

VOL. XX

AUGUST, 1908

NUMBER 1

OUR HOME FIELD



Paul Red Eagle in his Dance Suit

Published by The
HOMI MISSION BOARD
OF THE
SOUTHERN BAPTIST CONVENTION
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Our Home Field

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OUR HOME FIELD.

VOL. XX

AUGUST, 1908

No 1

EDITORIAL

The excessive rains and devastating floods in the Southwest during the month of June have made mission work difficult and cut collections for home missions short. We sincerely hope that brethren in more favored sections of the South will do their best to make up this shortage.

We hope every reader of Our Home Field and lover of home missions will look at the table of receipts published on another page, and remember that the contributions published there include all we have received on the twenty-two thousand dollar debt brought over from last year and the expenses of two months and ten days of the present year. Will not the friends of home missions rise up and give us at least the amount of the debt within the next fifteen days? This allows two Sundays in which to take collections.

We have a letter from the president of the National License League of Louisville, Kentucky. This organization is set for the protection of whiskey and the destruction of prohibition. The exalted personality, its president, has the affront to put to us, as editors of a re-

ligious journal, controlled by a great religious organization in the interests of its mission work, a multitude of impertinent questions by which he seeks advantage for the nefarious business he is set to promote. He blandly informs us that he will carry his campaign into Georgia and that he expects the "co-operation of the press." Of course, we have treated his communication with the silest contempt it deserves. We refer to it here in order to put our readers on guard regarding the methods employed by whiskey advocates. A question which every intelligent, conscientious and patriotic citizen will ask is: What business has a whiskey organization of Louisville, Kentucky, meddling with legislation in Georgia?

Baptist Advance in America.

It is questionable whether equal results can be found in a like amount of evangelistic effort in any number of independent and self-supporting churches as that which is accomplished by our Baptist mission bodies. The advance that has been made all along the lines by home mission endeavor during the past years has gone far towards establishing the Baptist cause in America.

The following statement taken from the official reports of the American Baptist Home Mission Society of New York and the Home Mission Board of the Southern Baptist Convention for the year ending with April, 1908, shows gratifying results of the advance of our Baptist hosts in America. These two potent agencies show for the year the following:

SUMMARY OF BAPTIST MISSION WORK.

	American Baptist Home Mission Society	Home Mission Board of the S. B. C.	Total
Number of Workers	1,533	961	2,494
Churches and Stations	2,158	2,630	4,788
Sermons and Addresses	117,991	126,239	244,230
Baptisms	8,404	22,404	29,806
Received by Letter, etc.	8,880	18,015	26,795
Total Additions to Churches	16,284	40,417	56,701
Churches Constituted	45	337	382

The work of the Mountain School Department of the Home Mission Board is not included in the above statement. During the year the number of schools aided was 24, with an aggregate number of 131 teachers and 5,160 pupils, among whom there were 85 ministerial students. The number of conversions among the pupils of the schools during the year was 327.

"Isaac Taylor Tichenor, the Home Mission Statesman."

The life of Dr. I. T. Tichenor deserves more than a formal review in these pages. For nearly twenty years Dr. Tichenor was Corresponding Secretary of the Home

Mission Board. His administration was brilliant and successful. He had the vision of the prophet, the courage of the hero, the mind of the statesman. He looked ahead of his times and saw the South's possibilities and the Baptists' opportunity as no one else saw them. His schemes for entering into both with advantage to the country and power to the denomination were practical and comprehensive. The industrial mastery of our natural resources and the fortification of strategic positions in our religious battle-front were the dominant notes in his message to the men of his day. His was one of the first voices to call the new industrial awakening in the South, to attract attention to the South's amazing resources, and it was he who first succeeded conspicuously in arousing Southern Baptists to the sublime import of home missions, and pointed out how strong stakes should be set to bear the cords of the enlarging Baptist kingdom. His place in Southern Baptist history is one of high honor and the facts of his life need only to be preserved and made known to succeeding generations to give him enduring fame.

There is every reason to congratulate Dr. J. S. Dill, the author, and the Sunday School Board, the publisher, upon the appearance of this life of a great and good man. The work itself is one of distinct merit. The author knew his subject, was possessed of gifts and qualifications suitable to his task, and was, by sympathy for the work which so completely engaged Dr. Tich-

enor's matured powers, in full fellowship with the life which he has here sought to portray. There is discernment of the lofty moral purpose, intellectual greatness and unique genius of the great "missionary statesman," as the title-page aptly designates him, which enables the writer to paint him as he was. The forces he inherited, the processes of his making, the motives and passions which impelled him are recognized and given due proportion of emphasis. To this true and engaging story of Dr. Tichenor's life is appended selections from his writings and speeches which illustrate his genius and his ideals. We hail this book with peculiar delight for what it is as a narrative of the exalted life and benevolent labors of the man whose deeds it recounts, and also because it is a most welcome sign of a revival of interest in biographical literature of the religious leaders of the South. Southern literature cannot receive more wholesome replenishing from any source than from a meritorious biography, and this book is biography of a high order.

The volume has another peculiar interest. It is the nearest approach we have to a history of two great denominational agencies, the Home Mission Board and the Sunday School Board of the Southern Baptist Convention. It is to be hoped that fuller and more specific histories of these great agencies may appear later and without too long delay, but at present, we say, this life of Dr. Tichenor has a value additional to its main purpose, of be-

ing the best history of these boards we can place in the hands of those who want such important information.

We can, therefore, with all heartiness commend this volume to all who shall read these lines. It should be in the hands of all members of missionary societies, in young people's and Sunday-school libraries, and should be used in mission study classes throughout the South.

Afield.

With every new survey of our great South country one is impressed afresh with the home mission problem which confronts Southern Baptists. The task before us is great and glorious. A cursory account of a recent trip made by one of the Home Board's secretaries may help to bring this home to some who have not realized the importance of this work. This trip covered approximately 5,000 miles, several States and important towns and cities. Several houses of worship were dedicated.

The first stop was at New Orleans. Here the Baptist situation and the missionary need of the City was looked into. Heroic pastors are striving against great odds to hold and advance our position here. But the City grows apace and the problem increases in greatness and complexity every day. It is a question of re-inforcement and enlargement, or unavailing effort to hold what has been gained. The situation cannot be controlled at our

former rate of effort. The new building, now being erected for the First Church is the strongest Baptist argument we have made in New Orleans for many a day. Already it is commanding attention. The rapidly developing industries in and about New Orleans call for work on an increasingly larger scale. This City has taken on new industrial and commercial importance and is trobbing with a new life. Literal millions of money are being invested here in manufacturing looking to the utilization of certain Southern products and in anticipation of the opening of the Panama Canal. A mammoth sugar refinery is now nearing completion. It is said to be the largest in the world and to represent an expenditure of something like a million and half dollars. The developments along this line are so great that the Manufacturers' Record has recently established a branch office in New Orleans and put in charge one of the best writers on industrial subjects on its entire staff and placed in this field one of the best advertising men in the whole country. Mr. Edmonds does this, as he explains, because of his confidence in the Mississippi Valley as the certain seat of the greatest industrial empire of the world, and New Orleans as its center and commercial metropolis. It is in such a City as this that we are so weak. Think of it! Below Canal Street, for instance, is a population of 40,000 souls almost absolutely untouched by evangelical Christian effort. To walk through

this densely populated district on a Sabbath evening, as I did on this last visit, leaves one depressed for days and nights. Such swarms of young and old, the poor and vicious! It is a Babel and a Babylon, filled with unintelligible tongues and innumerable sins and crimes. Across the river is a town of 30,000 population, and all the means of grace Baptists have furnished it is dispensed in one room of a poor man's cottage once a week. May the Lord call a company of trained and consecrated Sunday school and missionary workers to take up a hand to hand and house to house work in the needy sections of New Orleans and its environments. Such work must prepare the way for the preacher and pastor and better organized and more established forms of work.

From New Orleans to Houston is a night's ride. Comparatively few Home Field readers realize the importance of this Texas town. It has seventeen railroads, lacking but two of having as many as Chicago, and 165 passenger trains daily. It is a center of the great cotton, lumber and oil industries of the Southwest. Dr. Gross, of the First Church, and his associates in the Baptists' Ministers' Conference of the City, are maturing plans to take care of Baptist responsibilities and opportunities in this growing center.

Galveston is 50 miles to the Gulfward of Houston by rail, and it is expected that the two will be connected by a deep water canal within two years. Eight years ago Gal-

veston was swept by the awful tidal wave which carried almost one-third of the population into the Gulf and frightened another third into leaving the City. Within these eight years the population has been more than recovered and by the marvel of civil engineering on this continent, the City has been lifted bodily to an elevation of from one to ten feet, an indestructible seawall more than four miles in length has been constructed, and business and the industrial life of the City re-established. A single fact may indicate the present prosperity. A new bank opened two and half years ago has now 8,000 depositors. The following facts must be pondered in order to get an adequate impression of the importance of the situation here:

Galveston is the first Port in the world in export cotton and by-products. Second port in the United States in value of exports. Half of the United States is nearer Galveston than any other port. Total valuation of foreign exports for 1906, \$186,895,340. Foreign steamship lines, 29. Eight railroads. Number of outgoing steamships in 1905, 1,026. Custom House receipts, \$641,509. Bank clearings 1906, \$689,364,000. Assessed valuations of city property for 1906, \$22,793,065. Seawall four and one-half miles, 17 feet above main tide. Two million dollars expended to raise grade of city. Minimum depth of water in channel, 27 $\frac{1}{4}$ feet. September 1, 1906, to February 11, 1907—5 months 11 days—received 3,303,458 bales cotton.

