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SEPTEMBER, 1908

NUMBER 2

OUR HOME FIELD



MISSION CHURCH PROPERTY, KEY WEST, FLA.,
REV. M. L. CLONTS, PASTOR.

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OF THE
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ATLANTA, GEORGIA.

CASH RECEIPTS FROM JULY 10 TO AUGUST 10, 1908.

ALABAMA: First B. Ch., Tuscaloosa, by W. W. H., for Evangelism, \$165.00. Tract Fund \$22.00; West Bend Ch., by J. H. C., \$30.00; Clarksville Ch., by J. H. C., \$1.00; W. B. Crumpton, Cor. Sec., for El Paso School, \$13.65; Cuban School 50c., Mountain Schools \$5.25, General Work \$309.25. Total, \$546.65. Previously reported, \$492.58. Total since May, \$1,039.23.

ARKANSAS: W. M. S., for Building and Loan Fund, by Mrs. E. L., Little Rock, \$8.55. Previously reported, \$148.42. Total since May, \$156.97.

DISTRICT OF COLUMBIA: First B. Ch., Washington, by J. W. W., for Gen. Expenses, \$10.69; Woman's Circle, Second Ch., Washington, by Mrs. M. H., \$35.00; Second B. Ch., Washington, by S. G. N., \$37.50; W. M. S., of Immanuel B. Ch., Washington, by Mrs. E. D. G., \$5.25; Centennial B. S. S., Washington, by Rev. A. K. W., Home Board debt, \$15.33; B. Y. P. U., \$3.00, Home Board Debt. Total, \$106.77. Previously reported, \$52.44. Total since May, \$159.21.

FLORIDA: L. D. Geiger, Cor. Sec., for General Work, \$78.20, Home Board debt \$60.90, Cuban Students \$1.00, Ybor City Teacher \$4.50, Sunbeam Chapel, \$2.25, Mrs. Teakel \$1.00. Total, \$147.85. Previously reported, \$508.44. Total since May, \$656.29.

GEORGIA: J. J. Bennett, Undesignated Fund, \$551.72; Jackson Hill, Evangelism, \$1.25; East Point Sunbeams, for El Paso, \$2.56; Appalachee Sunbeams, El Paso, \$2.50; W. M. S., College Park, Evangelism, 50c.; New Carnesville W. M. S., Mission Schools, \$2.50; Thank Offering, Waynesboro W. M. S., \$3.25; Cartersville W. M. S., \$6.10; McDonough Sunbeams, El Paso, \$5.00; Ponce de Leon, Board debt, \$97.50; N. Highlands, W. M. S., \$2.25; First Americus Sunbeams, El Paso, \$5.00; Commerce Sunbeams, El Paso, \$1.70; New Carnesville Sunbeams, Chapel Cardenas, Cuba, \$1.60; Greensboro, Board debt, \$6.35; Capital Ave. W. M. S., Education Mountain Girl,

\$2.20; Debt, \$10.00; Menlo W. M. S., Miss Perry, \$1.00; Hamilton Busy Bees, Sunbeam Chapel, Cardenas, Cuba, \$2.00; Missionary, East Point, \$1.00; First Ch., Bainbridge, by R. W., Evangelism, \$50.00, Tract Fund \$4.42, Expenses \$1.60; Tabernacle Ch., Valdosta, by R. W., Expenses, \$11.60, Tract Fund \$5.81; Oconee Ch., Eatonton, by D. B. D., \$4.00; Eastman B. Ch., by R. L. M., Evangelism, \$22.50, Expenses \$12.00, Tract Fund \$2.16. Total, \$820.17. Previously reported, 1,638.39. Total since May, \$2,458.56.

KENTUCKY: Twenty-second and Walnut St., B. Ch., by C. H. N., \$19.50; Dr. W. D. Powell, Sec., Louisville, Home Board debt, \$14.00, General Work, \$619.17; W. M. U., by Miss W. Lamb, Louisville, Sunbeams for School El Paso, \$12.68, Ch. at Cardenas \$16.55; Millville, for Cuba, \$10.00, Self-denial \$42.75, Mountain Schools \$41.09, General Fund \$321.75, New Union for Self-denial, last year, \$28.80. Total, \$1,126.29. Previously reported, \$687.47. Total since May, \$1,813.76.

LOUISIANA: Previously reported since May, \$835.02.

MARYLAND: Hampton B. Ch., Baltimore, by J. T. G., Home Miss., \$15.00, Home Board debt, \$10.00; First Ch., Baltimore, by C. M. P., for Home Board debt, \$60.00; Marlon B. S. S., by Rev. C. A., \$4.00; Fulton Ave. B. Ch., Baltimore, Spec. Col., by J. H. D., \$25.00; Eutaw Pl. B. S. S., Baltimore, by J. A. G. L., \$100.00; Eutaw Pl. Ch., Baltimore, by H. W. P., \$654.00; First B. Ch., Cambridge, by A. C. D., \$5.83; Eckhart B. Ch., by E. B. Hatcher, for Home Board debt, \$5.00. Total, \$878.83. Previously reported, \$951.70. Total since May, \$1,830.53.

MISSISSIPPI: Immanuel Ch., Meridian, by C. G. E., \$3.95, Tract Fund 55c. Total, \$4.50. Previously reported, \$325.15. Total since May, \$329.65.

MISSOURI: Six Mile B. Ch., by R. L. T., \$9.50; First B. Ch., St. Joseph, by H. B. H., \$7.00; Missouri Women, by A. W. Payne, St. Louis, \$162.32; A. W. Payne, Treas., St. Louis, \$641.42. Total,

Our Home Field

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

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Business Mgr.

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OUR HOME FIELD.

VOL. XX

SEPTEMBER, 1908

No. 2

EDITORIAL

We have three notable tracts just published: "Religion and Money" by Dr. E. M. Poteat; "Evangelism" by Dr. E. Y. Mullins, and "Cities and Foreigners" by Dr. W. J. Williamson. These tracts ought to be read by one hundred thousand Baptists. As long as the supply lasts they will be sent free to all who write for them.

It is a constant source of regret that we cannot attend many of the associational gatherings. These are great occasions, and should be used for all they are worth for our denominational enterprises. We shall be glad to furnish special literature for preparation of reports on home missions. Write us, brethren.

Because of a confusion of manuscripts, the excellent story, "In-As-Much," published in our last issue was credited to Dr. Tichenor, when Miss Fannie E. S. Heck should have received credit for it. This story is another evidence of the varied gifts possessed by the President of the Woman's Missionary Union.

There are no more useful or honored men among Southern Baptists

than some who were born in the mountains, found their way to Christian schools, were trained for Christian service and now with this training and their sturdy native ability stand in the midst of the battle and valiantly press the issue for truth and righteousness.

Rev. M. N. McCall, of Havana, Cuba, after a much needed rest in the states, returns to his work September the first. He needed more than the few summer months' rest, but freedom from the constant burdens of the Cuban work even for a brief period has greatly helped him. While sojourning at the Margaret Home, in Greenville, with his mother and motherless children he has done excellent service at several churches and associational meetings by his addresses on Cuba and our work there. He returns to his work with zest and renewed vigor, and with the prayers of his brethren for God's blessings upon Cuba.

Rev. W. R. Keefe, Hampton, Va., has taken up the study of modern Greek in order to reach the Greeks of his community with the gospel. He writes that he had sixty Greeks present at a recent service for them, and that he will have regular serv-

ice every Sunday for these people. The Home Board has supplied him with New Testaments and religious tracts in modern Greek for use in this important work.

Besides Greeks, the following nationalities are represented in Brother Keefe's field: English, Germans, Swedes, Norwegians, French, Italians and Austria-Hungarians. Surely here is a foreign field in the home land. We ought to have scores of pastors doing a work similar to that of Brother Keefe.

Our financial condition is not what it should be. We closed the year, April 30th, with a \$22,000 debt. Since then we have received up to August 10th, \$25,047.34, which is only \$3,047.34 more than the debt, while our current expenses, on the basis of \$308,222.29 already appropriated for the year, is \$25,685.19 a month. It is easy to see that we are heavily in debt on the new year's work.

A good brother sends us \$100, extra, after seeing a statement of our financial condition in the Christian Index. There are one thousand Baptists in the South who could do likewise at once. What a blessing it would be to our work if they would do it! It would sweep our debt away! It would thrill the entire brotherhood! It would embolden the Home Board to write scores of churches, that have asked for help and been denied, that we could come to their relief. It would insure the erection of scores of church homes in the great Southwest. It would at once secure the erection of two neat chapels on the

Canal in Panama, a greatly needed plant for our Mexican work at Laredo, Texas, the payment of the Board's appropriation for church extension work in Baltimore, chapels at Pinar del Rio and Sagua la Grande, Cuba, and enable us to put five additional evangelists in the field! May God move our brethren, His stewards, to come to our help. It is your day of opportunity, beloved.

