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NUMBER 7

OUR HOME FIELD



REV. WILLIAM WARREN LANDRUM, D. D., LL.D.

Published by The
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OUR HOME FIELD.

Vol. XX

FEBRUARY, 1909

No. 7

EDITORIAL

Our receipts for the month ending January 10th were only \$4,636.45, and our expenses were over \$30,000.00! The treasurer had to borrow \$20,000.00 during January, which ran our debt near the \$100,000.00 mark. Will not brethren come to our help?

Only three months till the Southern Baptist Convention in Louisville! Two hundred and fifty thousand dollars to be raised for home missions, if we reach the Convention with no debt; an average of \$2,750 a day for ninety days! A great task, but not too great for Southern Baptists. But we must have a combined effort and there must be some heroic giving!

Our treasurer reported at the monthly meeting, January 5th, that we would need \$250,000.00 in order to close the year April 30th without debt. We beg brethren everywhere to begin at once a heroic effort to raise the entire sum. We have three months. We must raise \$50,000.00 during February, and as much during March. That will leave \$150,000.00 for April. It will be far better to make it \$75,000.00 each for February and March and \$125,000.00 for April. Now for the work. Let the forces all be enlisted—our secretaries, our vice-presidents, our pas-

tors, our laymen, our women, our children; what a mighty host; let them all be in the glorious work.

As we go to press, the following telegram comes from the beloved J. C. Stalcup, State Secretary of Oklahoma: "After years patient suffering, wife went home last night."

The patient one has been freed from her suffering and entered upon the rest in the Father's home. Those brethren who know and love her devoted husband, the excellent and efficient Secretary, will join us in sympathy and prayer for the comfort and guidance of the Spirit in this hour of bereavement.

Dr. W. W. Landrum Leaves Atlanta. He Goes to Louisville.

Atlanta mourns and Louisville rejoices. It is a question of loss and gain. The Gate City of the South surrenders her brilliant preacher to the metropolis of the Blue Grass State. Dr. Landrum leaves the First Church of Atlanta and becomes pastor of the Broadway Church in Louisville. All Atlanta is grieved over the loss of this choice spirit, who, in the pulpit and among her people, is so highly esteemed by the entire city. The daily papers have protested against

his leaving Atlanta; formal protests have been made by various commercial, fraternal and literary bodies. Other religious denominations besides the Baptists have urged him to remain. The great First Church, whose servant and leader and ornament he has been for the twelve years of his notable pastorate, have used every effort to retain him. The Baptists of Georgia account him their foremost leader in denominational work, and his departure will be as keenly felt by them as it is deplored by his noble church.

We shall not enter a protest. Dr. Landrum has made his decision after thorough, conscientious and prayerful consideration, and we bow to what seems to be the will of God. But before the Home Board has the opportunity of official action, Dr. Landrum having not at this writing made public announcement of his decision, we must express our profound regret that we are to be deprived of his wise counsel, his magnetic leadership and the charm of personal association with one so highly endowed with gifts and graces of head and heart.

For twelve years he has been a member of the Home Mission Board, and for eight years its President. By virtue of his position he is a member of every committee of the Board, and with all his manifold duties, he has responded cheerfully to all calls and brought to committee and Board meetings contagious optimism, wholesome sanity and fraternal fellowship. The Baptists of the South cannot know how valuable have been the services of this gifted brother. Our comfort is that

while we lose him from Atlanta and Georgia and the Home Board, he is only transferred to another, and what he believes to be a greater, field of usefulness in Louisville and Kentucky and the Southern Baptist Theological Seminary.

May his new work even surpass in brilliancy, power and effectiveness that which he surrenders at the very zenith of his success.

Our Evangelists in Baltimore and Ft. Worth.

As we go to press glorious news comes from our evangelists in Baltimore and Ft. Worth. Dr. Hamilton, with Evangelists Wakefield and Raleigh Wright, and a number of pastor-evangelists, is pressing the work in the Texas city, while Dr. Luther Little and the rest of our evangelistic force, Price, Hunt, Porter, McComb and Stewart, are in a great campaign in Baltimore, helped in the stronger churches by such men as Dr. W. E. Hatcher and Dr. O. S. C. Wallace. Brother Joshua Levering, President of the Southern Baptist Convention, is Chairman of the local committee having charge of affairs. He writes that conversions are numerous and the outlook is most hopeful at the close of the first week. The campaign continues through January.

The Baptists have never essayed so large an undertaking of this sort in Baltimore. If all expectations are fulfilled, it will be memorable in the history of Baptist work in that city. The distribution of tracts, setting forth Baptist doctrines and work, the personal efforts of the evangel-

ists in the homes, shops and streets, is having a far-reaching effect.

This is all supplemented by a large force of capable, consecrated laymen, with godly women not a few, led by the pastors. The result must produce a new sense of fellowship, of solidarity and denominational esprit de corps.

In the great centers, concerted, protracted sieges must take the place of independent and limited assaults; and our observation shows that denominational campaigns are far better for Baptists than interdenominational efforts.

Another Worker for Cuba.

The Home Board is fortunate in securing for president of our Havana school, Rev. Wm. W. Barnes, who comes fresh from the Southern Baptist Theological Seminary. Brother Barnes appeared before the Board and by his intelligence, piety and general bearing made a very fine impression. He is a young man of sterling qualities of mind and heart, and it may safely be predicted that he has before him a life of great usefulness in Havana.

Brother Barnes was born at Toisnot (now Elm City), N. C. His preparation for college was received in the public schools of Edgecombe and Wilson counties. In October, 1898, he was baptized by Rev. M. L. Kesler, now General Manager of the Baptist Orphanage, Thomasville, N. C. In the fall of 1900 he entered Wake Forest College, graduating with the degree of Master of Arts in 1904. In July of that year he was ordained to the ministry by the Bap-

tist church at Elm City, having been licensed by the same church before entering college. In September, 1904, Brother Barnes went to Santiago de Cuba as tutor in the family of Dr. H. R. Moseley, Superintendent of Missions in Eastern Cuba. The next winter he was principal of the high school at Saratoga, N. C. In October, 1906, he entered the Southern Baptist Theological Seminary in Louisville, and expects to take the degree of Master in Theology the last of January.

In addition to his school work, he will preach to our English-speaking congregation of the Calvary church in Havana. Rev. M. N. McCall, Superintendent of our work in Cuba, and all his co-workers down there hail the coming of Brother Barnes with unmeasured joy.

We sorely need three other capable men for that great field.

Conscience, Conscientiousness, Conscientiousness.

Those words express a trinity of Baptist thought. Around them gather and out of them spring great truths, convictions, doctrines, life and growth.

The first, conscience, has to do with convictions, doctrines, tenets, and the right to maintain them. The liberty of conscience is a precious doctrine of Baptists. Granting all others the right to worship God according to the dictates of their conscience, we claim the same privilege for ourselves. A true Baptist cannot persecute. This right to liberty of conscience was purchased by our fathers at a great price. Like the truth, it is not to be sold at any

price. Next in importance to knowing the truth is the right to hold and maintain it. The vital doctrines of Baptists are more popular now than ever before. The supreme and all-sufficient authority of the Scriptures, the liberty of conscience, a regenerate church membership, the separation of church and state, the immediate responsibility of the soul to God, these great doctrines are popular now, but for their maintenance our Baptist fathers paid fines, endured dungeons, went on the rack, felt the fury of the flames, and joyfully gave up their lives.

The next step with us is conscientiousness, a scrupulous regard to the dictates of conscience. We have the doctrines and the right to maintain them is granted us, but, and here is the subtlety of a present day temptation and heresy, is it worth while, shall we make a fuss over non-essentials? Our danger is not from open assault but from insidious undermining. If the sharp edge of our convictions can be blunted by the rust of unuse we shall forfeit much that we have received. We have not a conviction, not a doctrine worth believing which is not at the same time worth maintaining. It is folly to win a battle and then lose the fruits of the victory. Once feeble, despised and spoken against, our people gained the victory for our great doctrines referred to above. Shall we not be conscientious in living, maintaining and propagating them?

Consciousness of our inheritance—the truth we have, the resources we possess, the commanding influence of our people, a fit culmination of their glorious history and of a

future all radiant with hope—a full consciousness of all this is the supreme need of Southern Baptists just now. Our souls must stand erect before this day of supreme opportunity.

Two and a quarter millions of Southern Baptists, increasing at the rate of one hundred and fifty thousand a year, are equal to a program of their own in helping to bring the world to Christ. "Union" and "comity" are the persuasive pleas before which purified, disciplined, successful denominationalism must stand with courtesy and kindness but with conviction and courage. Baptists are to minister and not to be ministered unto, but we are strong enough to determine the method of our work and the plan of our propagandism. Oh, that we may come speedily into a consciousness of our day and opportunity!

Southern Presbyterians Aroused on Home Missions.

It is a significant fact that Southern Presbyterians are becoming aroused on the subject of home missions. Their Executive Committee of Home Missions has engaged Gov. R. B. Glenn, of North Carolina, for field work throughout the South. Governor Glenn is a lawyer of great ability, a publicist of national note and has made a distinguished record as governor of the Old North State. That a virile man of affairs like Governor Glenn should turn from secular work where his abilities command a large income and give himself to mission work, where salaries are small, is a fine proof of the high motive that leads him into this

new field of service. That he throws himself into the work of home missions is proof that he knows something of the overshadowing importance of winning the South for Christ.