Counting 60 bales to a car, would make a train of 380 miles long.

The immigrant work we have carried on here for years must be enlarged into a more comprehensive effort to take care of the growing foreign population of Galveston and the surrounding country, and plans must be put in operation without delay for pre-empting growing sections of the city, and strengthen our cause among the American population generally. With this in view the Pastor of the First Church, Brother Stubblefield, and his official board, are in correspondence with the Home Board.

From Galveston to El Paso is a distance of 887 miles. El Paso and Galveston are fair examples of Western enterprise. The first of these cities was too low, and the Texas spirit raised it up, as we have seen; El Paso was too high, and the same spirit is literally cutting the mountains down and building the city over their stumps. From a village El Paso has, in a short while, grown to a city of 40,000 people. Of this population some 15,000 are Mexicans. The business of our recent visit was to join Superintendent Daniel and others in dedicating our Mexican house of worship. The occasion was an inspiring and most gratifying one. The large attendance which overflowed the spacious building showed that the work has already claimed the attention of the Mexican people. We refer the reader to the historical sketch of our Mexican work in El Paso by Dr. Smith, in this issue. Dr. Smith and his Church have been interested in this

work from the first and have given Brother Daniel much encouragement. It would have been worth a trip to El Paso to see Brother Daniel and his friends on this happy occasion. Dr. Hanks, of the Calvary Church, and Dr. Smith, of the First, with a goodly number of their members, and other brethren who are interested in the Mexicans, shared and reflected the joy of the occasion. Our building is a handsome one, on the best lot in the City for its purposes, and is adapted to both preaching services and school work, which is to begin in September. What we have done for El Paso we must do for Laredo and perhaps other points where the Mexican population is becoming congested. From these centers we can work out among the two or three hundred thousand Mexicans already in the State and the great numbers who are sure to follow them across the Rio Grande. It is

population as they have in Texas. We must enter in.

From El Paso we went to Roswell, New Mexico, to preach the dedicatory sermon of the handsome new First Church meeting house for Pastor Vermillion. Of this Church and the successful work of the Pastor we had not been told the half. The advances made under the present pastorate have been most remarkable and the new building is a beautiful monument to a great achievement. The picture of this Church which we here present to our readers, as beautiful as it is, does not adequately convey the real charm of the house, and must fail altogether to give an impression of the royal membership and heroic Christian spirit which has erected this house to God. Before the day of dedication came this young Church had borne a heavy burden, but after the dedicatory sermon the congregation courage-

ously responded to the appeal for \$7,800, and rested not till the last dollar was subscribed.

A close schedule must be made from Roswell to Waco, Texas, in order to be present for duty in the week of exercises connected with the opening of the new First Baptist Church. The name of Dr. A. J. Barton is a familiar one to Home Field readers, and they do not need



FIRST CHURCH, ROSWELL, N. M.
Rev. H. F. Vermillion, Pastor

doubtful if Southern Baptists have elsewhere in all the world such an open door to a Roman Catholic

to be told, that something is always happening when Dr. Barton is around. What a healthy and ro-

bust personality he is! In body, mind, moral, manhood and spiritual life he is a man. And he is stamping his personality upon this University City. There is perhaps no more important pastorate in the South, and Dr. Barton is meeting its demands. For ample proportions, convenience of appointment and easy adaptability to Church worship and work the whole country scarcely presents a superior to this great building. The architect's description may be found on page 12.

The following Sunday found us in Pawnee, Okla., ready to preach the dedicatory sermon of our new Pawnee Indian Church. Missionary Brendel and his invaluable assistant, Mrs. Brendel, had all preparations made and were awaiting our arrival. Though the floods had recently carried away a part of the town, the Lord's day broke beautiful and bright, and when the hour for worship came a goodly number of the Indians were at the mission ready to hear the Word. At the close of the sermon many came forward, indicating their desire to find the "Jesus Road," and to walk in it. A thrilling incident of the occasion was a most eloquent and impassioned address by Mr. James Murie, a full-blood Pawnee. What a mighty power this man could be in his own tribe and among other American Indians if only he could be brought to an humble and obedient faith in Jesus Christ! Reader, pray for this. Besides the dedicatory sermon we spoke to two other Indian audiences on this day. The last service of the day was at the In-

dian round-house, where a great company had gathered for a dance, but before entering upon which they gave me an opportunity to preach Jesus to them. Oh! how sadly they need the Christian's precious faith to take the place of such performances and ceremonies as this dance.

On Monday, in company with Brother Brendel, I went to Pawhuska to join missionary Day and his assistant, Miss Clifford, in the dedicatory exercises of our Osage Mission. Our train delayed us and, though our hackman drove us briskly as the condition of the eight-mile road from the station to the Mission would allow, we were an hour late. But the audience waited. Brief addresses were made by Brother Brendel and I, and the house was given to the Lord at a late hour.

The two missions now open to the worship of God are the first houses of worship we have built for these two tribes through all these 300 years of our American occupation. It must be a pleasure to those who contributed to their erection to know that at last we have discharged this duty to these people to whom we are so much indebted. The missionaries have shown good judgment and economy in planning and putting up the buildings. The houses are attractive and well adapted to their purposes. Best of all, the work is the hands of faithful workers. It was a real pleasure to be in the homes of these servants of Christ, to share their hospitality and, if may be, to

encourage them a little in their work.

We next visited the Oklahoma Baptist College at Blackwell. In the very best part of this new State stands this school, with seven sessions behind it, doing far-reaching work for the Baptists of Oklahoma, a portion of Kansas and the Kingdom of Christ in the earth. It was a pleasure to meet the Trustees and learn from them something of their plans and prospects. We shall now watch with even keener interest the progress of this school.

We need not fatigue the reader with further account of this trip which had for one of its incidents a railroad wreck, took me through the great floods, which at the time were rolling over Missouri wheat fields, and included the International Sunday School Convention at Louisville, Ky. The narrative is given with the earnest hope that new interest may be awakened in the Home Board's great work for the redemption of the people of our Southern country.

Rev. C. D. Daniel, our Superintendent of Mexican missions, is in need of a stereopticon for use in his work. One can be used with fine effect in reaching Romanists who could not be brought under the influence of the gospel otherwise. We wonder if there is not among Our Home Field readers some one who would like to make such a donation as this to our Mexican work? It is an opportunity to help a faithful, hard-worked missionary laborer, and to provide him a means of winning the attention of a people who are in great need of the gospel. The stereopticon should be one which can be used with either candle or electricity. Write us or Rev. C. D. Daniel, El Paso, Texas, if you have it in your heart to give this help.

PERTINENT PARAGRAPHS

The War Upon the American Saloon.

In two-thirds of all the territory of the United States the saloon has been abolished by law. Forty years ago there were 3,500,000 people living in territory where the sale of liquor was prohibited. Now there are 36,000,000 people under prohibitory law. Since that time the population of the country has scarcely doubled, while the population in prohibition territory has increased tenfold. There are 20,000,000 people in the fourteen Southern States, 17,000,000 of whom are under prohibitory law in some form. In 1900 there were 18,000,000 under prohibition in the United States; now there are 36,000,000. In eight months State-wide prohibition has cleared the saloon from an area as great as that of France. In that area there is a solid block of territory 300 miles north and south by 720 miles east and west, in which on the first day of next January a bird can fly from the Mississippi to the Atlantic Ocean, and from the boundary of Tennessee to the Gulf of Mexico, without looking down upon a legalized saloon. Great Britain and Ireland could be set down over this space without covering it. There would be 1,000 square miles of "dry" territory left as a border.—From "The Nation's Anti-Drink Crusade," by Ferdinand Cowle Iglehart, in the American Review of Reviews for April.

\$200,000 for a Girl's Training.

The most pronounced type of the modern American Beauty is trained from babyhood to fulfil her destiny. She is born with a gold spoon in her mouth instead of the traditional silver one.

The father of one of these millionaire princesses was asked, a few days after her advent, how much he had estimated it would cost him to bring her up.

"About two hundred thousand," was his answer, "until she is ready to come out, and," he added thoughtfully, "that is really a conservative estimate."

Two hundred thousand for an American Beauty! When it is remembered that to finish her at a select school and then give her a year or so of travel with tutor and chaperon costs some sixty thousand, this statement does not seem exaggerated, says the May Delineator. But two hundred thousand! It could endow a whole orphans' home or a juvenile-court school to make good citizens out of material that might else turn into criminals; and against this in the scale is put one little rose-and-pearl baby girl. Two hundred thousand! She ought to be the rose of the world.

