches by baptism, 1,677; additions by letter and restoration, 791; total additions, 2,468; churches organized, 3; pages

of tracts distributed, 203,719; volunteers for the ministry or for special Christian work, 134. Surely such a report is an occasion for gratitude to the Lord of the Harvest.

"I should be a Christian on account of the following facts and conclusions:

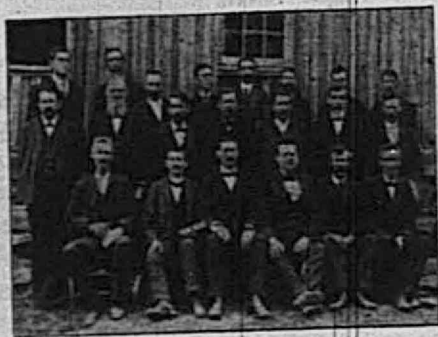
"1. I am a sinner, for all have sinned and come short of the glory of God (Romans 3:22, 23), and all like sheep have gone astray (Isaiah 53:6); also if I say that I have no sin I deceive myself (1 John 1:8).

"2. God has perfected a plan to save me, a sinner. He sent His Son Jesus Christ to save me (John 3:16; Romans 5:6, 8). I am one of the 'whosoever.'

"3. I can appropriate the plan to myself by accepting Jesus Christ, through simple faith, as my personal Savior (John 3:16, 36), and allowing Him to save me (Ezek. 36:26, 27; Luke 19:10).

"4. When I surrender I will be allied to Jesus Christ (John 6:37), and one thus allied is a Christian.

"Having become a Christian, I should join a church of some denomination for the purpose of mutual spiritual help and Christian instruction, and for the further extension of the kingdom of God (Matt. 28:19, 20); also that I may be counted for Christ rather than against Him (Matt. 12:30)."—G. W. Alexander.



A GROUPE OF MOUNTAIN PREACHERS.

NEWS FROM THE FRONT

Rev. W. M. Marlin, Checotah, Okla.: The field is great here and the laborers are few. We need more preachers in this section.

Rev. G. W. Jefferson, Lindsay, Okla.: Our Association is out of debt for the first time in years and the work is on the up-grade. Things are getting better all the time. May the Lord bless the work.

Rev. J. H. L. Owen, Sasakwa, Okla.: We are a little weak band and have undergone many hardships and discouragements, but we are grateful that the light is beginning to dawn. I am praying for and expecting the Lord to begin adding to our number the saved. In regard to the distribution and sale of Bibles, tracts, etc., I have not as yet written for them on account of my wife's health. Will try in the near future to get something for each department of our work. Pray for me that God may guide me and bless my labors to His glory.

Misses M. Buhlmaier and B. Froelich, Baltimore, Md.: A very striking feature of our work this past month was the meeting of an extra large number of immigrants going back, rather than coming in. It is a sad sight, indeed, to see such a mass of disappointed humanity; most of them in the same clothing and carrying the same looking baggage as upon their arrival. We questioned quite a number as to their reason for going back, and in

every instance it was: "Because I could get nothing to do," or, "Why, there is no work!" etc., etc. But the chief thing that impressed us was the evident lack of Christian influence that should have been exerted during their sojourn with us. To me it is a sad thought that these people should return home with eyes still blinded, ears still stopped and tongue still tied spiritually. What, if they were returning as new creatures in Christ Jesus? And now?

Oh, that all his children would awaken to see the condition of things and determine to do their duty. God help us to be ever faithful.

Rev. DeWitt Sankey, Hominy, Okla.: This is a very needy field, yet the prospects for the future are great. Hallet has church house 24x36 and three lots, house not yet completed. We are still advancing with its work. Brother G. Lee Phelps and I painted it a few days ago. I am pastor at Hominy, a town of about 700 inhabitants. We Baptists have no buildings and only about twelve members, but are expecting a great meeting now. Started a revival Saturday, 11th; will continue for several days. I also preach at Osage Junction once a month and sometimes through the week. This is a very promising field and we may be able to organize there in the near future. I have been in almost every home in all three of the fields, and will visit those I have missed in the near future. I find it easy to get people

to come out to church when you make a personal call in their homes. My congregations are increasing all the time at each place. I was teaching school when appointed by the Board, but am now doing nothing practically but pastoral work.

Rev. C. H. Gregston, Watonga, Okla.: We find this to be a splendid town of 1,600 inhabitants, characterized by push and energy. The people are intelligent and industrious. All kinds of ordinary business is being run here. It is surrounded by a good, rich farming country whose soil is capable of producing abundance of all kinds of farm products.

I was called here last fall, unanimously, by the First Baptist Church. We arrived here last December 13th, and were heartily received by the church and people of the town. We find the people of the church loyal to the cause. But our membership is small, and most all of them poor in this world's goods. But they are self-sacrificing and devoted to the work, many of them doing nobly. The paying of the pastor's salary and other financial obligations of the church comes rather heavy on some of their shoulders. But the faithful ones do not complain. I find Brother Robert Hamilton, the Indian missionary, whose membership is in our church, quite a congenial yoke-fellow. He is very generous and helpful to the church here. Our

church interests have been slowly developing ever since we came and took charge of the work. Our congregations have been increasing all along until last Sunday night we had the largest attendance we have ever had at any regular service.

Some of the difficulties here are, the neglect on the part of Baptists who live in and near Watonga, who refuse to come in with us, and, also, stay away from our meetings. If all who rightfully belong to us would come out and take ranks with us, we would prosper. The majority of church members in this town and country are women. The men are not converted, and therefore do not encourage church life and enterprise much. Worldliness prevails to a large extent. The people are not thinking and planning how they can get to church themselves and take the children. The duties which they owe to God, they are putting off and neglecting. In some respects our church has done splendidly since I came and took charge. They have paid the salary; they have paid \$40 for missions, and raised \$175 to put pews in the church, which will cost \$380; and have paid off a debt of \$23.95; besides keeping up the running expenses of the church.

We have had seven additions since I began here. We would rejoice to have it many times seven.

This is a great country, with great possibilities along all lines. We want to plant the banner of Truth all over this great and prosperous country. We want and need the very best preachers and pastors here.

BOOKS OF SPECIAL INTEREST.

The Political Problems of American Development. By Albert Shaw. The Columbia University Press, New York.

The civilization of North America affords a racial, civil and political study never before and nowhere else afforded. The population presents a diversity in unity to which there is no parallel and certain principles of government are here being given a test they have never had anywhere. Dr. Shaw surveys the whole problem with great breadth and impartial candor. "The theme of the book is the struggle of the American people to realize national unity upon the basis of a homogeneous and well-conditioned democracy." Naturally there falls under the discussion of this theme our fundamental political principles, party politics, the race question, questions of industrial monopoly, tariff, taxation, foreign policy, expansion, etc. The book is a tonic to broad political thinking and patriotic statesmanship.

Is of History. By Joseph Edgar Chamberlin. Henry Altman, Philadelphia.

This little book of 200 small pages is an interesting citation of some contingencies of history. These are suggestive of "what might have been." had even trivial circumstances been different. As pebbles have determined the course of rivers so incidents insignificant in themselves have turned the course of history into unlikely channels.