He will have opportunity in his new work to correct some lop-sidedness, as we see it, of his denomination on the mission question. In our judgment, the Presbyterian laymen, and many of their ministers also, have been unfair to home missions. At the last two meetings of their General Assembly, in Birmingham and Greensboro respectively, they declined to give home missions a showing at their laymen's meeting. A more short-sighted policy could hardly be pursued. Think of a denomination that numbers only 268,733 members in the whole South (we use the figures of 1907) at a great laymen's meeting of their General Assembly shutting out home missions! Does that help to explain why they are not more numerous in the South? Southern Baptists, and we do not include the two million Negro Baptists, number 2,015,080. We baptized 129,152 converts last year, which makes our baptisms for one year almost half as numerous as the entire Presbyterian membership of the South. Now, we freely confess that in proportion to their numbers, Presbyter-

ians rank at the top for culture, wealth and liberality, and for all of this we give them due praise. But our point of criticism is their treatment of home missions. Their numerical strength in proportion to the population of the South is just a little better than one in one hundred, whereas Baptists number about one to twelve, counting the Negro Baptists about one to six. Surely Presbyterians should not discriminate against home missions. Last year they gave \$71,134 for home missions and \$323,879 for foreign missions, or four and a half times as much for foreign as for home missions. Southern Baptists gave \$402,328.16 for foreign missions and \$248,138.17 for home missions, or about one and two-thirds as much for foreign as for home missions. Comparing the numerical strength of the two denominations, it would seem that Presbyterians even more than the Baptists should stress home missions. Evidently they are aroused as never before to the importance of this great work.

We extend to Dr. Morris, their Secretary, heartiest congratulations on the accession of Governor Glenn to his field force, and confidently predict great results from this new emphasis our Presbyterian brethren are laying on home missions.

PERTINENT PARAGRAPHS

It is pointed out by the Missionary Review that there are over forty heathen temples in the United States, burning incense to heathen divinities. From the Moslem who has already sounded his call in Union Square, New York, to the Buddhist, the Confucianist and the Hindu—who, in the month of April, 1908, dedicated a temple in San Francisco—all are here. The proposition is reversed—a piece of foreign work on home land.—Home Mission Monthly.

Under the caption, Glorious Gotham, an exchange publishes a catalogue of significant happenings, from which we quote the following:

In New York.—Every forty seconds an emigrant arrives.

Every three minutes some one is arrested.

Every six minutes a child is born.

Every seven minutes there is a funeral.

Every thirteen minutes a couple get married.

Every three and a quarter hours some one is killed by accident.

Every eight minutes an attempt to kill some one is made.

Every eight and one-half hours some one is divorced.

Every ten hours some one commits suicide.

Every two days some one is murdered.

This record illustrates action in city life. Shall the gospel keep apace with these current human events?

At the meeting of the Southern Baptist Convention, held in Augusta, in 1884, the Home Board's report contained the following reference to church building:

"We hope to interest all our State Boards in this work. We are sure all of them should take a lively interest in it, for there is in them all a wide field of destitution. There are a thousand homeless white Baptist churches in the South today, and a thousand other places where

we need houses of worship. Our most pressing applications for help come from Virginia and Georgia.

"The Board has furnished aid to fourteen churches in building their houses of worship."

How the circle has widened and the line of destitution receded. In 1884 a thousand homeless churches in the South. Virginia and Georgia the states from which most appeals for help came.

Last year's report to the Convention: Three thousand homeless churches. Virginia and Georgia the strong centers from which help GOES out to the more needy sections of Oklahoma, and Texas, and Arkansas, and Louisiana, and Maryland, and other border states.

The most rapid development in the Union is just now going on in the Southwest. The home missionary situation is nowhere more acute and more freighted with destiny. In the decade ending with 1900 the center of population advanced but ten miles westward, but the growth of the Southwest drew it three miles southward. One hundred thousand a month is its increase in population. Home-seekers' excursions are frequent. Trains are so filled as to necessitate several sections. The people are ninety-six per cent. Americans. They come from between the Appalachians and the Mississippi.

Texas and Oklahoma are now receiving larger accessions than any other states.

If American Protestantism were to center in the Southwest all its home missionary energies at present employed in different parts of the United States, it would find there an ample field. Denominational destinies are being swiftly determined. A locality is quick to appreciate the church which begins its ministry among the people where most it is needed; that is, at the beginning.—The Frontier.

Nine years ago Rev. and Mrs. B. A. Loving located in Woodward county, Oklahoma, in which section he is the district missionary. They have witnessed a wonderful transformation in that frontier country. They have seen the need of the gospel when the dugout and the sod schoolhouse were the places for religious worship. They have observed the rapid development of that resourceful country, and they realize the imperative need of having the gospel of Christ preached now, more than ever, to the hurrying, gathering multitude. We are pleased to present to our readers the bright face of Miss Ruby LaRue, their attractive little daughter, which adorns this page. Brother Loving gives an interesting sketch of Northwestern Oklahoma on another page in this issue.

The Man at the Gate.

Ellis Island is the gateway through which three-fourths of the one million and a quarter of aliens entered the United States last year. The Commissioner of Immigration at Ellis Island, Mr. Robert Watchorn, is generally known as "the man at the gate." He is indeed a most remarkable character. He was an immigrant himself, having landed at Castle Island some years ago, with but ten dollars in his pocket. He found his way into the coal mines of Pennsylvania as a laborer while but a youth. His sterling character soon made itself felt, until the attention of the Governor of Pennsylvania was attracted to him, and, finally, the President of the United States learned to know and appreciate his worth. He has occupied various important positions of trust, in all of which his diligence, fidelity and courage have

never failed. At Ellis Island he has instituted reforms in the enforcement of the immigration laws which have transformed this institution, eliminating from it abuses which had grown up during a series of years. He is diligent in protecting the interests of our own country, and at the same time he has become known as the "Immigrant's Friend." The following communication from Mr. Watchorn, published in the January issue of the Home Mission Monthly, will be read with interest:

The Opportunity of the Century.

Robert Watchorn, Commissioner of Immigration, the Port of New York.

The last century in the United States was noted for the generous attitude all religious denominations manifested toward the foreign missionary movement. Every Christian denomination maintained its foreign missionary forces, and supported them so splendidly that in the aggregate the sums of money raised for that purpose were so great as to well-nigh test all of one's ordinary credulity in trying to comprehend them.

This century is destined to be noted, without impairment to its foreign mission support, for doing even a greater service in the missionary sense in the home mission field.

Until the fourth quarter of the last century was reached immigration to the United States was comparatively limited, and almost exclusively of that element that blends naturally and readily into the missionary spirit which is so obvious and so potent in the United States. But during the last decade of the nineteenth century, the tide of immigration had swollen beyond all previous bounds, and the stream consisted of entirely different elements than those which con-



stituted the immigration theretofore. If a circle extending five hundred miles from rim to rim were drawn, with Paris as its center, it would include the entire area from which our immigration was drawn during the greater part of the nineteenth century. If a like circle were drawn now over the face of Europe whence comes our present immigration, Constantinople would be the center, and not Paris. Even a casual knowledge of geography is all the average missionary requires to be made fully aware of the tremendous opportunity which the tide of immigration now offers to all ranks and conditions of missionary workers.

It is not too much to say that a proper attitude maintained by missionary societies toward this new element which has been poured into our national life will, before the twentieth century has passed its first quarter mark, have produced such a transformation in the lives, habits, hopes, aspirations and assurances of these people as to mark one of the most important epochs in history.



DR. W. O. LEWIS

Board of Missions was fortunate in securing the services of Dr. W. O. Lewis, the new pastor at Campton Heights, who will also serve the co-operating bodies as Superintendent of our mission work in and around St. Louis. Dr. Lewis is said to be one of the best equipped young men in the denomination. He is an A. B. and A. M. graduate of William Jewell College, a Th. M. and Th. D. graduate of

the Southern Baptist Theological Seminary and a Ph. D. graduate of the University of Erlangen, Germany. Before going to Germany, Brother Lewis spent two years as pastor in Missouri, and between his college and seminary courses he was pastor of West Park Church, St. Louis, for three years. He was also pastor at New Haven, Ky., while taking his seminary course. Brother Lewis is a native of Missouri, having been reared on a farm near Stanberry. He entered William Jewell College at the age of sixteen. He is now only thirty-one.

There is predicted for him a field of great usefulness.

Mission Work in St. Louis.

The work in St. Louis is in a very satisfactory condition. For some years our mission work there has been conducted under an agreement by which our Board is in co-operation with the American Baptist Home Mission Society of New York, the Missouri State Board and the St. Louis Board of Missions. These co-operating bodies maintain about ten missionaries and missionary pastors whose labors are being greatly blessed. Under the arrangement, Dr. J. C. Armstrong was for a number of years in charge of the work as Superintendent. After his resignation, for the purpose of becoming Secretary of the State Board of Home and Foreign Missions, the St. Louis

New Orleans and Some Lessons From It.

In 1845 or 1846 the Home Mission Board began operations in New Orleans. It has been at work there, almost without any gap at all, ever since.

Its operations were practically never commensurate even with the immediate needs. After sixty-six years of hand-to-mouth effort there, with very few striking results to report, the Home Board has at last taken hold of the work in a way that makes a Southern Baptist sit up and take notice and fills his heart with gratitude.

This great Southern metropolis has been and is a Catholic stronghold. Especially in view of the Isthmian canal that is to be, the winning of the lost to Christ in New Orleans is of great strategic importance.

Perhaps in New Orleans the problem of the city reaches its most striking exemplification for Southern Baptists. So it is good to hear from Dr. S. J. Porter, of the Foreign Board, who is just from New Orleans, a cheering account of the present Baptist life there. Dr. Porter says that large and interested congregations attend the ministry of Pastor J. B. Lawrence at Coliseum Church; that at Grace Church, recently put on its feet by the Home Board, Pastor Horner is drawing to the lovely church throngs of people. It is the only Baptist church in the center of a population of 150,000. His work is attracting much attention from the people.

The new First Church building, on St. Charles avenue, also a Home Board effort, is worth \$50,000. It is beautifully located in the heart of the city. Pastor C. V. Edwards is giving effective account of his stewardship.

At last Baptists are on the up-grade in New Orleans. The New Orleans Picayune is publishing a sermon by Rev. J. B. Lawrence each week. A daily paper in New Orleans publishes weekly a sermon by a Baptist preacher!

We give this prominence to the new life at New Orleans because Baptists have labored so long there with so little result. Success is coming at last. It would have come earlier if we had put more than a tithe of the money and effort there which could have been wisely expended.

Furthermore, the home mission work of the Southern Baptists must be to a larger extent devoted to the cities in the future than it has been since the Civil War. We have more and larger cities, and Southern Baptists can not do their duty as the leading agency for evangelism in the South without they give some devout, intelligent and persistent attention to the unevangelized masses in our larger cities. The longer we are in awakening to this need the more difficult we will find the work when we undertake it.