But even two hundred thousand dollars would not make an American Beauty if the spending of it were not scientifically planned. To this end, an entire household is retained. The baby has a German nurse, not a French-woman, because the French are excitable, and there

must be nothing to hurt Miss Beauty's nerves and destroy the repose which is to be her distinguishing characteristic one of these days. The German nurse's accent is as good as her temperament is even. Later on, there is a French govern-

ess, an English governess and an Italian dancing-master. And always there is a trained nurse to test the temperature of Miss Beauty and of her baths, to watch her food and plan her exercise.



FIRST CHURCH, WACO, TEXAS.

The above is a cut, looking to the south, of the First Baptist Church of Waco, Texas, located at the corner of Fifth and Clay Streets.

This building, including the entire equipment, is nearly completed at a cost of \$80,000.

The building is of a semi-classic type of architecture, built of buff pressed brick with stone trimmings, tile roof, heated with steam, lighted by electricity, metal ceilings, and the interior is beautifully decorated. The principal windows are of art

glass, representing various Bible characters and scenes.

The dimensions are 162 feet long, 104 feet wide and 80 feet high from side walk line to top of dome.

The building consists of a basement and two stories.

The basement contains a Sunday School Primary Department, which will also be used as a social department, the Baraca Class room, a kitchen and the steam heating apparatus and fuel room.

The first floor contains the main

auditorium, elliptical in form, with a dome-shaped ceiling 50 feet high, surmounted by an art glass dome; the main Sunday-school room, semi-circular in form, with a dome-shaped ceiling, and arranged to become part of the main auditorium when required, thus forming a large auditorium with a seating capacity of 3000 people. These two rooms have balconies and the main Sunday-school room has sixteen individual class rooms.

The first floor also contains the pastor's office and reception room; also the dressing room for the baptistry.

The baptistry has a marble coping over which the water flows, and back of the baptistry, in connection with same, is painted a landscape.

The ceiling of the main rooms are of metal in elaborate design, and the entire interior is beautifully

decorated and lighted with 1000 electric lights, which are distributed throughout, forming part of the decorative scheme.

The second floor, in addition to the balconies, contains the Pastor's private study, the Philathea Class room, a co-operative class room and other small rooms.

In every large auditorium a question of prime importance is the acoustics. In this building the acoustics are remarkable, even the softest conversational tone being heard distinctly from the pulpit to the rear of the auditorium, a distance of 120 feet.

This building was erected under the supervision of Milton W. Scott, of the firm of Scott & Lane, architects, and is considered as being one of the largest and best designed church buildings in the South.



CONTRIBUTED ARTICLES

The Story of the El Paso Mexican Mission.

REV. BRUCE SMITH, D.D.

The Mexican Baptist Mission work began in a small way in the First Baptist Church of El Paso, Texas, in 1880. A little church was organized in 1882. To Rev. L. R. Millican, when pastor of the First Baptist Church, may be traced the first real and aggressive effort to develop the Mexican church. He believed that something worth while should be done for the evangelization of the Mexican people. He placed the matter before the denomination. The honored Home Board of the Southern Baptist Convention and its friends came to his assistance and the present location of the new Mexican Baptist Church was purchased for about eighteen hundred dollars. The title to the property was wisely vested in the Home Board. This purchase was made in 1884. Brother Millican's wisdom in the selection of the location has been demonstrated beyond a doubt. The ground could not be bought now for less than twenty thousand dollars, without any building on it. And besides, it is the best possible location for the Mexican work, being situated, as it is, on the great international street of Mexico and the United States, where thousands of Mexican people pass the church every day in the year.

For some little time after its or-

ganization the Mexican congregation seemed to flourish, but reverses and discouragements were suffered. Much of the time there was no pastor to look after the work. The membership scattered and some were proselyted. But there was a faithful few who continued in the faith. They prayed and worked and longed for a pastor. Some of them wept and prayed for years that the Lord might send them a man who would break to them the bread of life and help to save the thousands of their people who lived in darkness and in Roman superstition. At last the Lord heard their prayers and laid the matter upon our Home Board to send our much beloved brother, Rev. C. D. Daniel, to begin the work anew. He arrived two years ago last March to begin his labors among them. At that time there was a small adobe building which would seat about seventy-five people, and it was about ready to fall down. There were possibly twenty-five members left, all told, and a little Sunday-school meeting. It is exceedingly doubtful whether an American Baptist Church would have had any better showing with as many discouragements and difficulties during all of these years of neglect. What golden opportunities have been lost to the Baptist cause in El Paso!

At the time Brother Daniel came here there were some fourteen thousand Mexican people in El

Paso, some ten thousand across the River in Juárez and some five or six thousand more within a radius of twenty-five miles of El Paso, and only one little Baptist mission to evangelize the whole of this ever-increasing population. It is confidently believed that we shall have a population of one hundred thousand and within less than ten years. If we do, this means that some forty thousand of them will be Mexican people and at least twenty-five thousand more Mexican people in the suburbs of the city and across the River where our dear Brother and Sister Hatchell have already opened up a work under the Foreign Board.

It is very difficult for strangers to realize how hard it has been to lay foundation work in El Paso for Christ. It was exceedingly unpopular for a man to be known as an earnest Christian. He would be boycotted in business and hindered at every point. This place was under the control of gamblers, saloon keepers, refuges from justice and cut-throats from all parts of the country. They hated churches and preachers. Open gambling continued until three years ago. Men were shot down almost every week in some of these places. There was not a modern church building in the city. This condition of things would naturally make religious work among the Mexican people very difficult. But thanks be unto God, a new era has dawned for El Paso. We are building a great city out here where God must be honored. The "wild city of the West" is a thing of the past. Open gamb-

ling has been put down and out. Law enforcements has come to stay. Saloons must go out of business. New modern churches have come and they are becoming centers of great power. Our public schools are second to none in this country. And now a new era has come for the work among the Mexican people in the erection and equipment of the splendid building. All honor to our Home Board and to the State Board as they clasp hands in helping to save these people! A glorious vision comes over the horizon full of promise for these long and sadly neglected people. Multitudes of them are to be converted and trained for the Master in this magnificent new building. They will go out into every part of this great country preaching the everlasting gospel among their own people. If we would save El Paso and this Southwest, we must save the Mexicans who will constitute a large part of our population. Let every man of us do his duty by these people.

In-as-Much.

DR. I. T. TICHENOR.

(The following story was found among Dr. Tichenor's papers. It finds a fitting place in the columns of Our Home Field.)

A ray of cold winter sunshine fell across the small, scantily furnished room and rested upon the bowed head of a woman, an old woman whose knotted, work-hardened hands clasped and unclasped in restless pain.

The next day would be one which meant much in the life of this aged missionary's wife. For

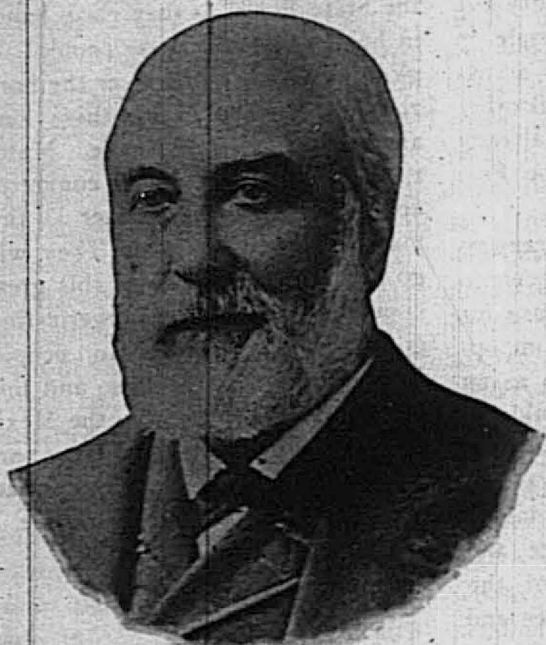
OUR HOME FIELD.

weeks there had been a never-changing, painful under consciousness hour by hour that this day, the anniversary of her wedding, was drawing nearer and she would not have one extra dish to mark it out from other days. Yet she had grown accustomed to the thought. If it was bright that day, she and Jacob would sit hand-in-hand in

voice had mingled cheerfully with Jacob's quavering morning hymn:

"E'en down to old age all my people shall prove,
My sovereign, eternal, unchangable love."

Having helped her husband to stiffly mount his horse and watched him out of sight on his way to an appointment, ten miles distant, she had tidied up the house, humming the morning hymn over her work, then seating herself in the sunshine at the door, hoping to be warmed by this poor man's fire, she had begun putting a patch upon a patch on one of Jacob's coats. Though her hands were blue with the cold and the coarse thread cut into them painfully, she hummed on. How good a fire would have felt—old bones are so hard to keep warm—but the little heap of fuel must be kept for colder days and it was sheer extravagance to



ISAAC TAYLOR TICHENOR, D.D.

the sunshine at the door and he would tell her, as he had not failed these forty years, that he was rich beyond all men because of her, his gift from God. However scant the anniversary feast, though the fire was but a handful of ashes, no poverty could quite shut out the happiness of their mutual love. With these thoughts she had risen happy this morning and her aged

have a fire for one which might warm two. She would have a blaze and something hot to drink when Jacob came home so tired tonight. These long rides were hard on him this winter. It was true; Jacob was getting old—yet it hardly seemed that it could be; the wedding day did not seem so long ago. How handsome he had looked that day, how tall and strong. She drew her shawl more closely around her, tried to warm her fingers with her

breath and sung softly with peaceful heart:

"And then, when gray hairs shall
their temples adorn,
Like lambs they shall still in my
bosom be borne."