Epochs in the Life of Jesus.—By A. T. Robertson. M. A. D. D. Charles Scribner's Sons, New York.

The sub-title gives the key to this work—a study of development and struggle in the Messiah's work. The author has not proposed nor produced a life of Christ. His contribution to the literature of that life is somewhat more distinct than another such life could be. In eight bristling chapters he has emphasized as many epochs, or crises, in the earthly life and work of our Lord

and traced with keen penetration and luminous expression the developments they exhibit. The result is a book at once fascinating and of edifying power.

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CASH RECEIPTS FROM APRIL 10, 1908, to MAY 1, 1908.

ALABAMA: V. H. W. Arralla, \$5.00; Mt. Sharon Ch., by R. A. K. Vincent, \$4.50; W. M. U. Dadeville B. Ch., by N. J. J., \$30.00; Midway Ch., by D. A. H., Thomasville, \$20.00; W. B. Crumpton, Montgomery, \$33.00; El Paso Sunbeam School \$37.30. Self-Denial Offering \$9.20. Church Building \$15.40. Tichenor Memorial \$25.50. General Work \$2,392.60; Liberty B. Ch., by J. M. G., Town Creek, \$2.26; W. B. Crumpton, Montgomery, \$50.00; Olivet Ch., Tenn. River Assn., by V. B. W. Plagab, \$2.20; W. B. Crumpton, Montgomery, \$21.28. Self-Denial \$30.00. General Work \$846.97; Friendship B. Ch., by J. B. Coleman, Pine Apple, \$40.10; W. B. Crumpton, Montgomery, \$475.04. Church Building \$24.96; Mrs. S. P. Lindsey, Belleville, \$5.00; Clayton St. B. Ch., by J. W. O'Hara, Montgomery, \$14.26. Clayton St. S. S. \$1.53; St. Francis St. B. Ch., by J. W. L., Mobile, \$354.39; Hollins B. Ch., by W. A. C., \$6.35; Adams Ave. B. Ch., by G. J. Thrasher, Montgomery, \$27.84; W. B. Crumpton, \$1,029.48. Church Building \$9.53. Tichenor Memorial \$8.45. El Paso School \$32.72. Self-Denial 50c.; Midway Ch., \$10.88; Cusseta B. Ch., by J. M. V., \$17.75; W. B. Crumpton, \$2,253.69; El Paso \$4.50. Church Building \$12.01. Self-Denial \$26.00; Central B. Ch., by D. F. G., New Decatur, \$200.00; W. B. Crumpton, \$1,210.00. Total, \$9,315.19. Previously reported, \$9,296.45. Total since May, \$18,512.96.

ARKANSAS: Immanuel B. Ch., Little Rock, by W. H. S., Evangelism, \$215.20. Expenses \$9.80. Tract Fund \$5.00; W. M. U.

of Fayetteville, by H. L. P., \$25.00; L. A. S., \$6.00; R. G. Bowers, Little Rock, \$517.38; Immanuel B. Ch., Little Rock, by W. H. S., for Evangelism, \$25.00; Palestine B. Ch., by W. W. L., Holland, \$1.00; Newport B. Ch., by A. F., \$24.75; R. G. Bowers, \$797.00; R. G. Bowers, \$4,500.00 (\$150.00 of this for Evangelism from Ohio St. Ch., Pine Bluff, by Evangelist Sledge); Ozark, \$263.1st Pine Bluff \$29.37, Sedgwick \$2.00, 2nd Little Rock \$20.00, Nashville \$6.15, Cedar St., Little Rock, \$2.50, Stephens \$2.50, Prescott \$10.00, Tract Fund, Ohio St. Ch., \$10.00. Total, \$6,236.13. Previously reported, \$1,424.07. Total since May, \$7,660.20.

DISTRICT OF COLUMBIA: Mrs. J. V. L. Battles, Washington, \$3.00; Centennial B. S. S., by Rev. A. K. Wright, Washington, \$21.75; Baptist Churches, by Mrs. J. H. W. Marriott, for Day of Prayer, Washington, Bethany, \$1.40, Calvary \$1.00, Centennial \$3.75, First Ch. \$10.00, Immanuel \$7.00, Open Collection \$50.00 Ready Reapers, Immanuel Ch., for Sunbeams in El Paso, \$2.39; Grace B. Ch., by A. J. D., Washington, \$22.00; West Washington, by W. H., \$50.00; Fifth B. Ch., by J. B. B., Washington, \$1,000.00. Total, \$1,133.14. Previously reported, \$771.50. Total since May, \$1,904.19.

FLORIDA: Main St. B. Ch., Jacksonville, by B. McG., \$100.00; W. M. S., \$10.04; W. M. U. for Week of Prayer, \$14.18; L. D. Geiger, Apopka, General Work, \$222.74, Cuban Students \$10.00, El Paso \$1.00, Mt. Schools \$10.00, Mrs. Teakell \$11.50; Thank Offering, \$93.85, Tichenor Memorial \$10.00; E. M. Rennolds, Denard, \$5.00; L. D. Geiger, Apopka, \$2.34, Mrs. Teakell \$3.00, Thank Offering \$47.20, Pawnee Indians \$1.80; Mrs. C. L. Wilder, Plant City, \$5.00; Campville B. Ch., by Rev. R. B. McK., \$1.90, B. Y. P. U., \$22.1, S. S., 39c; Century B. Ch., by E. H. C., \$3.00; Lake City B. Ch., by C. M. B., \$24.00; First B. S. S., Tampa, by M. M. T., \$16.50; L. D. Geiger, Apopka, General Work, \$1,885.63, Cuban Students \$2.00, Mrs. Teakell \$15.67, Thank Offering \$48.85, Pawnee Indians \$11.83. Total, \$2,774.63. Previously reported, \$4,024.84. Total since May, \$6,854.13.

