

Miss O. M. White

Our Home Field

MAR

1909



DR. JOHN F. PURSER, NEW PRESIDENT OF THE HOME BOARD.

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

THE WORK AND THE WORKERS.

Bro. W. A. McComb is now at Osyka, Miss., and writes of how God led and blessed in the meetings at Milton Ave. and Scott St. churches in Baltimore, where so many were saved and were added to the churches.

It was a great pleasure to visit in Fort Worth the church house for the deaf, built by Bro. J. W. Michaels, and to see how much his name meant in a home near by. All the introduction needed was to write his name. Immediately the expression of face gave a welcome.

In connection with the meetings at Clinton, S. C., Bro. W. P. Price is to conduct a Bible conference. Many ministers from the surrounding country will attend. Dr. A. C. Dixon had charge at Clinton last year. Pastor C. L. Fowler is making these gatherings far-reaching in their influence and blessing.

The compiler of the book on "Sane Evangelism" is deeply grateful for the many kind things being said about the work, and will be thankful indeed if it helps to quicken the evangelistic spirit and if it helps to make our special meetings just such as shall win the hearts of men and merit the favor of God.

"The Home Field grows better and better, and I would that I could place it in the home of each woman in our church." This praise is from a noble Virginia woman. May her wishes be gratified. If a thousand sisters will join her in a persistent canvass they can soon have the Home Field in every home in a thousand churches.

Home Board evangelism is of the type that produces men who give themselves to the ministry of the gospel. Of the many good things to its credit, this is not the least. Ninety-eight additions to the church, seventy of them, by baptism, marked the close of the meeting which General Evangelist Hamilton recently closed at Jefferson City, Tennessee, and there were seven who offered themselves for the ministry or missionary work. We praise God that our Board is thus an agency for increasing the ministerial supply!

We expect Dr. Gray back from Cuba just about the time this journal reaches its subscribers. Dr. Gray has been quite busy in the Pearl of the Antilles in some matters of missionary administration, and while there attended the Baptist Convention of the Island. Next month Dr. Gray will give our readers an interesting story of his trip to the baby republic across the Florida straits.

Look at our Roll of Honor on another page. We are hungry to have that roll grow and grow and grow. It is a list of names we read with care and publish with distinct pleasure. Will the reader—gracious woman, fair girl, busy man, burdened pastor—give us the pleasure of adding his name to this list? We want and we need 25,000 additional subscribers. We will render a service in the church which will repay the effort of the worker. A free journal with every club of ten.

What an exquisite production of the child-heart is the letter published elsewhere of little Wister Hamilton, the fourteen-year-old lad of Dr. and Mrs. W. W. Hamilton. What a manly boy it is, and how the hearts of the parents rejoice at the little fellow coming to the Master. Better than wealth and honor and power is that! What Christian father would not prefer to have his boy write from the heart that letter than to have for him in prospect great possessions and favor with the world?

A generous layman in one of our Southern cities, who has already given this year \$100 to Home Missions, realizing the great burdens and opportunities which now face the Home Board, and what a fine work it is doing, has just sent us an additional check for \$400. Oh, if we just had the facility and tact to do it, we know of scores of noble men in our brotherhood, into whose presence we would fain come and whisper ever so gently in their ears: "Go thou and do likewise." May the Lord open to the needs of the Homeland, the hearts and purses of more of our men of means!

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Our Home Field

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March FEBRUARY, 1909

No. 8

A Wise Publicity Move

By DR. WM. E. HATCHER



ERE IS MUCH in the action of the Home Mission Board in the editorial secretaryship to call for profound reflection.

It indicates that the relationship between the Board and the churches ought to be more intimate, more regular, and more inspiring. Since this matter has been pressed upon our attention certain facts and tendencies have come before us which have quickened and deepened the conviction of the value of such an undertaking.

To begin with, the individual Baptist ought to be in constant communication with the Board, or rather the Board ought to furnish to him in regular installments the best instruction concerning its work, and apply to him the best motives for doing his part. All that is necessary really is a sufficient understanding between the Board and every individual Baptist, to get that Baptist to stand by the Board.

Another fact is most significant. The Board in its struggle to secure the means for carrying forward its work is apt to narrow its touch of the church—we mean the local church. When the Board goes after that church it goes after money, as it is evident enough, it must do.

This does not constitute in itself a satisfactory relation between the church and the Board. The Board ought to go to see the church many times in a year. It ought to cheer, encourage, stimulate the church so far as possible. Its appeal for money ought to be a mere incident of the relation between the two, and when it is made it ought

to come to the church already prepared for its coming by what it has done for the church. Otherwise it may come to pass that the church may in time come to feel that the Board has no business except to get its money.

It is just possible also that the Board may so inspire the church with interest in missionary work that the church will decline in the ardors of its evangelistic zeal. That is an alarming fact that has recently come out as to the Baptist situation in England. The Baptists are giving great money for missionary purposes in Great Britain and yet are reporting losses in the membership of the churches. They have fewer Baptists now than they had some years ago and the shrinkage continues. This is a pitiable condition indeed and so alarming that our English brethren are very naturally disturbed about it. From that situation we can see that our churches may possibly cease to be evangelistic as they become more liberal in their missionary gifts. It is easier to give money to missions than it is to go out in the highways and hedges and compel them to come in.

Our own Board has not been unmindful of this danger. It has inaugurated its evangelistic movement and already many of our choicest pastors have given up their pastorates and joined this movement. This is a matter worthy of rejoicing and we can hardly be too hopeful as to its results.

At the same time we can readily understand that the Board can never command such a force as will be adequate to help all the churches in their evangelistic work. We

must therefore touch the great bulk of the churches in other ways, and it is with this view that the editorial secretaryship has been decided upon.

The movement has not started too soon, and it will be a happy day when the editorial problem in all of its possibilities and outreachings has been fully worked out. There looms an immense sphere of usefulness, which is so far largely unoccupied. It is, however, a vast and complicated undertaking, and if the results are to be what they ought to be, it will not be owing to the bare fact that this new department has been opened, but that the friends of the churches and of the Board shall fall into line, and do all that ought to be done.

The Southern Baptists embody measureless resources, a powerful and growing ministry, and a fresh and rising enthusiasm. This is the time to capture and harness this mighty array of force and combine it for the evangelization of the world. To this task let all true Baptists solemnly and unreservedly commit themselves.

A DEAR LAD SURRENDERS TO CHRIST.

(Editorial Note:—Brethren everywhere who know and love Dr. Hamilton will rejoice with him. To some of Dr. Hamilton's closest friends it is known that he and Mrs. Hamilton have made it a matter of earnest prayer and hopeful expectation that their boy would give himself to the work of the Lord. Of course his decision brings great joy to their hearts, in which we share generously.)

Dr. T. B. Ray, who is giving stereopticon lectures in different parts of the country, is doing a great and effective work.

On Friday night, February 5, when he gave a lecture at Stetson University, in DeLand, Florida, I think the deeper thoughts of more than one in that audience were awakened by the obvious lack of enough laborers in the Lord's vineyard across the sea. As he made the appeal for more workers, many hearts must have searchingly asked themselves, "Is it I that that is needed? Is this call to me? If God should call me, would I be willing to go?"

The pictures exhibited were vivid and life-like, and showed heathen worship and superstition in various forms.

The contrast in the expressions of a Christian native and an unconverted native was even more marked than it is with our own people. The hard, gruesome expression on the face of a pagan priest was shown in striking contrast with the happy, enlightened, and contented look on the face of a Chinese convert.

The terrible agony of the man who had lain on a bed of three-inch spikes for thirteen years vainly seeking peace, was clearly shown in the pictures.

Why do we not go and tell these people the right way of gaining peace with God? How shall they repent unless they shall hear?"

Before sleeping that night, the question that has been uppermost in my mind for the seven years of my Christian life was settled with the help and sanction of God.

"I give my life to Tace.

'Tis all that I can do."

Wistar Hamilton, Jr.

A recent number of the Baptist World has a featured article on Swedish-American Baptists. The article properly tells about Captain Shroeder, the first Swedish Baptist in the world, but takes no count of the significant fact that this commander of a sea-going vessel was converted in the First Baptist church at New Orleans, which is a mission church of the Home Board. There are now by the latest available statistics 589 Baptist churches in Sweden with 46,167 members. This came to pass through the preaching of the converted captain, who became an apostle of the faith in Sweden. Nor is this all, for a convert of Mr. Shroeder came to America and started an equally significant work for the Swedes here. The World has an argus eye, but if its amiable editors would read the Home Field, very diligently, they would have found these remarkable facts fully set forth in our January number, and would have apprised their readers that the fine work depicted by their Swedish correspondent is a direct result of home mission work among Southern Baptists. Considerate people should read the Home Field.

The Fort Worth campaign started off with blessed success and closed with great things at the First church.

Leaders Needed for an Aggressive Christianity

By THEODORE ROOSEVELT

I SYMPATHIZE with the plea made in "The Future Leadership of the Church," by John R. Mott, for the strongest and best trained young men to turn themselves more and more toward the leadership of the aggressive forces that make for Christianity.

It is a matter of grave concern that in the United States, especially, there should be a tendency in the number of students at the leading graduate theological schools to fall off at the very time that the communicant membership of the churches is markedly increasing. Indeed this question of recruiting the ranks of the Christian ministry is one of world-wide interest and concern.

Small, narrow, one-sided men, no matter how earnest, can not supply leadership for the moral and religious forces which alone can redeem nations. They can do good in their own way; but in addition to them, and especially for this particular work, the strongest are needed—men of marked personality, who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite an intense moral and spiritual enthusiasm.

Particularly do we need such forces in a nation like ours, which on the one hand in many places is only just emerging from the old pioneer conditions, and which on the other shows forth a highly complex industrialism which is characteristic of the present age of the world. In the growth of our people westward across this continent, a place, the importance of which can not be overestimated, is filled by the heroic, self-denying, militant characters who constitute the pioneer Christian ministry, who laid deep the foundations for the Christian commonwealths which have grown up in the West, the Northwest and the Southwest. Our territories and our new States are still plastic; they are still near enough the pioneer days to be in the formative period; and it is of transcendent importance that the highest Christian ideals shall dominate and determine their civilization.

But it is at least as important that this

should be true also of the older States. Every great city calls with insistent longing for leaders able and willing to suffer and to fight, to show fortitude and daring, to grapple with iron will and undaunted front, the terrible evils that grow up where men are crowded together, where life and biting poverty jostle one another.