But that was hours ago. Now she sat bowed in the pain of pains, her long trusting heart questioning when to question was soul fighting with soul; trust grappling to the death with doubt, while heaven and earth reeled under and above.

She had thought such battles were over in her life. The scars of such past conflicts notched steps in the upward climb to peaceful trust; but belief, trust, hope wrestled as for life within her.

Seated in the sunshine, sewing when her numbed fingers allowed, humming as she looked over the wide, bare landscape, clothed thinly with poor two-roomed houses, from which wreathed up the blue-gray smoke, telling of a better dinner than her dry bread, she had seen a shabbily dressed woman coming towards her carrying a child wrapped in one end of her faded shawl. She recognized her as a new woman in those parts, one who had been a "professor" at home, but whose wild, wicked husband and rapidly growing family had, as she said, "near 'bout tucken all ther religion outen her."

"Lor, Miss Mercer, don't yer be a gittin' up fer me," she said, as soon as she came in speaking distance. "Yer stiff with cold I know, an' ti's all along er yer I've my cookin' an' come here. Yer aint got no cookin' to do jest as I knowed yer

wouldn't an' jest as them men said.

"Lord! Lord!" she exclaimed, shifting the baby roughly, "I don't see what its all a comin' ter, I don't. I don't see no way outen it. Here's ther money wher they sent yer, fifteen dollars, devil's money, they said I was ter tell yer. They was a-cussin' and a-rowin' down ter my house las' night. Ben, his was wus than ever these times, an' they was a-talkin' 'bout you an' yer ol' man an' a-laughin' an a-swarin' an' a-sayin' ef ther Lord an' them where's so good a-callin' themselves his folks, back East didn't care a brass farden whether yer starved er not they'd send yer a bit er devil's comfort, they would, an' yer might thank him fer it. Every one er them throwed er dollar in ter my lap, with er cuss ter match an' said ter tell yer it was sent by the old boy with the best wishes fer yer health an' happiness. An' I'm all stirred up, I be. What's it all er comin' ter is moren I kin see. An' them Easterners! Yer a-scrimpin', an' a-pinchin', an' a-thinnin', an' a-starvin' an' they're a-sittin' on cushions an' a-wearin' er silks an' satins an a-stuffin' er therselves an' a-starvin' ther ol' life outen yer. Lord! Lord Where's ther right I don't see. An' them men! It freezes me ter hear 'em. Much they care 'bout cow-boys' souls, them folks back East that starves ol' men an' ol' women. That aint their kind, that's what they say, they do. There, I ain't goin' ter talk no more. Here's ther money," and she poured the fifteen silver dollars into Mrs. Mercer's lap.

The missionary's wife had heard

the rapid flow of words in silence. Fifteen dollars! What wealth—clothes, food, fires, a nest egg against sickness, not for herself, but for Jacob. Surely, surely he deserved as much. Did she dare to refuse these things for him with the winter still upon them and the cry of short receipts coming from the Board. It might be—the fear lay ever like a sleeping specter in her heart, that the already of necessity made smaller salary might be still cut down. It must be if the churches did not give it. Fifteen dollars! The silver shower lay in her lap on Jacob's oft' patched coat. Devil's money! It had no place there. The woman's gloomy, doubting eyes were on her. She gathered up the shining coins and put them back into her hand.

"Take it back," she said, "and tell the men we have not yet reached the bottom of the Lord's purse."

Then she went in and shut the door. She could not reason with the woman; bolster up her weak faith; not now.

She sank into a chair and bowed her head upon the table. Hour after hour the struggle went on.

Devil's money! This was not the first hard anniversary she had known. They were living in a "prairie schooner" when the first baby died. His little life flickered out on an anniversary eve. Next day the rough miners wrapped him in a soft fox skin and buried him near the long since deserted mining camp—the only baby grave in the wild, strange land. It was near anniversary time long after that that James, the prodigal, had come, a

bullet hole in his still bleeding breast, James, who had been the pride, the agony of her life, who dying repentant in her arms had only made one justifying plea, "Mother, I had no chance." Ah! bitter words to her. No chance; her handsome, manly boy, her Jim. But it was so; no school, no books, no fit associates. He followed others from home and they sent him back with his bullet wound to die. No chance. Ah! Jim, Jim that wound has pierced your mother's heart. And all because they lacked a little more. It was the little more that had made her life one craving; its lack one long denial. Why might it not be? Was it not true that those other saints back East sat at ease in plenty, more than plenty. Hard times? What did they know of hard times? Did their dead babies lie in long lost graves? Had their boys no chance? Why were such thing allowed? Why? It was wrong, wrong. Why not a little more? Jacob was old. It might come that he would be laid aside. What then, what then? Her soul beat against the darkness of the thought. There were no poor houses in this new country yet, she thought bitterly. There might be by-and-by. But who did she complain of? The thought struck all her soul to solemn silence. God? No, not God. To rest in doubt of Him, to complain of Him, her and her husband's God without whom she could not think one thought of life, was madness. Who then? God's people. Inasmuch as ye have—inasmuch as ye have not done it unto these. Did they not hold

His lands, His houses, His food, His order for them, His missionaries? Did they put under lock and key His and call it theirs? Did they, through them, make Him who had given all, an unheeded beggar at ten thousand doors?

A little more to save the heathens' souls, to cheer the mission workers, to speed the truth that He had planned the world to give was cried from every land, yet they who asked spoke with His voice and were denied. Poor church if this were so. Better suffer want, cold, humiliation and to rot. God save Thy church from this. His people shamed their God. Even in the house of His friends they grew impatient and spoke sharply of this everlasting begging. These rough men saw all this and mocked Him for His people's lack; their want, Jacob's and her's was turned to railings against their King. They

said they needed Devil's money. Bitter thought.

There was now no doubt of self. Well might he and she and hundreds more like them suffer rather than He be put to shame; counted an unheard beggar by the world. She raised her tear-stained face in pleading.

"Lord save them from this sin," she cried. "A little more, a little less is soon forgotten where the streets are gold, but save Thy people from themselves. Hold up Thy church from shame."

She bowed her head but still the prayer went on for those who wounded in the guise of friends, until at last, like a child worn out and spent with grief, spite of the piercing cold, she slept, her work-worn hands clasped around the Bible marked and brown with tears, her last prayer for God's church.



OSAGE INDIAN MISSION, DEDICATED JUNE 15TH.

EVANGELISM

REV. W. W. HAMILTON, General Evangelist.

Evangelists of the Home Board: Raleigh Wright, Cleveland, Tenn.; W. H. Sledge, Box 237, Little Rock, Ark.; Luther Little, Ft. Worth, Texas; R. L. Motley, 723 Austell Building, Atlanta, Ga.; W. W. Hamilton, Atlanta, Ga.

Brother Wright is at Lexington, Tenn.

Brother Sledge has held a great meeting at Monroe, La.

Brother Motley is at Eastman, Ga., and goes next to Walter, Okla.

Brother Sledge will spend a month in meetings in the mountains of Kentucky.

There were 46 additions in the Valdosta meetings, Brother Wright assisting.

Brother Sledge has just closed a meeting at Bostrop, La., with blessed results.

The Birmingham campaign begins the last Sunday in September and continues three weeks.

There were 49 addition at Hazlehurst and 50 at Tuscaloosa, Brother Hamilton assisting Pastors Tandy and Dawson.

Brother Tandy and his noble church at Hazlehurst did unusually

well in their finances for the Department of Evangelism, as well as for the singers.

There were over a hundred professions and nearly a hundred additions in the Kansas City meeting led by Brother Little. The Kansas City people tried to keep Brother Little.

We give notice that the churches must not lay hands on these men whom God is so abundantly using in winning souls and in strengthening the churches over the South.

Brother W. H. Major and the brethren of the surrounding community are planning for a campaign in Covington, Tenn., to begin Aug. 23rd. Brother Hamilton will do the preaching.

At Tuscaloosa the morning services were held at 8:30. They were largely attended and much of the usual discomfort from the hot days was avoided. Try the early hour.

"Lest We Forget" and "Some Things Baptist Believe" are the titles of brief but very helpful tracts by Brother L. O. Dawson. We hope to have some of them for use in the Home Board work. They are used by Brother Dawson in his church.

"If we can but keep the memory of our Lord fresh within the soul, our lives will show that for all the simplicity of this simple deed (Lord's Supper) it is not a needless, useless, profitless thing to be done or not according to personal whims."—Dawson.

In his tract on Baptist belief Brother Dawson says, "To belong to one body of Christians, while believing in the fundamental doctrines of another, comes dangerously near to hypocrisy." Many a Christian has drifted into neglect and into sin by loving husband or wife more than truth.

On the last night of the Tuscaloosa meetings there were eleven who came forward offering themselves for Christian service. In this group was Frank Moody Purser, son of D. I. Purser, who gave his life in New Orleans during the yellow fever scourge of 1897. His other son, Ingram Purser, is working at Natchez, Miss., the same place where his father began work.