GEORGIA: J. J. Bennett, General Fund, \$5,356.98, Social Circle Sunbeams for El Paso \$1.00, Louisville Sunbeams for El Paso \$2.00, Hawkinsville Sunbeams for El Paso \$3.11, Balerma Y. P. A. for El Paso \$1.50, Lela Sunbeams for El Paso \$1.50, Hepzibah Sunbeams for El Paso \$3.00; Hahira Sunbeams for School in Mexico, \$4.10; Hepzibah B. Y. P. U., Foreigners, \$5.00, Jewell W. M. S., Miss Perry, \$3.00; Little Ogeechee W. M. and A. S., Miss Perry, \$1.50; Little Ogeechee Sun, El Paso, \$1.76; Linton S. S., for Miss Perry, \$80c; Cecilia W. M. S., for Miss Perry, \$12.00; Gainesville W. M. S., Mtn. Schools, \$26.50; Elia Sunbeams, El Paso, \$1.50; Glenwood Sunbeams, for El Paso, \$6.40; Claxton Sunbeams, El Paso, \$2c; Greensboro Gleaners, for El Paso, \$2.50; Greensboro Sunbeams, for El Paso, \$6.16; Jackson Sunbeams, for El Paso, \$7.45, Oak Grove W. M. S., McCall, \$1.00; Corinth Sunbeams, for El Paso, \$3.00; Summerville W. M. S., for Miss Perry, \$5.50; Summerville Y. W. A., for Miss Perry, \$1.00; 1st Pelham Sunbeams, for El Paso, \$2.00; 1st Pelham Juniors, for El Paso, \$5.00; 1st LaGrange W. M. S., for Miss Perry, \$5.00; Omaha W. M. S., for Miss Perry, \$1.35; 1st Rome W. M. S., Indiana, \$35.00; Hlgston Sunbeams, El Paso, \$2.73; 1st Valdosta Sunbeams, \$2.07; Lavonia W. M. S., for Miss Perry, \$5.00; Mt. Zion Ch., by J. S. M., Barnesville, \$10.00; D. J. Gunter, Atlanta, \$25.00; Evergreen Ch., by J. B. T., Cobbtown, \$2.00; J. J. Bennett, Atlanta, \$2,857.15; Holly Springs B. Ch., by R. G. Draketown, \$4.00; Hammond Mission, by W. W. B., Lyons, \$1.55; Grassy Creek Ch., by G. W. McD. Fry, \$6.65, New Hope Ch., \$3.35; Jackson Hill B. Ch., Atlanta, by A. D. G., for Evangelism, \$8.60; J. J. Bennett, \$1,540.55; Jackson Hill B. Ch., by Dr. Hamilton, for Evan-

gelism, \$6.76; Mr. R., for Evangelism, Jackson Hill Ch., \$1.00; Word B. Ch., by L. M. J., Johnston, \$2.59; Lake City B. Ch., by T. L. C., \$21.50; Bolling Springs Ch., by D. W. W., \$12.75; Flat Rock Ch., by W. T. O'D., \$3.80; Bluffton B. Ch., by J. E. M., \$7.00; Pleasant Grove B. Ch., by G. P. W., Colbert, \$2.71; Cedar Creek Ch., by R. A. S., Hartwell, \$9.00; W. M. S., \$5.00; Quitman B. Ch., by E. T. D., \$93.47; N. Atlanta B. S. S., by W. C. M., \$8.00; Green Hill B. Ch., by W. H. D., Zeigler, \$9.00; Mr. and Mrs. V. C. Mason, College Park, \$25.00; J. J. Bennett, \$9,092.24; Evangelism, \$793.10; Woodward Ave. B. Ch., by R. W., Atlanta, Expenses, \$20.00, Tract Fund \$10.00, Evangelism \$100.00. Total, \$19,425.58. Previously reported, \$13,381.91. Total since May, \$34,492.83.

KENTUCKY: W. D. Powell, Louisville, \$1,068.83; Miss Willie Lamb, Cor. Sec., Louisville, for El Paso, \$77.94, Mtn. Schools \$55.99, Thank Offering \$330.98, General Fund \$835.97; Scottsville B. Ch., by L. H. G., \$10.00; Yelington B. Ch., by T. J. R., Livermore, \$12.50; Emily Cottrell Pivor, Louisville, \$5.00; Mt. Lebanon Junction B. Ch., by C. H. B., \$78.00; Bethel Female College, by Edmond Harrison, Hopkinsville, \$20.00; First B. Ch., Clinton, by D. S., \$8.35; Miss Willie Lamb, Louisville, El Paso, \$6.25, Mtn. Schools, \$15.00, General Fund \$118.89; Dallasburg B. Ch., by J. T. A., \$100.00; Y. L. A. C. of First B. Ch., Henderson, by R. N., \$5.00; Nicholasville B. Ch., by W. A. B., \$21.57; Y. W. M. S., Williamsburg B. Ch., by L. M., \$10.00; Southern B. Theological Seminary, by A. B. L., Louisville, \$293.50; W. D. Powell, \$5,810.60. Total, \$9,484.37. Previously reported, \$11,816.16. Total since May, \$21,924.48.

LOUISIANA: Bethel S. S., Richardson, by N. E., \$1.05; Jonesboro S. S., by M. R., \$2.10; W. M. S. Arcadia B. Ch., by J. A. O., \$10.00; Union S. S., by G. W. D., Ayers, 65c; W. M. U., Homer B. Ch., by E. H. F., \$5.00; Junior Leaguers and children in Louisiana, by B. F. T., Alexandria, for El Paso School, \$4.99; B. F. Thompson, Alexandria, \$942.51; L. A. and M. S., First B. Ch., by E. R. B., Lake Charles, \$15.00; B. F. Thompson, Alexandria, by Dr. R. J. W., El Paso, \$6.24; F. G. Magnitzky, New Orleans, \$25.00; Liberty Hill Ch., by R. P. V., \$5.17; Liberty Ch., by A. H., Calhoun, \$11.40; Miss Mamie Bennett, Kedron, \$1.95; W. M. U., Grace B. Ch., by F. J. M., New Orleans, \$12.00; Second B. Ch., Lake Charles, by L. W. S., \$9.00; Executive Board, La. B. Conv., by B. F. T., Alexandria, \$1,470.25; Blood River Mission Board, by H. B. T., support Italian worker in Tampa, \$300.00; Grace B. Ch. S. S., by F. G. M., New Orleans, \$20.00; B. F. Thompson, Alexandria, \$1,230.58. Total, \$4,072.89. Previously reported, \$3,887.18. Total since May, \$7,660.07.

MARYLAND: Huntington Ch., by S. S. C., Baltimore, \$23.35; Seventh B. Ch., Baltimore, by H. S. K., \$60.00; W. M. U. of Md., by Mrs. Welsamp, for Building Fund, \$250.00; Fourth B. Ch., by F. R. H., Baltimore, \$14.35; Brantly B. Ch., by C. W. W., Baltimore, \$25.00; German B. Ch., by C. M. K., Baltimore, \$8.60; Lee St. B. Ch., by F. W., Baltimore, \$18.39; First B. Ch., Baltimore, by J. M. B., \$218.95; W. H. M. S., by Mrs. Welsamp, Baltimore, B. and L. Fund, \$25.00, Thank Offering \$286.61, General Work \$356.87; Eutaw Place Ch., by H. W. P., Baltimore, \$380.75; Turn Dale Ch., by H. McR., Oakland, \$1.00; Lock Lynn B. Ch., by C. W. H., Mt. Lake Park, \$1.00; Seventh B. Ch., Baltimore, by H. S. K., \$50.00; Grace B. Ch., Baltimore, by W. E. M., \$52.50, Sunday-school, \$12.50; Miss Edith Crane, Baltimore, \$10.10; Franklin Square B. Ch., by F. E. W., Baltimore, \$50.00. Total, \$1,844.37. Previously reported, \$4,252.03. Total since May, \$6,088.25.

MISSISSIPPI: Mt. Zion Ch., by G. E. G., Madden, \$16.98; Mrs. L. L. Ray, Blue Mountain, Evangelistic Tract Fund, 35c; A. V.