Saving the People from Religion.

Religious gullibility is one of the weaknesses of the human race, perhaps its greatest weakness. There is no religious fad, no ism so absurd that converts to it cannot be made, if only its author or advocate has the amount of cheek usually possessed by those who discover the new "faiths." There are some unsuspecting innocents in every community who will taste the bait and get caught on the hook which these anglers dangle. Carlyle in his day found that "quackery and dupery do abound in religion as in things else." A very recent writer, Dr. Forsyth, says that the United States is "the richest ground in the world for every variety of crank." To be impressed with this in the realm of religion let one only try to catalogue all the vagaries now preached in his town or county. And each is so positively declared to be the pure and final gospel! The naivete of it would be beautiful if the consequences were not so sad. Dr. Francis Peabody tells of a remark made by a Baptist deacon in commenting on one of these modern

fads. "You call that religion?" said the deacon. "Well, it seems to me to have about the same relation to religion that vaccination has to small-pox; it just prevents your getting it." In the light of the deacon's remark this further word from Dr. Forsyth is luminous: "Quackery is the worst heresy." One of the most difficult and yet important evangelistic tasks before evangelical Christians in America today is to save their gullible neighbors from religion. The prevalence among-us of the religious crank and fadist is coming to be one of our chief evils. Where the ground is once sown with false religious ideas, especially heretical notions of Christianity, it becomes more difficult to get the genuine seeds of truth to take root. It is harder to convince a religious crank than to convert a sinner. A substitute for a genuine gospel faith is worse than no faith at all. The salvation and indoctrination of the growing population of the South, and doing this before more of its people become the victims of fantastic error, is a strong argument for home missions:

Mountain Schools.

The mountain region in which the Home Board is conducting schools comprises a territory 750 miles long, with an average width of 150 miles, and contains an area nearly as large as the states of South Carolina, Tennessee and Kentucky. We have in this mountain country 149 counties and a population of a little more than 2,500,000.

Boys and girls make up the great-

est riches of a nation. A great, but somewhat eccentric Southerner said: "Boys and girls are the only things we can make men and women out of." Men and women are a nation's greatest wealth or its greatest poverty. It has been estimated that each working man is worth a ten thousand dollar mill or machine, and it has been found that the nation is suffering a heavy money loss each year in the untrained, the inefficient, the idle, drunkards, tramps and paupers. But boys and girls have a value higher than money. They represent treasures of moral influence, of happiness to their parents and friends, of service to their neighbors and mankind, and "the redemption of their soul is precious."

Boys and Girls in the Mountains.

There are in the Southern mountains more than 900,000 boys and girls of school age. These are the greatest riches of the mountains. There is raw material of great value in the woods of the mountains; there is great wealth in the stores of coal and iron, men are finding rare and beautiful gems among the precious stones in the coves and canyons, there are fortunes in the water power in the mountain streams; but the best "raw material," the greatest wealth, the richest gems, the mightiest power in the mountains are these 900,000 boys and girls ready to be fashioned, developed, polished and used for the world's moral and religious profit.

These boys and girls are capable of great improvement. They are, perhaps, the purest native American stock we have. They live plain lives in their little homes on the

sides and in the shadows of their tall mountains. Shut in by the great ranges and rocky peaks they have not become mixed with foreign blood, nor been made weak by false social customs, nor corrupted by the vices of the city. Though many of them are awkward and ignorant they are healthy, rugged and self-reliant and can learn quickly and do hard work.

They Want to Go to School

Many of these boys and girls, unlike some who do not live in the mountains, are anxious to go to school. The mountain people did not learn the benefits of education as early as some who live in and close to the great cities, but there has of late come to them a great awakening. Parents are anxious for their children to be educated, and boys and girls show great determination to get an education and are willing even to endure hardship if only they may go to school. The conditions which surround them, such as the widely scattered homes, the rough roads, the high mountains and dangerous mountain streams which separate them from each other make it impossible for them to attend good schools unless they can be gathered together in board-

ing schools where they can pursue their studies regularly.

Our Mountain Schools.

In order to help these promising boys and girls of the mountains the Home Board is conducting Christian schools at many places. We have at present 24 schools with 132 teachers, and we give instruction to more than 5,000 pupils. Rev. A. E. Brown is the Board's superintendent of these schools. He is a "mountain boy" himself, knows and loves his people and is devoted to his work.

In these eight years, 391 of the students have completed the course of study in these schools, 389 of whom have gone to college. We have given instruction to 253 ministerial students, 89 of whom became missionaries, one going to the foreign field. Over 1,786 of our students have taught public schools. We have 85 ministerial students this year—an increase of 30 over last year. The property of these schools is valued at \$345,000. The value of the increase in equipment this year is \$96,290. Of this amount the Board contributed about \$12,000; the remainder was raised by the mountain people and their friends outside the Convention.



GROUP OF STUDENTS IN MOUNTAIN HOME.

PERTINENT PARAGRAPHS

"Doubtless, the implied commitment of the justified one to a sanctified life, is the chief reason why mankind is so slow to accept forgiveness and especially to seek it."—H. C. Mabie.

Mrs. Mary Eager Joiner, Leader: Enclosed find post office order for five dollars from the Junior B. Y. P. U. and Sunbeam Band of our little church here, for the Chapel in Cardenas, Cuba. Could you have seen them you would believe it was given cheerfully. I hope to send more from them, if needed, through the coming year.

Dr. Mabie in speaking of Christ's death says: "The tasting of spiritual woe was at the very heart of it. There was a curse in it, and God-in-Christ in some dreadful way entered the atmosphere of that curse and died of it, as a miner sometimes dies of the choke of a death-camp in some deep subterranean chamber. Then he emerged the victor over sin and satan."

Dr. Edwin M. Poteat: The significance and the promise of the Laymen's Missionary Movement is in the dawning of the conviction in the minds of business men that our main business is to bring in everlasting righteousness; and that there is no wiser investment of money than in those enterprises which seek to build up the kingdom of God, that is, to bring the actual current life of this world under the reign

of the will of God. Business men are taking hold of the evangelization of the world as a business proposition, having perceived that, as Ruskin puts it, "Among national manufactures, that of souls of good quality may at last turn out a quite leadingly lucrative one. Nay, in some far-away and yet undreamt of hour I can even imagine that England may cast all thoughts of possessive wealth back to the barbaric nations among whom they first arose, and that . . . She, as a Christian mother, may at last attain to the virtues and the treasures of a heathen one, and be able to lead forth her SONS, saying—"These are MY JEWELS!"

Rev. W. J. Williamson, D. D.: The time has fully come when a new emphasis must be put upon home missions. We dare not rest too securely in the theory that the foreign mission enterprise will react to save the homeland. It did not save Syria, nor Africa, nor Rome. The Moravian Christians have wrought nobly* abroad, yet their own land is conspicuous for atheism and priestly rule. The Crusaders who enlisted hundreds of thousands in an effort to possess the sepulcher of the Savior had locked their Christ in a living tomb at home.

The nearer we come to Christ the more we cease to think in terms of continents and races, and the missionary enterprise becomes marked by unity. Ultimately all phases of

missionary effort must succeed or fail together. It is quite likely that the enthusiastic supporter of foreign missions will be the pillar of his church at home, but it is more manifestly true that the man best qualified to undertake the evangelization of the world is the man who has a divine passion for that immediate circle in which his life is cast. Missions is the overflow of spiritual life. We cannot fling afar our love for the millions beyond the seas until we love the soul of him who lies at our gate. The degree in which the homeland is saved is the measure of our power for the evangelization of the world.

Causes of the Anti-Saloon Movement.

The present temperance upheaval is the revolt of the American conscience against what it considers to be wrong. The American saloon can blame itself largely for the present opposition to it; it is essentially bad. Aside from the inherent danger of the business under the wisest possible restraints, the liquor-dealers of the nation have set themselves to do their very worst to provoke alarm. The saloons are the breeding-place of all kinds of vice and crime. In them the thieves, the murderers, ballot-box stuffers, grafters, purchasers of law, and the debauched find their education and protection; and from them the lawless hordes go forth to prey upon society. The only wonder is that the people have stood this menace to our civilization as long as they have.

The public sentiment is greatly

outraged at the intimate relationship between the saloon and the disorderly house. The public is very angry because so many drinking-places are gambling hells.

Another thing that has stirred the public against the liquor traffic has been the relationship between the politician and the saloon. No feature of American public life is so abominable and discouraging as this open and notorious co-partnership of the liquor traffic with politicians of all parties in the business of crime. It is an astounding fact that most of the great cities of the country are ruled by rum, and have been for a generation or more. Every privilege for every kind of crime is bought and sold for money. Fabulous corruption funds and thousands of the criminal classes are organized to hold up the public and compel it to deliver. Three saloon keepers of Chicago have absolute authority in Wards One and Eighteen, where the traffic in vice is maintained; and men of their stripe rule in some other wards; so that the political complexion of Chicago is determined by the saloon influence. In New York City a large proportion of the Tammany leaders who determine the policy of their party in the city and State are or have been saloon-keepers. In Philadelphia and in some other cities the connection between the saloons and the political leaders of the opposite party is just as marked as it is in Chicago or New York.—From "The Nation's Anti-Drink Crusade," by Ferdinand Cowle Iglehart, in the American Review of Reviews.