Dr. Stewart R. Roberts, 931 Candler Building, Atlanta, has gotten out a most helpful pamphlet (price 10c. or \$7.00 for 100) on "The Battle of Sex." We commend this most heartily, and wish every pastor and evangelist would put it in the hands of young men. This will be an excellent way for fathers and mothers to give their boys what they ought to know and will know either from a pure or an impure source.

"How to Grow in the Christian

Life" is the title of a little vest-pocket "Message to Young Converts," which the A. B. P. Society is publishing for Evangelist Hamilton. It is intended to be a gift-book by pastors or teachers or friends to those just entering upon the Christian life, and will have a birth page giving date of birth, new birth and baptism. This little book will sell for 10c. in paper or 25c. in leather, just as the "Helping Hand" does.

"Let us get the Bible habit, the habit of daily study, the habit of making and memorizing prayers which help us, and the habit of carrying our Bible on the street and to church and to Sunday-school, that the world may realize that we are earnest in the work of our Lord. If this habit is thoroughly acquired it will bear a rich fruitage in this world and the world to come."—Tandy.

Brother Dawson organized in Tuscaloosa at the close of the meetings there an "Inner Circle," consisting of all those who will each day go apart for secret prayers, and who will cultivate the habit of prayer. Surely this is an organization worth while, and those who adopt this plan will find it most helpful in their devotion and service.

Many people pray at night but do not pray in the morning. They seem to say by this, "Lord if you will only take care of me while I am asleep, I can get along all right without you while I am awake." Every Christian knows that he

needs the Lord far more in his working hours and when temptations are multiplying around his every step and when the evil one is seeking to lead astray by every sort of attraction.

A good way to help the prayer-life is to teach children to pray aloud and to hear them begin the day with a prayer such as this:

"Now I rise from rest and sleep,
I pray Thee, Lord, my way to keep,
To make me useful, pure and true,
And cause me thine own will to do.
This I ask through Jesus, too.
Amen."

Our pastor says: "At our prayer-meeting last Wednesday evening some twenty-five or thirty people responded to our invitation to give a passage of Scripture and give its location. This shows that a number of our people are at work memorizing the passages of God's word. If this becomes a habit with a large number it will be a blessed result." That pastor will do well who is able to induce his people to hide the word of God in their hearts.

Brother Tandy has a "Company" in his church who publishes an associational paper and handle Bibles, Christian books, song-books, papers, tracts, etc. They do not attempt to make money out of their work, but simply became an agency for distributing religious literature. Books are sold cheaper than by some other agencies, and if any profit is made the proceeds are put into the treasury for securing a lit-

tle larger stock. Every church should have such a company and every pastor should be a book agent.

In the tract on "Some Things Baptists Believe" the author emphasizes three things: "The absolute and sole authority of the Bible in all matters of faith and practice." "The absolute and entire freedom of the individual conscience, not only for Baptists, but for all people everywhere." "Personal faith in Christ before Baptism and admission into the Church." "Only immersion administered by proper authority and for proper purpose after a personal confession of faith in Christ in Baptism." "That baptism always precedes communion."

In the forthcoming book on "Sane Evangelism" there will be a chapter on "Methods in Evangelism," in which the following divisions are discussed and illustrated: "Begin in Time," "Advertise the Meetings," "Organize for the Meetings," "Organize and Train Workers," "Have Good Singing," "Pray for the Meetings," "The Conduct of the Meetings." This is followed by another chapter on "Caring for Young Converts."

Brother Motley writes that meetings begin well at Eastmen, Ga., and is happy over the results of his first month's work as an evangelist.

"If the principle of Christian stewardship were truly carried out it would cleanse the life on both

sides of the Atlantic. All the evils of the world are due to the neglect of the Christian principle that we are here only as custodians of what we have, be it wealth or anything else." Bishop of London.

Brother Earl D. Sims has just closed a five-months campaign in Jacksonville, Fla., and in that time he conducted 281 services, visited over 2,000 homes, organized two new churches, had 200 additions to the Baptist churches of the city, received about \$400 for State Missions and raised \$3,500 for building funds and other denominational work. He began February 2nd and closed June 29th. This is the way to lay siege to a city.

In a recent meeting the evangelist received a letter, a part of which read as follows: "I would be glad to meet you and teach you; but do not desire to meet you if you wish to Argue about nothing. You remember the fate of the Argonots they were men Arguing about Baptism not knowing anything about it. Oh! how I pity you because your stiff-necked Pride will destroy you. had I but one hour to stand where you stand then when I was thrue, the People would KNOW they were face to face with the Son of God regardless of the fact that you know what I say is undeniable, yet you will permit Satan to get you to ignore ME. But if you desire to meet me in private I will show you more in five minutes of the Personality of the Son of Man and the Son of God than all men in all times for I am He."

"The author of this Epistle (Hebrews), whoever he was, takes the greatest pains to warn us against the presumption of seeking to lay any different foundation for practical living than that already laid. But especially to point out that to try to lay any other is to incur the double guilt of inviting responsibility for the re-crucifixion of the world's Redeemer—the crucifixion of the crucified is a blasphemy so serious in import, as to negative all the terms of salvation ever promulgated even by the God of grace. Therefore, to propose an ethic without the cross (assuming that the bearings of such a thing are understood), in Scripture logic, is to invite damnation, even 'the second death.'" Mabie.

Broadway Magazine says of bridge whist: "Physicians deplore the craze, claiming that it burdens their hands with hysterical women. Captains of industry say it is weakening the stamina of the young men of the country who need the strength for work. It is certainly draining the nerves, the purses, the character of those who have heretofore made up in our land a sane, substantial society." "Is bridge immoral? Yes, and again, yes!" "We are bridge mad. We live it and eat it. We sleep, talk and worship nothing but bridge." "It would seem in course of time that a fashionable funeral will not be complete unless bridge tables are set out during the ceremony."

A traveling man, after a talk in a church, was approached by a

mother and asked if he would carry a photograph to her boy in Auburn, N. Y., when he went there. He went to the penitentiary and asked for the young man and gave him the photo. After looking intently at it, he said, "Yes, that's my mother. Her hair is grayer than when I saw her last. My conduct has put gray hairs there." Learning that the man would return later to his home town, he said, "Then take this photo back. It was at my mother's table I took my first drink. It was in my mother's parlor I played my first game of cards. Drinking and gambling have put me in here for fifteen years. Take this photo back. I don't want it here."

Hazlehurst Meetings.

The Church Messenger says:

"As we look back over the work of our recent meeting and attempt to gather up the many threads of blessings, we find many things which are truly gratifying and many abiding results.

"The preaching which Dr. Hamilton gave us was so fresh and unique and so abounded in the exaltation of God's works that it will live in our memories for many days and bring its continual harvest to our lives.

"The revival in the hearts of Christians was distinct and def-

inite and has been manifesting itself in better attendance at church, larger prayer-meetings and more enthusiastic Sunday-schools. So much emphasis was placed upon the study of God's word during the meeting that many of both the younger and older Christians have bought individual Bibles and gone to work to study and memorize the scriptures. In some of our homes the Bible has found its place at the breakfast table and in others both morning and evening worship has been established.

"We shall never cease to be thankful for a large number of genuine conversions during the meeting. Many of these have shown their faith by their works and are now busily engaged in the work of the Lord. Besides the 49 who have joined our church, four have joined the Presbyterian church and seven have joined the Methodist church. There are a number of others who have made a profession of faith and who ought to join some church.

"The singing of Brother and Sister George was a distinct feature of the meeting which was greatly appreciated by all of our people. They not only sang for us the sweet old gospel story, but they won many hearts by their earnest Christian work and left many friends in our midst."

NEWS FROM THE FRONT

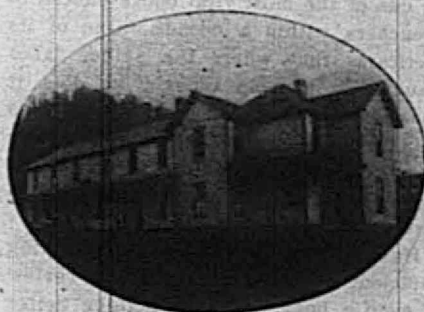
Prof. A. T. Owens, of Selma University, (Col.), whose salary the Home Board is helping to pay, writes: "The enrollment of Selma University was 762, of which 76 were preachers in my department. There were 53 graduates from the normal course, and 2 from the theological department. This was the most prosperous year in our history.

Rev. Alex Wester, General Evangelist to the Swedes in Missouri: We as a people feel thankful to the Home Mission Board for the liberal support we have received, and the opportunity we thereby have, to preach Jesus Christ to the thousands of our dear countrymen who are scattered all over the State, and we thank God for blessings we have received in the work in that quite a number have been brought to Christ and been Baptized. We have about 35,000 Swedes in Missouri, and the Baptists are the only ones who have a missionary on the field, and the only one in the State. We, therefore, feel the importance to continue this blessed work, which we also believe God has called us to.

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 faithful.



DORMITORY LEE BAPTIST INSTITUTE

BOOKS OF SPECIAL INTEREST.