Rowe, Winona, \$1,000.00; Macedonia Ch., by J. S. K. Derma, \$6.00; Tonle S. S., by J. K. W., \$10.55; S. S. Lucedale B. Ch., by J. W. S., \$5.27; L. M. S., by M. K. R., Gulfport, \$9.07; Mississippi Baptist Orphanage, by J. A. C. Jackson, \$18.00; General Assn. of Mississipp. by D. T. C. Newton, for salaries McCall and Rodriguez, \$300.00; Shannon Ch., by T. S. B., Tupelo, \$32.55; Sunday-school, \$20.15; Pontotoc Ch., by R. A. C., \$94.59; Tocopola Church, \$104.04; A. V. Howe, Winona, \$2,350.00; Amory B. Ch., by J. F. H., \$133.94; Sunbeams \$20.00, Junior Union \$8.00, L. M. U. \$8.70; Rev. J. A. Killingsworth, Pittsboro, Meridian Church, \$2.15; Gaston Springs \$10.35; Macedonia Church \$1.00; Concord \$1.00; J. A. K. 25c.; S. S. First B. Ch., by G. W. G., Corinth, \$12.00; Pleasant Grove Ch., by R. E. P., Williamsville, \$12.00; S. W. Sibley, Tylerston, \$26.50; Tupelo B. Ch., by A. J. P., \$118.55; Tupelo L. M. S., \$37.11; Shady Grove B. Ch., by C. G. Elliott, Meridian, \$8.05; Houma B. Ch., by R. A. C., Pontotoc, \$20.49; W. M. U. Lexington B. Ch., by Miss Bell Stigler, \$11.15; A. V. Rowe, \$6,300.00. Total, \$9,605.10. Previously reported, \$8,666.75. Total since May, \$19,182.05.

MISSOURI: Rev. J. Golas, Jefferson City, \$6.00; G. R. Blosser, Doenweg, by W. H. S., \$2.50; Mrs. O. M. White and Mrs. Scott, Palmyra, \$1.00; A. W. Payne, St. Louis, \$115.13; B. Y. P. U. First B. Ch., Buffalo, by J. C. B., for El Paso Building, \$14.42; Calvary B. Ch., Kansas City, \$488.00; Geo. W. Glavin, \$5.00; German B. Ch., Kansas City, by R. S. N., \$50.00; Cardwell B. S., by J. T. L., \$12.00; First B. Ch., Joplin, by I. S. R., \$250.00; First B. Ch., Nevada, by E. F. W., \$100.00; A. W. Payne, St. Louis, \$911.14; Women of Mo., \$317.34. Thank Offering \$78.65; Mtn. Schools \$12.00; Sunbeams, El Paso, \$6.70; Thank Offering \$252.27; Sunbeams \$10.00, A. W. Payne, St. Louis, \$743.46. Total, \$3,664.61. Previously reported, \$8,260.61. Total since May, \$11,838.55.

NORTH CAROLINA: Livingston Johnson, Raleigh, \$1,295.75; Walters Durham, Raleigh, \$2,000.00; W. M. S., First B. Ch., Asheville, by E. A. D., \$80.00; Peach Tree B. Ch., by G. F. H., Murphy, \$5.00; Mr. W. R. Smith, Weldon, by Dr. Love, \$5.00; Mr. Sidney Allen, Weldon, by Dr. Love, \$1.00; Mars Hill Ch., by R. L. M., \$12.57; Sunday-school \$21.34; Cold Spring Ch., by J. S. S., Swain, \$1.00; First B. Ch., by T. D. M., Concord, \$40.00; Healing Springs Ch., by S. W. W., Concord, \$2.81; Oak Grove Ch., by S. M. G., Pineville, \$3.30; Elk Shoal Ch., by R. A. K., Wamples, \$2.00; Morgan Hill B. Ch., by J. M. S., Asheville, \$5.00; First B. Ch., Wilmington, by C. S. L., \$234.05; Louisburg B. Ch., by T. W. W., \$114.00; Vineland B. Ch., by E. S. L., \$31.50; Bearwallow B. Ch., by W. S. W., Gerton, \$2.26; Pine Grove Ch., by T. C. H., Quebec, \$3.05; Oak Grove Ch., \$3.00; First B. Ch., Asheville, by W. E. R., \$100.00; First B. Ch., Wilmington, by C. S. L., \$10.00; First B. Ch., Charlotte, by B. F. W., \$344.89; First B. Ch., Salisbury, by C. B. J., \$50.00; Walters Durham, Raleigh, \$4,600.00. Total, \$8,980.52. Previously reported, \$9,521.11. Total since May, \$18,498.19.

OKLAHOMA: Miss Grace Clifford, Pawhuska, Thank Offering, \$10.00; Mrs. C. A. Porterfield, Woodford, 50c.; Sulphur \$2.50, Pineville 25c., Wapanucha \$1.50, Omega \$1.50, Wetumpka \$2.50, Vinita Y. U. \$1.25, Sentinel 25c., Choctaw and Chickasaw Assn. \$2.75, Little Elk \$4.00, South Ardmore \$4.25, Okmulgee, for El Paso, \$1.25, Ft. Gibson 25c., Goodwell 25c., Hobart \$5.87; Guymon B. Ch., by O. J. C., \$25.10; Pawnee Mission, by J. G. B., \$5.00; Mr. and Mrs. J. G. Brendel, Pawnee, \$12.00; J. C. Stalcup, McAlester, Sandy Church, \$1.00; Faxon \$3.50, Halleyville S. S., \$1.44; Edmond \$4.40, Hickory \$10.00; Longwood \$1.95, New Hope \$2.05, Cleveland \$1.00, Spring Hill 50c., Choate Prairie \$1.50, Wayne and Canadian \$4.15, Hooker \$25.00, Marlow \$1.75, Perry Chapel

and Houston \$5.00, Salem Church 40c., Tishoming \$13.00, Tecumseh \$6.65, Clinton \$10.65, Birby \$1.00, Oklahoma City \$37.25, Eldorado 90c., New Harmony 75c., Plain View \$2.20; J. W. Tennison, Geronimo, \$2.00; First B. Ch., Texola, by W. C. D., \$5.00; First B. Ch., Elk City, by W. D. J., \$25.00; Hendrick B. Ch., by S. W. M., \$22.25; Walnut Grove Ch., by V. K., Wavoka, \$2.15; L. A. S., Mt. Zion B. Ch., by B. K. S., Mt. Scott, \$1.50; Davis B. Ch., by R. W. K., \$9.00; J. C. Stalcup, from Churches in Oklahoma, \$899.19. Total, \$1,084.00. Previously reported, \$1,360.36. Total since May, \$2,581.78.