The field for work is very broad and very diversified, and those who work in it are all too few. Immigrants come to our shores by the million to begin here a new life. They have been torn up by the roots from their ancient associations, and such uprooting gives peculiar opportunities to the powers of evil. Every possible effort should be made, for their sakes and for ours, too, to supply new ties of morality, of religion, of honorable obligation as between man and man, to replace the old ties they have sundered.

The work to be done is not easy. No work worth doing ever is easy. The fight for righteousness, the effort to realize the kingdom of God in this world, is fraught with infinite hardship and risk, with the certainty of wearisome labor and discouragement, with danger to all who are feeble and faint-hearted. It is because of this very fact that the best, the most resolute, and the most daring spirits, should listen to the summons which calls them to the life of effort and conflict. We ask that men of heroic temper undertake the great adventure. We ask it for the very reason that the work thus undertaken necessitates the sacrifice of self-interest. Heroic deeds are to be done in this struggle, and we ask for heroic men to come forward and do them. The trumpet call is the most inspiring of all sounds, because it summons men to spurn ease and self-indulgence and timidity, and bids them forth to the field where they must dare and do and die at need. So now the call of duty to undertake this great spiritual adventure, this work for the betterment of mankind, should ring in the ears of young men who are high of heart and gallant of soul, as a challenge to turn to the hard life of labor and risk which is so infinitely well worth living.—The Standard.

The Great Baptist Opportunity in Cuba

By LOUIS J. BRISTOW

[Editorial Note: In the Spanish-American war the gifted young South Carolina preacher who writes the following story, was in Cuba as an officer on the staff of a colonel from the Palmetto State. He returned from the island to enter the Louisville Seminary as a theological student. He here briefly sets forth the result of observations made then.]

RECENTLY, it has been my privilege to hear reports from Cuba, and my heart has been made glad. Ten years ago I spent several months on the island, and after my return to the States I several times made the public statement that Protestantism or infidelity would capture the people in a decade. From what I can learn, the Captain of our salvation has led His hosts on to victory, and in the campaign the Baptists are, and always have been, in the vanguard. May they retain their place and their sphere of influence!

Because of the low moral code which existed by the toleration of the Romish church and the example of the priests, it was thought by many to be a well-nigh hopeless task to combat successfully the then religious standards. Nor had the terrible picture of their moral state been overdrawn. I had unusual opportunity to observe, from the very nature of my official mission to the island, and I saw much of the true condition. It beggared description: it was revolting.

Further objection was made to Cuban missions, and no little apathy resulted because of it, on the ground that the Latin races are obdurate and insensible to evangelical influence. The fallacy of this objection is shown by the fruits of the labors of missionaries not only in Cuba, but in all Papal countries.

Error was entrenched: Christ was misrepresented. It was nigh time that the Southern Baptists should go and attack the citadel wherein were garrisoned the forces of the subtle enemy. One after another of them went, and I have yet to hear of one who was disappointed in the results of his labors or discouraged in the outlook. We should admire the sublime audacity of those

men who undertook to overthrow the armed and triumphant empire of error simply by the preaching of the truth! They are heroes.

Now, hear Doctor S. J. Porter: A most striking phenomenon of the age in which we live is the rejuvenating process through which those nations are passing which for centuries have been victimized by tyranny in government and priestcraft in religion. And Cuba is one of those nations. The process is being carried on rapidly.

I am persuaded that the gospel has a native energy against which the cohorts of the wise and mighty are vain; and (changing my figure) I believe the gospel as preached by Baptists will ultimately sweep over Cuba as a mighty tidal wave, carrying all forms of error before it; and upon the ruins of priestly religion left by the receding flood will be builded a Christly empire, from among the citizens of which missionaries of the truth will go to distant parts of the earth! It is a glorious vision, I know; but I am persuaded that, under God, our Home Board will yet witness the triumph.

It may be that Gray and McCall and Corva and Cabrera and Rodriguez and the others will not live on this earth to see it; but we who furnish the "sinews of war" may make it possible for the Board to double or quadruple the forces there, and thus hasten the day of complete victory. It is a laudable, an holy, ambition. My heart, my soul, my prayers, my labors are enlisted in the cause. I believe there are hundreds and thousands of others who as earnestly desire to see the culmination of the gospel among the Cubans; and, banded together, we can so labor and pray and contribute that the victory may be won. God grant that it may be so!

Williamston, S. C.

Those desiring to purchase a sample copy of the new song book, "The Evangel," should write to some one of the American Baptist Publication Society's houses.

Will many churches and societies and Sunday-schools send an extra offering for evangelism?

✿ ✿ A Large Part to the Cities ✿ ✿

By M. M. WELCH

A LETTER RECENTLY received at the Home Mission rooms from the chairman of the mission committee in a strong city church, contained this statement: "One member who is able to give (to home missions) and has been giving, gave as his reason for not giving (now), that a large part of the money went to the cities."

In response to the excuse of this brother, and for the prayerful consideration of any who may entertain similar views, the following representations are submitted.

It is a great pity for our whole Baptist Zion, not only in this country, but throughout the world, that the Home Board is not able to do far more for our Southern cities in their formative period. Advantage thus gained would save them from the political, social and moral degradation by which the larger cities of the North and East are hopelessly dominated.

Of course, a considerable portion of home mission money goes to cities. A larger portion might well be so expended, especially if Baptists would be guided in their Christian propaganda by the divine precept and example, as well as by ordinary business sagacity.

The city has been recognized as the seat of danger, and the objective point of religious energy, since before Abraham plead for Sodom and Gomorrah, or Jonah was commissioned to go as a missionary to Nineveh. It may well be remembered that in the apostolic times, under the immediate guidance of the Holy Spirit, the gospel was preached and the first churches were established in the centers of population. If we would reach the people with the gospel we must go where the people are, and where they need it most.

Centers of population are necessarily centers of influence for good or evil. "Each city is a Gibraltar of civilization, and every Gibraltar is a fortress filled with explosives. The city is at once the protection or peril of Christian civilization. Here the forces of righteousness and unrighteousness meet in hand-to-hand combat. The great perils of Christianity have not been found in the

open field, but in the crowded streets of the city."

As cities dominate the country, politically and commercially, they influence the religious destiny of the country. This is unescapable. If we save the cities we save the country. To save these centers of influence now, before it is too late, will be the means in the divine providence of saving our Southland and of establishing a solid footing from which the gospel may be carried to the uttermost part of the earth. How important, then, that the cities be evangelized.

It has been wisely said that the time to save a city is before it is built, or during its formative period. The South is just entering upon an era of city building. That the tide of foreign immigration is more and more turning Southward is conclusive. They come with their un-American political and social ideas, and their anti-Christian notions, and these aliens are entering largely into our city life. If we would escape the peril which has entaroned vice and immorality in the large cities of the East and West we must lose no time or energy in giving the gospel in its purity to the foreigner coming into our midst.

It is important to save these foreigners at our door. We justly plead for men and money to carry the gospel to the heathen in foreign lands. By every consideration which places this obligation upon the Christian conscience we are bound to do our utmost to save these same heathen whom Providence is placing within our own immediate reach. Nay, a far more imperative obligation and a more serious problem is involved than saving them only. If we would save our own fair land, our civil and Christian institutions; if we would save ourselves and bequeath to our children the priceless heritage of civil and religious liberty which we received from our fathers, we must make haste to evangelize our cities and the alien, who is becoming such a prominent factor in their growth and power.

Only last week there came to the Home Board from the pastors and prominent laymen of Norfolk and vicinity an unanswerable appeal for an appropriation to aid in

mission work there. It was a calm and earnest presentation of a rapidly growing peril. It contained this significant statement:

"Those who are familiar with the situation consider it alarming. Within our city limits there are between 10,000 and 15,000 foreigners of different nationalities, who are without any church influences whatever. The rapid growth of our city, especially among the foreign element, demands that something be done at an early date, because if the situation is allowed to go on as it is, they will soon be beyond our reach. We believe this work should be done through the Home Board."

In Tampa, where the First Baptist church of this city has five mission stations and sends out from its ranks every Sunday fifty active mission workers, there are still 20,000 Cubans and Italians among whom the Home Board is expending less than \$3,000 in work there three times the amount would not meet the requirements of giving the gospel to these novice and embryo American citizens.

Does not the religious destitution of the foreigners in the city constitute a distinctive plea? Shall not the Home Board expend its resources in the cities for the sake of these aliens; for the sake of the cities; for the sake of the whole country? Shall we not do it for the preservation of the Christian institutions, for the sake of the church and for the sake and in the name of Him who loved us and gave Himself for us?

THE EVANGELIST A REAL MISSIONARY.

Rev. T. B. Ray, Educational Secretary.

We have watched with great interest the vigorous and successful manner in which our Home Mission Board is prosecuting the work of its department of evangelism. The blessing of God attends in a remarkable way the efforts of the consecrated evangelists the board is maintaining. The degree of success attained today by this evangelistic department makes us feel that a truly marvelous development is to come along this line in the future. How amply has the wisdom of the board in founding this department been justified? One can not help wonder-

ing why this department was not organized long ago—so patent are the benefits that are to be derived from it.

Then, too, it is such a thoroughly missionary sort of thing to do. The grand purpose of missions wherever they may be located geographically is to preach the gospel for the saving of the lost. To preach the gospel of our Lord to the lost. What a mission, what a task, what a privilege, what a blessing. All the lost everywhere, at home, abroad. I want to see these evangelists looked upon as being what they really are—genuine missionaries.

Not the least among the benefits from this work has been the new emphasis our denomination through this agency places on the mission of evangelism. Everywhere we hear of conferences and lectures upon evangelism. There is a chair founded to teach evangelism in one of our theological seminaries. The thought of it is percolating down to the very center of the life of our churches, and the whole denomination is being aroused to undertake more adequately the great task which our Lord imposed upon us—the preaching of the gospel to the lost.

Let us strengthen the hands of the evangelist. Let us strengthen the Home Mission Board in the prosecution of this great work. Let us give emphasis to the idea of evangelism that it, more and more, may fill the hearts of our people. Thus we shall cause to grow amongst us the missionary purpose of our Christ and the passion for saving the lost will never be quenched until we have preached the gospel of his redeeming love to the lost soul upon all the face of the earth.

The evangelistic idea is the missionary idea. Let every evangelist magnify his mission. Let every one of us share his joys by taking part with him.

Richmond, Va.

Rev. S. J. Porter, field secretary of the Foreign Mission Board, writes: "In November I was in New Orleans and visited several of our church, among them Grace Church. I was delighted to see the great work which your Board is doing there. I know of no more important field on this continent, and nowhere have I seen better work done."