Do Not Forget The Homeland.

Let us not forget, however, that Southern Baptists have much mission work to do in our own country, a work that, in some respects, links the home and foreign fields together. For the foreigners of every land on the face of the earth are coming to us and "whenever we will we may do them good."

Besides, we have a new country, large space in which is being occupied by newcomers, busy with so many things that they do not take time to provide for their religious needs, who must be looked after by those of us who are settled and ready to help the needy. The United Presbyterian puts the case well in the following paragraph:

"Our country is new. It is yet in the formative period. We have not attained to that fixedness of character that we may be said to be thoroughly Christians. Old associations are easily broken; old faiths are easily weakened by the changing conditions of life; old habits are easily given up under new influence. In no community is the Christian influence so great that there may be a relaxation of effort to maintain it.

"Our country is now in its yet extending population. There is continual expansion. New lands are open to settlement. The people forsake their old homes and flock to the new land of hope. There is no church to greet them; there are no Christian institutions and influ-

ences to gather them and fold them as wandering sheep. They are isolated; they soon become lost, if there is not a Christian hand extended to them. The map is small, but travel over the vast reaches of land yet unoccupied; go out into the lands recently occupied; note carefully the actual conditions of life, and answer whether or not there is a necessity for gospel work to be done. The simple fact is that untold thousands live under conditions that separate them far from the gospel and from life eternal. These are the forming days of communities; here in the near future irreligion will be established, if there is not haste to establish the church with all its Christian agencies. The immediate pressing issue is, Shall the people of the United States be Christian or non-Christian? Shall our country be saved or lost?"

In the newly awakened interest and enthusiasm of the laymen, care should be taken by those who have carefully studied all the fields, to see to it that the attention of givers shall be called not only to the needs abroad, but to those at home. We believe it would be a good thing for the managers of the Movement at home to keep before the men of the churches the need of great increase of gifts for both departments of the work, and urge them to give to both, somewhat in the ratio fixed by the Southern Baptist Convention—two-thirds as much for Home Missions as for Foreign Missions.—
The Christian Index.

CONTRIBUTED ARTICLES



Indian Missions.

REV. A. G. WASHBURN, SUPT.

At the beginning of this quarter, I laid my plans and specificatoin to be busy every day during the entire three months, but, as I was soon to realize, that human calculations cannot always be relied upon, for the rains descended and the winds blew and the floods came and beat upon those plans and specifications, and at the end of two months not one had been executed. The time, however, was not lost, but really very well utilized in other much needed work. There are many things in every department of our mission work which can only be done in the office and which are often neglected by a field worker on account of pressing calls on the outside, but which he feels he cannot disregard, and so this rainy season gave me an excellent opportunity to do quite a lot of this kind of work; in fact, I could not do anything else. By correspondence, I kept myself

in close touch with all the churches, and notwithstanding the disappointing floods, I am much pleased with present conditions and the outlook for the remainder of the year. It is a great joy to me to see the interest manifested by the churches of all the tribes, especially in the revival work and church building. I attended the meeting of the Southern Baptist Convention and the Northern Baptist Convention. These meetings were a source of much information and inspiration, and I feel, though entailing rather a heavy burden of expense on me personally, was well spent for the cause.

My first Bible Institute for this quarter was held at Arbekah church, among the Creeks, from the 9th to 12th inclusive. This meeting was attended by all the preachers and many deacons and was a great meeting. Arrangements have been made for a like meeting among the Choctaws and Chickasaws from the 16th to 19th inclusive.

Many other good meetings have been held and the work generally is very satisfactory.

Among the Osage Indians.

REV. J. A. DAY, MISSIONARY.

The work among the Osages is very difficult at present. There is a restlessness just now among them that I am not able to account for. At present the Osages are nearly all away visiting among different tribes.

I am spending a good portion of my time among the various medicine camps in different sections of the reservation. The people of these camps receive me kindly and seem anxious to hear God's word. But they have been supported in idleness and in heathen degradation so long that all of their powers to resist the prevailing evils seem paralyzed. If the federal and state officers would only enforce the laws against gambling they could do much toward assisting the missionaries in helping these poor people to a better life.

Many of the women among the Osages will hail with joy the day when gambling is suppressed. These poor women are compelled to engage in this awful practice against their wills. The leaders gamble, and what the leaders do is the binding law among Osages.

Let me ask that the salvation of this poor people, this neglected people, be laid upon the hearts of God's people with more emphasis than ever before. Oh help us to meet the tremendous obligations and awful responsibilities upon us to give this people God's word and lead them to Christ.



REV. J. A. DAY, AND HIS INTERPRETER, ORLANDO KENWORTHY (INDIAN NAME WA-SA-NA-SHA, WHICH MEANS: TO WAR AND BACK IN PEACE.)

Among the Medicine Camps of the Osage Indians.

Munka'wa' Ei
auka's Camp,
June 27, 1908:
Be not surprised, my readers, if you find it difficult to keep the connection, for I write as I see and hear in the camp. My red brethren have given me a very cordial reception into their midst, and have given me to un-

derstand by their friendly smiles and affectionate grunts that they are so glad to have me with them.

I feel that I am going to have a good meeting with this camp. They are going to give me the very best they have. I don't see how I am ever going to write down all I see and hear, for I tell you things happen in such rapid succession. The children are all back in the camps with their parents. Well, down I sit on a rug spread out on the ground. Oh, how I wish my readers could see and hear, yes, and feel—what I see and hear and feel—

listen as night approaches and the shadows lengthen. The hummers hum, the drummers drum, and the rattlers rattle. The hoot of a thousand hoot-owls in midnight darkness would be inspiring as compared to this weird mixture of sounds. This camp is down in a swampy creek bottom, dark and gloomy—an ideal place for an imaginative mind to see ghosts and hob-goblins—but then it will be worth writing up if a fellow just lives through it.

Now, here comes five boys. I have just been around the camp and distributed picture cards to one and all, both young and old, and now I suspect these boys are going to tell me of some sleeping wee tot that I missed giving a picture to. No, that is not their mission. Let's look at them—some of them are sucking their thumbs, others are wringing their fingers, while all have friendly grins on their faces. Now I see the fathers and mothers of these boys are very anxious about something. At the sound of one mother's voice they all turn and listen to what she says. Now, Fred Maker addresses me. "The folks down there want to see all of your big pictures, and they want you to tell them all you can about them." The Indians have discovered that I have a roll of Sunday-school lesson pictures, and now I must not show these pictures before our services tonight, for if I do they will get no good out of the services, for they will think of the pictures. Then the children will all be crying for them, and I'll have a time. So I just tell the boys to go back and

tell the folks that I'll show all of my pictures just at the close of the services, and that whoever interprets for me shall have his choice of the roll to keep. This satisfies all hands. The squaws are busy about supper. We are going to have a big supper tonight. I wish you could see the kettles of beef and pork and just piles of squaw bread all ready to serve.

Just think the last time I saw these children before this, they were in a beautiful school home with the facilities and adornments that modern civilization provides, and now here they are to spend their vacation down in this dark creek bottom, full of malaria. At our last meeting before the close of school they were neatly dressed, with clean faces, hands and heads well combed; but here they are with those they love best and trust most. Oh! what a change has been wrought in the appearance and manners of these children just in these few days!

Listen! I hear something that encourages me. Thank God! I hear a boy telling his parents that Wacousa (preacher) Baptist is come, and that he is going to preach to the people of the camp tonight. I hear him tell them that he is a Baptist. Supper is over and Minka Watiauka is calling his people together to hear me preach God's Word. As they gather they seat themselves in front of the leader's tent on rugs and blankets spread out on the ground. Now all is ready. Henry Tiger Eye is my interpreter, and a good one he is, too. He seems from the start to be pos-

sessed of the spirit of the message, and rivets the attention through the entire services. We talked to them of God's love for them. It has been a very precious service to your missionary and, now I must fulfil my promise and show my big pictures. Oh! I do wish my readers, and especially Sunday-school teachers and officers, could see the interest these Bible pictures kindle in the minds of these poor heathen people. I know if you could you would be more careful to save these pictures and send them to your missionaries among the Indians. Henry Tiger Eye has chosen his picture. "Daniel in the lion's den" was his choice.

There! there! just as I expected! One of the wee-tots about three years old is squalling at the top of his voice and jumping straight up and down because I am rolling up my pictures without giving him one. The interpreter tells me this child is Minka Watiauka's baby boy. I must give him a picture. First, I select a nice one for the father, and now I must get one for the baby boy. Oh, here it is, the picture of the infant Jesus. May God bless these small gifts to the salvation of this man and all his people.