SOUTH CAROLINA: St. George Ch., by H. R. J., Orangeburg, \$1.75; Dudley B. Ch., by W. J. W., Sumter, \$2.00; Beaufort B. Ch., by H. T. D., \$40.30; Mt. Zion Ch., by John Curry, Trenton, \$2.50; Bethabara Ch., by R. S. G., Cross Hill, \$7.00; Mt. Olivet Ch., by J. E. R., Camden, \$4.00; W. M. U., Liberty B. Ch., by O. O'D., \$7.52; Buffalo B. Ch., by C. J. B., Troy, \$5.72; Baraca Class, Ravenna S. S., by R. H. B., Pacolet, \$2.66; Chesterfield Assn., by J. M. S., \$14.75; Central B. Ch., by R. C. G., Greenville, \$33.11; Chesterfield B. Ch., by Z. L. R., \$5.00; Alken B. S. S., by W. M. S., \$3.25; Tabernacle Ch., by J. C. C., Kitching's Mill, \$3.00; W. M. U., by Mrs. J. N. C., General Work, \$226.52. School at El Paso \$68.62. Thank Offering \$925.57, Tichenor Memorial \$10.00, Osage Indians \$41.41, Mtn. Schools \$10.00; Second Ch., Greenwood, by G. H. B., \$3.70; Sandy Level S. S., Blythewood, by J. A. E., \$2.00; Mt. Zion B. Ch., by J. T. M., Wellford, \$27.13; White Plains B. Ch., by T. B. P., Clinton, \$3.00; Good Hope B. Ch., by J. E. M., Dyson, \$9.95; Ebenezer S. S., by J. P. S., Cordova, \$8.00; W. M. S., Welsh Neck Ch., by Mrs. J. S., Society Hill, \$52.27; Lancaster First B. Ch., by W. C. T., \$16.67; Bethuel, by G. S. M., Greenville, \$16.75; Hunters Chapel Ch., by A. W. H., Branchville, \$5.75; Bethel Ch., by J. F. McG., Newberry, \$5.00; Honnoy B. Ch., R. H. F., Richburg, \$15.35; Fork Shoal Ch., by E. L. K., Pelzer, \$6.15; Andrew Jackson, Gray Court, W. M. S., Circle No. 1, \$20.00, Circle No. 2, \$6.00, Sunbeams, for Osage Indians, \$2.26; Greenwood B. Ch., by G. W. A., \$58.65; W. M. S., Greenwood B. Ch., \$40.35, W. M. S., Special Offering, \$21.00; Soudan B. Ch., by J. H. D., Meggett, \$7.75; Double Branch Ch., by E. B. W., Neeses, \$2.40; New Providence Ch., by J. W. C., Hartsville, \$4.12; Beaverdam Assn., by J. S. Walhalla, \$1.18; Walhalla B. S. S., \$2.21; Walhalla B. Ch., \$9.42; Mt. Pleasant Ch., by A. G. K., Ridge Springs, \$1.75; Lake City S. S., by W. E. S., \$7.82; Edgefield B. Ch., by O. S., Special Offering, \$18.75, W. M. S., Special Offering, \$20.25, Sunbeams, Special Offering \$11.00; Inman B. Ch., by E. E. C., \$36.00; Maryville Ch., by W. S. W., St. Charles, 65c.; Padgett's Creek S. S., by W. W. W., Union, 75c.; Columbia B. Ch., by H. E. M., \$7.75; Barnwell B. Ch., by G. W. M., \$34.00; Clover B. Ch., by T. G. M., \$15.77; S. S., \$7.37; Donalds B. Ch., by T. W. G., \$10.18; Nine Forks Ch., Taylors, by J. T. S., \$2.21; Mt. Olivet Ch., Kershaw, by J. E. R., 53c.; First B. Ch., Greenville, by Mrs. E. J. W., \$20.00; Glendale B. Ch., by M. W. W., \$19.14; Southern Union, by M. C. P., Cross Anchor, \$16.05; Batesburg B. Ch., by A. C. J., \$73.00; First B. Ch., Union, by M. W. Bobo, \$16.54; Shandon B. Ch., by Rev. C. C., \$15.00; Beech Branch Ch., by E. H. F., Gifford, \$3.75; Canaan B. Ch., by M. K. A., Cope, \$2.48; Coletton Ch., by J. A. G., Bamberg, \$3.55; Mrs. Ora B. Fant, Union, \$50.00; Bethel S. S., by J. W. M., Woodruff, \$7.15; Friendship Ch., by W. T. C., Olar, \$4.93; First Division Colleton Assn., by J. L. Weeks, \$7.35; Mt. Ebal B. Ch., by P. B. Q., Leesville, \$4.95; Fort Lawn B. Ch., by D. H. J., \$6.50; Pendleton B. Ch., by S. L. E., \$5.00; S. S., \$5.00; Drayton Mill Ch., Spartanburg, by W. P. S., \$2.50; Cross Roads Ch., by R.