Positive Preaching and Modern Mind.
P. T. Forsyth, M. A., D. D. A. C.
Armstrong & Son, New York. Net,
\$1.75.

A great soul has here delivered the best that was in him, and that best is something worthy. The book was evidently written under the compulsion of an intense moral passion and is the frankest and most spontaneous utterance of the deepest convictions of the heart on the deepest and highest things of life and religion. It is exposition, not so much of preaching as of a preacher, not exposition by a preacher but of a preacher. The author has published to the world the deepest things of his soul, things felt in moments of his soul's richest experience and fullest illumination. There is in the book genuine spontaneity in undisguise. Dr. Forsyth speaks forth according to the vision given to him with uncalculating boldness. The book is an example of "positive preaching and modern mind." It is vertebrate, passionate and thoughtful. Almost every sentence is laden with a great thought incisively expressed. All men will honor the author for his frankness, though in some points all will disagree with him, the radicals as often as the conservatives, for in certain matters of vital religion he ploughs too deep for the higher critics, while in others he lifts the plough where some have put it in. But withal, he has given us one of the most vital books offered to preachers within a decade. One of its merits is that where the author takes issue with the old thought he does it so openly and states his position so frankly, that the intelligent reader knows where to put up his defenses. He is no sly sophist trying to insinuate error.

Having said so much and not having sufficient space for an adequate review of such a book, we do something better

both for the reader and the publisher; we commend it to the thoughtful reading of preachers as the most virile and inspiring, though not the most orthodox, of the new books which deal with the vital questions that confront the modern minister of culture.

(Can be ordered of A. M. B. P. Society, Atlanta, Ga.)

An Experience of Grace.—J. M. Frost,
Sunday-School Board, Southern Baptist Convention, Nashville, Tenn.
Price, postpaid, cloth, 40 cents; paper, 25 cents.

This is a unique book. The best justification exists for its publication. I twill fulfill the highest purpose of books; it will lead some into real experimental religious life and will deepen the experience for many others. We live in a day when there are many and grievous heresies of the heart as well as of the head. The appeal to "consciousness" as authority in religion is carrying many adrift from the deep channels of genuine religious experience and the course marked by Revelation. Some drift toward the bank of shallow sentimentalism, others to the opposite bank of bleak rationalism. This is a timely book for both classes of religious navigators.

The contents of the book are the accounts of three remarkable yet normal Christian experiences as related by those who had them, Paul the Apostle, Edward Everett Hale and John Jasper, the last with Dr. Wm. E. Hatcher, as his amanuensis. Paul was converted from Judaism, Mr. Hale from Unitarianism and Jasper from superstition and sin. To the volume Dr. Frost contributes a brief and modest introduction and furnishes a chapter in which is drawn some "Lessons from the Three." This will prove a useful and lasting book. It puts the reading public under new obligation to Dr. Frost and the Sunday-school Board.

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

Study Topics Medical Missions.

August.

"He sent them forth to preach the kingdom of God and to heal the sick." Our fifteen hospitals and dispensaries are almost entirely self-supporting. Frequent conversions among the patients. Patients treated, 38,000.

"A well-equipped hospital under the shadow of the cross is the consummate flower of Christian civilization."—Bishop Foss.

Hymn—The Great Physician. Scripture—Isa. 40:31; Isa. 55:12-13; Psalms 30:5; Romans 8:18; Acts 20:20; Phil. 2:16; 1 Peter 2:27; 1 Peter 1:8; John 16:22; Phil. 4:19. Prayer.

"Medical missions are the pioneers of evangelism. They can be planted where no other branch of evangelistic work is possible. They are founded on a need which is universal, and felt by all. Every human being is sometimes ill, and when not himself sick, is often anxious on account of the illness of some relative or friend.

"The doctor, therefore, has immediate and welcome access to vast numbers who neither wish, nor will have, any intercourse with other missionaries. From the moment that the doctor pitches his tent in an Arab encampment, or by an African kraal, or opens a dispensary in a Hindu village, or itinerates among the teeming multitudes of China, he is besieged by applicants for his healing skill. Men and women who have never heard of the gospel will prostrate themselves and crawl the length of the room, to seize and kiss the

feet of the doctor, to move him to pity their misery."

"Medical missionaries are permanent agencies of evangelism.

"We believe them to be a necessary outcome of that humanity which Christ taught and lived. The ministry of healing is itself Christlike."

"Those living in Christian lands can have little conception of the extent and power of quackery in the unevangelized world. Medical missions break the power and destroy the prestige of the medicine-men and witch doctors. The tenderness of the missionary doctor and nurse in caring for the sick, enhances the value of human life, and teaches sympathy with suffering. Thus, through beneficence to the body, the doctor undermines the quackery which has so long crushed the soul, and unveils the face of a merciful God, who seeks to save body and soul together from suffering and sin."

Under the title, "American Healing Around the World," the World's Work says: "These country men of ours are in the torrid belt of Africa, and at Point Barrow, four hundred miles within the Arctic circle, where mail is delivered once a year. They are administering chloroform in Jerusalem, Damascus and Tyre; vaccinating in Peking and Singapore and on the road to Mandalay; giving quinine in the malarial forests of the Zambesi and the Niger. They are on the slopes of the Andes and high up in the Himalayas, 'the roof of the world.'

"At Pingtu, China, in a little hospital room 8 feet wide and 12 feet long, a Southern Baptist physician treated an

average of more than twenty patients a day—seven thousand for the year.”—
World's Work.

Let Mrs. Oxner take up the story five months after Dr. Oxner's death: "It is such a glorious privilege to hold up the banner of Christ in China for you, that even though my heart has been made inexpressibly sad by the going home of my dear husband on April 10, 1907, I take courage and press forward in His name. Dr. Oxner spent only three years in China, but during that time he treated 15,000 patients.

"Furnish us with money and zealous workers, and there is no estimating what the Lord will do through us."

How the W. M. U. ought to rejoice in this work in Ping-tu—the place where the first W. M. U. "Christmas Offering" was spent in establishing a mission. Surely God answers prayer! Let us give Dr. T. O. Hern, who took Dr. Oxner's place, our individual prayers and gifts. He stands in our stead.

"The root of China's redemption must be in her home life; but who is to reach that secluded circle? There is one way, however, of becoming acquainted with the Chinese home life as it is. The woman physician can penetrate the farthest corner of her sister-woman's seclusion. She goes, too, as a friend, taking with her healing for soul as well as body. To the woman doctor comes the little slave girl, almost murdered; the childless wife whose husband is about to discard her; the thirteen-year-old daughter-in-law, whose mother-in-law has beaten her eyes out, and the child whose poor little crushed feet, inflamed and suppurating with decaying bones, appeal to her from cruel bandages. To the woman doctor these come, and pour into her sympathetic ear the story of their lives."

Woman's work for woman nowhere comes with a gentler grace than in these lands where the wives and daughters of

the upper classes are kept within four walls, and where women in general receive less consideration than domestic animals.

"We have seen what could be done in a room 8 by 12, but we have seen alas! that it cost the life of the missionary. We turn now to a modern Southern Baptist Convention hospital—"The Warren Memorial Hospital," of Hiranghien, China.

"Here, in 1906, 6,842 patients were treated. In 1907, more than 10,000. The hospital buildings have been erected so as to give treatment to men and women both. The dispensary building is large and well adapted to the treatment of out-patients. All who come to the 'Warren Memorial Hospital' for treatment have the gospel preached to them."

Let us thank God for such an opportunity to preach Christ.

"In the three points in North China where medical work is done—Hiranghien, Laichow-Fu and Pingtu—very nearly 20,000 patients were treated and probably 40,000 heard the gospel preached."

Dr. and Mrs. McFadden Gaston, of Capitol Avenue Baptist Church, Atlanta, Ga., are going out immediately as medical missionaries to China.

If the sisters could only know this dear woman personally, they could appreciate what it will mean to the women of China to bask in the sunlight of her charming personality. Cultured, refined, full of deep conviction, consecrated, she is already a God-prepared helpmate for her noble, skillful husband.

One more personal tie binds us to China, in her going out, and we give her home mission "God Speed" in her unselfish work for the Master. Through our columns she is hereby invited to rouse us to our duty to the "Chinaman in America."

For Sunbeam Bands.

We hope the little folks will enjoy the clipping from the program in "Our Mission Fields."

Wouldn't it be deadful to have such doctors in this land?

Readings—Doctors From Many Lands.

First Doctor—I am from Korea (point out on map).

I was called today to see a cholera patient. They hadn't put the picture of a cat over the door, and so the cholera rats had come, and were running about among the man's organs. I at once ordered a magician called and he scraped his two telescope baskets together loudly. It sounded so much like cat-cries that I am sure the rats were frightened away.

A child had a bad burn which I covered with powdered charcoal. Some foreigners who were there said the child ought to be bathed, but I knew better. Americans' bodies are not like Koreans'; they can't stand bathing, but we should risk our lives if we tried it. And then, what's the use?

Second Doctor—I am from China (map).

I went to see a patient today who has been ill for some time, though I have given him the caterpillar-fungus, and scorpions and spiders' eggs, besides a quantity of ginseng. I am afraid he will change doctors if I don't cure him soon, so today I mixed centipedes, horned toads and everything else I had handy, thinking some one of them might be the thing he needs.