I go from here to Albert Penn's camp.

Minka Watiauka tells me just before I depart that he is glad and thankful for my visit, and invites me back to tell them more about God's Word. I have a long drive over rough roads to reach Penn's camp. The rains and swollen streams have detained me, and here it is June 30th, 6:30 p.m., and I have just reached the camp.

It is located in another gloomy,

dark creek bottom, and the worst of it is, there is nobody at home, and here I am, all alone, right at night in a deserted Indian camp. Well, the ponies are tired and worn out, but we can't stay down in this lonely place tonight. You must take your master to Hominytown tonight. It will be late, and you will be very tired, but then I'll see that you get a good supper, bed and breakfast.

July 1st; Rome Logan's camp.

This camp is in another swampy creek bottom, and it is a large camp. Brother Sanky, pastor of the Baptist church at Hominy, is with me. I am very much pleased with the cordial reception the leader gives us. He calls his people together and we have an interesting service. I see many familiar faces among the children, and am pleased to see the smile of recognition on their faces and hear them call my name.

The leader expresses his pleasure for my visit, and invites me to come again. Again I am begged for my big pictures, and I have to show them all, and part with two of them, and one poor fellow runs after me and begs me to give him one. I haven't one to spare this time, but promise to remember him on my next visit to the camp. Oh, my! still it rains. I can't possibly make Henry Pratt's and Black Dog's camp this time.

So off for home I start, after dark, July 1st. I am at home. All are well, and Miss Clifford has had two fine services with the Indians at the mission. Miss Clifford is a true missionary, and the Indians all like her so much.

The Blanket Indian Association of Oklahoma.

REV. W. D. MOORER.

The recent meeting of the Blanket Indian Association of Oklahoma was one of the greatest in its history. The meeting place was the camp of Chief Left Hand, of the Arapahoes, a few miles north of Geary, Okla. The Arapahoe church, of which Brother King is pastor, and also missionary to the Arapahoes, had made great preparations as host to entertain the visiting Indians and white visitors. It cost them about \$400 to entertain the Association. I wonder what white association would be willing to pay the half of this amount to entertain an association.

On approaching the camp one was reminded of the descriptions in the Bible of the camp of Israel in their journeyings through the wilderness. There were the hundreds of white, pointed teepees and tents glistening in the sun on a high hill from which they could be seen afar. In the valley were hundreds of ponies grazing, while around and among the tents of the camp were hundreds of Indians of many tribes and dressed in all the colors of the rainbow. However, one noticed that a large per cent. of the men had discarded the Indian dress for that of the white man.

In the center of the camp was the tabernacle of meeting. At some distance from this and forming a hollow square the tribes were encamped. In large numbers the home tribes, the Arapahoes and

Cheyennes, encamped, while in their allotted places the visiting tribes, Comanches, Kiowas, Apaches, Pawnees and Wichitas. In another quarter of the camp tents had been allotted to the white visitors.

Before sunrise, in the forenoon, afternoon and evening the loud, strong voice of the old blind chief, Left Hand, could be heard all over the camp calling to the services in the tabernacle. The voice that had so often called his people to war was now calling them in earnest tones to come to the place of prayer, to the worship of the Prince of Peace.

The Association is composed of churches and missions among the above named tribes, also the Osages of Oklahoma and the Hopis of New Mexico and the Crows of Montana. At this meeting four new churches were received, the First Apache, The First Hopi, The Second Hopi, and a new Wichita church. There were representatives also from the Pawnee and Osage missions. Brother J. G. Brendel of the Pawnee mission hopes soon to organize a church among his Indians.

The Indian associations are always great evangelistic meetings. At every preaching service invitations were extended to those who wanted to be prayed for and to those who wished to confess Christ. There were at every service some who accepted the invitation. It was interesting to notice the great earnestness of the Christian Indians and their personal work out in the congregation. Often while singing, some one would step out to the front and make an earnest call to his peo-

ple to come to Jesus. Sometimes there would be some one in each of the five principal tribes at one time inviting their people to come. Others would go from person to person and talk to them, inviting them to come. Chief Left Hand was very much concerned about his sons and was overjoyed when they both confessed Jesus.

One of the most interesting exercises was the examination of the candidates for Baptism. There were thirty-four, the most of whom were Arapahoes. Each candidate, through an interpreter, stated his experience to the missionary, and, after questions by the missionary and others, his experience was stated to the members of his church. I insert a few of the statements just as I copy them from my note book.

Bird Chief, Arapahoe: "As you all see me standing here to tell how I find this way, it is this way. All through this meeting invitation has been given to Jesus, but my willingness is a little bit weak. I have great love for this mission work among the Arapahoes and I give my money and beef to this association that my children may come and hear and find Jesus. I did not think that I come so soon. I think I wait, but I find that God has power to save a man. So when God save so many here I know it is no use to put it off. My little girl who passed away she used to sing some Kiowa song, and I wonder where she learn it. I suppose some Christian Arapahoe learn it and teach it to her. She want to help entertain the association, but she pass away before the association. So I want do my

little girl's way. When Kiowa sing their songs it touch my heart, I want to go that way. So I come to Jesus and want to be baptized, follow Bible and work for Jesus all I know how."

Mrs. Bear-going-up-hill, Arapahoe: "I have been thinking for a long time of coming to Jesus till this time I come. I and mother all that is left, and I want to be Christian with my mother. The light of Jesus is in my mind and in my heart, so I want to follow him and be baptized."

White Rabbit: "I am great friend to the church and to the Christians, and promise the Arapahoes that I would come to the Association, but I am not well for some time. Now at this first invitation I come. I am an old man to start in the Jesus road, and I hope that Jesus will spare my life to do some good work for him. If he does I will serve him the best I know. Since I hear the sermon here I know some more about Jesus and it help me much more. I want to join the church."

One very old man asked if he might continue to use some herbs which he used for medicine. Now the word "medicine" means, to the Indian something more than a healing agency, it means witchcraft, or something sacred. Besides that, one of the greatest vices and delusions among the Indians is the use and worship of the Mescal, or, Peyote. So the missionary asked him if he worshipped the herbs or used them only as a remedy. He said only as a remedy. Some one else then asked him if the use of the herbs in question was in any way connected with

the old Indian religion. He said no. Still they were not satisfied. He was told that if the use of the herbs in any way made him feel that he was walking the old roads that it would be best not to use them. No one but those who know the awful effects of the use of the Mescal on the body, mind and soul of the Indian can appreciate the importance of these questions. Paul is discussing the same principle when he says, "I will eat no meat, etc."

The reports from the churches and mission stations showed an advance along all lines. The Indian churches contribute liberally to all of our denominational interests besides to some enterprises which are peculiarly their own.

I close with a talk made by a Pawnee who, with a number of others brought by Brother Brendel from his mission, for the first time witnessed a gathering of Christian Indians. The meeting was a great revelation to them. Here is what he said: "My friends, I am a new Christian. I never was with you in a meeting before. Brethren and Sisters, I do not want to make a long talk. I just want to say a little, and hope you excuse me if I make a mistake, because I am not educated. I was never in school as some of you. I will try to make you understand me, so open your ears to hear what I have to say to you. I am so glad to see so many of my race here today. One thing

I want to say. I am sorry that my people are not religious, as I want them to be. But they are beginning to know the right way from the wrong. I hope some day to be able to see you all out with Brother Brendel and the Pawnees. I know that Jesus will rejoice in heaven when we, the Pawnees, give our hearts to Him. My friends, it is so precious to me to be here with you and hope to see you all some time again. I am trying so hard to live and work for Jesus and to see those who are in the wrong road renewed. Our Heavenly Father sees all our inner thoughts, so let us go to Him and He will help us in all of our troubles. He will help and bless our missionaries how to have plenty of patience with us. We all know it is so hard for them, but with the power of God they will have the victory. So may God bless and be with us all and the missionaries is the prayer of your Pawnee brother." (A civilized Indian told me the other day that there was but three roads opened to the Indian, the White Man's road, the road to the Happy Hunting Ground, and the Fort Smith (Prison) road. But thank God the Indian is learning, as the white men are, that the White Man's road without Jesus is no better than the Indian road, and that there is another road opened to them and us alike, the Jesus Road, and many of all the tribes are walking therein.



HOME AT THE PAWNEE INDIAN MISSION IN OKLAHOMA.