N. G. Easley, \$2.53; Whitefield B. Ch., by D. J. V., Belton, \$2.00; Catawba Ch., by J. T. G., Cross Hill, \$5.25; Longtown B. Ch., by T. H. J., 50c.; S. S. 50c.; Waterloo B. Ch., by W. C. W., \$12.50; Mt. Arnon Ch., by S. C. W., Appleton, \$13.84; McCall B. Ch., by J. L. F., \$43.00; Eastside B. Ch., by J. L. F., \$5.00; Y. M. A., Welsh Neck B. Ch., by S. W. Society Hill, for Osage Worker, \$1.20; Gilgal Ch., by M. B. B., Pleasant Lane, \$6.20; Ridge Spring B. S. S., by W. T. D., \$10.00; Clear Water B. Ch., by M. W. H., Montmorenci, \$5.28; Mt. Calvary Ch., by P. S. U., Elko, \$2.00; Mt. Hermon Ch., by D. W. H., Dyson, \$1.50; Bartlett St. Ch., by W. F. R., Sumter, \$25.00; Summerville B. Ch., by L. J. V., \$3.67; First B. Ch., Sumter, by J. H. M. M., \$9.15; Second B. Ch., by J. F. L., Easley, \$4.00; Matlock Ch., by A. M. H., Jackson, \$8.20; Pelham Ch., by J. P. C., \$6.35; Honea Path B. Ch., by M. I. B., \$50.00; Beaver Creek Ch., by E. F. R., Kershaw, \$1.38; Cedar Grove Ch., by S. T. R., Bloomingdale, \$1.56; Hodges B. Ch., by J. C. S., \$2.50; Damascena Ch., by J. M. G., Gaines, \$8.65; Antioch B. Ch., by C. W. S., Camden, 75c.; Black Creek Ch., by W. A. P., Pagehand, \$8.48; Fairview B. Ch., by T. D. G. G., Union, \$1.11; Mt. Beulah Ch., by J. W. J., Windsor, \$3.34; Madison S. S., by P. P. S., \$3.31; T. H. Jones, Longtown, \$1.00; Parkville B. Ch., by J. M. B., \$62.75; St. Stephens B. Ch., by N. H. P., \$5.00; Miss Sadie Cogburn, Blackville, Terrells Bay Ch., by D. A. S., Enlonia, \$4.35; L. M. S., \$7.65; Chester R. S. S., by F. A. J., \$10.00; Washington B. Ch., by N. B. B., Pelzer, \$2.58; Mt. Moriah Ch., by J. B. B., Greenwood, \$4.75; Ridge B. Ch., by M. G. S., Ridge Spring, \$8.45; Rocky Creek Ch., by E. C. C., Johnston, \$11.63; Piney Forest Ch., by T. J. R., Lake City, \$2.00; Ebenezer Ch., by J. P. S., Cordova, \$10.00; First B. Ch., Easley, by J. N. H., \$5.70; Kershaw B. Ch., by L. A. B., \$8.80; Greer B. Ch., by I. W. G., \$25.23; Macedonia Ch., by A. H. G., \$10.00; Bethany B. Ch., by W. C. R., Rome, \$2.16; Salem Ch., by T. W. B., Blenheim, \$10.00; Lake Swamp Ch., by C. A. J., Timmons, \$7.00; Liberty Ch., by W. T. O'D., \$5.05; Ebenezer B. Ch., by D. E. L., Timmons, \$10.00; Fairview Ch., by Z. H. Taylors, \$4.00; Mush Creek Ch., \$3.03; Four Holes B. Ch., by T. F. R., Cameron, \$7.57; Big Creek S. S., by L. C., Williamston, \$4.30; Doe West B. S. S., by M. E. D., \$1.30; Chester B. Ch., by W. H. Corkill, \$50.00; Mills Mill Ch., by M. M. R., Greenville, 93c.; Rush River Ch., by I. M. S., Kinards, \$8.56; Lowryville B. Ch., by J. J. H., Chester, \$2.67; 96 B. Ch., by E. N. DeV., \$15.00; Swift Creek B. Ch., by W. C. R., Darlington, \$25.00; Dean Swamp B. Ch., by W. S. L., Springfield, \$1.00; Smoaks B. Ch., by L. F. B., \$5.00; Jonesville Ch., by J. E. J., \$10.00; Horse Creek B. Ch., by W. A. McC., Langley, \$1.00; Ware Shoals B. Ch., by J. A. W., \$3.92; W. M. S., Whitney, by J. B. F., \$5.00; Blacksburg B. Ch., by D. R. B., \$22.00; Sand Hill Ch., by S. G. R., Kershaw, \$2.38; Beaver Creek Ch., by S. G. R., \$2.12; Enon B. Ch., by H. D. S., Easley, \$3.00; Blackstock Ch., by D. W. R., \$3.00; Sardis B. Ch., by J. W. P., Batesburg, \$6.26; Pleasant Hill Ch., by J. O. S., Springfield, \$2.25; Little Stevens Creek B. Ch., by J. K. A., Cogburn, \$6.00; First B. Ch., Aiken, by E. S. R., \$75.00; T. M. Bailey, Cor. Sec., Greenville, \$22.17; Berea B. Ch., by A. J. S. T., Greenville, \$5.00; Wedgfield B. Ch., by W. H. B., \$30.00; Red Oak Grove Ch., by H. W. B., Fountain Inn, \$5.30; Holsten Creek Ch., by F. F. B., Gramling, \$4.00; Seneca B. Ch., by R. M. T., \$6.40; Bethel B. Ch., by R. S. B., Woodruff, \$11.35; Pine Pleasant Ch., by A. McC. P., Greenwood, \$5.60; Fairforest B. Ch., by S. Wingo, \$5.50; Double Springs B. Ch., by J. N. T., Townville, \$6.50; Providence B. Ch., by T. E. H., Spruce, \$5.00; Mt. Carmel B. Ch. S. S., by R. H. R., Jamison, \$3.50; Friendship B. Ch., by T. L. M., Tabernacle,

\$8.00; Great Swamp B. Ch., by E. N. N., Ridgeland, \$2.00; Euhaw Ch., Grahamville, \$2.00; Red Banks Ch., by J. W. E., Saluda, \$10.00; First B. Ch., Belton, by W. E. G., \$58.12; Lamar B. Ch., by E. L. G., \$6.97; High Hill S. S., by S. E. H., Darlington, \$6.60; Thompson Creek Ch., by G. L. M., Chesterfield, \$6.00; J. P. Evans, Blenheim, Brownsville Ch., \$10.00; Mineral Springs Ch., \$20.00; S. S., Lowryville Ch., by E. L. P., Chester, \$1.50; L. M. S., Fort Mill Ch., by S. L. M., \$5.00; Earnest Workers, \$3.25; Euhaw B. Ch., by J. K. DuP., Grahamville, \$5.00; Fox Mill B. Ch., by R. H. B., Greenville, \$10.54; Y. W. A., \$2.80; W. M. S., \$4.00; Greenville Assn., by W. W. K., \$36.63; Bath R. Ch., by G. T. A., \$3.21; Pine Forest Ch., \$2.15; Dry Creek Ch., by L. B. L., Johnston, \$31.00; Pleasant Grove Ch., by J. W. F., Greer, \$10.00; Clover Ch., by T. G. M., \$3.86; Marion B. Ch., by B. F. H., Walterboro, \$2.44; McCormick Ch., by W. G. H., \$14.35; Friendship Ch., No. 2, by W. L. A., Pauline, \$7.25; Rev. G. J. Tarte, Hartsville, Cedar Creek Ch., \$4.19; Mt. Olivet Ch., \$3.45; Second B. Ch., \$5.00; Liberty Hill Ch., \$3.60; Green Pond S. S., by T. F. Switzer, \$1.50; Beaverdam Assn., by J. H. S., Seneca Toxaway B. Ch., 75c.; Shiloh B. Ch., \$1.75; Black Creek B. Ch., by W. C. G., Doveville, \$30.00; W. M. U. of S. C., by Mrs. J. N. Cudd, Spartanburg, General Work, \$192.56; Thank Offering, \$1,575.15; School at El Paso, \$88.56; Colon Chapel 25c.; Osage Indians \$50.25; Bethany B. Ch., by W. W. R., Neeses, \$3.00; Bethel Ch., by Wm. H., \$50.00; Southeast Assn., by B. F. B., Coward, \$20.00; First B. Ch., by B. K. M., Mullins, \$55.00; Second B. Ch., Darlington, by C. C. V., \$2.00; Williston B. Ch., by W. A. B., Newsom, \$16.30; Georger Creek Ch., by W. D. M., Easley, \$1.95; Antioch B. Ch., by F. B. W., Latta, \$15.00; First B. Ch., Spartanburg, by C. M. C., \$186.10; Sampson B. Ch., by T. E. S., \$15.00; Dillon B. Ch., by W. C. T., \$47.57; Laurens B. Assn., by C. H. R., First Laurens, \$116.50; Y. P. M. S., \$10.00; Sunbeams \$5.82; Princeton S. S., 90c.; Durbin \$5.00; Lanford S. S., \$7.24; Rabun Creek \$28.00; Mt. Olive \$1.58; Chestnut Ridge \$5.00; Mt. Pleasant \$1.25; Bellview \$7.50; Campobello B. Ch., by J. G. L. C., \$20.00; St. George's B. Ch., Summerville, by J. R. F., \$1.50; Welcome Ch., by S. A. Whitmire, Greenville, \$5.12; Central B. Ch., Greenville, by R. C. G., \$1.25; Dudley Ch., by B. S. P., Chesterfield, \$7.00; Newberry Ch., by G. A. W., \$49.08; Abbeville B. Ch., by A. C. W., \$100.00; Mrs. J. M. Jordan, Greenville, \$13.00; Thank Offering \$15.00; Unity B. Ch., by L. C. E., \$9.14; Mt. View B. Ch., by L. C. E., Cherokee, \$8.40; Spartanburg Assn., by M. O. G., \$17.85; Anderson B. Ch., by D. A. L., \$301.67; First B. Ch., Greenville, by E. L., \$50.00; Langley B. Ch., by N. N. B., \$8.60; S. S., \$5.67; Allendale B. Ch., by A. J. F., \$13.00; S. S., First B. Ch., Columbia, by W. E. W., \$71.04; First B. Ch., Columbia, by W. E. W., \$135.00; Miss Hortense Morris and mother, Anderson, W. M. S., First B. Ch., \$6.00; Second B. Ch., Lancaster, by G. W. McM., \$5.09; Lima B. Ch., by W. B. G., Travellers Rest, \$6.00; Lower Macedonia, by W. T. R., Chesterfield, \$7.00; Marion B. Ch., by R. J. B., \$50.00; Rev. D. J. Knotts, Swansboro, \$20.00; Rocky Creek B. Ch., by W. P. G., Simpsonville, \$1.60; Flint Hill Ch., by W. F. B., Fort Mill, \$5.65; Wolf Creek Ch., S. S., by J. L., Landrum, \$11.97; W. M. S., Riverside B. Ch., by E. J. S., Greenville, \$5.00; Sunbeams for El Paso, Tex., \$1.00; Riverside Ch., by B. S. H. H., \$5.00; First B. Ch., Columbia, by W. E. W., \$75.00; Greenwood B. Ch., Greenville, by J. L. McG., \$362.54; First B. Ch., Williamston, by L. J. B., \$36.59; Central B. Ch. S. S., by J. W. L., Greenville, \$4.05; Beaver Creek Ch., by H. B., Chester, \$7.63; Saluda Assn., by R.