Another patient has been cured by my famous poultices, and has brought his old one to decorate the front of my house—so now there are thirty of those blue clothes hanging there, showing how a great a doctor I am.

Another man came to me who, on an other doctor's advice, has eaten half a millstone. He ground it in a mortar and took half a cupful each morning, but is no better. I have ordered him to eat forty pounds of cinnamon bark. If that doesn't cure him, I shall know that he has been angry and so "wrathmatter" has formed in his body.

Third Doctor—I am from Persia (map).

One man came who has been under my care for some time, but has not recovered. I ordered half a pint of stew made from a certain root of our country to be taken three times a day after eating, for forty days. If the patient once loses his temper during the time, the drug will do no good. To tell the truth, I don't know what the effect would be if a patient did not get angry. Everybody does before the forty days are over, so I am not responsible.

Fourth Doctor—I am from Africa (map).

My first patient was a fine-looking girl who would have been worth many brass rods if she hadn't had sleeping sickness. We took her out into the forest tied her to a tree, and left her to die? What else could we do?

A night or two ago I met with great success with a woman who had been "witched." Her relatives and neighbors filled the hut; we made a huge fire in the center and beat tom-toms and chanted dirges. Then I rapped the woman on the head with an iron hoe, and the spirit come out of her. No one treated this way ever has a relapse.

An evil spirit makes men's bodies sick. Medicine spirit has to taste very bad and hurt very much to do any good.

THE UNION MAIL.

The first request for a box letter says: "Please send us a large family." Good! Who will make the next request for a family of similar kind?—But this early request is good also, because it is a rule, with few exceptions, that the hasty box is not the thoughtful box. It takes time to pack a box according to the golden rule.—Try this plan: Appoint a committee of three large-hearted, practical women to think over the whole situation—the family, the town—whether large or small—the climate, whether warm or cold—the salary, which the letter generally states—the size of the missionary's field, together with the hundred and one matters which will develop—and having thought it all out write out

the articles which would go into an Ideal box.—The full Ideal will doubtless be beyond your capacity, but it will show you how to add many a small comfort which otherwise would never have been thought of.—What does a woman city missionary do? Is her work significant and worth doing? To do it should one be as wise and consecrated as a foreign missionary? Does the work tell in the conversion of souls?—These are real questions which deserve a real answer. Here it is, in the annual report of a missionary in one of our southern cities. We seem to preach in the steps of the Master as we follow this faithful worker from the bedside of the sick to the homes of poverty; see her uplift the fallen and return the wandering to those ready to forgive:

Report for the Year, May, 1907, Through
April, 1908.

Visits made to City Hospital.....	271
Visits made to Workhouse	78
Visits made to poor families	889
Visits made to houses of ill-fame....	65
Visits made to see the sick.....	533
Girls taken to the Home for the Friendless	2
Girls taken to the All Prayer Found- lings Home	26
Girls taken to Union Gospel Mission.	68
Girls taken to Florence Crittendon Home	33
Girls sent Home	71
Work secured for girls	127
Prayer services in Homes	130
Religious services conducted—	
In Churches, Missionary Societies..	35
Almshouse	21
Union Gospel Mission	46
Literature distributed—papers and magazines.	
Garments given away	788
Testaments given away	61
Letters written	273
Prescriptions filled	74
Funerals attended	31
Professed conversion	62
Religious services attended	339

Respectfully submitted,

EMMA LEACHMAN,
Louisville.

It is for work such as this, as much as for foreign missions, that the Training School is preparing our girls, and in this practical training Miss Leachman has no small part.—So much for the preparation. On the side of the opportunity for service note this: Ministers and churches wishing the services of church or city missionaries are requested to communicate with Mrs. McLure, 320 E. Broadway, Louisville, Ky. She will be glad to be the connecting link between the prepared worker and the work.—Can any Sunbeam Society outnumber that in the Immanuel Church of Louisville, whose enrollment of 238 won the Kentucky banner for largest membership? If any society has a larger actual membership than this let us hear from them.—Speaking of banners, do not forget that there are two offered this year to the Sunbeams of the W. M. U.—one to be given by Mrs. O. E. Bryan, Superintendent of Band Work in Arkansas, for the Band contributing the largest sum to foreign missions; one by Mrs. B. D. Gray for the Band giving the largest amount to home missions.—Suffer a repetition of the saying: "If you wish to keep a secret put it in the minutes." Why? They are so dry, answer a dozen voices. Why? Silence. Pardon the suggestion that it is for lack of imagination.—Get the W. M. U. minutes, turn to the index, pick out the phase of the work in which you are most interested, find it, and ask yourself, Is this plan feasible for us? In thought work it into your particular band or society or committee and these things which you thought the dry bones of dead and gone meetings will take life and reality. Try it. These "dry" notions and resolutions will live again this year in the lives of thousands of societies.

HOME FIELD HONOR ROLL.

We print in this "Roll of Honor" each month the names of all persons who send ten or more subscriptions, new or renewals, at 25 cents per year each.

We will gladly send sample copies and blank subscription lists upon application.

We crave the privilege of placing your name on this list. Will you permit us to do so?

From June 10 to July 10, 1908.

Mrs. A. H. Pettit, Monroe, La. 34
Rev. W. D. Powell, Louisville, Ky. 16
J. F. Eden, Jr., Cuthbert, Ga. 15
Anna G. Schimp, Baltimore, Md. 12
Mrs. Fred W. Hammack, Flora, Miss. 11
Miss Kate D. Perry, McAlester, Okla. 10
Miss Emma Fauntleroy, Galloway, La. 10
Estelle Smith, Fountain City, Tenn. 10
J. Murray Taylor, Stanford, Ky. 10

Cash Receipts from June 10 to July 10, 1908.

ALABAMA: Cool Spg. Ch., by L. C., Cookes Spg., \$11.31, Mt. Pleasant Ch., \$5.03, Home Board Debt; Clayton St. B. Ch., by J. W. O'H., Montgomery, \$10.81, S. S. \$1.41; Belleville Miss. Society, by Mrs. J. D. S., \$5.00; W. B. Crumpton, Cor. Sec., \$106.66, El Paso School \$10.25, Home Missions \$35.01. Total, \$185.48. Previously reported, \$307.10. Total since May, \$492.58.

ARKANSAS: First Church, Jonesboro, by R. L. M., Evangelism, \$100.00, Expense \$12.00, Tract Fund \$4.42; Thos. Smith, Mablevale, \$2.00. Total, \$118.42. Previously reported, \$30.00. Total since May, \$148.42.

DISTRICT OF COLUMBIA: Immanuel B. Ch., Washington, "Wee Wee" Workers, by Mrs. J. H. W. M., for El Paso School, \$2.38. Total, \$2.38. Previously reported, \$50.06. Total since May, \$52.44.

FLORIDA: B. Ch., DeLand, Evangelism, \$34.00; Sampson S. S., by Mrs. W. J. J., \$2.00; Midway W. B. M. S. Ozona, by Mrs. W. W. S., for Miss Buhlmalier, \$1.00; First B. Ch. S. S., Tampa, by M. M. T., \$17.17; W. M. S., Miami B. Ch., by Rev. W. E. S., for Organ for Cuba, \$30.00; L. D. Geiger, Cor. Sec., Gen. Work, \$254.98, Mtn. School \$11.00, Cuban Students, \$2.50, Ybor City Teacher \$6.65, Pawnee Indians \$8.60, Thank Offering \$1.00, Sunbeam Chapel \$2.00, El Paso School \$2.00. Total, \$372.90. Previously reported, \$135.54. Total since May, \$508.44.

GEORGIA: J. J. Bennett, Cor. Sec., \$1,274.21, West Point Sun for El Paso \$2.72, Tatnall Sq. for El Paso \$2.25, Naylor W. M. S. for Mtn. Schools \$2.51, Bairds W. M. S. for Miss Perry \$3.00, Halcyondale Sun for El Paso \$3.30, Vidalla Sun for El Paso \$1.00, West End for Evangelism \$125.00, Bethlehem W. M. S., Miss Perry, \$5.70, Cedar Creek W. M. S., Mtn. Schools, \$2.41, Eatonton Sun, El Paso, \$5.00, Eatonton W. M. S., for Miss Perry, \$7.38, First Athens Sun for El Paso, \$1.00, First Athens Sun for Mtn. Schools \$1.00, College Park W. M. S., Evangelism, \$2.09, College Park for Evangelism \$45.76, Jackson W. M. S. for Miss Perry \$12.32, McDonough W. M. S., Mtn. Schools, \$7.00, Edgewood for Evangelism \$45.00, Thomasville W. M. S., Tichenor Memorial, \$3.25, College Park for Evangelism \$1.00, College Park W. M. U. for Evangelism \$10.00, Capitol Ave. W. M. S. for Education of Mtn. Girl, \$1.70, First B. Ch., Waycross, W. M. S. for Miss Perry, \$3.50, Tabernacle, Valdosta, W. M. S. for Mtn. Schools \$5.00, Double Branches, Special, \$7.03, Mt. Tabor, for Debt, \$5.00, Bainbridge Sun. for El Paso \$10.00; Ellaville B. Ch., by A. A. A., \$11.85; N. Atlanta B. Ch. by Rev. W. H. B., \$5.00; Miss Elvira C. Daniel, Walthamville, \$10.00. Total, \$1,626.89. Previously reported, \$11.50. Total since May, \$1,638.39.