**Introducing
Our Editorial Secretary.**

It gives me great pleasure to announce that Rev. V. I. Masters has been secured by the Home Mission Board. The administrative work of the Board in the office and in the field has greatly increased, and for months we have felt the need of additional force. The great demands of our field west of the Mississippi made it necessary to transfer Dr. J. F. Love, the assistant corresponding secretary, to that section, his headquarters now being at Dallas, Texas.

A growing demand for literature, for fresh information concerning our great work for the denominational weeklies, for tracts and for the enlargement and increased efficiency of Our Home Field—and for additional field work—made it necessary to secure a capable specialist on these lines. The Board has secured Rev. V. I. Masters, who began his work Feb. 16, 1909.

As a newspaper man Bro. Masters is known by all the brotherhood. In reportorial work he has no superior. For more than a year he has amply justified Dr. R. H. Pitt's selection of him as Associate editor of the Religious Herald. He has given home missions special attention and while in the employment of the Home Board two years ago wrote a most admirable short story of the Home Board. He recently delivered an address on home missions at our Seminary, which so impressed Dr. Mullins and the faculty that they called for its publication in the Baptist Review and Expositor.

Bro. Masters will be known officially as Editorial Secretary. He will edit the Home Field, give special attention to our supply of tracts and the furnishing of our denominational papers with information about our work, and will help in the field work of the Board.

On behalf of the Home Mission Board it

gives me unusual pleasure to make this announcement of the acquisition of Bro. Masters to our administrative force.

B. D. Gray, Cor. Sec.

**Foreword of a
New Editor.**

It is with both pleasure and trepidation that I take hold of the Home Field as its editor. I am brimful of thoughts about what I will do to make Baptists everywhere read it, and to get it into the thousands of Baptist homes where it is not, but ought to be.

I am not building any air-castles. Ten years of experience in Baptist journalism has convinced me soundly that there is no primrose pathway for him who is burdened with an ambition to get all the Baptist folk to take and read their denominational paper or periodicals. Success in this sphere of service is a timid damsel that smiles only on him who adds much diligence and persistence to a respectable number of other talents.

Still, it is with genuine enthusiasm that I take hold of the work. Home missions will loom larger above the horizon of the conscience of the denomination than it has done. It is now on the increase in the minds and hearts of Southern Baptists. The years of the immediate future will present them great opportunities and great responsibilities. To be a factor in making those opportunities and responsibilities live in the thought and affections of the great brotherhood is no mean vocation for one who wishes to serve the cause of Christ.

Our Home Field, by the terms of the engagement with the Home Mission Board, is to be the prime vehicle through which I shall essay to serve in this great cause, and I shall devote to it diligent and thoughtful care. But it is also expected that I shall do original work for the denominational papers of the South, as a home mission press agent. This I have long believed to

be a field that could be cultivated with great results, and it gives me genuine satisfaction to be in a position to put to the test my belief. I feel, however, that there is really no question of the high value of this work. All that it needs is just to do it, and do it with care and faithfulness.

Besides these things, I am to assist the corresponding secretary in field work and to write some needed booklets and tracts. In fact, when I have done all I can, there will probably be, as in newspaper work, a lot more that I ought to do if I could get to it.

I purpose to have the Home Field just brimming with home mission news and incentive and information and inspiration. I want to make it so instructive that the well-informed pastor will find in it something he will feel that he can not afford not to read, and at the same time so full of human interest that the rank and file of the denomination, who care at all for the progress of the kingdom of the Lord Jesus, will also be coaxed into reading it.

Does anyone think this is an easy task I have set for myself? Well, perhaps he has not tried it.

I left a position in which I was happy and satisfied, as associate editor of that splendid old paper, the Religious Herald, to accept the work into which I now come. To the best of my belief, I have come to this work under the leadings of the Master. I pray that the fruition of my endeavors may indicate that this is true.

Who that knows Dr. B. D. Gray and the admirable men who are associated with him in the service of conducting for the denomination its home mission work, can doubt that I look forward with pleasure to having close fellowship in Christian work with them!

I crave the sympathy and good will of the great brotherhood, the life of which I pray that I may be in this work able to touch with a deepened interest in the saving of the lost in the home country.

VICTOR I. MASTERS.

A Great Debt Treatens.

We are threatened with a great debt on the Home Board. We have only sixty days to prevent this calamity. But, if all our

forces can be enlisted we can make the landing.

Pastors, we look to you. Laymen, men of God, blessed with His favor, now is your day; don't wait for your pastors to do it all. We need large gifts.

Sisters, handmaidens of the Lord, the battle can not be won without you. Come with your gifts great and small.

It is not the year for a debt on the Home Board. We have had that twice in succession. Oh, let us have no debt on either Home or Foreign Board this time!

Shall we hear the shout of victory? All at it, with all our might! That will mean victory. Don't wait till April. Make March the decisive month and let the culmination come in April.

They Who Enter the Open Gate.

Miss Marie Buhlmaier, of Baltimore, is a jewel and also a resourceful and forceful woman.

Every Home Field reader knows of her faithful work for the Home Board at Baltimore among the foreigners. From immigrant pier to citizenship and salvation, Miss Buhlmaier camps in helpful and winsome ministrations of the trail of Steve and Suzanna Vetchery, and their seven bairns, and Joan Marconi, Mike Stupalsky and the rest of the humble self-elected citizens-to-be from Europe and Asia Minor who, with a pathetic hope and moon-eyed wonder, turn their backs upon the Fatherland that they may try fortune in this wonderful America.

Here, they have heard, is money on trees, bread and meat, good clothes, liberty and Opportunity, spelled with a big O. The pilgrim probably has but a shaky idea of what that liberty may be, and opportunity has no well defined limits in his cogitations, but he does know very well about the meat and money, and he comes to have his try.

This nascent American is very human, and he is mightily lonesome, is Ikey Rowenskey, when he debouches with his enormous pack from the steerage of the ship, where he has been herded for a week with a variegated band of fellow pilgrims of hope. One can not turn his back on Fatherland and all he has known and loved and go to abide far hence without a lonely, lonely

heart, and Ikey is about the most lonely person you ever saw when he shuffles with the throng down the gang-plank at the immigrant pier.

And so is that stolid old Irish peasant there, with the old wife, whose face is wrinkled with care, toil and years, and the two daughters and three boys, ranging down to a chap of just a tiny few years, all alike agape with wonder and with mute, questioning eyes.

Once we come to think of it, who so much longs for human sympathy, who will so quickly open his heart to disinterested kindness, who will so readily appreciate helpful attention, who can so easily be influenced for good, as the alien who, with a void in his heart, and without ties to draw or known opportunity to engage, for the first time sets his foot on a foreign shore?

There is a plentitude of pathos in it, and it may be indulged without injury, surely, if we will let it prompt us, as it ought, to pray and think and give more, far more, to reach with Christian compassion and helpfulness these alien souls when they place their feet on the soil of this land of the free and the brave.

Do we not call it a Christian land? Why should we who name His name and send evangelists to the antipodes with the good news, close our eyes to this opportunity for beautiful, fruitful Christian ministrations and soul-saving service, which is thrusting itself upon us at our doors as fast as immigrant ships can unload their wonderful cargo of humanity, a hundred thousand a month?

Southern Baptists, instead of keeping Miss Buhlmaier and a single assistant at Baltimore, and one or two workers at Tampa and Galveston, ought to double or quadruple the number, and place others at Norfolk, Memphis, New Orleans and Charleston, and wherever else in the South these would-be Americans do foregather. And, in addition to women workers, men are needed who can preach to them and can organize and direct them in religious living.

After all, they are only alien people, not alien souls. They are just human souls, like the rest of us, and in the providence of God they are exceedingly impressible when they arrive at the new country.

Are Christians content to let the world, the flesh, and the devil, who are not asleep,

make their mark on the new-comer, while constituted Christianity decorously worships in its temples, to which they almost never come, and prays to the Lord God, whom they do not know, or know only through the haze of a mass of superstition!

The Picture of the Editorial Secretary.

Elsewhere will be found Dr. Gray's introduction of our new Editorial Secretary, Rev. Victor I. Masters. The interest which our readers will feel in our new associate in home mission endeavor assures us that they will be pleased to meet him face to face in this column.



THE NEW EDITOR

So we have secured and present herewith a picture of Bro. Masters, whose skill and genius as an editor, and whose loyalty to the cause of missions will illumine these pages in the future.

M. M. W.

Our Home Field and the Denominational Weeklies.

The Home Field does not take the place of the denominational papers. If a Baptist must decide between this home mission monthly and his State paper, he ought to take his State paper.

We want 25,000 additional subscribers to Our Home Field, and with all illusions wiped out about it being easy to get Baptists to take their denominational publications, we are going after the 25,000. But, if we knew of any subscriber on our list who would excuse himself from taking his denominational weekly on the ground that he

was taking the home mission monthly—we were about to say we would drop him from the list. We will say that we would love him more if he would first take his denominational weekly.

The denominational paper each week covers the whole field of religious activities and interests, including betimes home missions. The Home Field once a month presents with all thoroughness one special phase of the work of the denomination. We do not expect to find interested readers for the journal among Baptists who have no concern for the general news and progress of the kingdom.

To Faithful Men An Appeal.

We fear our brethren tire of appeals, but we know no way to do the work which has been committed to us by the denomination except to come to them and tell them how it fares and what it needs.

During the year we have in the Home Field and through the denominational weeklies, told how the Lord has prospered the work. Now we come with an appeal, for we are in need.

The Home Mission Board ought to advance in its work in a number of ways. The fields were never broader, more numerous, or whiter unto the harvest. Among the bad effects of a debt of any considerable amount at the close of the conventional year would be that a debt on the Board is as a still small voice, marvelously penetrating, coming up from the brotherhood, saying, "Retrench," when everyone who looks abroad and sees the needs knows that not retrenchment, but a courageous advance in its great work for home missions becomes the Baptist host of the South.

Debt, to a Mission Board, is a species of paralysis. In the name of the Lord Jesus, we beg the brethren not to let the Home Mission Board suffer such a setback. Nothing less than advance becomes the Board as the agency of a generous and open-hearted constituency.

We appeal to the State and associational vice-presidents to stir up an interest in their territory on the financial situation of the Board, which we publish elsewhere. We appeal to the pastors. The pastor is the

strategic man in all the work of the Lord. He holds the key to the doors of the hearts of the Baptist brotherhood. We earnestly hope each pastor will bear the needs of the Home Board on his conscience, and place it on the consciences of the brethren and sisters.

The time is brief and \$230,321 is to be raised. But Southern Baptists are a mighty people unto good works, once their hearts are touched and their interest enlisted. The Lord graciously engage their hearts now in the present and pressing needs of their general agency for domestic mission work.