(Continued on third page cover.)

WOMAN'S MISSIONARY UNION

AUXILIARY TO S. B. C.

WILSON BUILDING, 301 NORTH CHARLES STREET, BALTIMORE, MD.

Motto: Higher Things.

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

The great Convention at Hot Springs is over. The religious and secular press have given full and enthusiastic reports of the proceedings. It only remains for us to "talk over" some of the more important features of the great meeting.

Those of us who attended the meeting in Hot Springs eight years ago were forcibly reminded of the absent ones. Many of these have gone to the "glory land"—notably Governor and Mrs. J. P. Eagle.

While these memories add a note of sadness, still our hearts rejoice over the great reports brought up by all departments of our great Southern Baptist Convention.

Think of \$402,328.16 for foreign missions and \$265,335.59 for home missions in one year!

We, as a Union, celebrated our twentieth anniversary at the meeting.

Our beloved President, Miss Fannie E. Heck, says, "Let it be recorded with joy that the twentieth annual report of our beloved organization is one which nobly manifests the wise planning, the labor and the growth of the twenty years past, and bodes forth hopes larger than we dare to name for the twenty years to come."

Our Corresponding Secretary, Miss Edith Crane, made a splendid report of her first nine months' work, during which time she has traveled more than 8,000 miles. The Y. W. A. work is being effectively pushed under her leadership.

Just eight years ago the necessity for a "Church Building and Loan Fund" was brought to the attention of the W. M. U. for the first time. Now, we have the

completed "Tichenor Memorial" of \$20,000.

The Home Board makes request this year for \$85,000 and promises that \$20,000 of that amount will be added to the Building and Loan Fund.

Sisters, let us not fall short of our apportionment!

"If the Home Board should help build a house of worship every day of the year, it would require eight years to get around with our help to the homeless Baptist churches."

What an opportunity lies before us.

Eight years ago the mountain School work was presented to the W. M. U. for the first time.

Six schools were then under the North Carolina State Board.

Now, we have under the supervision and direction of our untiring leader, Brother A. E. Brown, twenty-four schools. Listen to him talk:

"After eight years' effort we have a well-organized system of mission schools numbering 24. We employed this year 132 teachers, and enrolled 5,117 students. In these years 391 of the students have completed the course of study in these schools, 389 of whom have gone to college. We have 82 ministerial students this year. The property of these schools is valued at \$345,000. The value of the increase in equipment this year is \$96,000. Of this amount the Board contributed \$12,000; the remainder was raised by the mountain people and their friends outside the Convention. The moral and intellectual improvement of the people of this great hill country is beyond the power of words to relate."

Three hundred and thirty-four of these students were converted during the past session. Sisters, let us not slacken our hold on the mountain situation, and let us also remember that November 2nd is "Library Day" for Mountain Schools.

Our mind keeps going back to the Convention at Hot Springs eight years ago. It helps us to mark off the space over which we have jumped.

One pleasing thought keeps recurring to mind. Dr. Bomar, as Assistant Foreign Mission Secretary, came before the W. M. U. at that time to represent the Foreign Mission Board. After the reading of the new recommendations, Dr. Bomar expressed himself as both astonished and pleased with the work of the Union. When asked by the President, Mrs. Stakely, for further instruction, he replied with impassioned earnestness: "Go home, dear sisters, and persuade your husbands to study missions as you are doing." We wonder if Dr. Bomar and we of the Union may claim "The Layman's Movement" as a result of this eight years of tutelage? What say the laymen? What says that noble layman, Brother Harry Tyler?

But joking aside, sisters, we must follow the call of our President in heroic efforts to reach the 1,000,000 Baptist women of the South. Will each of you touch the woman next to you?

Don't fail to read the Treasurer's report. If you could have seen that lovely smile on Mrs. Lowndes' face, when she presented the figures \$210,742.04 as our year's work, dear sister, you would have rejoiced. Smiles broke all over the audience, and I am not sure that tears of thanksgiving did not follow.

Time and space fail us to tell all the good things about the "Training School." It will need a whole issue to itself. But we must add what a Louisville woman said about the Principal. "Much as we value the \$20,500 gift of the Sunday-

school Board, it is not greater in value to the Training School than our beloved Mrs. McLure. God sent her to us and she is of inestimable value."

There is so much in connection with this twentieth anniversary that is beautiful, glorious, we find it hard to stop. Printers are inexorable, and we know we must close with many of the best features untouched.

But in closing, we must speak of the fellowship, the harmony, the unity that exists in the W. M. U., and beams out in all its deliberations. One beautiful young woman who came only as a visitor was so much impressed with the joyous spirit of love and courtesy that she often remarked upon it. Who can estimate the silent influences of this Christ spirit in our meetings?

The climax of the Union meetings was reached Sunday afternoon when our missionaries talked to us.

Miss Thompson and Miss Hartwell brought written greetings from the Christian Chinese women of Whangheih that touched the heart deeply. This mission is our twin-being, like the Union, just twenty years old.