Right here in Virginia there is need of such work. The continual coming in of foreigners in our coast-side cities

about Hampton Roads, has opened up a situation which, in time, will be a menace if it is not now met by missionaries as an opportunity. Existing agencies for religious instruction do not touch thousands of people there at all.

The problem of the city has at the North already almost come to mean the submergence of the city. We of the South should learn from the mistake of our Northern brethren and meet the foreigner and the denizen of the slums with the gospel before other forces mold and harden them.—The Religious Herald.

CHURCHES HELPED.



Immanuel Baptist Church, Little Rock, Ark.

This church was constituted April 21, 1892, with seventeen members. It now has a membership of eight hundred and fifty-five, with an upward tendency. During the year 1908 there were 232 accessions to its membership.

We are pleased to show a picture of the splendid building being constructed by this church. In a recent letter written by the pastor, Rev. O. J. Wade, the following interesting facts are stated:

"When the church building was begun, our membership was poor, and many had lost hope. Our people, as a class, are still poor, but they are hopeful. I may say that we have only the Sunday school room completed. But we hope to begin work on the new building in the spring. The help you gave us greatly encouraged our people. The work would have been greatly delayed, but for your timely aid. Perhaps we would not yet have begun. Your help has meant much to the Baptist cause in Little Rock.

It is generally conceded that no church in the State has a greater outlook. We are almost in the heart of a city of more than 60,000 people. The membership increases from week to week. We take the lead in Sunday school work. On last Sunday, in our primary department alone, there were present 147 pupils and teachers.

I believe that no expenditure made by the Home Board can bring greater results than timely assistance rendered to some weak congregation struggling to erect a house of worship. And I cannot conceive that the Baptists of the South could do a better and more far-reaching service than to assist the Home Board in their efforts to erect houses of worship in the many strategic points throughout the Southland."



First Baptist Church of Gage, Oklahoma.

Gage is an important town of something like 1,000 population, on the A. T. & S. F. R. R., in Ellis county, Oklahoma. This entire section is rapidly filling up with a thrifty population. At the time the church applied to the Board for aid, January, 1908, the population within three miles of the church was 1,700; it is 3,000 at the present time. Gage is a central point, from which all the surrounding country may be reached with Baptist influences.

Writing under date of December 21, 1908, the faithful pastor of this church, Rev. D. Noble Crane, who has stood so loyally in the midst of the little heroic band, says:

"We wish to thank the Home Mission Board for the timely aid to us, of a gift of \$200, for the purpose of erecting a meeting house at Gage, Oklahoma. We hope to show our appreciation and gratitude by faithfully and earnestly carrying on the work of evangelization in the good old Baptist way in Gage. We were organized June 11, 1907, with seventeen members. We have had our difficulties, locked out of the school house, etc., and yet we have survived. They say, 'You can't get rid of the Baptists and the Johnston grass.' We worshipped in our new house for the first time last Sunday. It is 30x50 feet, with belfry and good bell and electric lights. Incidental collection, \$2.15; Sunday school collection, \$5.60. Number of members at present, 25. We need pews to seat our house. It will seat 300 people. When completed, it will have cost us \$2,500. The Ladies' Aid has raised, with their needles and cook stoves, over \$200 to aid in the erection of the house. Rev. C. Stubblefield will be with us the first week in January, 1909."

Home Missions—What?

One of the difficulties of understanding a subject lies in definition. Defects in definition stand in the way of getting a subject or cause adequately before the public.

If the subject under discussion is Education, or Foreign Missions, or Publication, everyone knows instantly and perfectly what is meant. Introduce the subject of Home Missions, however, and at once it is "confusion worse confounded." In some instances there is a natural confusion growing out of complications. In other instances there is thoughtless confusion for obvious reasons, or for self-justification of neglect of duty.

There are persons industriously circulating the idea that everything spent at home in religious work is home missions, including pastor's salary, etc. No good can come of such efforts, and it damages home missions by creating the impression that we are doing more for this cause than the facts warrant.

Is it right to classify the pastor's salary as home mission? If a man pays his pastor, surely it is not charity; does he not get full value received? If he pays for the groceries consumed by himself and family, can he claim that what is spent on his own children is benevolence? Why, then, should his expenditures for spiritual nourishment be accounted as a benevolent contribution to home missions? Surely payment on pastor's salary is a quid pro quo.

The same thing is true in regard to congregational matters. A church maintains an assistant pastor to help meet the needs of a large congregation. Much of that is reckoned to the account of home missions, to justify the church in its neglect of real, distinctive home mission work. In some instances, it may really belong to home missions; in others, it is simply a part of the legitimate congregational expenses of their own church. Very frequently money is wasted in the name of home missions, because some church or pastor insists on spending it in their own bounds, where there may be no prospect of accomplishing anything. Such congregational experiments are charged to home missions, and used to justify themselves for neglecting the real thing.

Others define home missions as any benevolence not included in pastor's salary or congregational expenses. For example, it is said that all of our schools, colleges, theological seminaries, with all their endowment, running expenses, etc., while classified as educational, are, strictly speaking, home missions. This, again, is great injustice to the cause of home missions. These schools and institutions furnish the church as many foreign missionaries as they do home missionaries. Why should it not be, therefore, classified as foreign mission work, because the latter cause gets so much benefit? As a matter of fact, our educational work is part of the equipment of the church. It contributes to the cause of missions; but should no more be credited to one department of missions than the other.

In the Ladies' Societies, any funds collected for foreign missions go direct to the foreign field; but if funds are collected for home missions, they may go for a new carpet in their own church, or for a dress and shoes for some needy family. In both instances home missions are sacrificed to congregational expenses.

A lady once sent a little boy in the yard to pull up the weeds. He soon returned saying, "Mother, I can't pull up those weeds, for the whole world is tied to them." The difficulty in our home mission work is the fact that we have to pull against the whole world. Is it not time for the church to recognize the fact that home missions means something distinctive; that it stands for Church Extension in our own land? There will never be any great forward movement in home missions until the Church does this cause substantial justice.—Home Mission Herald.

Home Missions—Why?

The Associated Press dispatches announced recently the following interesting item: "The Baptist Woman's Missionary Union of South Carolina has decided to raise in the cause of missions \$32,830 during the coming year, not being content with the splendid record of \$28,000 for the past year. It is planned to give of this amount \$14,330 to foreign, \$5,000 to state and \$11,000 to home missions."

Such characteristic action explains why this denomination is making great progress in the South. Any denomination that lays proper emphasis on home missions, will get prompt dividends on its investments; which will be manifest in large denominational gains. The denomination that comparatively neglects its home mission work, will expend much effort in church courts and much labor in the religious press debating, "Why we do not grow like other denominations."

Is it not time for the Church to recognize the real reason why? "Whatsoever a man soweth that shall he also reap."—Home Mission Herald.

Missions in the Home Land.

E. J. Lampton: The thing confronting us today in this country is not "a theory," but a condition—men, women and children are pouring into this land by the thousands, many of whom are unbelievers, while others are full of "churchanity," but ignorant of the spirit and meaning of the simple gospel of the Christ. This "heterogeneous mass" must be Christianized and Americanized or they will not only be lost, but destroy the "Tree of Liberty" and plant in its place, either anarchy or a "religious despotism," that makes void the word of God by its tradition and adopt "heathen rites." The only thing that can enlighten and turn these millions to Christ, is the plain, simple gospel, as given us through the apostles of Christ, separated from all human additions or subtractions. To this grand end our home missions are consecrated. We dare not shrink from the duty before us, if we have any real faith in Christ as the world's redeemer. While giving for our foreign missions, we should double our gifts for "home missions." We cannot be prepared to give for the foreign work, if we fail to lay the foundation deep and strong at home. Besides, by immigration, the foreign field is being opened at our very doors. Surely should we save them. Their love of their kingdom, like Paul, will make them bear the good news to their home land. Every heart that burns with the love of the Christ and his fellows (and we can't love God and not love man) will give, so

far as his ability will permit, to this God-given work. Now is the time to act. We have the now, and the now only. We cannot afford to delay for another year. It may never come. Do now and the blessing is ours.—The American Home Missionary.

Twenty-three languages! Missionaries speaking this number of tongues have been sent out by the Chicago Tract Society to work in the congested foreign quarters of the city. The secretary of the society well says that "this work is going to the very root of the greatest problem with which our American civilization has to deal," and urges "that while the work is essentially foreign-mission work, it is supported at a quarter the expense that would be incurred if it were done in foreign lands."—Home Mission Monthly.

Superintendent A. E. Brown: I visited Doyle Institute last week, and found Prof. Rutledge overrun with new pupils for the spring term. The capacity of the boarding halls being insufficient, the citizens of the village had thrown open every available room in their homes, and these were crowded, there being at least four to the room.

This school is in the midst of a great and needy field, and Brother Rutledge has won the hearts of the people, and if he can only get equipment and accommodations, there seems to be no limit to the pupils he can get from the hills of White and adjoining counties.



CONTRIBUTED ARTICLES



SAN MARCUS BAPTIST ACADEMY, SAN MARCUS, TEXAS.

Southwest Texas.

DR. J. F. LOVE, DALLAS, TEXAS.

I have recently made two trips into Southwest Texas, with a view to a closer study of the religious condition of this great territory and acquaintance with the men and women who are striving to plant it with the truth. The purpose of this article is to give Home Field readers some things which I have learned.