March Twenty-eighth In the Sunday-schools.

Home Mission interests have but one opportunity each fiscal year before the Baptist Sunday-schools in the Southern Convention territory.

Since the Home Board has but one such opportunity we would be greatly distressed if for any reason the Sunday-schools should fall on that day to magnify the work of the Home Board and take a liberal collection for its work.

Last October was the regular time set for offerings from the Sunday-schools for the Home Board, just as January was for the Foreign Mission Board. But at the solicitation of many brethren, the Home Board gave away throughout the entire South in October in order that State missions might receive the special emphasis which that cause needed at that time.

Beloved brethren of the Sunday-schools, shall not the Home Board, which has thus modestly adjusted itself to the needs of other great agencies when it could, receive from you in the schools, on March 28, prayers, illumination before the people, and a liberal offering?

We want 10,000 Sunday-schools on March 28, to make an offering for home missions. Let every school and every member of the school, from those with silvery locks to the little tots in the primary class, give on that day a contribution to home missions. What a joyful thing it would be—and it can be done! If weather conditions are such that any Sunday-school should fall on the fourth Sunday in March, then let it be done without fail on the next Sunday.

The Appeal of the Red Man.

The new editor of the Home Field is glad of a personal friendship with Missionaries J. G. Brendal to the Pawnees, and John A. Day to the Osages, out in Oklahoma. The acquaintance begun years ago at the great School of the Prophets at Louisville, and we have watched with unflinching interest the capital work of these two men of God out there where the all-conquering white man has placed on a reservation the original lords of America.

The white man has taken the Indian's country. Right sentiment as well as true religion will make him seek to give to the Indian that which has done most for the white man's development, the Christian faith.

We are of the opinion that the charming fiction of James Fenimore Cooper has woven about the Red Man a halo of glory which he does not deserve, though we forgive him with all our heart, and can remember no happier hours in life than in the long winter nights in boyhood days when we sat by a snug fire in the country home and followed the wonderful adventures in the trackless forests of Hawkeye and the Mohicans. Till this day when we want recreation we browse around till we find one of those delightful stories by Cooper.

But if we have idealized the Red Man too much, we have also neglected and imposed on him too much. If Chingachgook and Uncas fail to materialize in the taciturn man of reddish skin to whom we generously accorded certain nooks in the plains—before we found how valuable the land was!—there are other considerations which, if we will give them a chance, will replace the uncertain halo of romance with something better.

The reverence that an Indian has for the Great Spirit is something beautiful. And when the light of the gospel touches his heart, his child-like docility and humility have in them a pathos which will touch the sympathy of all who have hearts to understand. In these things converted Indians manifest a spirit which we who send missionaries to them might often teach our own

churches to their great profit. In reverence and humility before God the converted Indian is an example.

A letter from Missionary Day at Pawhuska, Okla., is before us. The letter breathes forth a devoted, worked-to-weariness spirit. Says the missionary: "How much we stand in need of more workers! I feel that I have more work than I can possibly stand up under. I have just come in from a week's work among the Medicine Camps in the southeastern part of the Reservation, and this morning I am starting for a week in the western part. The work must be done and done quickly, for so many Osages are dying without the knowledge of Christ."

He proceeds to tell a story that is well worth narrating, but we scarce dare quote further. Church members at home fire of the pleadings of the missionaries out at the front, and it is a proposition of unflinching perplexity to a religious editor, how he may put the needs before the people with such skill and homeopathy that they will read it. There are things which we could write that they would read. May the Lord enable us so to write of things that are uplifting and unselfish and that pertain to saving men that they will read. May he open the hearts and helpfulness of all who can aid us in that accomplishment, and may he cause us all to contribute liberally to send the gospel to the Red Men.

Home Board Finances.

By reference to page forty-six in the minutes of the Southern Convention it will be seen that the Home Board was instructed by the Convention at Hot Springs to lay out its work on the basis of \$325,000 for the year, including the debt.

This sum was carefully apportioned to the different states by the Convention and these apportionments have been approved by different State Conventions. In order that brethren may have clearly before them the amount apportioned to each State, the amount received by the Home Board from May 1, 1908, to February 15, 1909, nine and one-half months, and the amount required from each state by April 30, two and one-half months, if the expectation of the Con-

vention is to be realized, we give the following statement:

STATE	Convention Apportionments	Collections from May 1, '08 to Feb. 15, '09.	Amount required by April 30, '09
Alabama . . .	\$35,000	\$ 9,927.69	\$25,072.31
Arkansas . . .	10,000	1,169.73	8,830.27
D. C.	1,500	450.84	2,049.16
Florida	9,000	1,336.83	7,663.17
Georgia	45,000	12,381.37	32,618.63
Kentucky . . .	25,000	7,929.04	17,070.96
Louisiana . . .	9,000	1,944.83	7,055.17
Maryland	7,500	3,916.97	3,583.03
Mississippi . .	25,000	5,805.84	19,194.16
Missouri	15,000	12,228.01	2,771.99
North C'lina. .	25,000	8,102.68	16,897.32
Oklahoma . . .	3,000	825.27	2,174.73
South C'lina. .	22,500	7,587.67	14,912.33
Tennessee . . .	18,000	5,998.21	12,001.79
Texas	46,000	5,513.15	40,486.85
Virginia	27,500	9,560.19	17,939.81

Aggregate . . \$325,000 \$94,678.32 \$230,321.68

It will also be apparent from the above figures shown in the aggregate that the Home Board must receive \$230,321.68 by April 30th, if we go to the Convention without debt.

New President of Our Board.

Dr. Jno. F. Purser has been elected president of the Home Mission Board, and thus succeeds Dr. W. W. Landrum, who served as president for eight years, and resigned on account of removal to Louisville, Ky.

Dr. Purser is specially well qualified for this responsible position. He is thoroughly conversant with all phases of the Board, having been a valued member of it for more than five years, and having served most of that time as chairman of the committee on missions east of the Mississippi, as a member of the Cuban committee and since the department of evangelism was organized, as chairman of the committee on evangelization.

By virtue of his office he now becomes a member of every committee of the Board.

In view of the great loss we have sustained in the removal of Dr. Landrum, whose leadership was so sane and helpful, we rejoice sincerely that this place has been supplied by one who is profoundly interested in the work and conversant with all its details, and who possesses the confi-

dence and affection of his brethren of the Board in the highest degree. His moderation is known unto all men, and his zeal for home missions makes Dr. Purser's succession to the presidency in every way desirable.

The Week of Thank-Offering.

The Week of Thank-Offering in behalf of Home Missions, was instituted by the Woman's Missionary Union in 1895, and from the first great interest was manifested in it by the Baptist women throughout the South in the mission societies.

The month of March is set apart by the Missionary Union for service in the mission societies everywhere. Last year the amount of more than \$17,000 resulted from the Week of Self-Denial, which was a substantial increase over the year before.

We want to put it on the hearts of our faithful sisters that the Home Board was never in greater need of their liberality than it is now. With only two months before the closing of the work for the year, after having planned its work upon instructions from the Southern Baptist Convention at its last session, we find ourselves facing a heavy deficit. In order to close the year without debt the Board must have \$230,321 more than had been reported up to February fifteenth.

We have never in vain looked for aid to our noble Baptist women of the societies of the Missionary Union. We beg them now to see to it that each society observes the Week of Thank-Offering during March, offers prayers in behalf of this great work, and gives liberally to the Home Board.

Don't forget that we want a contribution for home missions from every Sunday-school in the South the third Sunday in March. We want a gift also from every member of every school.

We look for great things from our Southern Baptist women the third week in March. An offering from every woman connected with the Woman's Missionary Societies in the South is the aim. Yes, from thousands who may not be members of societies, but who are redeemed by His blood and belong to His churches, there ought to come help for this great work of saving our dear Southland.

A Study of Southern Baptist Home Missions

BY THE EDITORIAL SECRETARY

The editor must explain why he is giving the following article to the *Home Field* readers. It is a longer story than we wish ordinarily to publish in our monthly.

Be it known, then, that the printer is several days late with the journal through no fault of his. Also that he informed us that there was more copy than he needed, but it has turned out that enough for five pages is lacking. This, too, is his misfortune, rather than fault. Also, that it is Saturday night, and not a soul is available with a home mission article on hand, or even to offer sympathy. Also, that, while everybody who can, about Atlanta, stops work early Saturday afternoon, the linotype operators keep pegging away till midnight (we hope not after midnight.)

That is why the editor offers the first part of an address on Home Missions, which he delivered before the Southern Baptist Theological Seminary, at Louisville, in the Mid-Winter Lecture Course, a year ago. The linotypist's longing desire must be fed and fed quickly.

It is about Home Missions, and we so much need something about Home Missions just now. Moreover, suppose the reader be kind enough to see if it is not worth reading. And if any preacher makes a wry face at our using material the second time, we shall say, "Physician, heal thyself." The last part of the address may appear in an early number. It certainly will if we should be caught in the same way again.

THERE is just now among Southern Baptists an increasing interest in Home Missions, which is one of the happiest portents in the current of life of the denomination. It seems especially appropriate that the Southern Baptist Theological Seminary, which, as no other agency among us, shapes the thought of Southern Baptists, should in the special course of lectures provide as it has for presentations of the work; and while I am much oppressed at the magnitude of the task which by some chance has fallen to me, that I should stand in this presence and seek to interpret a work which in all the years has engaged the best thought and af-

fections of a generous people, yet I can but rejoice if I may rightly express something of the life and purpose and opportunities of the Home Mission work of Southern Baptists.

It is a striking fact that Southern Baptists, who have prospered in Home Mission work as no other denomination in America, should have less written history of its achievements in this direction than any other leading denomination. Northern Baptists have more than one valuable work on their Home Mission enterprises; the Presbyterians, North and South, have a luminous Home Mission literature; the Congregationalists, Episcopalians and other have interpreted the work from their standpoint, and chiefly, of course, their own work. Perhaps the Southern Methodists who, next to the Baptists, have done most in evangelizing the homeland, are nearest to them in a dearth of a proper record of their deeds.

Southern Baptists as yet have no complete history of their Home Mission work, nor has one of our writers devoted himself with any effort at completeness to a portrayal of the great needs, obligations and opportunities in this sphere. Miss Mary Emily Wright, formerly of Augusta, Ga., has written a book on the "Missionary Work of the Southern Baptist Convention." The limited space of about 100 pages which she devotes to domestic missions presents a charming and instructive story. It is the best and, aside from even more abbreviated booklets, the only work available to Southern Baptists on the topic. I dare express the hope that it can not long be said of the Southern Baptists, who have made so much history in missionary endeavor, both at home and abroad, that they are laggards in recording it.