When Miss Heck called for those to come to the platform who were present in Richmond twenty years ago, when the Union was formed, Mrs. Gambrell, Mrs. George B. Eager, Mrs. Martin Ball, Miss Eva Brown and Mrs. Burnham responded. A few thrilling words were spoken by each, and then Mrs. Burnham led us in a prayer that took us in spirit up to the Throne of Grace.

We closed this twentieth anniversary meeting pledged to "Higher Things" for the Master.

Owing to the meeting of the Southern Baptist Convention, Miss Heck was not able to furnish her "Union Mail" copy. Look out for a stirring budget for next month.

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FROM APRIL 20TH, 1907. TO APRIL 20TH, 1908

AND

MRS. W. C. LOWMEDE, TREASURER, IN ACCOUNT WITH WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.

OUR HOME FIELD

STATE	FOREIGN	HOME	N. S. BOARD	MARGARET HOME	TRAINING SCHOOL		TOTAL CASH CONT'S FROM EACH STATE	TOTAL CASH AND BOX CONTRI'B'S
					Current Expenses	Equipment & Endowment		
Alabama.....	\$ 6,569.20	\$ 5,088.31	\$ 21.60	\$ 189.96	\$ 250.00	\$ 604.78	\$ 12,723.85	\$ 13,830.45
Arkansas.....	1,622.80	916.18	36.15	44.40	100.00	47.00	2,766.53	3,456.80
District of Columbia.....	275.00	168.55	182.66	19.11		40.00	685.12	1,146.20
Florida.....	1,863.01	2,222.95	41.58	34.75	197.37	1,665.09	5,024.75	5,332.05
Georgia.....	13,226.57	9,287.62	217.68	335.68	800.00	2,000.00	25,367.55	28,102.14
Kentucky.....	7,477.83	3,609.11	97.07	100.00	600.00	2,835.10	14,719.11	18,153.01
Louisiana.....	2,077.58	2,053.12	44.50	87.05	75.00	172.10	4,769.35	4,726.35
Maryland.....	1,750.98	1,477.88	9.00	76.75	125.00	264.95	3,704.06	6,111.03
Mississippi.....	2,680.84	1,836.20	51.00	426.20	23.31	316.75	5,334.30	7,545.30
Missouri.....	3,501.60	1,976.48		28.10	67.45	590.80	6,164.13	7,383.38
North Carolina.....	9,744.70	3,086.84	9.10	111.37	250.00	1,026.43	14,228.44	16,620.15
Oklahoma.....	407.56	441.48			25.00	61.39	935.48	935.43
South Carolina.....	11,463.77	8,355.18	195.92	197.57	200.00	893.82	21,806.26	22,903.24
Tennessee.....	5,125.35	5,143.58	632.14	92.36	150.00	1,549.60	12,693.03	14,882.98
Texas.....	3,994.25	2,692.07	22.48	29.00	150.00	178.00	7,065.80	7,951.52
Virginia.....	15,734.41	7,835.85		137.50	237.66	1,514.92	25,460.84	28,151.48
Gift from Sunday School Board.....							20,587.83	20,587.83
Miscellaneous Gifts.....							422.70	422.70
Totals.....	\$ 87,515.15	\$ 56,190.70	\$ 1,560.88	\$ 1,909.80	\$ 2,750.79	\$ 12,760.73	\$186,198.58	\$210,742.04

* Report for eleven months. Self-Denial Offer is not included.

+ Including \$20.81 for Students' Fund.

(Continued from page 349.)

V. B. Anderson, \$208.02. Total, \$7,358.62.
 Previously reported, \$9,211.64. Total, \$16,570.24.
 May, \$16,798.24.

TENNESSEE: Erin B. Ch. by A. J. M., \$15.33; Christenbourg R. Ch. by W. H. R., \$15.33; St. Ch., Cleveland, \$15.33; Sweetwater, \$15.33; Hanna St. Ch., Cleveland, \$15.33; W. W. for Evangelism, \$2.50; W. M. by G. R. W., for Evangelism, \$2.50; Woodcock, Nashville, \$1,000.00; Macedonia Ch. by L. A. W., Cleveland, \$5.00; First B. Ch. by E. C. M., Knoxville, \$1,000.00; Buffalo Ch. by E. C. M., Fortdon, \$5.00; Hides Ch. by H. C. R., Jefferson City, by J. C. H., \$50.43; B. Y. P. U., Ordinal, by E. H. T., \$2.50; W. M. Woodcock, Nashville, \$1,000.00; Towner Springs R. Ch. by F. E. O., Sevier Co., \$14.00; Madisonville Ch. by Mrs. G. I. H., \$5.00; L. M. U. of Chattanooga B. Ch. by H. W. \$4.00, for Chubbuck Institute \$1.00; O. A. Sweetwater Ch. by H. M. McG., Harrison, \$10.00; Missionary B. Ch. by J. E. C., Chattanooga, \$7.55; E. O. Morris, Jackson, \$2.00; W. M. Woodcock, Nashville, \$1,500.00; Young South of Baptist and Hebecker, Chattanooga, by Mrs. L. D. Eakin, for China, \$1,000.00; for El Paso, \$50.00; W. M. Woodcock, Nashville, \$2,080.00. Total, \$6,914.69. Previously reported, \$7,449.04. Total, \$14,370.60.

TEXAS: Garden City B. Ch. by H. F. W., \$24.50; Missionary R. Ch. by J. D. L., Vincent, \$4.15; Danterfield B. Ch. by W. H. A., \$38.25; Mr. and Mrs. A. S. McVeterson, by R. H. G., \$10.00; L. A. S. McVeterson, B. Ch. by G. B., \$25.00; New Slatish B. Ch. by S. W. G., Vincent, \$21.00; Friendship Ch. by W. R. H. G., San Angelo, \$2.50; Mtn. View Ch. by G. N. W., Lueders, \$1.70; O. G. Gandy, Winfield, by R. J. W., \$7.65; N. J.

under the head of "Supplemental Receipts."

NOTE: It will be observed that the total cash received for the year, as indicated above, is somewhat in excess of the aggregate total amount received from the different states as shown by the Treasurer's Annual Statement to the Convention. This is occasioned by the fact that we included \$2,000.00 received from the Sunday-school Board and some other items in our "Miscellaneous," while the Treas- urer enters the same items in his statement under the head of "Supplemental Receipts."

SUMMER SERVICE

Atlanta to Colorado Springs

IN 49 HOURS
IN THROUGH PULLMAN CAR

via
SOUTHERN TO BIRMINGHAM
FRISCO TO MEMPHIS
FRISCO TO KANSAS CITY
ROCK ISLAND TO COLORADO SPRINGS

Leave Atlanta (daily)	6:20	A. M.
Arrive Birmingham (daily)	12:15	NOON
Arrive Memphis (daily)	8:05	P. M.
Arrive Kansas City (daily)	10:30	A. M.
Arrive Colorado Springs (daily)	8:00	A. M.

SUMMER TOURIST RATE

Atlanta to Denver	\$40.75
Atlanta to Colorado Springs	\$40.75

For further information and sleeping car accommodation, consult any Southern Railway ticket agent or write Jas. Freeman, Dist. Pass. Agent, Atlanta.