I. The Expanse of Territory.

Southwest Texas comprises fifty-two counties and eleven Baptist associations, and is larger than all of the New England states combined. It comprises about one-fourth of the State of Texas. The territory contains such cities as Austin, San Antonio, San Marcos, Corpus Christi, Brownsville, Laredo, Del Rio, Uvalde, Eagle Pass, etc., etc. Some of these cities are growing at a truly phenomenal rate. San Antonio is, perhaps, the largest city in Texas, and growing at a more rapid rate than any other city in the whole Southwest at the present time. I am informed that it had the greatest per cent. of increase in house-building last year of all the cities in America. The whole territory is surpassingly rich in soil and resources, and is being filled up and developed at an amazing rate. The vast black-land prairies are being cut up

into farms, and agriculture and horticulture are taking the place of the mesquite grove, and the coyote's range is being turned into field and garden as fruitful as man and nature ever coaxed to harvest. Indeed, Southwest Texas will soon rival Florida in the production of tropical fruits, while surpassing it in all other production. The railroad managers and corporations are alive to their opportunities and are pushing into this marvelously rich country, and every train carries its quota of immigrants. Along one line of road there are already 20,000 families where there were but five less than five years ago.

II. Religious Destitution in this Territory.

In these fifty-two counties and eleven associations, including the cities named above, there are 19,843 Baptists. The State of Georgia is just about the size of this Southwest Texas country, and Georgia has 250,000 white Baptists. See the destitution! There are among these 19,843 Baptists but forty churches with all-time preaching, and but twenty-two that are self-supporting. Inevitably San Antonio will soon present a situation as sad and as difficult as New Orleans, if it is not grappled masterfully at once. In the territory under review, there are approximately 30,000 Bohemians, 50,000 Germans, 350,000 Mexicans, and many thousands of other foreign peoples. An intelligent

speaker said at San Marcos the other day, "You can be any sort of a foreign missionary you want to be in Southwest Texas."

III. What Are the Baptists in This Territory Doing?

The small number of Baptist pastors scattered over this great section of country, 400 by 400 miles in extent, are making an heroic effort to secure concerted and determined action to bring about better conditions, reduce the destitution and to help the work of Christ in all the earth. "Rallies" for the whole section, and quarterly meetings for the respective associations, are arranged; the leading men come together, and for days they talk, counsel, pray and plan. A careful study of their problems has been made and the wisest way of dealing with them is sought. These meetings are an inspiration to a visitor. Already they have resulted in a harmonious activity in the churches of this section. A school has been established at San Marcos, which is a success the first year. While the school is called an academy, the building is, in our deliberate judgment, the best school building in the South and Southwest. Two hundred students are enrolled and others have been turned away for want of dormitory accommodations. Such a school was necessary to the work the churches have undertaken to do. Dr. J. M. Carroll saw this need, and has led the gallant company in supplying it. The Roman Catholics have nine schools in San Antonio alone, costing \$100,000 each. The San Marcos Academy enterprise has served as a means for rallying the scattered Baptists of the section, and in this has accomplished a great service besides the work of the school itself. In the matter of benevolence, the 19,843 Baptists of the Southwest gave last year as a pledge of their interest in Christ's cause and Baptist work an average of more than \$9 each, including the women and children. Where can one find an equal number of Baptists in any other section of the South who have made such a record? Personally, I doubt if there is on the Continent a field of greater missionary need, mis-

sionary promise and opportunity, and a band of Baptist men and women more worthy of encouragement than are presented in this great Southwest land of the Lone Star State.

Northwestern Oklahoma.

REV. B. A. LOVING, DISTRICT MISSIONARY.

Since the writer first located in Woodward county, nearly nine years ago, there have been remarkable developments in this part of Oklahoma, along both religious and secular lines. Then, we had only two Baptist churches in all this Northwest Oklahoma (including what was once known as "No Man's Land"), and not even an association organized; but now we have four associations, with about seventy-five churches, and a total membership of something near 2,000, and some twenty or twenty-five meeting houses. But this great country is not all evangelized yet; indeed, it is yet largely missionary territory. In the northern part of Harper, Woodward and Woods counties is a strip of country twenty miles wide and seventy-five miles long, in which there are only two small, very weak churches, and they are without pastoral care. In many other parts there is vast destitution. If there is yet such a thing as a real frontier mission field it can be found in Western and Northwestern Oklahoma. Much foundation work yet remains to be done. We have virgin soil for the gospel seed and opportunities for real "flesh and blood" pioneer missionary work. Although the primitive looking dugout and sod house is rapidly disappearing, a good many people still dwell in these humble abodes, and in many localities we hold services in the little sod or frame school houses. Long after the material development of the country has put the shack, the sod-die and the dugout out of business, there will still be abundant opportunities for mission work, for the religious growth does not keep apace with the onward march of civilization and material advancement.

By way of illustrating the great work

being done through the Home Mission Boards, we tell the following story of a little church on our field. It is only one of many, but is an interesting example, showing clearly that money and labor expended are not in vain. About seven years ago that veteran missionary, Rev. T. K. Tyson, visited a newly settled community about twelve miles southeast of Gage. Finding it destitute of gospel

our association met in September. The church, though poor, contributes regularly and liberally to every object on the schedule. They have recently called Rev. D. Noble Crane to serve them as pastor. They are taking the country for Christ and the Baptists. One of their members, A. A. Armstrong, an excellent and talented young man, is now in Blackwell College, preparing for the ministry.



THE SOD SCHOOL HOUSE.

privileges, he hunted up the few "stray" Baptists and organized the Liberty Baptist Church, with about eight members. They have struggled heroically and successfully. Until a year ago, they worshipped in a little sod school house (see picture). By the help of our Home Mission Board, this church has been able to keep a pastor and maintain regular services. They have had some splendid revivals, and now practically the entire community belongs to this church, and they are Baptist, too. They believe in the doctrine of missions, they pray for missions, they give to missions, they are sound in doctrine and practice. A year and a half ago they decided to build a house for the Lord; they were very poor, and scarcely had houses to live in themselves, but, then, the Lord must have a house. With very little money in sight, they went to work with a will and did the very best they could. Your Board, learning of their extremity, came promptly to their assistance with \$150. That lifted the great burden and made the building a possibility. Today, they have a neat little meeting house, in which



LIBERTY BAPTIST CHURCH HOUSE.

A Giving Christmas.

The following story comes to us from Miss Minna S. Roesemann, our faithful missionary in St. Louis:

The past three months have been full of work. The conditions on this field are about the same as last year. A great many of the people are still out of work and others work only part of the time. Sickness has entered many of the homes, and where the people have been very indifferent to us, they are now glad when we come and spend a night with them, and what a comfort it seems to be when prayer is offered for the sick one.

Christmas has been a very happy one to us, as we were able to help all those whom we knew were in need, and this was made possible through the generosity of the Delmar Avenue Baptist Church. They had a "Giving Christmas," and all that was given was sent to our field. Never will they know the good they did at this Christmas season, nor can I go into detail and tell of the many

homes that were made happy. But I am going to tell of one:

Knocking at the door of Mrs. W., we were met by the welcome, "Come in."

"No, we can't. This is the night before Christmas, and we have much to do. We only came to wish you a merry Christmas."

"Thank you; we are quite happy to-night, because no one of our family is sick. Last year, we had a sad Christmas; my husband out of work, three of the children sick, and then one left us. O, that was a hard Christmas! I shall never forget it, nor the people who were so kind to me. Now, the children are all well. It is true, my husband doesn't make much, as he is only working part of the time, but we do the best we can. The children will not get anything for Christmas, but they are satisfied just so they have something to eat."

"Have you got your Christmas dinner?"

"O, yes, I just came back with fifteen cents' worth of potatoes, five cents' worth of sourknot and ten cents' worth of pork. This will be a right good dinner for us. Last year we did not have that much."

We then gave her the basket filled with good things for a Christmas dinner. She could not speak. Tears filled her eyes. So we said, "Good-bye," and started for the next place.

The above-mentioned family consists of seven—father, mother and five children.

In the past two months I have distributed sixty-five pieces of garments, besides sheets, pillow-cases and quilts.

Among the Mutes.

REV. J. W. MICHAELS, EVANGELIST.

I have been doing very well with my work. I enclose you a photograph of the Sunday school class of deaf people I formed at Dr. Burrow's church in Nashville the latter part of last August. I think they have about twenty members of the class. It is conducted by the young man standing at the left holding his hat. He is Mr. Jesse Warren. He, with eight other mutes, became con-



S. S. CLASS OF MUTES, NASHVILLE.

nected with the church last August. Dr. Burrows baptized four of them at the same time Dr. Landrum baptized the six at Atlanta in September.

I preached at Jackson, Tenn., Wednesday night, and three young men came up for conversion. I say young, but one is over forty. They will be baptized by Rev. Mr. Anderson at the S. Royal St. Baptist Church, December 20th. At the same time, two deaf people will be baptized at Washington, D. C. These two are mother and son, and have deferred from time to time, until now. I have a good baptist, a teacher at Washington, to look after the mutes in that capital city. He is Mr. A. D. Bryant. One deaf man will join the Methodist church at Memphis, Tenn., where I preached Sunday and Monday last. I am holding services here until next Monday, when I go to Chattanooga, and then to Knoxville.

Home Board Evangelism Solving the City Problem.

REV. C. J. THOMPSON, ATLANTA.

The American city, with its phenomenal growth, is the strategic point in our Republic, and the center and force of modern civilization. Politically, socially and religiously, our cities are to define the making and future character of the nation. One of the most suggestive and threatening characteristics of American civilization is the irreligious and evil tendency of our cities as they grow

large. This can be said of almost, or quite, every large city in our nation. But of some it is more manifestly true. At present, we find the greatest religious destitution in our land to be in the city. Here, we find the greatest human degradation and the greatest forces of evil, and here, also, we find our most difficult problems. Protestantism is already losing out in some of our cities, such as Savannah, New Orleans, Galveston, Chicago, New York, Boston, etc. It is ominous, that, at this early stage of our national history, the religious conditions at the greatest centers of culture, wealth and influence should be beyond our power to control.

It is very evident that the success in evangelizing our country with the millions that are coming to us will depend on what we can make of our great cities religiously. City evangelization is our task to save the nation and the world.