KENTUCKY: Oak Island B. Ch., by C. E. B., Butler, \$2.60, Home Board Debt; Mt. Zion B. Ch., by A. L. C., \$5.28; Murray Ch., by W. D. P., Louisville, \$32.50, Home Board Debt; Ladies Aid Society, Harall's Creek Ch., by W. D. P., Louisville, \$10.00, Home Board Debt; S. L. Vickers, N. Bend Assn., by W. D. P., Louisville, \$6.00; Home Board Debt; Dr. W. D. Powell, Louisville, \$470.69, Gen. Work. Total, \$527.07. Previously reported, \$160.40. Total since May, \$687.47.

LOUISIANA: Ex. Board La. Conv., by B. F. T., Alexandria, \$224.68, Home Board Debt; First B. Ch., Monroe, by W. H. S., \$117.65, for Evangelism; Expense, \$8.63; Tract Fund, \$7.00; Ex. Bd. La. B. Conv., by B. F. T., \$323.63; Bastrop B. Ch., by W. H. S., \$140.00, Evangelism; Expense, \$11.00. Total, \$832.82.

Previously reported, \$2.20. Total since May, \$835.02.

MARYLAND: North Ave. Ch., by J. H. T., Baltimore, \$35.00; Home Board Debt; Seventh B. Ch., by H. S. K., Baltimore, \$64.53; Home Board Debt; Lee St. B. Ch., by F. W., Baltimore, \$15.00; Home Board Debt; Huntington B. Ch., by S. S. C., Baltimore, \$24.60; Eutaw Pl. Ch., by H. W. P., \$200.00; Home Board Debt; Riverside B. Ch., by H. R. M., Baltimore, \$5.00; Home Board Debt; So. B. Ch., by H. S. K., Baltimore, \$56.97; Franklin Sq. B. Ch., by F. E. W., Baltimore, \$60.00; Home Board Debt; Eutaw Pl. Ch., by H. W. P., Baltimore, \$61.52; Fuller Mem. B. Ch., by H. B. W., Baltimore, \$25.00; Franklin Sq. B. Ch. S. S., by A. L., Baltimore, \$11.54. Total, \$559.16. Previously reported, \$392.54. Total since May, \$951.70.

MISSISSIPPI: Macedonia Ch., by J. S. K., \$4.00; Home Board Debt; Hazlehurst B. Ch., by W. W. H., \$14.05; Evangelistic Expenses, Tract Fund \$15.15; Evangelism \$200.00; W. M. U., Phila. B. Ch., by Miss W. R. R., Caseyville, \$5.00; Home Board Debt; Little Bethel Ch., by J. W. K., Shuqulah, \$2.50; Missionary Adv. Society, by Miss E. J., Marigold, \$2.75; Mrs. J. A. Anderson, Abbeville, \$1.00; Home Board Debt. Total, \$244.45. Previously reported, \$80.70. Total since May, \$325.15.

MISSOURI: Tabernacle B. Ch., by L. L., Kansas City, \$100.00; for Evangelism; Evangelistic Tract Fund, by B. H. B., Grandin, \$1.00; Missouri Women, by A. H. P., St. Louis, \$171.74; First B. Ch., St. Joseph, by H. B. H., \$619.38; A. W. Payne, Treas., St. Louis, \$149.06. Total, \$1,041.18. Previously reported, \$1,500.00. Total since May, \$2,541.18.

NORTH CAROLINA: Ladies' Miss. Society, Rehoboth Ch., by J. L. S., Maple, \$3.00. Total, \$3.00. Previously reported, \$100.95. Total since May, \$103.95.

OKLAHOMA: Woman's Bapt. Miss. Society, by S. O. H., Oklahoma City, Reed, \$1.50; Shawnee, \$5.00; Anadarko, \$1.00; Durant, \$3.87; Cordell, 50c.; Wellston, \$1.50; Capitol Hill, \$25c.; Weletka, \$2.93; Durrant Y. W., \$1.25; Grant, 25c.; Hickory, 75c.; Heavener, \$1.75; Lambert,

50c.; Wikita B. Y. P. U., by D. A. C., \$5.00; Dr. Luther Little, Frederick, \$144.00; for Evangelism; Women's Bapt. Miss. Society, by Miss S. O. H., Oklahoma City, Chickasha, 50c.; Oklahoma City Y. W., First Ch., \$1.00; Moreland, 75c.; Madill, \$2.35; Tamaka, 50c.; Ardmore, \$2.50. Total, \$156.60. Previously reported, \$204.18. Total since May, \$360.78.

SOUTH CAROLINA: Liberty Hill Ch., by E. H. F., Pageland, \$2.30; Long Branch Ch., by C. H. G., Anderson, \$11.49; Providence Ch., by D. W. C., Gaffney, \$5.35; Liberty Ch., by Z. H., Taylors, \$7.88; P. W. Hiatt, Bluffton, Indian Hill Ch., \$2.00; Olatie Ch., 53c.; Red Dam Ch., 43c.; May River Ch., 15c.; Eureka Ch., by S. E. C., Belton, \$3.10; Piney Grove B. Ch., by L. M. L., Pages Mill, \$10.00; Mauldin B. Ch., by H. E. C., \$3.83; White Plains B. Ch., by W. H. S., Pelzer, \$1.97; Mrs. E. J. Whilden, Greenville, \$25.00; Home Board Debt; Batesburg B. S. S., by W. T. H., \$10.00; Home Board Debt; Graniteville Ch., by J. C., \$5.60; Graniteville S. S., \$9.67; St. John's Ch., by J. O. M., Monks Corner, 60c.; Cross Hill Ch., by E. L. W., \$1.50; Dr. John E. Brunson, Ellmore, \$10.00; George's Creek Ch., by R. B. S., Easley, 96c.; First B. Ch., Anderson, by J. F. V., \$195.00; Home Board Debt; Camden B. Ch., by T. E. G., \$31.40; Brushfork Ch. Union by W. F. C., \$1.85; Calvary Ch., Pinewood, by R. L. G., \$7.65; Chas. H. Roper, Treas., Beavertown, \$1.36; Lanford \$3.00; Princeton \$4.43; Chestnut Ridge \$5.45; Mt. Pleasant \$9.12; Holly Grove \$1.80; First B. Ch., Sumter, by R. M. M., \$10.60; Refuge B. Ch., Central, by A. W. McN., \$1.50; Bishopville B. Ch., by J. P. K., \$6.50; Corinth Ch., Charleston, by J. S. Hart, \$10.00; Sharon B. Ch., by E. A., \$1.90; Bethany B. Ch., Edgefield Assn., \$8.00; B. Y. P. U., Pageland, by J. A. M., \$5.00; Waterloo B. Ch., by H. D. W., \$2.04; Congaree Ch., \$3.90; Victor Ch., Greer, by E. G. R., \$7.00; Reedy Fork B. Ch., Greenville, by W. J. R., \$3.50; Rocky Creek Ch., Johnston, by E. C. C., \$1.04; New Prospect Ch., by C. F. J., Campobello, \$1.00; Chester B. Ch., by W. V.

(Continued on third cover page.)

(Continued from page 32.)

C., \$25.00; Pine Grove B. Ch., Lugoff, by N. K., \$1.00; Lebanon Ch., Pendleton, by J. D. W., \$7.50; Mrs. J. N. Cudd, Treas., W. M. U., Home Missions, \$151.65, El Paso School \$1.00, Chapel at Cardenas \$26.57, Osage Indians \$26.10; Beulah Ch., Union, by S. C., \$1.89. Total, \$678.20. Previously reported, \$1,246.26. Total since May, \$1,924.46.

TENNESSEE: Bellview Ave. Ch., Memphis, by R. L. M., Evangelism, \$60.00, Expenses \$8.00; W. M. U., Clear Creek Ch., by Mrs. C. C., Dayton, \$2.00. Total, \$70.00. Previously reported, \$1,878.30. Total since May, \$1,948.30.

TEXAS: Grey Rock Ch., by W. W. M., Mt. Vernon, \$26.70; J. B. Gambrell,

Cor. Sec., Dallas, \$4,050.72. Total, \$4,077.42. Previously reported, \$91.25. Total since May, \$4,168.67.

VIRGINIA: B. A. Jacob, Richmond, \$600.00. Total, \$600.00. Previously reported, \$2.51. Total since May, \$682.51.

MISCELLANEOUS: Int. on A. & W. P. R. R., \$45.00; J. W. Michaels, Expenses, \$37.90. Total, \$82.90. Total since May, \$82.90.

AGGREGATE: Total, \$11,095.97. Previously reported, \$6,273.49. Total since May, \$17,369.46.

The statement "May 10 to June 10" at the head of "receipts" in July number should have read May 1 to June 10. The receipts were correct, but the headline was wrong.

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GREATER TREASURES
THAN GOLD ∴ ∴ ∴**

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