Relation of Foreign and Home Missions.

The relation of foreign and home missions is that of affectionate twin sisters, and among their intelligent and devout supporters there can never be any rivalry between them. In the same sentence the Savior gave command that his people should be witnesses to him both in the home country and to the uttermost parts of the earth. The same impulse to loving service and sacrifice for humanity's greatest good in-

spires the devotion of the disciple to both, and the needs of a lost soul in America and China are identical. There are in missions problems of policy, considerations of strategy, but among those who long for the Lord's coming and wish to lead souls to him, there can be no division of the spirit.

Toward missions in general Christian denominations have assumed several distinct attitudes. The Moravians have placed the entire emphasis on foreign missions. As a consequence these noble people are to-day practically without a central home-base from which to operate as a base of supplies. A Moravian bishop not long since in conversation with a Baptist minister admitted that in this policy his denomination had made a great mistake.

The Primitive Baptists are the most notable example of a Christian denomination avowedly arrayed against missions. With all due respect to the sturdy people of that faith, their position is that of ignorance, prejudice and selfishness. The denomination is rapidly dying out in mountain coves and backwoods settlements. A Christianity without the missionary spirit has not the vitality to keep it alive in this world of sin. Its negativeness is no match for the marshalled cohorts of Satan.

Some Christians place the main emphasis on home missions. The Methodists come nearer being an example of that attitude than any other body of Christians, and as a result they have prospered much in America.

The other possible attitude is that of devotion to missions alike at home and abroad. It has been the theory of the Presbyterians and the Baptists, but the former have in fact given the greater part of their attention to foreign missions to the neglect of the base of supplies, and the Southern Baptists, whose thought is now happily swinging to a more normal attitude, have at certain periods in their history come suspiciously near turning a deaf ear to the cry of the needy in the homeland, while they with unswerving purpose sought the heathen on other shores.

Of the interdependence of home and foreign missions. Austin Phelps says: "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American home missions for the sake of Canton, China."

"Home missions," says an eminent foreign missionary, born in India, "means that America must be won for Jesus Christ throughout her borders, so that she may conserve a high Christian life, and may do her God-appointed work as an evangelist among the nations. The whole foreign mission work of the United States rests back upon an effective and adequate scheme of home missions."

Dr. R. S. Stoors, a quarter of a century ago, wrote from Florence, Italy: "The future of the whole world is pivoted on the question of whether the Protestant churches of America can hold, enlighten, purify, the peoples gathered into its great compass." What this seer beheld then is becoming ever more apparent as the years pass.

Referring to the limitation of their ability in doing foreign mission work consequent upon their comparative lack of numbers in the home-land, Dr. S. L. Morris, of Atlanta, the brilliant secretary of Southern Presbyterian home missions, says: "The costliest mistake of the Southern Presbyterian Church has been the neglect of its home mission work."

The Early Days.

The missionary development of our Baptist fathers in America was in process long before the Southern Baptist Convention was formed. Even in a brief survey some view should be had of those early days. When the colonists came to America they found in the Indian a mission problem. They had brought their religion with them, and though the struggle for existence in a strange wilderness pressed hard for attention, it was not long until they began to give some attention to evangelizing the Indians. Exceedingly few of the settlers were Baptists. The Congregationalists were in power in New England. The Friends held Pennsylvania. Into the South the episcopallians came in dominant power and set up a State Church, while the Scotch Presbyterians got a strong hold in all the great Appalachian mountain belt. Yet it was given the Baptists in Roger Williams to have not only the first American champion of religious freedom, but also the first known missionary of the Red Men.

The Baptists then were a feeble folk, wholly without prestige. Their position today as probably the largest Protestant denomina-

tion in America, is a striking anti-climax; and certainly one of the most important factors which brought it about was the spirit of evangelism and missions among the early pioneers. That spirit was for many years without organization or agency. At first it abode mainly in the hearts of the pioneer preachers, who with evangelistic fervor counted no labor too severe, no trip through trackless forests too fatiguing, no adaptation to primitive social conditions too were in the balance. Sometimes they were trying, when the needs of the souls of men imprisoned and sometimes their lives were in jeopardy, often they were persecuted. But they were moved by none of these things. Far be it from us to speak patronizingly of these men. In the hard school of experience by the grace of God they were men—men whose hearts were attuned to the voiceless cry of humanity's deepest needs. In our day we have none of more heroic mold.

When, on the foundation laid broad and well by these men, nurtured at a later period by certain local societies of various names and kinds, and at a still later date by the National Baptist Triennial Convention, the Southern Baptists came at last in 1845 to a self-realization in an organization of their own, its purposes were definitely missionary and its agents were the present Foreign and Home Mission Boards.

Work Which Confronted the New Board.

The Home Mission Board took up the work when the South had a population of about 7,325,000, 4,525,000 whites and 2,800,000 negro slaves. There were in the territory about 350,000 Baptists, of whom 225,000 were whites and 125,000 blacks. There are now approximately two millions each of white and negro Baptists in this territory. While the population has multiplied about four times, the number of Baptists has increased more than eleven times. In 1845 there was one Baptist in the South to every twenty-four persons; now there is one to every six and a half persons. Southern Baptists have grown four times as fast as the general population. With all respect to other instrumentalities which have contributed to this result, the Home Board is undoubtedly the chief formal agency through which these altogether remarkable results have been attained.

It was no easy task which the Home Board found to take hold of. While the missionary spirit had expressed itself effectively through the pioneer preachers, and later through associational missions and still later through State missions, none of these agencies had really taken a full survey of the needs in any one State, far less in the entire South, nor had the general boards of the North done so. Before 1845 very little mission work had been done at the South by any general mission agency. The Baptist Home Mission Society was then engaged with the needs nearer its center of influence, and which were more fully understood and appreciated.

The first five years of the Board's activities, while blessed with fruitful results in conversions and church organizations, was largely occupied in learning by actual trial just what the needs were. Railways were almost unknown in the large country to be influenced. Cities and towns were few, and the population scattered. A report of one of the missionaries employed the first year will serve as an example of a large part of the work done, and its counterparts are continually received at the Home Board office even until this day. His field was in Florida. He reported: "I am in a vast field of labor, having formed a circuit of about 450 miles in extent, and not an ordained preacher but myself in the whole bounds. Since the first part of March last I received no support. I have about twenty settlements in which I preach. It takes about thirty days to travel around my circuit, requiring more than half my time, as I perform the journeys every two months." He reported fifty-one baptisms and five churches organized.

In 1847 a missionary reported from Alabama: "Grown persons in my district have never heard a sermon." Another from Mississippi said: "In a scope of country here 150 miles square there is only a single, solitary Baptist missionary preacher." Another from Arkansas wrote: "There is only one Baptist minister here to sixty miles square and but a few members of all denominations. Nine-tenths of the people hardly ever hear a sermon. There is no Sunday school in the whole northeastern part of the State." A layman from Texas sent the secretary this cry: "We are like sheep without

a shepherd here in Texas. I never saw destitution so great. Texas needs 100 missionaries." One Texas missionary reported that he was the sole preacher in a region of 150x50 miles.

And the destitution was not all in the younger States. South Carolina, Virginia, North Carolina, Florida and Georgia Baptists needed and received a large impetus from the Board in those days, which it will be wholesome for them to remember now.

To meet all this destitution the Board had but meagre funds. The missionary zeal of the fathers had shown itself rather in evangelistic and personal work than in form-

al effort and giving of their means. The fathers were afraid of boards and general agencies. They had reason to be, and we today have received a blessing as a denomination largely from the fact that they were afraid. Their ancestors had been harassed and oppressed by the taxation and persecution of the established church in the old country, and they themselves were made to smart under the assumption and oppression of like ecclesiastical engines in America in the early colonial period. They came to consider a paid ministry or a central agency for accumulating money as vehicles for oppression and greed.

The Great Evangelistic Campaign in Baltimore

IT HAD BEEN a source of regret that at the time the evangelistic campaign in Baltimore took place all of the Home Board evangelists could not be there to participate in the meetings.

Dr. Hamilton, our leader, was in Texas at the time, and the leadership of the Baltimore campaign was placed in the hands of Dr. Little, who agreeably to all accounts, proved himself to be most capable. Many expressions from prominent brethren in Baltimore, in approval of the work of the Home Board evangelists and mentioning the personnel of the force, have been received during and since these meetings. Rev. W. H. Baylor, says: "I write you to say that the evangelistic campaign in Baltimore was a great success, and all of the Home Board men did well. Stewart was with me. Dr. Little, as leader of the forces, rendered exceptionally fine work. He showed himself a general in every way. He may be trusted, I am sure, to lead any great campaign."

In a personal letter Bro. Eugene Levering says: "In the matter of the evangelistic campaign held under the auspices of your evangelists, I think I can speak with entire truthfulness that I regard it as a gratifying success. It radiated out in so many different directions, touching all our church life and doing good to pastors and church membership alike. The additions to churches as the result largely of these meetings, was about 500, while the number of those who have been directly or indirectly affected aggregate some 1,400. The

spirit of the evangelists, as well as their personal make-up, without attempting to individualize, appears to have impressed everybody favorably. Dr. Little, especially, I feel that as between two systems of undenominational evangelistic movements in our city, and such a one as we have carried on recently, the latter has very many elements of preference in it."

The following paragraph is quoted from an extensive report of the meetings in one of the daily papers in Baltimore: "Tomorrow will witness the close of the Baptist evangelistic campaign waged the last thirty days in the Baptist churches of this city. The revival has been, perhaps, the greatest in the history of this city. Moody's revival continued over a period of six months or more, and 1,000 converts were counted. The Gipsy Smith campaign lasted two weeks and 600 were recorded. This campaign of 28 days has seen the conversion of over 2,100, and already over 200 have connected themselves with various churches, which represents but a small percentage of those who will join later."

The evangelists are men who, at the invitation of the Home Mission Board of the Southern Baptist Convention, have left their pastorates and become evangelists. They have the Southern air, the mild speech and the great enthusiasm characteristic of the Southern preacher. Three gamblers have been reclaimed; a score of drunkards have started a new life; one church has more than doubled its membership; families have been reunited; church prayer

meetings have increased markedly in their attendance and spirit. A great work has been done at the Levering Home in the restoration to fine manhood of men who were in the lower stratum of social and moral life. Eighteen have volunteered for the Christian ministry and to work in foreign lands.