1. Rev. J. G. Brendel, Missionary.
2. George Howell.
3. John Box, one of the leaders in the Doctor Dance.
4. Rush Roberts (a Christian), one of the Chiefs of Skedee Band.
5. Mrs. Rush Roberts.
6. David Gillingham, Indian name White Eagle, (Christian), interpreter.
7. Andrew Crow.
8. Chief White Eagle—Oldest Chief in the whole tribe. The only living Chief who knows the ancient ceremonies and traditions for initiating a Chief of the Pawnee Tribe.
9. James Meurie, author of a book describing the ancient Indian (Hoka) ceremony or Pipe Dance.
10. Alfred Meurie.
11. Skedee Jake, Master of the Whistle Dance.
12. Joseph Howell, Indian name Good Chief, was at the Hot Springs Convention, and expressed the hope that he might be a Christ-

ian by the next meeting of the Convention. He is a distinguished Chief, and in his loyalty and friendship for our mission work he is resisting great temptations from different tribes.

13. Miss Edith Campbell Crane, Cor. Secretary W. M. U., Baltimore.
14. Mrs. Griffices, Mrs. Brendel's mother.
15. Lone Chief, Owner of Mud Lodge.

When this photograph was taken was the first time he had ever been induced to attend any of the meetings at our mission. He expressed himself as pleased with the work Brother Brendel is doing and promised to advise his people to attend our meetings.

16. Mrs. Meurie.
17. Mrs. Brendel.
18. Cora Howell and child—One of the first Pawnee girls baptized into a Baptist church.
19. Wife of Lone Chief.
20. Alfred Meurie's wife.
21. Wife of Chief Howell.

EVANGELISM

REV. W. W. HAMILTON, General Evangelist.

Brother W. A. McComb begins work October 1st.

The Birmingham campaign begins September 27th.

Brother Sledge has had a good meeting at Prestonsburg, Ky.

Brother Wright is in Yorkville, S. C., with Rev. I. G. Murray.

The Seminary lectures on Evangelism come earlier this year.

Brother Luther Little has been supplying at Ponce de Leon Avenue, Atlanta, during his vacation.

Brother W. D. Wakefield has just closed great meeting at Greensboro, N. C., with Forest Avenue Church.

Brother Hamilton is at Covington, Tenn., in a meeting participated in by several Baptist churches.

Brother J. W. Michaels, evangelist to the deaf, continues to send in fine reports of his work in many of the states.

Calls are coming in already for the services of Brother W. A. McComb. His address until October 1st will be Alexandria, La.

Brother E. B. Farrar is having a great meeting at Middlesboro, Ky., with Pastor Reid. Brother Farrar

is in the employ of Long Run Association.

In the Greensboro, N. C., meetings there have been ninety-two baptized by Pastor Maddry. This is only a part of the blessing, and the work goes on. Brother Wakefield rejoices.

Home Board evangelists expect to assist in a concerted campaign in Ft. Worth, Tex., beginning the first Sunday in January, 1909. The pastors are planning large things.

When Brother Sledge began the meeting at Prestonsburg, Ky., there were only nine members. Our last report from him says that there have been sixty-six additions and the meetings continue.

Brother Wakefield, after about two months' work in Greensboro, is resting at Shelbyville, Ky., and expects to return to school shortly. We hope to have him with Home Board forces again after the first of January next.

Dr. Pickard, of First Church, Savannah, Ga., will assist in meetings at Wilmington, N. C., beginning the last of September. We rejoice in the work the Baptists of Wilmington are doing, and hope for another great revival.

The Evangelical Publishing Com-

pany, of Chicago, write us that in a recent note in the Home Field we made a mistake in quoting prices on Best Hymns No. 4, that the Manilla is 15 cents instead of 5 cents. Write them for prices.

We are glad to say that Brother R. L. Motley, who has had to undergo a serious operation, is back from the hospital, and expects to begin work by the time this notice is in print. His next meeting is in Baird, Texas.

We had hoped to have in this issue a sketch of Brother McComb, but will have to delay same until next issue. Brother McComb accepts work with the Home Board, and will begin with us in the meetings at Birmingham, Ala.

Frank Moody Purser, who in the Tuscaloosa meetings gave himself to do God's work in the ministry, and his brother, D. I. Purser, who is at work in Natchez, Miss., will, in answer to a call from the First Church of Tuscaloosa, be examined by a presbytery for ordination on September 20th. These are the two sons of Rev. D. I. Purser, who laid down his life in New Orleans.

We rejoice in the evangelistic note which is to be heard in our churches and in our denominational gatherings, local, district, state and national. Let us all pray and work that we may make this next year the greatest ever known in our own church and community for winning the lost, and in this way the greatest for our denomination. Pray

for and work with your own pastor to make yours a church enjoying a constant revival.

Brother W. P. Hines, who has been elected as evangelist under the Home Board, has not only succeeded in building up a strong membership and in erecting and rebuilding a new church at Lexington, but has also succeeded in arousing the Catholics and saloon-keepers. He would have come to us earlier but for their attack upon him, but feels that he must stay and see them Ten—Home Field Dvs, Edk through, and so will probably hold his first meeting with the Board in the Birmingham campaign.

The evangelists of the Board and their addresses are as follows: Raleigh Wright, Cleveland, Tenn.; W. H. Sledge, Box 237, Little Rock, Ark.; Luther Little, Ft. Worth, Tex.; R. L. Motley, 723 Austell Building, Atlanta, Ga.; J. W. Michaels, Little Rock, Ark.; W. A. McComb, Alexandria, La.; W. W. Hamilton, Atlanta, Ga.; and we hope to soon add W. P. Hines, of Lexington, Ky. The evangelists leave forwarding addresses at the Home Board office, and any mail sent here will be sent on to them at once. We are glad to see this list of names growing, and would like to see it twenty or fifty instead of eight.

For the information of those interested we again insert our financial plan as to tracts and meetings.

The Evangelistic Series of Tracts are published primarily for the use of evangelists of the Home Mission

Board of the Southern Baptist Convention. They will be furnished to others desiring them upon the same terms they are used by the Board's evangelists, viz.: That the church or person to whom they are sent will take up and forward to the Board a special collection for the Evangelistic Tract Fund. It being understood that this offering is to be entirely separate from and in addition to all other mission contributions.

Send requests and contributions to the "Department of Evangelism," Home Mission Board, 723 Austell Building, Atlanta, Georgia.

Our Financial Plan.

The Evangelistic Committee of the Home Board has adopted the following financial plan for all meetings held by those who are in the employ of the Board:

1. In case a singer is employed the church is asked to pay traveling expenses from last point and salary of the singer apart from any offering taken for Evangelism. This must be arranged between the church and the singer or the evangelist.
2. The church is asked to pay all local expenses, such as advertising, entertainment, etc.
3. To pay the traveling expenses of the evangelist from the last point.
4. To give one Sunday night basket offering to the Evangelistic Tract Fund. By such offering tracts are provided and distributed without cost during the meetings.
5. To take offering toward the close of the meeting for the Home Board Evangelist and Department of Evangelism.

Nos. 3, 4 and 5 will be credited

as gifts to the Department of Evangelism, but are to be in addition to all regular offerings for home missions.

Nos. 1, 2 and 3 are to be paid either by basket offerings from night to night or by special subscriptions or from the church treasury, as each pastor and church may prefer.

Bible Baptism.

The Evangelistic Tract Department has in press a twelve-page tract on "Bible Baptism," written by Evangelist Hamilton. The plan of this tract is to give Bible answers to the following questions: (1) Who does the Bible say may be baptized? (2) Why should those who have believed be baptized? (3) How is "Bible Baptism" administered? (4) What is the purpose of "Bible Baptism?" (5) When is Baptism true to its Bible symbolism? (6) What is my duty toward Bible Baptism?

This tract will be sent as are our other tracts to those who will take an offering for the Tract Fund of the Evangelistic Department. We believe that this phase of our work is bringing a rich harvest in giving to others a statement of our Baptist doctrines and in explaining the way of salvation.

Revival in Houston, Texas.

A large part of Rev. Luther Little's work in July was spent in Houston, Texas. He was holding a meeting for the Houston Heights Church. His visit to Houston was of special significance and value, as the Houston Heights Church had

first given forty per cent. of its membership to the Baptist Temple, a newly organized church in that same section of the city. The Heights Church needed help and encouragement at that time. The meeting was a good one and many members were added and the church strengthened.

While Brother Little was there another church was organized and the opening sermon was preached by Brother Little. It is the Immanuel Church. So this gives two new and promising churches to Houston Baptists.

The work in Houston was never better. It is the purpose of the Home Board to do other work in Houston, which is one of the most rapidly growing cities in the Southwest.

The Lord is graciously blessing the work of the Home Board Evangelists. Encouraging reports come from the scene of their labors generally. The following is received just as we go to press from Brother W. C. Roof, singer with Brother Sledge, and refers to the last meeting held by Brother Sledge. These words need no setting, but the read-

ing inspires a sense of gratitude to God. Brother Roof says:

In Prestonsburg "Old things have passed away, behold all things have become new." Brother Sledge found his way into this town (a small place of about 1,500 inhabitants) on July 14th. He found a church membership of nine members, some of them away. The Lord and he started a campaign for souls with the result of over two hundred conversions, and one hundred and seventy-four have joined the church. Among the many who have been saved are seven lawyers, five judges and many merchants, one doctor, assistant cashiers of two banks, with their families. A fine college building has been procured and school will open about the 10th of September with, we expect, not less than four hundred and fifty students. God has been honored in this place, and great victories have been won in the name of Jesus. One special case I will mention, that of Mr. ———, known as ———, a feudist leader eighty years of age, who is accredited with the killing of thirty-seven men in his days of feudalism. He regrets the past, but now glories in the love of the Lord.