A hopeful aspect in dealing with the city problem is presenting itself through our Home Board evangelism. The co-operative evangelistic campaigns, conducted by our evangelists, under Dr. W. W. Hamilton, are bearing wholesome fruit in a threefold direction: (1) In the conversion and bringing into the churches many lost souls. (2) In quickening the spiritual life and producing a genuine soul-winning spirit in churches where such campaigns have been conducted. (3) In creating those conditions which arouse a civic conscience and call for great moral reforms. All these results have been marked, the last mentioned especially in Louisville and in Atlanta. Some two years ago a great evangelistic campaign was conducted in Louisville—this one by all denominations, but the results for the most part holding good—in which the religious forces of the city were brought together, quickened and aroused, and soon afterwards there followed the greatest moral reform and uplift in civic righteousness the city ever had. Those who know the facts say that that moral movement was felt and bore direct fruits throughout the whole state.

We have just recently passed through

the greatest crisis Atlanta ever had, and won its greatest victory. It was an issue in which the city's forces who stood for morality and civic righteousness on the one side, and those who stoutly opposed on the other, were distinctly and intensely arrayed one against the other, and tested their strength. The victory, which was for the right, was almost two to one, and will determine the future policy of our city government, and in no small degree the moral character of the city itself. This victory for sobriety, morality and good government, was prepared for and made possible by the co-operative evangelistic campaign conducted in Atlanta several months previous to that issue.

To my mind, there is great hope in our Department of Evangelism for our great cities, and thereby for the nation. The number of our evangelists should be multiplied many times. This movement, and our brethren engaged in it, should receive our earnest prayers, sympathy and co-operation.

Negro Baptists in Maryland.

DR. W. M. ALEXANDER.

To the Southern Baptist Convention indirectly and directly is largely due credit for the organization and growth of our colored Baptist churches in Maryland.

For more than a quarter of a century the Maryland Baptist Union Association, which is a part of the Southern Baptist Convention, contributed liberally to establish churches in Baltimore City and in all parts of the State, and to assist churches in supporting their pastors. The Association organized churches in Southern Maryland, the strong fort of Roman catholicism, on the Eastern shore, in Baltimore City and Southern Maryland. When the Association began its work of evangelization among the colored people two hundred colored Baptists could not be found in Maryland. When the Association turned the work over to our Colored State Convention, about ten years ago, we had more than fifty

churches and about six thousand members.

The church I am now serving was constituted by me and eight other persons while I was serving as general missionary of the Maryland Union. The organization was constituted February 5, 1885. The present membership is eleven hundred, and the Sunday school is one of the largest colored schools in Baltimore. I give this church, because it was constituted by me while in the service of the Maryland Union Association, and because it has had the sympathy and financial support of the Association.

The churches which have received direct financial help from the Southern Baptist Convention are Trinity, Antioch and Faith, of Baltimore City, and the First Colored Church, of Annapolis, Maryland. These churches are substantial, growing Baptist organizations, and are

centers of Christian culture and civil influence.

We have two colored Conventions in the State, one co-operative with the Maryland Baptist Union Association and the other does its work as a "Distinctive Colored Baptist" Convention. Both are doing a good work, and they represent fully fifteen thousand colored Baptists in Maryland. The "Distinctive Convention" is composed of churches which have not received aid from any organization but their own.

This statement will give you some idea of the growth of colored Baptists in Maryland, and as the Maryland Union and Southern Baptist Convention are one in work for the Master, it will, as I see our growth, explain as to what the Southern Baptist Convention has done to help us to reach our present status in Maryland.



REV. WM. W. BARNES,
NEWLY APPOINTED PRESIDENT CUBAN-AMERICAN COLLEGE.

NEWS FROM THE FRONT

W. J. Jones, Dover, Okla.: Our church cannot express its gratitude to the Board for a gift of \$150 and a loan of \$200. When we applied to the Board, we needed money and members, and the Lord is blessing us with both. Our church was constituted October, 1903, with eleven members. Our present membership is over fifty. Our prospect for the future is bright.

Rev. E. D. Hubbard, District Missionary, Laurel, Miss.: I am pleased to say that the outlook for missionary work is brighter than it has been for some time. We hope to do more during this Conventional year than last. I have more knowledge of the work and reasonably I can do more. I earnestly ask an interest in your prayers. This part of our state has suffered in the past for real missionary work. We are certainly thankful for the assistance that you and your Board are giving to aid this much-needed work.

Miss Kate D. Perry, McAlester, Okla.: We had a glorious meeting at Gowen last month. There were seventeen professions of faith, and all except two united with the church, and they would have joined had they been permitted to do so. Among the number was a young Italian and a German boy, whose mother is a Lutheran, but did not object to her son becoming a Baptist. I visited her and gave her some strong tracts on doctrine, and she may be led into the light of the truth. The outlook on the field is quite encouraging.

Rev. F. W. Lancaster, District Secretary, National Baptist Publication Board, Jacksonville, Fla.: We have in our state thousands of men and women from Alabama, Georgia and the Carolinas, who are engaged in public work in the rural districts, and it is to these people that you and your Board made it possible for them to have the gospel. Reformation

with this class cannot be accomplished in a day, but we are realizing some results. Dr. R. H. Boyd has been a great help to us. More than once he has sent us Rev. William Beckham, Field Secretary, who has served us well. Last, but not least, Dr. Boyd came to us in April, and his words carried with them lasting effects. I voice the sentiment of the Baptists in Florida in thanking you and the Southern Baptist Convention for the accomplishments in this state by your aid.

Miss Buhlmaier, Baltimore: December is always a busy month, for, besides preparations for Christmas at the schools, the arrival of the Christmas box (or boxes) and the contribution of its contents among the poor and lonely, adds not a little to the regular work, and, therefore, I feel especially grateful that I found myself able, and by the consent recently given me through Dr. Gray, also free to lend a helping hand. This, I assure you, was like real Christmas joy to me, for it was like a second great gift of God to me, that of returning strength. Thus it happened, that to the work was added also extra joy, happiness and gratitude which increased with every bundle carried away and the evident delight witnessed at its reception.

And so, our noble Home Board is sending "living aid" to Baltimore at this time! Good, excellent, grand! Oh, that there will be a mighty movement toward God on the part of sinners and a bountiful harvest of souls!

Shall we not also pray specially that the Lord will move upon the hearts of some of the many foreigners who are able to understand the English preached? But think of the multitude of these people among us, who must die in their sin unless some one can be found who is able to shew them the way in their own mother tongue. Where are the messengers of Peace? How long must these people still wait?

EVANGELISM

REV. WM. WISTAR HAMILTON, General Evangelist

Two city campaigns this month.

New Orleans meetings begin March 14th.

Great blessings are coming at Fort Worth.

About twenty churches are in the Baltimore campaign.

How these concerted meetings do help the weaker churches.

The co-operative plan puts all the churches and pastors in touch with each other.

Many pastors are adopting the plan of beginning special evangelistic services with a Bible Conference.

The union day service does much to interest every church in the work of every other church.

Brother Raleigh Wright will hold meetings with small churches in Louisiana until the New Orleans meetings.

Brother W. D. Wakefield begins a meeting at Yoakum, Tex., February 14th, with Brother F. H. Watkins. From Yoakum he goes to New Orleans.

The first day of the Fort Worth campaign was one of great blessings. The Monday paper announced "sixty additions on profession."

Brother Raleigh Wright assisted Pastor J. T. Bowden in a meeting at Immanuel church, Covington, Ky., and there were sixteen additions, fifteen by baptism.

The personal workers' buttons are very useful in organizing soul-winners' bands.

In sending for these, write to Evangelistic Department, Home Mission Board. The prices are 5 cents for one, 25 cents per dozen, \$1.00 for fifty, \$2.00 per hundred.

Evangelists Little, McComb, Stewart, Price, Porter and Hunt are helping in the Baltimore meetings. Dr. Hatcher and other pastors are also interested. The meetings are for the month.

Brother McComb had a great meeting at Kentwood, La., beginning December 5th and closing December 20th. There were sixty additions and \$200 added to the pastor's salary for next year.

There are only six Baptist churches in New Orleans, and only one that is self-supporting. What a mission field this is for Baptists! How nobly are the faithful few working there!

The New Orleans campaign will be almost entirely missionary work, and will be a great expense to our Home Board. Are there not many who will make special offering for evangelism?

The Woman's Missionary Society of First Church, Athens, Ga., sends in \$31 as a special gift to evangelism. This is a good example set, and we hope others will see the need, and help.

At Eau Gallie, Fla., the house would not hold the people who came. Led by Evangelist Farrar, the money necessary was given, and in forty hours after the work began, the addition, though not complete, was being used.

"The Evangel," the new song book compiled by Brethren Coleman and Hamilton, is in press, and will probably be ready for use in January. It will be on sale at all the branch houses of the

American Baptist Publication Society, and will be in two editions, manilla and cloth, and will retail at 15 cents and 25 cents. Those desiring a new book, with many of the new songs, should examine "The Evangel."

At a Fort Worth open air meeting in the packing house district, Evangelist E. B. Farrar had so many gathered at the service that he could not make those farthest away hear him. He talks pretty loud, too.

There will be six simultaneous meetings going on in New Orleans, beginning March 14th. During the first week there will be a Bible Conference at the Coliseum Place Church from 10:00 to 12:00, and from 2:30 to 4:30, with services at all the churches at night.

Brother J. H. Oakley writes us of a very tender time in the Royal Street Church, Jackson, Tenn., when three deaf and dumb men were baptized. He says, "God bless Brother Michaels in the great work he is doing." News comes from pastors all over the land telling of the good work of our brother.

"With Christ, or Against Him?" faces each man and woman who enters the city hall in Fort Worth. These words are painted on a large twenty-foot streamer, and ask each one the great and searching question. Evangelist Hamilton makes this the slogan of the meetings, and by it tries each man's business, social, political, moral and religious life.

Brother H. M. Burroughs found a man in the station at Fort Worth, who said, "If I am lost, it will not be my fault. I have turned that over to the priest, and I pay him to look after it." Not many would express it just thus, but how great is the number of those who are going down to death without Christ, and the fault, in part, at least, is to be laid at the door of those who have taught them error.

The prices on the Evangelistic Tracts are so low, because the amount of cost and handling and carriage is all that is charged. We are glad our pastors and evangelists can secure these at so small an outlay. The amount of their cost can easily be secured by a special offering taken for the purpose at some night service.