"The revival has been, says a minister, like a prairie fire, but with no wild demonstrations whatever. The warmth has been that of spiritual fire, but no crackling of flames. Quietly, intensely, searchingly the wave of revival has articulated itself into every fissure of the prairie grass, and the atmosphere has glowed with its influence. The revival has been characterized by many as the greatest in the city's history."

CITY MISSIONS IN THE SOUTHWEST.

O. E. Bryan, Evangelist Arkansas State Convention.

Much has been said about the cities of the Southwest. These cities, like magic, have sprung from a wilderness primeval, which was but yesterday the home of the wild man and the range of the buffalo. They differ in many conditions from the cities of the North and East.

Leading social writers are lamenting over the stagnant and congested conditions of the down-town districts in the older and larger cities. Churches are having to retreat as their means are driven up-town by the squalor and sin of the great centers. As this condition increases the churches move further out until absolute destitution reigns in the heart of our greater cities where the vile of the earth congregate. Personal slum and street workers are the missionaries most needed.

Our Southwestern cities, as a rule are the reverse to this condition. Having been constructed since the days of the electric car, they are greatly scattered; suburban arms and wings reach out in many direction along the car lines and around the factories. The stronger churches are, however, still down town, and the vast majority of the church-goers must pay a car fare. Many poor and large families do not feel able to bear this expense, and consequently never go to church. As I see it, after having worked over a large part of this field, the greatest destitution in the Southwest

is to be found in the suburban points. These points promise the largest and the quickest returns in money and men. So keenly do I feel the necessity for this work that I have dedicated my life to suburban city missions in the Southwest.

BALTIMORE BRETHREN APPRECIATIVE.

Dear Brother Gray: On behalf of the Baptist Ministers' Conference of Baltimore, we write to express our gratitude to yourself and the Home Mission Board for the magnificent service rendered by the Home Board evangelists in our recent simultaneous evangelistic campaign.

All of the brethren sent us acquitted themselves in a most creditable manner, and each of them endeared himself, not only to the local church where he labored, but to the denomination at large. They led us in the ministry of prayer and personal work, and preached with such God-directed power that a great harvest of souls was garnered in. During the month's campaign there were more than 1,200 conversions, and there have been already over 500 additions to our churches. The campaign attracted wide attention in the public prints and elsewhere, and we feel that it has accomplished a deep, genuine and abiding service for the Baptist cause in Baltimore.

We desire to commend especially the wise and consecrated leadership of Dr. Little. He presided at the general meetings with great dignity and power, and led the general campaign in a masterful way in every particular. We praise the Lord for the great blessing that he has sent to our individual churches and to our general interests through the visit of these dear brethren, and again we thank you most cordially for having sent them to us.

JOHN ROACH STRATON,
Chairman;

W. RUSSELL OWEN,
E. B. HATCHER.

The Tuskegee, (Ala.) brethren are arranging for a two months' campaign in their association this next summer. May others do just such a work for souls!

The Baltimore meetings were wonderfully owned of God.

The SOUTHWEST FRONTIER

By DR. J. F. LOVE, Assistant Secretary

DURING THE PAST MONTH it has been my pleasure to attend Bible and Missionary Institutes at Burleson College, Simmons' College, and Howard Payne College, Texas. In these three institutes, I delivered some fifteen addresses and had the pleasure of hearing other brethren discuss great themes with fervent spirit before attentive and appreciative audiences. The "Institute" is becoming a great institution in the Southwest. In numbers they are increasing rapidly and the demands upon general workers have already passed quite beyond the ability of the limited number of general men to respond. However, it is a rich and helpful experience to attend such meetings as those referred to above. The Southwest can beat all the world in the dead earnest enthusiasm of its ministers on missionary and doctrinal matters. Strong and cultured pastors, consecrated and self-sacrificing missionaries gather in these institutes and with the eagerness of school-boys listen to and take notes from men who are less than their equals. They are an inspiration to any man who feels that he has a message which he would like to give to others for the world. One inspiration of it which constantly comes to a speaker is that these men are not simply storing magazines for use at some distant time, but they are loading their guns for immediate action. The very next Sunday these men to whom he is supplying ammunition will be using it on big game in these prairies.

The meeting at Greenville was not so largely attended as the others referred to, but its spirit was excellent and the occasion enjoyable and gratifying. Burleson college and Greenville are in the older settlement of Texas and there is, perhaps, wanting something of the breeziness that charac-

terizes the remoter West, but there is not less of solid work in the college nor of solid worth in the men who come to these institutes for mental and spiritual quickening.

This was our third annual meeting with the brethren of West Texas in their Abilene Institute and this was the best session of all. These Western pastors and missionaries gather from a territory of more than two hundred miles in extent and for ten or twelve days' counsel, pray and study together. There is not more inspiration in any meeting in the West than this. It would be easy to call a roll of consecrated and cultured men who have planned and conducted this Institute and of those who have appeared on the programs with great messages on vital themes, as it would be easy to give the names of equally heroic and worthy men who, with great personal sacrifice and expense have come from long distances to attend these meetings and seek better fitness for their work. Upon the whole company we devoutly pray God's gracious and abundant blessing. They are a noble company, whom to know is a rich inheritance.

The attendance at Brownwood was surprisingly good. This is in central West Texas, where the climate is almost ideal and where strong men are being grown for larger responsibilities in the future of Christ's kingdom. The student body which showed marked appreciation of the exercises of the Institute, gives a fine evidence of this element of strength. These young men and women, with their strong bodies, give fine promise of carrying a large share of the burdens of the denomination when in a few years they assume the responsibilities which their culture will involve. Indeed, over and over has come to me some-

thing of exultant joy as I have looked into the faces of the young men and young women in these three Colleges and others of our educational institutions in the Southwest, and have read the possibilities of Christian service which their strong young faces plainly indicate. The Western College has of late years become the evangelistic and missionary rallying point of the West. The claims of Christ and His mis-

sionary campaign at home and abroad are brought home to the hearts and minds of these students by their teachers and by such meetings as these about which we are writing. There is not to my mind the least doubt that the largest reinforcement of the evangelistic and missionary life of the denomination in the next decade, and more is to come from the Southwest with the denominational college as a inspiration.

Christmas Tree Displaces the Pawnee War Dance

WE HAVE recently received from Mrs. J. G. Brendal, wife of our missionary to the Pawnee Indians, and herself a faithful worker among them, a very interesting account of the Christmas exercises among the Pawnees. She says:

Christmas was a great time at the Indian Mission. We had been planning for weeks.

would help us and not have any Christmas entertainment at the government school, as had been their custom in the past. This showed the respect and faith that the superintendent has in our work. Such a thing had not been done before. We were enabled by friends back in the States to put a present on the tree for each child. There are about 300 children in the tribe.



GROUP OF PAWNEE INDIANS AT CHRISTMAS EXERCISES

It is a task to prepare a Christian Christmas for a tribe of heathen, who have habitually celebrated by war dances and other heathen rites. But the Christian Indians had decided that we should have a Christmas tree at the mission. The opposers of the "Jesus Way" were planning to have a big war dance and feast and were trying to get those who attended the mission to join in with them, but the Christians stood firm.

Mr. Nellis, the superintendent of the agency, asked us to have our exercises on Thursday and the government employees

Several of the Sunbeam Bands in different States helped us also, some sending decorations for the tree and others toys of different kinds. Quite a number of the Indians caught the inspiration of Christmas and brought presents for their children and friends.

Mr. Brendal presided at the exercises and our new organ pealed forth glad music. Indians with joy in their hearts, tried to sing that grand old song, "Joy to the World."

Mr. Nellis made a brief address. He told the Indians this mission was a great blessing to them, that we had done more

for them than had ever been done before. He said:

"Look at this beautiful chapel the Baptist denomination have built for you. It shows they are your friends and have come to help you."

He told the Indians they should appreciate what is being done for them and they should attend the services and give their hearts to Jesus and be Christians.

Mr. Brendal spoke, referring to this day as being the birthday of God's son and said how God gave him as a gift to us to save us from our sins.

The joy of the children knew no bounds. Every child was remembered in a nice present.

On Sunday, December 27th, we had a Christmas dinner and all-day meeting for the Christians and their friends. We had prayed for twenty-five conversions before the year closed and the Lord has given us twenty-six. "Ask and ye shall receive." January 23d was another great day, the first Sunday of the Indian New Year.

MEXICANS MISSIONS IN SAN ANTONIO.

Mrs. W. D. Underwood, Bible Woman.

The Mexican work in San Antonio is of considerable dimensions, when it is viewed from the standpoint of one who has seen the results of efforts from the Bible standpoint.

"Sowing the Seed" has been the work of many of our former workers, and the Bible has still the same power over the world today. We have only half of the members of the church here now, who have formerly been blessed.

Many have gone to their native country, or some have moved to other churches of the same faith; and some have been called home from this earthly journey and pilgrimage.

The work now begins the New Year with a good pastor, the well-known Rev. M. D. Castillo, of Austin, and we are praying for a great revival and harvest of souls for Christ's kingdom.

I pray also for a general awakening of the people of God to their duty to the Mexicans in regard to the Christian education here in the church. We feel this need is of considerable grandeur, and something will be done by our denomination, or we will lose ground.

Now is the time, the accepted time, to put into practice our ability. God has given us this precious time, as our time.

And let us improve it. Fervent prayers, Christian sympathy, and personal work are the only things needed for the advancement of the church here in San Antonio. We are enlisted to do our part, and now join our efforts.

Now, in addition to this, we see all the other different denominational churches with good houses of worship, and also their pastors' houses in the very nice condition, equipped with all the requirements of the day, and nothing is left to the help of their missionaries or pastors. But here in San Antonio the Mexican church house is in bad shape. It needs a general repair. And how is the preacher house-pastorium? It is sad to contemplate the aspect of the old quarry or the worse, and dangerous material. A Christian of good sentiment never pleads to rebuild or improve when once he sees it. Moreover, the disproportionate and small dimensions of the house are the unpleasant things to any preacher that is coming to assist as pastor. Consider, first, two little rooms, the largest is twelve by sixteen feet, and the kitchen is eight by sixteen.

I earnestly appeal to all the Baptists of San Antonio and State of Texas, to fill the requirement to establish the precious truth in teaching from the gospel of Jesus Christ.

This is the second part of the work, and yours is the concert of action in this case. Prayer, personal work and money are the needed things, and in the precious name of our Redeemer I ask for, and patiently hope. God's will be done.

Pawnee Squaw and the "Jesus Way."