NEWS FROM THE FRONT

Rev. A. Jeff Davis, Roff, Okla.: We are in the midst of a revival, and prospects are encouraging. Our church is beginning to accept its responsibility in a true light. Pray for us.

Rev. C. L. Barnes, West Hartford, Okla.: We have had a good meeting; twenty additions, church revived. They are going to enlarge their house of worship. The work will begin soon. Pray for us.

Rev. E. Clark, Valley Center, Okla.: The outlook is good here, but we need more workers. I pray the Lord of the harvest send us more laborers at this place. The brethren are willing to work.

Rev. James Gore, Coalgate, Okla.: The purchase of a lot and payment on it, along with our mines being closed down, have worked a hardship on us and we have not quite come up at this end of the line, but hope to catch up next quarter.

Rev. T. J. Brown, Hinton, Okla.: Our work looks encouraging in some respects. The greatest drawback is the lack of a better and larger house of worship. We are expecting to make an effort to build in the near future; we hope to do something toward building this fall. We expect to have a mission rally during the next quarter, in order to create a greater interest in the mission work.

Rev. A. W. Ihde, Tyrone, Okla.: The field is very promising, considering that the people are gathered here from many different states. They are fast getting on a working basis. Were it not for a prevailing drouth, there would be many new houses built. There is an increase in mission interests.

Rev. A. J. Tant, Kell, Okla.: The continuous rains, overflows and storms and cyclones have greatly interfered with the work every way during this quarter. I have made no collections, as you see; thought it best under existing circumstances to pass them until fall. Money has become scarce in this new country.

Rev. James T. Spilman, Fairfax, Okla.: Our church has no house. We hold services in the Presbyterian house. The Sunday-school is a union school. That is the reason I did not report it. Our meetings were rained out so often is the reason no more sermons were reported. I hope some time soon we will have a house of our own, and a Baptist Sunday-school. The superintendent is a Baptist.

Rev. W. P. Meroney, Walter, Okla.: Beginning next Sunday I will conduct a meeting at a mission point where I expect to organize a country church. Brother Motley comes to us the first of August for a meeting. I am expecting a glorious ingathering.

Rev. J. L. Caldwell, Yale, Okla.:

This quarter has been a hard one in some respects, but the Lord is with us and our congregations are growing. We have not made any offering for home missions yet, but will. There is no money until crops come in. God bless the work everywhere. Pray for us on this field. I want to hold a meeting here before long. I think the prospects for a meeting are good.

Rev. J. B. Vinson, Frederick, Okla.: God is blessing our work in Southwest Oklahoma. Just closed a meeting with Manitau church. Brother C. W. Hampton was with us a few days, then Brother Morehead was with us. The town was moved as never before. Thirty-four additions to the church, 19 by baptism. We are planning to work out the turn rows and fence corners this summer. Pray for us.

Rev. Laurence Zarrilli, Italian Missionary, Tampa, Fla.: Last Sunday night eleven made the application for baptism, eight men and three boys. I think Brother Duke will come Thursday night next with Sister Branham (now Mrs. Mabre) and question our new applicants. I think at least that some of these are in position to be taken in. However, let the Lord lead us, and not our outward man. Pray for the guidance.

Rev. Newton C. Dauner, Texola, Okla.: The Beckham County Association is moving upward, and we are making strong efforts to supply

the destitution in our bounds. I am trying to train our people here at Texola to be true to themselves and to God, and to some extent we are succeeding. I will hold several meetings at points near here during the summer. Every community calling for meetings. I hope to have great gatherings at these places.

Rev. W. E. G. Humphries, Elgin, Okla.: We have been holding religious meetings at Fletcher, Okla., during the last eight days. The meeting is growing in interest. There have been nine conversions. Three have been received for baptism and two by letter. We purpose to continue the meeting for the next five days. Brother Covness, of Comanche, Okla., has assisted me until the present. The pastor will do the preaching during the rest of the meeting.

Rev. Alfred M. Brown, Terral, Okla.: Brother Paten, of Texas, and I began a meeting on the 19th at Spring Hill, Okla. It is a school house, no church there. A few Baptists scattered around. It is impossible to tell what the results will be. I am preaching at two out stations besides this place, where I have been asked to assist. There is a large scope of country east of Terral where there is no one preaching. Our Associational Missionary seldom comes into this part of the field. Our protracted meeting at Terral will begin the third Sunday in August. We are praying for and expecting great things from the Lord.

Rev. Jesse J. Ward, Velma, Okla.: Our work has been crippled during this quarter. Crops have been washed away by high water. We are getting in better condition now, and the prospects are good for a great revival. Have just begun our revival meeting here. Hope to have good things to report to you. Our collections are short this time. Some of my people lost nearly everything they had, and others badly damaged. We have had a hard time holding the work together. Pray for me and my work.

Rev. D. N. Vassar, General Missionary to the Negroes in Virginia:

Our work is in a good condition. At this season of the year we can easily get the people out in the rural districts. I have had some very fine meetings. I am sure that the Holy Spirit was present helping us in our efforts, and when this is the case we are very strong and bold. Labor seems so light. "My yoke is easy," said our Lord, and blessed is that man who can wear it in his service. I love to work for such a Master, especially when He lets me see fruit thereof, and I see it every day.

Rev. John W. T. Givens, Joplin, Mo.: One of our finest young men has definitely decided to preach, and goes to "William Jewell" in September. Another is seriously considering it. A fine young woman has felt the call of God to be a missionary wherever God wills. Two or three others are seriously considering their call to mission work. I turned over the night service to the young people one night and we

had one profession of faith. The pastor wanted to convince them that they and the Lord were a majority when it came to leading souls to Christ. He tried to keep out of the way and just let them work. At the close of the service they were the happiest young folks I ever saw. This is a very wicked place, and we have much to contend with. Am struggling with our debt and am making progress. Pray for us.

Rev. R. A. Rushing, Faxon, Okla.:

The third Sunday in June we dedicated a neat house of worship at Plainview, near Duncan, Okla. Rev. J. L. Hawkins, of Duncan, preached the dedicatory sermon. At our last fifth Sunday meeting a committee on Evangelism was appointed. The committee have more than a score of places where meetings are needed and where there is no church organized. Meetings will be held at all these places during the next few weeks. We are expecting great results.

Mr. J. C. Stalcup, Superintendent Missions for Oklahoma: During the quarter just passed I have done less work than in any quarter since I was first elected to my present position.

On the 6th of June, in company with my wife, I went to the Missouri Baptist Sanitarium, where we stayed six weeks. During my absence Mrs. Smith kept the office work up so well that upon my return there was very little accumulated work demanding my attention. This enabled me to at once begin

planning for the heavy work during the next quarter. At the time of writing this report all reports for the current quarter, except —, are in hand, showing good work done generally by our forces. They report 694 baptisms and 922 additions by letter, for the quarter.

I attended, for the first time, the meeting of the Oklahoma Indian Association, which met on the 23d of July. On Sunday, the last day of the meeting, thirty-five of these full-blood blanket Indians who had professed faith in the Savior (several of them making professions there at the Association) were baptized in the Canadian river. There were about fifteen hundred or two thousand Indians present.

Rev. L. H. Holt, Stillwater, Okla.: We have made some progress, although hindered by frequent storms through nearly half the quarter. There is a growing interest in our building enterprise, shown by receipts, for the work. We hope to put up and enclose the building this year. We need it for our growing congregations and splendid Sunday-school. I shall keep the benevolent contributions up to our usual mark, if possible. This is the dull season in a college town; all services are fairly well sustained. Sunday-school and prayer meeting excellent.

Rev. A. B. Kennedy, Pocahontas, Va.: The new house of worship was dedicated June 21, 1908. All debt on it was paid and a church was organized with thirty-three new members, all except one being received by letter from the Pocahontas

church. They were not counted as additions, because they were only transferred from one place to another.

Bowman is an important point. It will be one of the largest coal operations in the field. It is a new town, and has no church but ours. It ought to have a pastor for his whole time. I beg you to consider this. We already have in hand \$100 for the new pastor's support.

Rev. C. T. Wilson, Chickasha, Okla.: I am now in a meeting at one of our mission chapels, where we hope to organize a church before meeting closes. We have a good meeting house paid for, will seat two hundred. Our work was hindered in the spring on account of the stormy weather. There have been a number of conversions on the field. Some have joined the First Church, two of my own children, some have been converted in their homes by personal work, two married women among the number; others under conviction.