What a pleasure it is to have such good news from the booklets, "How to Grow in the Christian Life," and "The Helping Hand." A suggestion comes that a series of booklets of the same general character be published, to be known as "The Helping Hand Series." This may be done.

The latest item of information from the Baltimore meetings is a word from Brother McComb, who is at Scott Street Church. Under date of January 11th, Brother McComb writes: "Our campaign starts off well, and all the men are in good trim." We do not ordinarily give out the number who profess conversion in meetings, preferring, rather, to estimate results, in so far as that may be done by considering numbers, by showing the number who are baptized into the fellowship of churches. As the meetings in Baltimore have only fairly commenced at this time, we quote Brother McComb further, as an earnest of the blessing expected. He says: "Results to date, 75 professions, 55 of them yesterday, Sunday. Over 400 professions in the city yesterday."

Fort Worth Meetings.

This is written too early, to give account of the meetings, but, judging from the first fruits, this will be one of the most successful of our city campaigns. As is usual, each church chose its own helper, and L. G. Broughton is at the First Church, C. A. Ridley is at College Avenue, Raleigh Wright is at Kentucky Avenue, H. M. Garnett is at Grace, E. B. Farrar at North Fort Worth, F. M. McConnell at Glenwood, P. M. Murphy

at Riverside, B. F. Fronabarger at Rosen Heights, H. T. Money at Chambers Hill, W. D. Wakefield and W. W. Hamilton at Broadway. A daily union meeting at the City Hall is held each afternoon at 3:00. A canvass of the city has been made, and much work of preparation has been done. The power of the Lord is upon the meetings, and great numbers are being added to the churches.

At the same time, in the City Hall, where the first union service was held, the forces of the city launched the campaign in the state for prohibition. There was a great crowd present—one of the pastors said, the largest he had ever seen in the building, except possibly once. Up stairs and down, platforms, stairways, aisles were full of people.

The Baltimore Campaign.

DR. LUTHER LITTLE.

The Baptist Revival Campaign began Sunday, January 3, 1909. At this writing it is too early to tell what will be the final results, as we have gone only four days. However, the prospects are exceedingly encouraging. Up to date, we have had more than one hundred and fifty conversions.

The campaign is divided into two periods. The first period runs from January 3d to January 18th. The second period from January 18th to January 31st. All the men will, thus, hold two meetings each. The Home Board men in the meetings are:

W. A. McComb, T. J. Porter, C. A. Stewart, W. P. Price, H. A. Hunt and Luther Little.

There are several other men called in from the outside.

Dr. Wallace is holding his own meeting at the First Church. Brother Dutton also is conducting his own meeting. Dr. A. C. Cree, recently from Nashville, is at the Huntington Church. Rev. Mr. Farley is helping at Riverside Church. Dr. W. E. Hatcher, at Eutaw Place. Rev. W. A. McComb is at the Scott Street Church. Rev. C. A. Stewart is at Fuller Memorial

Church. Rev. W. P. Price is at Highlandtown. Rev. T. J. Porter is at Fulton Avenue. Brother H. A. Hunt is at the Brantley Church. Luther Little is at the Seventh Church. Fine meetings are reported at all these places. In all, there are about twelve churches holding meetings this period and about the same number for the second period.

In the second period the brethren will be located as follows:

Rev. C. A. Stewart will be with Grace Church, Rev. W. A. McComb will be with the Milton Avenue Church, Rev. A. C. Cree will be with North Avenue Church, Rev. T. J. Porter will be with Lee Street, Rev. W. P. Price will be with the Druid Park Church, Rev. Luther Little will be with Franklin Square Church.

In all the campaign, there will be fully twenty-five churches which will have revivals. We want the prayers and sympathy of all our brethren for this work. Victory is at hand, even in Baltimore.

"The Glories of Mary."

The Roman Catholic Book of Devotions, with the above title, has in it many statements which are strange to readers of the Bible. A tract was handed about in New Orleans giving extracts from it, and some of them are given here. The book bears the sanction of Archbishop John, and is published by the Excelsior Catholic Publishing Company.

"It is the will of God that all graces should come to us by the hand of Mary" (page 3). "To honor the Queen of Angels is to gain eternal life" (page 6). "All who are saved are saved only by means of this divine mother" (page 8). "The Eternal Father gave the office of Judge and Avenger to the Son, and that of showing mercy and relieving necessities to the Mother" (page 14). "We believe that she opens the abyss of the mercy of God to whomsoever she wills, when she wills, and as she wills; so that there is no sinner, however great, who is lost, if Mary protects him" (page 16).

"We can say of Mary, that she so loved us as to give her only begotten Son

for us when she granted Him permission to deliver Himself up to death" (page 34). "My only hope, Mary, behold at thy feet a miserable sinner. Thou art proclaimed and called by the whole church, and by all the faithful, the refuge of sinners, thou hast power to save me" (page 60). "God has placed the whole price of redemption in the hands of Mary that she may dispense it at will" (page 85). "Thou art the only advocate of sinners" (page 95). "But now if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son and saves him" (page 98). "The only hope of sinners." (page 102).

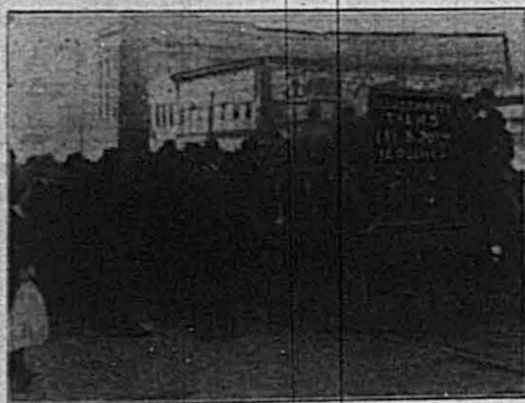
"Many things are asked from God, and are not granted; they are asked from Mary and are obtained" (page 113). "Mary was the mediatrix of our salvation" (page 128). "The way of salvation is open to none otherwise than through Mary. No one is saved but through thee" (page 143). "Mary is the whole hope of our salvation" (page 148). "All power is given to thee in Heaven and on earth, and nothing is impossible to thee" (page 154). "It is impossible for any sinner to be saved without the help and favor of the most blessed Virgin" (page 197). "There is no one saved

but by thee; no one who receives a gift of God but through thee" (page 354). "Our salvation is in her hands" (page 576). "At the command of Mary all obey, even God" (page 155).

Of course, no such teaching is found in even the Catholic Bible, and these extracts show how the people are deceived and lost. Pray for our pastors and evangelists, as they preach the truth, that those who are thus blinded may have the eyes of their hearts opened, that they may know the Scriptures.

Addresses of Evangelists.

We give again the addresses of the Evangelists, so that pastors and churches may communicate with them as they may wish. Of course any letter sent to the Atlanta office will be forwarded. Raleigh Wright, Cleveland, Tenn.; Luther Little, Fort Worth, Texas; W. D. Wakefield, Shelbyville, Ky.; C. A. Stewart, 523 Eddy Street, Fort Scott, Kan.; W. A. McComb, Clinton, Miss.; T. J. Porter, Roanoke, Ala.; H. A. Hunt, 705 Metropolitan Building, St. Louis, Mo.; W. P. Price, Jackson, Miss.; J. W. Michaels, Little Rock, Ark.; W. W. Hamilton, Atlanta, Ga.



OPEN-AIR MEETING, BIRMINGHAM, ALA.

HELPFUL LITERATURE.

The following cards were used in the meetings at Ft. Worth, and may help others in their work of preparation or conduct of meetings:

VOLUNTEER WORKER'S CARD

Believing myself to be a sinner saved by grace and desiring to have part in the plans of the Baptists to seek the salvation of the city's lost in the concerted meetings soon to be held, I covenant,

To pray daily for the blessing of God upon these meetings.

To seek a personal spiritual preparation for the work.

To co-operate as strength and opportunity may permit.

To join the Soul-Winner's Band in my church.

Name _____

Address _____

NOTE—Those who enter into this covenant will be grouped together in "circles" of ten or more. Each circle will have its "leader" and will hold its meetings and do its work under his direction. Special meetings of the leaders and of the entire Soul-Winner's Band will be held at the call of the pastor.

WORKER'S REQUEST CARD

I request that prayer be offered and effort made in behalf of the party whose name appears below. I agree on my own part to bear this matter on my heart and to make faithful effort for the spiritual betterment of the person named.

Name _____

Residence Address _____

Business Address _____

Sinner or Backslider _____

Relation to this Church _____

Remarks _____

Name of Worker _____

Circle No. _____

Leader _____

Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—James 5:20.

BOOKS OF SPECIAL INTEREST.

John Jasper. By Dr. William E. Hatcher. Fleming H. Revell Company, New York. Price, \$1.00, net.

A book of 185 pages, in neat cloth binding and artistic finish. The author has maintained his well-earned reputation in the fascinating manner in which he presents the character and work of one of the most remarkable Negroes of the South. Glimpses of character, philosophical sayings and the unwavering faith of John Jasper are portrayed by the author in a most realistic manner. The chapter on Jasper's conversion while a slave in a tobacco factory, told largely in his own language, is a most thrilling recitation of an earnest soul struggling from the darkness of sin into the light of the Cross. Also a number of characteristic sermons, are forcefully reproduced. The writer of this paragraph has had the privilege of listening to the preaching of this distinguished Negro in his own pulpit more than once. He has listened with rapt attention to the wonderful oratory of this marvelous man and seen him play upon the emotions of his congregation until it was swayed as a forest by the winds. The author has faithfully portrayed the sense of pathos and humor which the subject of his book so eloquently inspired in the hearts of his hearers. John Jasper was a genuine Negro, a slave in his earlier life, a man of power among his own people, beloved and respected by Christian white people, and the tribute to his worth and work by Dr. Hatcher will be read with interest and profit.

Heart Thoughts. By Mrs. H. B. Folk. Published by American Baptist Publication Society; had through H. C. Robert, Manager, 37 South Pryor Street, Atlanta, Ga. Price, 75 cents.