Mrs. J. G. Brendal, whose account of the Christmas tree for the Pawnees we publish elsewhere, tells a characteristic story of how an Indian seeks the Savior. It has in it that pathos and humility which so strongly appeals to one in an Indian who seeks after God.

One of the Pawnee women who had been a great leader among her people in their heathen rites and observances, says Mrs. Brendal, came out and joined the mission church.

Immediately, according to her lights, she

begun to tell others of the joy and peace she had found. At their recent New Year's celebration she told the others that the "Jesus Road" was the right way, and the congregation of Red folk was deeply moved. One great fellow stood up and while the tears rolled down his swarthy cheeks, said:

"I have been studying about this way a long time. I am going to come in the Jesus Road. Always when I try to come something knocks me back, but I am going to keep getting up every time it pushes me down. Pretty soon me push everything out of the way and then me come. Me come to stay."

This man's little boy had joined the mission church and was one of the first five to be baptized, but his brother is opposing the work of Mr. and Mrs. Brendal, and is trying to keep up the heathen ceremonies, through which the Indian ancestors groped in darkness after the Great Spirit.

FOREIGN GUESTS OUT IN OKLAHOMA. Miss Mamie Campbell, Mission Worker.

I CAN hardly realize that I am entering upon my fifth month as your missionary. As I look upon the field, white unto the harvest and behold the opportunities the Lord hath given me, I can not help thanking Him for the place He has given me in His vineyard, and I sing with

the Psalmist, David, "Bless the Lord, O my soul, and all that is within me, bless His holy name." When I first came to Coalgate the outlook in many respects was discouraging. The church having been without a pastor for some time, the membership had grown indifferent to some extent; the Sunday-school attendance had fallen off and the prayer meeting was slightly attended. Surely the Lord has heard the cry of His people and has inclined His ear unto us, for in our Bible school last Sunday we had an attendance of 133 pupils, an increase of 40 per cent. The church services are well attended, now that the new pastor, W. B. Toney, is on the field.

I want to speak particularly of the Sunbeam band which I have organized. Our roll now numbers 63. These children are my hope for the Master's kingdom in the future. The parents, many of them, are hard and indifferent, and while it seems so difficult to reach them, these young lives are susceptible and easily led in His way. I am sure it would do the hearts of many older Christians, good, to hear them give the outline and story of the first five books telling in their own words the story of God's love and patience with His wayward people. In our lesson last Sunday, a little girl from a Bohemian home gave the story of Abraham and Isaac.

Coalgate, Feb. 1, 1909.

MISS CAMPBELL AND HER MISSION CLASS AT COALGATE, OKLAHOMA



EVANGELISM

And He Gave Some Evangelists'-Eph. 4:11.

By W. W. HAMILTON, General Evangelist

Gracious meetings!

Pray for the evangelists.

Great numbers are being saved.

New Orleans campaign begins March 14.

Dr. Mullins will deliver addresses in New Orleans.

Home Board men took for the most part mission fields in Baltimore.

In some cases the churches did not pay their traveling expenses.

The strong churches should give largely and help us to supply these mission points.

The New Orleans meetings must be almost altogether a gift of the Board to the city.

Bro. W. D. Wakefield is in a glorious awakening with Pro. Penrod, of First church of Cleburne, Texas. He goes next to Yoakum, Tex.

Bro. H. A. Hunt is in meetings at Williamsburg, Ky., with H. H. Hibbs. May God save many in that mountain school and call many of those boys to preach!

Bro. W. P. Price is at a mission church in Jacksonville, Fla., Riverdale church, with Bro. T. F. Hendon. From there he goes to Tallahassee with Bro. J. B. Pruitt, and then to Clinton, S. C.

Bro. Raleigh Wright will probably spend two months of the summer holding meetings in the mountains of Kentucky. Possibly June and July will be the times given.

In Bro. Hunt's first month with the Board, there were 129 professions of conversion, and eighty-two baptisms. He is already making engagements as far ahead as the summer months.

Bro. T. J. Porter, who began work as evangelist the first of January, was so earnestly importuned to take the Key West pastorate, that he has done so. This is a Home Board mission field.

Bro. C. A. Sewart is now in meetings in Lawton, Okla., with Pastor M. D. Early. Efforts are being made to secure Bro. Stewart as State Evangelist in Kansas, and the church at Coffeetown wants him as pastor.

Bro. Little proved himself a master in handling the Balto. campaign. The Home Board ought to have a half dozen men capable of carrying on such concerted meetings during the spring and fall months.

Bro. A. C. Cree, and Dr. W. E. Hatcher and others were in the Baltimore meetings with Dr. Little, and the Home Board forces. The great revival and the great ingathering were a source of joy to our Southern Baptist brotherhood everywhere.

Pro. W. R. Owen tells in a most interesting article of the all-night prayer-meeting in Baltimore. Almost the same account might be given of the one in Ft. Worth. How God's people do rejoice in those seasons of waiting before him!

Bro. W. P. Price makes special meetings for boys a feature of his work. In Gainesville, Fla., a circular was scattered over the town which read as follows: "Wanted! 1,000 Boys," for a Service for Boys at the City Tabernacle, 3 P. M., Sunday.

Bro. Raleigh Wright has just closed meetings at Colfax, La. Final report as to results is not in at this writing.

At Jefferson City, Tenn., the evangelist spoke fifty-nine times in fifteen days. This includes the addresses made to the personal workers who gathered a half hour in advance of the evening service.

Bro. Wright says of the Colfax, (La.) meetings: "The meeting here has been a great success. The church had a membership only of forty when the meeting began, our work here being but four years old. There have been thirty additions to date, and other material is in sight. We have received the organists of both the Methodist and Catholic churches."

The New Orleans campaign is already bearing fruit. Bro. Edwards writes, "The spiritual preparation which we are trying to make in the First church is already telling for good. Last Sunday we had six additions, four by experience for baptism, and two others have engagements with me to-day to talk over the subject of uniting with the church on profession of faith. Last Sunday was one of our best days for years. We are having all-day prayer services in our church each Wednesday."

FORT WORTH MEETINGS.

In summing up the work in Fort Worth one of the pastors says:

"The simultaneous meetings in Fort Worth just closing were a success resulting in multitudes of professions, large number of additions to the churches, a unifying and cementing of the Baptist forces, and a general spiritual up-lift throughout the city."

MEETINGS AT JEFFERSON CITY.

Old time religion! Old time power! Old time repentance! Old time conversions! Old time gospel! Old time shouting! It is good to be here in the midst of this great revival. Pastor Peyton and President Jeffries and the consecrated workers are rejoicing and happy. The end is not yet, but thus far there have been about sixty additions to the church, nearly all of them for

baptism. What a joy it is to work with such helpers as one finds here in this church and among the teachers and students of Carson and Newman. Truly God is honoring this noble people and this great school, and is thrusting out from here many laborers in to his harvest. Friendships found here will never be forgotten and scenes witnessed in the Holy Ghost revival will surely live while memory lasts.

NEW ORLEANS MEETINGS.

So many of the few Baptist churches in New Orleans are pastorless and Bro. C. V. Edwards' health is such and the finances of the Board are so distressing that it was thought advisable not to carry out the campaign there. After much prayer and thought it was decided to go on anyhow, and so the work begins March 14.

This is written to make two requests: 1st. That special prayer be made for these meetings in secret and in the gatherings of the churches.

2nd. That every individual and society and Sunday-school and church will send a special offering for evangelism, and thus help the Board to do this work in this needy field.

A TRACT CAMPAIGN.

Possibly the most far-reaching results in New Orleans will be by means of the literature given away. It is the intention of the general evangelist to give away thousands of tracts on the streets and in the public places. Who can know the results in time to come from these gospel messages? Twenty years from now some pastor of the First church, New Orleans, may tell of how he was thus first awakened, and from far away lands may come the news of native born preachers, who were started thus toward the cross while sojourning in the Crescent City. The New Orleans campaign will be possibly more a time of seed-sowing than of harvesting, and in the coming years the deacon and officers and workers of new churches in the city will tell of how they or their parents were awakened by a Sunday-school Board tract.

Another, Dr. H. W. Virgin, with a long and useful ministry, will tell of how he too, was

won away from a cold and lifeless religion to a vision of his sins and his Saviour, and he will alone be worth all that the Board will expend in this needy city.

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 January 10, 1909, to February 10, 1909.

Eutaw Place Church, Baltimore, Md.	100
Mr. Jno. M. Rabb, Brewton, Ala.	22
Miss E. M. Dickinson, Washington, D. C.	22
Rev. A. M. McCool, Patterson, Ga.	20
Miss Virginia Gertrude Deibel, Baltimore, Md.	20
Mrs. W. C. Cleveland, Talladega, Ala.	18
Mrs. R. M. Seymour, Macon, Ga.	17
Mrs. Henry Parks, Bowling Green, Ky.	17
Mr. G. W. Hyde, Lexington, Mo.	16
Mrs. Paul Smith, Meridian, Miss.	15
Rev. Jno. Thompson, Roxie, Miss.	15
Mrs. Jennie Lloyd, Baltimore, Md.	15
Mr. L. C. Kelly, Orlinda, Tenn.	15
Mrs. H. S. Elitch, Statesboro, Ga.	14
Mrs. J. F. Johnston, Ozark, Ark.	14
Mr. W. F. McGehee, Franklinton, Va.	14
Rev. T. J. Porter, Roanoke, Ala.	14
Mr. D. B. Peyton, Chilton, Ky.	12
Mrs. W. A. Brown, Sylacauga, Ala.	12
Miss Alice Riggins, New Providence,	

Tenn.	11
Mr. M. P. Geiger, Key West, Fla.	11
Mr. J. R. Parrack, Caddo, Okla.	11
Mrs. S. D. Farrar, Cheyenne, Okla.	10
Miss Callie Langford, Rockey, Okla.	10
Mrs. Lou E. Wilson, Chattanooga, Tenn.	10
Mrs. M. H. Remley, Monticello, Ark.	10
Mrs. E. W. Stone, Elizabeth City, N. C.	10

AN ALL-NIGHT PRAYER-MEETING.

In concluding an article on the all-night meeting in Baltimore, Bro. W. R. Owen says:

"The all-night prayer-meeting leaves with me three distinct impressions:

"1. The meeting drew to itself many stranger-folks not of the Baptist constituency. Everybody came to pray.

"2. More people who had experiences of remarkable answers to prayer were present than I have ever known before.

"3. Robertson Nicoll is right when he avows that if the church cannot present to the world evidences of the supernatural it will wane. This prayer meeting demonstrated that God does answer prayer—sometimes even before the echo of the words from our lips has quite died away.