Rev. Wm. J. Downing, Henryetta, Okla.: I am at Tuttle at present in a meeting. Have had about fifteen conversions to date, five additions by letter. Cannot give the results in this report. Close here Sunday night. Go immediately to Francis, Okla., for two weeks. Will then begin a meeting at Henryetta, assisted by Rev. Dock Pegues, of Texas. God is with us. Had a number of conversions among the miners who have not come in the church yet. Several stand approved for baptism.

Miss Kate D. Perry, McAlester, Okla.: Enclosed is my report for the present quarter, from which you will see I have been doing some work among the foreigners. How I wish I could tell you of some of my experiences in that line—of the hearty welcome given me in some homes and the ready acceptance of literature almost in every instance and the avidity with which it is read even before I leave the house. In May I was at Harts-horne and assisted Mrs. Hudson, wife of the pastor, and Mrs. Walder, president of the Aid Society, work up a sewing school among the children of the foreigners. I enclose you a letter from Mrs. Hudson about it. How my heart does yearn for an Italian and Polish speaking woman to help me in my field!

In Brother Brendel's Meetings.

Testimony of Mrs. Beavers, an old Pawnee Indian woman, who was converted July 12th: I never come in here before, though I have heard of this way, and since I heard of this way I believed it and always worship God wherever I am at. But since I come in here today I have

been happy. God's spirit struck my heart hard while you were talking. I never felt it that way before. I believed it was God and it made me happy. I want the other Indians to come who don't like to. When you was talking about Jesus coming I thought, Oh! how sad, what will the poor Pawnees do! When you were singing that good song about Jesus—(Here she broke down and wept and could not say more).



MISS KATE D. PERRY.

Testimony of Mrs. Grover, another full-blood Pawnee Indian old woman: This is the second time I come in here. I am so glad I come. Just while you was talking God touched me in my heart. I believed it was God's spirit. Right then I believed what you was saying was God's Word, and what you said about the last day. My heart was happy. Oh! I want my people, children and grandchildren to be saved. I hate it so many Indians don't want to come to this church. I always pray to God and worship Him in our old Indian way, but now I feel good to come in here and hear this good way you teach. Jesus has come into my heart and I want to follow Him.

BOOKS OF SPECIAL INTEREST.

The Twentieth Century American.—By H. Perry Robinson. G. P. Putnam's Sons, New York.

The author of this book is, we are told, an Englishman who has lived in America twenty years and has had good opportunities for forming an opinion of Americans. The book is a comparative study of Americans and Englishmen. We wish all intelligent citizens of both countries might read what is here so appreciatively said of their kinsmen divided by the sea. The discussion is on broad lines and embraces a great variety of subjects, such as the Anglo-American Alliance, the chance for Anglo-Saxon dominance, American characteristics, English and American education, "A Comparison in Culture," "Politics and Politicians," the Negro question, etc., etc. The motif of the book is a plea for an English-American alliance with a view to universal peace. The author had a worthy purpose for writing a book, and he has written one worthy of our readers' attention. Interest is constantly quickened by bits of exquisite humor and some exceptionally good stories. Striking sentences abound and tempt the reviewer to quote extensively.

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

"The Missouri Baptist Centennial."

This volume from the presses of the E. W. Stephens Publishing Company, Columbia, Mo., contains twelve addresses prepared for the one-hundredth anniversary of Baptist beginnings in Missouri, celebrated at Cape Girardeau, October, 1906. To these addresses Dr. J. C. Maple, who has lived through much and made not a little of Missouri Baptist history, contributes an introduction. The book constitutes a valuable religious history

of an interesting period and important part of our country, and we most heartily commend the spirit and enterprise which has preserved it and presented it to the public in so attractive a form as the publishers have given it. The addresses are without exception both informing and entertaining. The brethren have given us spicy history. Some of the writers do not refrain from telling a good joke and the jokes are an illuminating part of the history. The book will increase your knowledge of Southwestern missions.

The Real Bryan.—Compiled by Richard L. Metcalfe. Personal Help Publishing Company, Des Moines, Iowa.

This book is a collection of selected paragraphs from Mr. Bryan's speeches and writings on a wide range of themes. It is a fair representation of the Presidential candidate's ideals and style, and is wholesome reading.

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From July 10 to August 10, 1908.

Rev. John F. Vines, Anderson, S. C.	35
J. F. Eden, Jr., Cuthbert, Ga.	16
F. H. Farrington, Irvington, Ky.	16
R. H. Hunsucker, Winterville, N. C.	15
Rev. W. D. Powell, Louisville, Ky.	14
J. D. Larkins, Morganton, N. C.	12
R. C. Biallock, Laredo, Tex.	12
Mrs. Mary T. Gambrell, Dallas, Tex.	11
W. H. Hicks, Mountain City, Tenn.	10
Miss Pearl White, Lancaster, Tex.	10

within the borders of the state 325 missionaries and five Bible women. Of these missionaries, fifteen preach to the Mexican, or Spanish speaking people. Three speak to Scandinavians and five to Germans.

Along the Rio Grande river on the Texas side there are 300,000 Mexicans. In Texas surely state, home and foreign missions are so intimately co-related that the necessity for all three is proven beyond question. May the Heavenly Father bless the efforts of W. M. U. for missions!

IN MEMORIAM.

Just as we go to print we learn the sad news of Mrs. Harvey Hatcher's death. For more than twenty years she has been a factor in W. M. U. work. A pen more gifted than ours will write the beautiful story of this consecrated woman's life. We wish through these columns to signify to the sisters our deep sense of loss in the going home of our beloved friend. She died, as she had lived, in the full discharge of her Christian duties.

Mrs. Hatcher had just returned from a brief vacation, during which she visited Mammoth Cave.

Last Sabbath morning she thrilled her infant class with a recital of the darkness of the cave and the absolute dependence of the tourist upon the guide. In her own beautiful way she said to the listening little ones: "Children, always follow Jesus as your guide. He holds the light." Such a vision and such a memory to leave behind! We sorrow for ourselves; but she has entered into joy unspeakable.

"God make my life,
A hymn of praise,
Each day a note,
Each year a phrase
With tenderness
And beauty filled,
Sung in the way
That Thou hast willed."

THE UNION MAIL.

MISS FANNIE E. S. HECK.

The mail brings fine accounts of the state meetings of Mississippi and Alabama, but this is only what we expect of these splendid bodies.—Of Mississippi one of our correspondents writes: "I never saw women more willing to go forward and try to attain 'Higher Things.'" —The Training School had its full share of attention in the Mississippi meeting, being enthusiastically represented by Mrs. Harrington and Mrs. Burnham. The Y. W. A.'s decided to have a girl of their own in the Training School, but the W. M. S. were not to be left behind. The next morning they were ready to have a second student in the school.—

The report summed up for home, foreign and state mission objects more than \$21,500, two thousand increase over last year.—In every meeting worth recording there is something over and above telling. So in this Mississippi meeting.—"The keynote," writes Mrs. Woods, Cor. Sec., "was greater consecration to His service and making God's work first in our hearts and lives. This thought seems to pervade every speech, to lay aside things of the world that were as naught, and do good, honest work for Christ and the spread of His kingdom. You know I can't tell you of the inspiration and hearty interest manifested, but it was there."—The Alabama meeting formed a part—and a notable part—of the Centennial Year Convention of the Alabama Convention. Here, too, the higher call rang clear and distinct.—The devotional exercises being held in accordance with the W. M. U. motto, "Higher Things in Spiritual Life, Mental Attainment and in Christian Activity."—The financial report of the secretary-treasurer, Mrs. D. M. Malone, Birmingham, gave the W. M. U. receipts for the year as \$30,937.47 for all purposes, of which \$1,490.33 was raised by 259 Sunbeam bands.—In the young woman's conference the leader, Mrs. Vesey, reported, with a radiant face, the year's

work. They now have one hundred organized Y. W. A. societies and contributions for the year amounted to over \$2,000.—Here, as in Mississippi, the Training School received its full share of attention, being represented by Mrs. McLure, whom Alabama proudly claims as her own. In a few moments \$1,025 was pledged for the Training School Endowment. Who will follow?—The entire Union will be interested and congratulate Alabama on her new president, Mrs. Charles A. Stakely, of Montgomery, a former president of the General Union.—The most important decision of the Alabama meeting was that hereafter they would meet at a separate time and place from their State Convention. In this they follow in the steps of Virginia, Georgia, South Carolina, and North Carolina, all of whom have found the change of great advantage, giving ample room for larger delegations, and for fuller con-

sideration of Union topics.—Enlistment Month, October. Begin to get ready Think Enlistment; plan Enlistment; talk Enlistment; pray Enlistment. New and attractive Enlistment literature ready the middle of September.—Gratifying indeed are the requests for information about the Royal Ambassadors, the new society for boys. The manual of the order is one of the most attractive publications ever gotten out by the Union, as far as dress goes, and the contents and purpose deserve the best. Those who believe in boys can have the manual free on application to W. M. U., 301 N. Charles St., Baltimore.—Don't fail to go to your associational meeting. It is one of the pivotal centers on which our hope of enlistment and enlargement turns.—Are you thinking of going to the Training School? The session opens October 1st. For catalogues and application blanks write Mrs. M. R. McLure, 320 East Broadway, Louisville, Ky.

VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS

STATES.	HOME MISSIONARIES.			MOUNTAIN SCHOOLS.			TOTALS.
	W. M. S.	Y. W. A.	BANDS.	W. M. S.	Y. W. A.	BANDS.	
Alabama	\$ 29 27						\$ 29 27
Georgia	137 11						137 11
Missouri	70 00						70 00
Virginia					15 98		15 98
Total	\$236 38				15 98		\$252 36

MRS. W. A. LOWNDES, TREASURER.

TREASURER'S REPORT

AUGUST 5th, 1908

First Quarterly Report from Treasurer of Woman's Missionary Union

Auxiliary to
Southern Baptist Convention

STATES	WOMAN'S SOCIETIES.					YOUNG WOMAN'S AUXILIARY					BANDS.					TOTAL.
	FOREIGN	HOME	S. S. Bd.	MAR. HOME	Tr. Sch.	FOREIGN	HOME	S. S. Bd.	MAR. HOME	Tr. Sch.	FOREIGN	HOME	S. S. Bd.	MAR. HOME	Tr. Sch.	
Alabama.....	\$ 600 34	\$ 202 89	\$ 7 50	\$ 12 25	\$ 69 40	\$ 2 85	\$ 6 65				\$ 86 08	\$ 65 40	\$ 8 44	\$ 1 00	\$ 5 00	\$ 1,067 80
Arkansas.....					267 75											267 75
Florida.....	865 27	377 33	5 50	14 50	80 51		16 35				9 51	28 33				1,397 30
Georgia.....	2,538 01	1,735 63	37 41	45 30	341 59	170 61	98 36	11 15	3 20	108 30	140 06	162 29	27 00	7 48	17 35	5,452 74
Kentucky.....	1,051 12	447 43	2 07	54 45	179 86	67 71	25 55		4 65	16 00	69 64	27 23	5 00	5 00	1 00	1,956 71
Louisiana.....	105 60	72 60			23 50						2 00	7 66				211 36
Maryland.....	37 40	65 95		5 00	10 00		11 40	5 00		16 00						150 75
Mississippi.....	377 94	561 30	20 00	16 50	96 15											1,071 90
Missouri.....	423 20	450 60		17 70	214 50	59 67	3 67				35 32	5 91			2 10	1,212 57
North Carolina.....	1,315 02	2,292 29	8 83	18 75	803 33	163 63	294 73			24 21	157 07	723 13		19 53	21 02	5,750 54
Oklahoma.....	56 97	33 00			5 00	1 25	2 25							50		98 97
South Carolina.....	1,285 65	878 06	75 85	63 90	364 56	231 35	170 75	10 30	12 54	53 00	184 91	74 81	17 25	10 30	26 99	3,500 22
Tennessee.....	728 40	1,008 86	52 73	26 90	243 70	244 17	112 54		1 00	13 25	54 45	53 35	15 00			2,554 34
Texas.....					26 25											26 25
Virginia.....	2,106 75	1,012 63	235 48	19 60	435 45	66 55	104 02	6 50	1 00	13 01	440 80	187 85	61 50	11 50	9 19	4,711 83
Miscellaneous.....					59 47											59 47
Total.....	\$11,391 68	\$9,138 56	\$445 37	\$294 85	\$3,221 02	\$956 79	\$846 27	\$32 95	\$22 39	\$353 77	\$1,179 84	\$1,334 96	\$134 19	\$55 31	\$82 55	\$29,490 50

MRS. W. A. LOWNDES, TREASURER.

OUR HOME FIELD.

CONTINUED FROM SECOND COVER PAGE.

\$820.24. Previously reported, \$2,541.18. Total since May, \$3,361.42.

NORTH CAROLINA: Geo. Wharton, Crisp, \$25.00; Walters Durham, Treas., \$1,500.00. Total, \$1,525.00. Previously reported, \$103.95. Total since May, \$1,628.95.

OKLAHOMA: Tract Fund, by Rev. D. Pegler, Comanche, 50c.; Rev. J. G. Brendel, Pawnee, Home Board debt, \$7.50. Total, \$8.00. Previously reported, \$360.78. Total since May, \$368.78.

SOUTH CAROLINA: Mt. Pleasant Ch., Ridge Spring, by E. S. L., \$4.90; Springdale B. Ch., by J. E. J., \$1.00; Bartlett St. Ch., Sumter, by W. T. R., \$4.00; Mauldin B. Ch., by H. E. C., \$2.95; Pleasant Ch., Rembert, by L. C. T., \$1.40; Y. P. S., Mt. North Ch., by Miss A. H., \$1.00; St. James Ch., Turberville, by A. J. H., \$2.75; Abner Creek Ch., Grier, by W. H. B., \$4.63; Friendship No. 1 B. Ch., by N. S., \$2.25; First B. Ch., Gaffney, by R. E. L., \$204.60; New Prospect Ch., by A. J. D., \$2.50; Sandy Springs Ch., Greenville Co., by J. A. E., \$5.00; Ridgeway B. Ch., and S. S., by L. E. H., \$16.16; W. M. S., Whitney B. Ch., by J. B. F., \$4.30; Laurens Assn., by C. H. R., from Chestnut Ridge Ch., \$20.00; W. M. S., \$10.00; Lanford \$6.00; Rabun Creek \$4.00; First Laurens W. M. S., \$16.55; Sunbeam, \$3.00; Unity B. Ch., Spartanburg Assn., by D. E. S., \$4.59; Berea B. Ch., Waycross, by M. B. H., \$20.00; Richland Springs Ch., Ridge Assn., by H. J. R., \$8.05; Saluda Assn., by R. M. B., \$112.11; Steel Creek Ch., by J. A. M., \$1.25; Salem Ch., by W. O. J., \$1.20; Red Oak Grove Ch., by E. G. M., \$1.00; Tract Fund, by Miss M. S., 10c.; Fair Forest B. Ch., by W. S. W., \$11.00; Black Creek Ch., by W. C. G., \$22.50; Bethel Ch., by R. S. B., \$6.70; Green Pond Ch., by B. F. W., \$2.01.

Pleasant Grove Ch., by J. W. F., \$2.65; Darlington B. Ch., by G. H. E., \$27.02; Coronaca Ch., by E. S. C., \$5.15; Springtown Ch., by J. C. M., \$1.00; Damascus Ch., by J. M. G., \$1.35; Fellowship Ch., by T. S. C., \$3.00; Poe Mill B. Ch., by R. H. B., for W. M. S., \$3.00, and Y. W. A., \$2.45; Cedar Shoal B. Ch., by G. A. W., \$6.00; Piedmont B. Ch., by R. D. S., \$31.96; Lawtonville B. Ch., by S. M. M., \$9.51; Salem Ch., by J. C. S., \$2.90; Goucher B. Ch., by Miss A. B., \$5.00; Rocky Springs Ch., by W. W. H., \$3.89; Bethel B. Ch., by E. G., \$2.00; Little Bethel Ch., by J. P. C., \$1.31; W. M. S., by Mrs. J. M. Cudd, \$174.61; Chapel at Cardenas \$43.19; Osage Indians \$49.15; Abbeville Assn., by W. B. A., \$10.61. Total, \$893.16. Previously reported, \$1,924.46. Total since May, \$2,817.62.

TENNESSEE: E. A. Morris, Bearden, \$1.00; Lexington B. Ch., by R. W., Tract Fund, \$5.30; Expenses \$16.00, Evangelism \$42.00; F. M. C., Pioneer, \$6.15. Total, \$70.45. Previously reported, \$1,948.30. Total since May, \$2,018.75.

TEXAS: Jr. B. Y. P. U. and Sunbeam Band, for Chapel in Cardenas, Cuba, by Mrs. M. E. J. Baird, \$5.00. Previously reported, \$4,168.67. Total since May, \$4,173.67.

VIRGINIA: B. A. Jacobs, Treas., \$600.00; R. E. L. Ayler, Norton, for Tract Fund, \$2.50. Total, \$602.50. Previously reported, \$682.51. Total since May, \$1,285.01.

MISCELLANEOUS: Div. A. & W. P. R. R., \$6.00; J. W. Michaels, for Evan-felsm, \$25.02. Total, \$31.02. Previously reported, \$82.90. Total since May, \$113.92.

AGGREGATE: Total, \$7,594.98. Previously reported (corrected), \$17,452.36. Total since May, \$25,047.34.

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