This little volume may well serve as a mothers' memorial message to her noble sons. The author is the mother of distinguished men—an editor-preacher, a

governor, a state treasurer, an ex-college president, a pastor. These nineteen Thoughts were used principally as addresses to various women's meetings, and will, therefore, specially appeal to those who recognize the value of the feminine factor in religion. The gentleness and religious enthusiasm of woman run through the entire series. One likes to read at one sitting this sweet reminder of great problems, suggested by such Thoughts as, "My Mother," "Woman's Mission," "How to Train Boys," "The Unemployed Talent of the Church," "Will the Heathen be Saved Without the Gospel?" We take special pleasure in commending this little book because of its extrinsic interest, coming from this mother of useful men, and because it deserves reading. It will leave a fine flavor of aspiration for better things.—Albert R. Bond.

Sane Evangelism. By W. Wistar Hamilton, D. D. Published by the American Baptist Publication Society; had through the Branch House, H. C. Robert, Manager, 37 South Pryor Street, Atlanta, Ga. Price, 75 cents, net, postpaid.

Doctor Hamilton has gathered together these addresses to make the best book known to us upon the true ideals of evangelism. This little volume will tend to distract attention from the spectacular method of evangelism to the sane method and spirit, such as has been projected by the Home Mission Board, of which Dr. Hamilton is the General Evangelist. The compiler contributes three chapters which have the rare sanity of a specialist speaking upon his work. The other chapters are addresses from prominent pastors and leaders—Mullins, Truett, Scarborough, Dawson, Carroll, Dargan, H. A. Porter, Broughton. Those by Dargan, Dawson and Hamilton appealed specially to the reviewer. But all are splendid. Without any reservation, we commend this book.—Albert R. Bond.

The Axioms of Religion. By Rev. E. Y. Mullins, D. D., LL.D. Published by the American Baptist Publication Society; had through the Branch House, H. C. Robert, Manager, 37 South Pryor Street, Atlanta, Ga. Price, \$1.00 net, postpaid.

The scholarship of our seminary finds in this book another worthy illustration. Much of the material of this book delighted large audiences through addresses. We count the denomination fortunate to be able to put into the hands of its ministry, its reading laymen, and its friendly enquirers this unusual exposition of the Baptist faith. Doctor Mullins adopts as the basis for his discussion the thesis of the soul's competency in religion under God; from this he develops the six axioms of religion: "1. The theological axiom: The Holy and loving God has a right to be sovereign. 2. The religious axiom: All souls have an equal right to direct access to God. 3. The ecclesiastical axiom: All believers have a right to equal privileges in the church. 4. The moral axiom: To be responsible, man must be free. 5. The religio-civic axiom: A free church in a free state. 6. The social axiom: Love your neighbor as yourself." The author indicates the place that these Baptist doctrines have had in the civilization of the present, and also shows their influence upon questions of church polity and personal faith and service. His treatment of infant baptism from the point of view of the soul's right to be regarded as competent in religion is illuminative and Baptistically conclusive. The style is charming. The book dates a new method of Baptist polemics, for it will appeal to the earnest thinker without rankling; it

is conclusive without pugilism; it is sweet-spirited without being nerveless. Read it, and pass it on to the doubter or disbeliever in the glory of the Baptist doctrines. You will be confirmed in the truth.—Albert R. Bond.

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 December 10, 1908, to January 10, 1909.

Rev. Y. F. Walker, Abilene, Tex.....	80
Miss Lelia Morgan, Kentwood, La.....	39
Dr. W. D. Powell, Louisville, Ky.....	31
Mrs. Hugh C. Fox, Pine Bluff, Ark.....	20
Mrs. P. B. Pearson, Lumpkin, Ga.....	20
Mrs. Dr. Quinn, Henderson, Ky.....	20
Miss M. E. B. Platt, Baltimore, Md.....	19
Miss Ola Rivers, Chesterfield, S. C.....	18
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Mrs. J. R. Harris, Fayetteville, Ark.....	14
Rev. W. H. Hicks, Mountain City, Tenn.....	12
Mrs. R. D. Cross, Crowell, Tex.....	12
Mr. A. J. Dunning, Jr., Aulander, N. C.....	10
Mrs. J. L. Nelson, Jackson, Tenn.....	10
Mrs. M. A. McManama, Mitchellsburg, Ky.....	10
Mr. Hansford Rowa, Fredericksburg, Va.....	10
Rev. S. P. Hair, Blackville, S. C.....	10
Rev. R. F. Tredway, Camden, Ark.....	10
Mrs. Fred Jones, Beech Island, S. C.....	10

WOMAN'S MISSIONARY UNION

AUXILIARY TO S. B. C.

Wilson Building, 801 North Charles Street, Baltimore, Md.

Motto: Higher Things.

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

FEBRUARY TOPIC.

Africa.

In our Mission Fields we find this statement: Before entering into this study, it will be well to reaffirm some Christian beliefs which, although admitted, need to be especially applied to Africa.

Christ came to save all men, including the Africans.

Christ is able to save all men, including the Africans.

Christ desires to save all men, including the Africans.

Christ shall be acknowledged by all men, including the Africans.

Christ has commanded us to disciple all men, including the Africans.

Our duty is to obey the command of Christ whatever the difficulties.

A Dark Picture.

There is, therefore, the light of hope on any picture of Africa, however dark. With this in view, we turn to Africa at the dawn of the twentieth century. We follow the outline of a picture drawn and an appeal made by Rev. Wilson S. Naylor in a recent address: "Suppose that our homes and hotels, street conveyances and railroads, telephones and telegraph, our hospitals and sanitariums, with their nurses, physicians and surgeons; suppose that all that stands for physical health and comfort in America were swept away by one blighting stroke; then further, imagine that our universities and colleges, our public schools and libraries, our current literature, and even the alphabet—all that makes for the intelligent development—were blotted out; follow this by a clean sweep of everything that has to do with the restraint of vice and crime and the promotion of

morality and religion—our laws, our courts of justice, our policemen, our churches and various philanthropic societies, our ministers and other moral leaders—and imagine if you can such a turning back of the dial of time through the hundreds of years that precede our own civilization, and you will have a starting point for imagining the condition in Africa at the dawn of the twentieth century. Now, give free rein to your fancy; replace our physical comforts with the most primitive and unsanitary conditions and customs; replace our churches with dens of iniquity; bring back judges, lawyers, policemen, ministers, all that now restrains vice, crime and immorality, and make them instigators of the same; in a word, turn all the wholesome streams of our Christian civilization into tides of lawlessness and lust, and while you may by such comparison overpaint the actual conditions in Africa, you will not realize, even by that exaggeration, the conditions in Africa at the dawn of the twentieth century."

A Pagan People.

"Therefore, I appeal to you first in behalf of the greatest mass of raw paganism in the world. There are more pagans in Africa than in all other fields of the world combined. Aside from her fifty millions of Mohammedans, Africa has ninety million pagans who have neither written religious books nor doctrinal systems. Darkness covers the face of the spiritual deeps."

A Lost People.

"Without reference to future conditions, the African is lost physically. Pestilence and contagion walk abroad at noonday. Were it not for his persistent

physical vigor the race would have long since been extinct. The African is lost mentally, not but that he has mental capacity, but he has not so much as the alphabet. The African is lost morally. He is lost religiously. His deities are overgrown savages and abettors of vice and crime. Fundamentally, he is what he is because of his religion. If you would change the African you must change his religion."

Our own Dr. Green, Missionary of the Southern Baptist Convention in Africa, writes, among other things:

"At Lagos, the principal seaport of the west coast, the harbor is being deepened and prepared to afford dockage for large ocean steamships. In the midst of a progressive province and at a very opportune time Southern Baptists are privileged to participate in the erection of this living pyramid."

The Educational Demand.

"Throughout the province there is a growing demand for the education of the children. The progress of the country calls for it. Native kings are asking the missionaries to send teachers to their towns that they may have a school for their people. Elementary education is necessary for our native Christians. Personal reading and study of God's word is as essential to growth of Christian character in West Africa as elsewhere. The hope of Africa is her children. Ignorance is the mother of superstition. Enlightened children develop into enlightened men and women; enlightened Africa will develop into Christian Africa. We have fourteen day schools. Lagos, Abeokuta, Oyo, Ogbomoso, Saki, each has its day school; also the majority of the out-stations have their day schools. Three hundred and four pupils attend these schools. Subjects taught are reading and spelling, in both English and Yoruba."

Industrial Education.

"This is the most recent department of our mission work, and consists in combining with other branches of mission work the teaching of certain trades, such

as carpenter work, blacksmithing, farming, especially modern methods of farming. This work is to be located at Saki, our Board having instructed Brother Duval to begin this work. Dr. MacLean, an expert mechanic and dentist, with his wife, have been appointed as teachers for this special work. Industrial work is especially suited to conditions in Africa, and we missionaries on the field rejoice that the Board has sanctioned an advance of our work along these lines. Industrial work will necessarily bring a large number of persons in personal contact with the mission and Christian life and teaching of the missionary. This will certainly bear fruit."

Medical and Theological.

Of the medical work, with 2,150 patients treated between March and December, we have spoken before. The Theological School, for the training of native ministers and evangelists, had last year twenty-one students. Two students completed the course for graduation, and one the course outlined for the work of evangelist. There is great need of a well trained native ministry.

Evangelism the Outlook.

All these branches of work lead to the one great aim of all mission work—evangelism. One hundred and sixty persons were baptized during the year. The missionaries on the field are agreed that not for many years has the outlook for our African mission been as bright as it is now. Dr. and Mrs. MacLean have been appointed for work at Saki. Brethren Compere and Pinnock are expected to return to the field this year, and our hearts are full of the hope that Brother Smith, our veteran missionary, will also return. This will give us six missionary families on the field. We have a good staff of native workers, men who have been trained to teach and preach and whose service God has been pleased to own and bless in the past year. The country is opening up on all sides. Railroads, motor cars, telegraph, trade and commerce are making live, busy towns, and these are offering splendid opportunities for missionary work.

But great work, with great opportunities, presents great needs. Our missionary staff, all told, is only twelve. Who will follow the blazed trails to Africa?

Gladstone is credited with having said, "The world has made more progress in the last thousand years than in all the preceding past; more in the last hundred years than in the thousand preceding; more in the last ten than in the hundred preceding, and may make more in the next year than in the ten preceding." History fully verifies this declaration and prediction of the great Christian statesman.

The number of "open doors" for missionary endeavor has increased in geometrical progression.—Chicago Standard.

"So the need emphasized is no longer of opportunity, but of faithfulness and sense of opportunity.

"The need is not for 'open doors,' but

for grace and grit with which to enter them."

The sainted Dr. Chivers used to say, "The best way to petrify a human heart is to stir the emotions and then give them nothing to do."

Sisters, what will we do for Africa; what will we do for the world?

If Dr. Chivers is correct in his statement, cannot you see why persons who attend theatres and other shows become hardened in their spiritual activities? Oh! let us make this a great year in our Master's kingdom!

In 1908 noteworthy gifts (not to mention the small ones) and bequests in the United States amounted to \$90,932,000. Let us take courage.

Small contributions are not to be despised; but let us thank God for the large givers, too.

Investigators declare that there is scarcely a community in Europe, the life of whose common people has not been tinctured, if not revolutionized, by American influences infused by those who have returned after sojourn in America, or effected through touch with relatives, who have immigrated and remained in America. We are conducting the missionary enterprise on a larger scale these days.—J. E. McAfee.

Cash Receipts from December 10, 1908,
to January 10, 1909.

ALABAMA: Antioch Ch., Bibb Co., by G. A. P., \$14.20; Gordo Ch., by H. B. D., \$8.26; Clayton St. Ch., Montgomery, by J. W. O., \$8.51; S. S., 74c.; B. Y. P. U., \$1.10; Evang. Tract Fund, by E. S. F., 28c. Total, \$33.19. Previously reported, \$9,461.28. Total since May, \$9,494.47.

ARKANSAS: First B. Ch., Fayetteville, by Rev. W. D. Wakefield, for Evang., \$130.00; for Evang. Tract Fund, by W. W. H., \$12.26; First Ch., Rogers, by Rev. C. A. Stewart, for Evang., \$57.70. Total, \$199.96. Previously reported, \$712.00. Total since May, \$911.96.

DISTRICT OF COLUMBIA: First Ch., Washington, by J. W. W., \$13.27; Grace Ch., Washington, by H. C. H., \$20.00. Total, \$33.27. Previously reported, \$392.32. Total since May, \$425.59.

FLORIDA: Clark Mem. Ch., Ybor City, by F. B., \$3.00; First Ch. S. S., Tampa, by M. M. T., \$6.65; L. D. Geiger, Apopka, for Gen. Work, \$148.13; Cuban Students, \$1.00; Mrs. Teakel, \$6.00; Pawnee Indians, \$3.00; Pawnee Indian Organ Fund, \$4.60; Ybor City Teacher, \$2.40. Total, \$175.78. Previously reported, \$1,087.82. Total since May, \$1,263.60.

GEORGIA: Undesignated Missions, by H. R. Bernard, Aud., \$781.19; Designated Fund: For Cardenas, Cuba, from Ocilla Sun., \$1.25; Jackson Sun., \$4.00; Hephzibah, \$1.15; Cassville W. M. S., for McCall, \$10.00; Perry Juvenile Soc., for El Paso, Texas, \$1.45; Capitol Ave. Ch., for Tract Fund, \$5.00; W. M. S., for Education Mtn. Girl, 85c.; Balerna Sun., for Pawnee Indians, \$1.00; Jackson W. M. S., \$4.10; Capitol Ave. Ch., Atlanta, by Evang. C. A. Stewart, for Ex., \$28.80; Evang., \$121.60; Rev. F. Jackson, Atlanta, for Evang., 68c.; Mr. Paul Etheredge's S. S. Class, Ponce de Leon Ave. Ch., Atlanta, for Miss Campbell's work in Coalgate, Okla., by G. W. F., \$2.50; Mrs. R. L. Jenkins, Coleman, \$5.00; for Evang., by Miss E. A. A., 25c. Total, \$968.82. Previously reported, \$9,496.21. Total since May, \$10,465.03.

KENTUCKY: Twenty-sixth and Market St. Ch., Louisville, by Rev. Raleigh Wright, for Evang., \$115.94; Tract Fund, \$4.50; Ex., \$8.06; Peyton Bros., Chilton, \$7.00; Immanuel Ch., Covington, by Rev. Raleigh Wright, for Evang., \$36.00; Tract Fund, \$4.50; Ex., \$5.50; W. D. Powell, Cor. Sec., Louisville, \$406.09. Total, \$587.59. Previously reported, \$6,907.40. Total since May, \$7,494.99.

LOUISIANA: Kentwood Ch., by Rev. W. A. McComb, for Evang., \$100.00; Ex., \$21.00; Tract Fund, \$9.00. Tract Fund, by Mrs. J. G. F., 69c. Total, \$130.69. Previously reported, \$1,512.01. Total since May, \$1,642.70.

MARYLAND: Laymen's Movement of Sou. Baptists, by F. S. Biggs, Baltimore, \$50.00; Seventh B. Ch., Baltimore, by H. S. K., \$29.36; Eutaw Place Ch., Baltimore, by H. W. P., \$11.60. Total, \$90.96. Previously reported, \$3,225.15. Total since May, \$3,316.05.

MISSISSIPPI: Mrs. G. W. Garrett, Corinth, \$10.00; Central Assn., by Capt. W. T. R., \$5.22; General Assn., by Rev. D. T. Chapman, for salaries of Cuban Missionaries, M. N. McCall and A. S. Rodriguez, \$300.00. Total, \$315.22. Previously reported, \$4,191.14. Total since May, \$4,506.36.

MISSOURI: Swedish B. Ch., of Verona, by Rev. L. M. Backland, \$5.00; Mo. churches, by A. W. Payne, Treas., \$637.16. Total, \$642.16. Previously reported, \$8,457.12. Total since May, \$9,099.28.

NORTH CAROLINA: Mr. H. C. Bridger, Bladenboro, \$75.00; Evang. Tract Fund, by J. L. F., 93c. Total, \$75.93. Previously reported, \$6,750.96. Total since May, \$6,826.89.

OKLAHOMA: Total since May, \$785.58.

SOUTH CAROLINA: Macedonia S. S. Angelus, by A. C., \$2.50; Cedar Shoal S. S., by V. H., \$5.00; Fairfield Ch., by C. S. T., \$3.50; First B. Ch., Pelzer, by W. T. A., \$12.14; Camden Ch., by T. E. G., \$51.86; Bethany Ch., by O. G. B., \$1.00; Zion Ch., by O. T. B., \$2.45; Sandy River Ch., by R. J. F., \$4.18; Ridgeway Ch., by Mrs. L. E. H., \$4.00; Timmons ville Ch., by C. A. S., \$142.00; Bethel S. S., Spar-



tanburg Assn., by J. W. M., \$10.00; Oak Grove Ch., by D. L. P. S., \$6.01; St. James Ch., by A. J. H., \$1.85; New Prospect Ch., by T. L. S., \$1.50; Mt. Olive Ch., by J. E. R., \$1.01; First Ch., Edgefield, by O. S., \$35.75; Ladies' Miss. and Aid Soc., Edgefield, \$24.25; Standing Spgs. Ch., by W. M. C., \$19.00; Ward Ch., by L. M. J., \$3.25; Blackville Ch., by J. E. H., \$8.46; Upper Fairforest Ch., by J. T. G., \$1.40; Camp Creek Ch., by W. T. M., \$3.06; Second B. Ch., Ninety-Six, by E. A. M., \$2.00; Pickens S. S., by R. L. H., \$5.00; White Pond Ch., Aiken, by J. W. B., \$2.00; Central S. S., Greenville, by D. A. B., \$13.10; Tract Fund, by Mrs. M. J., Greenville, 18c.; Tucapaw Ch., by W. H. W., \$7.75; Broad Mouth Ch., by R. P. J., \$42.70; First Ch., Sumter, by Lizzie Smoot, \$8.18; S. S. Union Northern Section Broad River Assn., by M. B. V., \$4.00; Wedgefield Ch., by W. H. R., \$3.80; Philadelphia S. S., Pauline, by A. P. W., \$3.00; Rocky Creek Ch., by E. C. C., \$4.12; Mt. Bethel Ch., by B. Y. W., \$6.57; S. S., First Ch., Darlington, by C. R. E., \$9.18; Hodges Ch., by J. C. S., \$2.26;

Evang. Tract Fund, by H. C. H., Benson, 45c. Total, \$458.46. Previously reported, \$6,607.58. Total since May, \$7,066.04.

TENNESSEE: Milton Ch., W. M. B., \$10.00; Orlinda S. S., by H. T. A., Horse for Cuban Missionary, \$100.00; First Ch., Nashville, by H. E. F., \$50.00; Mrs. Wm. Rollan, Clarksville, for furnishing rooms in new Dormitory at Watauga Academy, \$9.00. Total, \$169.00. Previously reported, \$4,731.21. Total since May, \$4,900.21.

TEXAS: Total since May, \$5,043.15.

VIRGINIA: B. A. Jacobs, Treas., \$650.00; Mrs. Fannie Carter, Irwin, \$1.50. Total, \$651.50. Previously reported, \$7,595.14. Total since May, \$8,264.64.

MISCELLANEOUS: Int. A. & W. P. R. R., \$45.00; Evang. Tract Fund, by A. L. B., Loston, Ill., 10c.; for Evang., by Rev. J. W. Michaels, Ex., \$58.88. Total, \$103.98. Previously reported, \$285.61. Total since May, \$389.59.

AGGREGATE: Total, \$4,636.45. Previously reported, \$77,241.68. Total since May, \$81,878.13.

SOME CURRENT FACTS

To which the serious attention of Southern Baptists is earnestly invited.

FINANCIAL CONDITIONS

At the present time the Board's indebtedness is approximately - - \$100,000.00

Total cash contributions received to January 10th were - - - - 81,878.13

Additional amount required by April 30th in order to meet imperative obligations - - - - - 250,000.00

We should have during February and March, each month, not less than 50,000.00

And during the month of April - - 150,000.00