We shook hands, all in common lot and sang about being one at heart. The drunken man had become sober. He confessed Jesus to be his Savior the next night at the Franklin Square church. And gathering up the long robes of prayer, we girded ourselves and wandered on down from the Mount of Olives into the din and the craft and the noise of the city with its sin."



Woman's MISSIONARY Union.

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

Union Headquarters: Wilson Building, 301 North Charles Street, Baltimore, Md.

MARCH

NATIONAL DANGERS AND OPPORTUNITIES.

"The sons of strangers shall build thy walls."

—Isa. 60:10.

Almost 8,000 immigrants entered the Southern States in 1908, through our port cities, Baltimore, New Orleans, Galveston, Charleston and Savannah. Unless we Americanize the immigrants they will foreignize our civilization.

"All missionary effort must be impelled by the union of human and divine love."—Raymond Lull.

NATIONAL PROBLEMS:

The Native American.

The Negroes.

The Immigrant.

The West.

The Cities.

The month has come that we set apart especially for "Thank-offerings to Home Missions," and the above problems confront us. What will we do with them?

Dear sisters, can we not make this month of March tell grandly in our Home Mission collections?

Will you not each one individually see that the Sunday-school in your church observes the last Sunday in March as Home Mission day? Our children should know what our Home Mission Board is doing toward making the homeland better. Let us pray together and then work for this cause.

If the plan carries through, of bringing many of the homeless sufferers from Italy to colonizing them in Florida, will not we have to bestir ourselves to meet this new obligation?

Oh, sisters, do we, even in a small degree, realize our dangers and our opportunities?

When Columbus was making that daring voyage across unknown seas to find this wonderful America of ours, a great Italian reformer was preaching righteousness to thousands in Florence, Italy. That man was the monk, Savonarola. Even Luther regarded him as the forerunner of the reformation. He fasted, prayed and preached for eleven long years to a degenerate people.

They burned his body and cast his ashes upon the waters of the Arno; but his influence still lives. In reply to excommunication he said, "You may separate me from the church militant, out from the church triumphant it is beyond your power to do."

If we, the Christian people of America, today were consumed with such zeal, the poor, stricken Italian immigrant flocking to our shores would be met with open arms and entreaties of love.

We limit the converting power of the gospel by our lack of faith and zeal.

Let us see something about this.

The Italian Immigrant.

It is hard to determine how long it is since the first Savoyard came to our country with his trained bears, making them dance to the squeaky notes of his reed instrument, as he wandered from town to town. He and the man with the monkey and organ were of the same adventurous stock, and they were the vanguard of a vast army of men who were to come first with a push-cart, later with shovel and pickaxe. Not to destroy, but to build up and help in the great conquest of nature's resources, so abundantly bestowed upon this continent.

While the average Italian immigrant is not regarded by any of us as a public benefactor, it is a question just how far we should have stretched our railways and ditches without him; for he now furnishes the largest percentage of the kind of labor which we called unskilled, and he is found wherever a shovel of earth need to be turned, or a led of rock is to be blasted.

In spite of the fact that Italy seems to be the land of beggars, the Italian immigrant is rarely a mendicant and (according to Jacob Riis), among the street beggars of New York, the Irish lead with fifteen per cent, the native Americans follow with twelve, the Germans with eight, while the

Italian shows but two per cent. In the almshouses of New York the Italian occupies the enviable position of having the smallest representation, with Ireland having 1,617 persons and Italy but nineteen; while the figures for the United States are equally favorable.

We especially emphasize Italy this month because she has suffered so much that the whole world is thinking about her. Our own consul and his wife were among the unfortunate ones. Dr. Whittinghill, our foreign missionary in Italy, is heart-sick over the death of some of our native Christians. We sorrow with him. Many of the survivors of that awful disaster will come to America. Will you, dear sister, make it possible for the Home Board to care for these immigrants, who have lost everything and come to America broken-hearted to start life over again. Dear Miss Buhlmaier always insists that an Italian soul is worth as much in America as in Italy.

The programmes and envelopes for the Thank Offering Week which the woman's mission societies will observe the third week in March may be had either from the Union's headquarters, at Wilson Building, 301 Charles St., Baltimore, or by writing the State headquarters of your State. Do not fail to order at once.



THE BEST WAY
 THE USE OF THE INDIVIDUAL
 COMMUNION SERVICE HAS IN-
 CREASED THE ATTENDANCE AT THE
 LORD'S SUPPER IN THOUSANDS
 OF CHURCHES. IT WILL DO SO FOR
 YOUR CHURCH. SEND FOR ILLUSTRATED PRICE LIST

INDIVIDUAL COMMUNION SERVICE CO.
 1701-1703 Chestnut Street
 Address Dept. A11 Philadelphia

THE UNION MAIL.

Miss Fannie E. S. Heck.

Our purpose of the Union Mail is to make the plans of one State known to the others, that they may be of mutual service. Sometimes we will say, "Our way is better"; again, "I'd like to see that tried in our State."

As every one knows who has followed

Union history in the last few years, South Carolina societies are going ahead at a rapid rate. Here are some features of their work which will interest every one:

With them the office of vice-president is no sinecure. Besides the associational superintendents, of whom there are thirty-six, there are five vice-presidents from the five divisions into which the State is districted. These have a general oversight of their divisions, and make a report of the work done in them at the annual meeting. A feature of South Carolina work is the employment of fourteen women missionaries—State missionaries—who work in the mill villages. The number of these missionaries has grown year by year, and their work wins praises from both the Union and State conventions. In addition to this work for State missions, they last year selected a special State mission object, in the erection of a chapel at the Royal Bag factory, in Charleston.

This Union, like that of Virginia, is held shortly before the State convention. The president appoints five members of the Union to represent them at the State convention, and hear its report to that body. The wording of the first recommendation for Y. W. A. work in the meeting held last fall commends itself to us, linking up the State aims with those of the General Union: "We recommend that the Y. W. A.'s of South Carolina bear their proportionate part in the special foreign and home mission work recommended to Y. W. A.'s of S. B. C., by Executive Committee of Southern Union." This will avoid confusion, such as often arises from the choice of one aim at State annual meeting and the remaking of that aim after the annual meeting of the General Union in May. Like North Carolina, this State's proportion of the running expenses of the training school will be borne by the Y. W. A.'s, a most suitable arrangement, since the girls at home thus have a special interest in the girls in training. To turn aside from South Carolina to its northern neighbor—North Carolina—a moment, the plan of interesting those like for like, is carried out, thereby not only making Y. W. A.'s responsible for the current expenses of the training school, but looking to the Sunbeams for the State's proportion of the current expenses of the Margaret Home.

The children enjoy this feature of their work very greatly. But we can not hope to call attention to all of the good points in South Carolina's work. Suffice it to say that they have taken for their aims for November, 1908-1909, \$11,000 for home missions, \$14,300 for foreign missions, \$5,000 for State missions, and the completion, as early as possible, of their part of the endowment fund for the training school. The State meetings of the various Unions are continued to no season of the year, being almost continuous from July to January, and around again. The Florida women met in January, and remembered the effort to gain other nine-tenths, as evidenced by a much appreciated telegram, received by the president of the General Union, pledging them to do all in their power to enlist "The other woman."

The year is not very far from its close, and it is high time to give thought to the rounding up of the year. The third quarterly report closed February 1. The indications are, although the full figures are not before us, at the time of writing, that there is still much to be done. Let us press particularly in the remaining weeks home and foreign missions, and the \$20,000 permanent endowment fund for the training school, of which a large sum remains to be given. We hoped to have it completed the latter by the end of the second quarter, that the last half of the year might be left entirely free for home and foreign offerings, but since we have not completed it, let us do so now, and do it quickly.

THROUGH THE GATES.

Our big, glorious country has thirty-four gates through which the immigrant boy must pass to come to America; the biggest of these is, of course, New York, then Baltimore, Boston, Galveston and thirty others. I wonder if you could tell the names of these gates, some of them are on the Pacific coast, and one is called the Golden Gate.

We can help those boys who come on through our gates. It is not hard to do, because you need not do it alone. The Home Mission Board will do it for us if we send our money to them. Three cheers for the Home Mission Board!

There was once a boy who thought that a

mission board was simply a plank out of which mission furniture could be made, but we know better than that, for we know our Home Mission Board is the big committee of men in Atlanta, Georgia, who, among other things, help to make America a real home for the Italian, Russian and Hungarian boys who come to our thirty-four gates. Let us "lift the gates as high as the sky."

WHAT THE PARROT DID AFTER THE EARTHQUAKE IN ITALY.

A True Story for use in the Children's Societies.

Children, have you heard the story of the parrot?

During the days that succeeded that awful earthquake in January that destroyed Messina and Reggio in Italy, the king and queen of Italy worked daily in the rescue of the people from the fallen buildings.

One day the workmen heard a parrot calling, "Maria! Maria! Maria!"

They followed the sound of the voice and after awhile found the parrot in his cage unhurt. He still kept calling, "Maria!"

Feeling sure that he must be calling some one, the workmen continued to dig and found a beautiful little girl buried under the rocks, dirt and broken furniture.

After the doctors worked with her a little while, she opened her eyes and everybody rejoiced that she was alive. She was taken to the Queen Helena and the queen took her as her very own little girl.

It was found from Maria that she had a little brother and sister still in the ruins. The workmen began to dig again and succeeded in rescuing them, too.

Now, don't you think that was a smart parrot? He now belongs to the king of Italy, and he and Maria are still play-fellows.

What do you suppose became of the other little girl and boy? Let us hope that the good queen put them in some nice home, too.

But suppose they should come to America with the other immigrants. You and I can help make a home for them and many other little Italian boys and girls by making a big contribution to our home missions.

Already we try to keep up a school in Tampa for Italian children. Our missionary

there is named Rev. Lawrence Zavvilli.

Who knows what those Italian boys may yet do?

You remember that Italy is famous for her boys. Giotto, the great Italian painter, when a little shepherd boy, would draw pictures of his sheep on rocks, with bits of slate. And so with many of those bright boys of old Italy.

Get down your history, and read up on "Famous Italian Boys," and then ask God to make our Italian boys in America grow up to be great Christians. Maybe they may go back then to "Sunny Italy" to preach the pure gospel to the ignorant benighted ones.

Won't you, each one, give and get others to give, to home missions to help meet our national dangers?

THE REAL AMERICA.

One of those sent to the country this summer by a New York fresh-air mission was a fourteen-year-old Hungarian boy. His parents, when they came to America, had remained in the city where they landed. They lived in squalid poverty. The father, mother and four children all slept in a small room lighted by a single window opening on a foul-smelling alley. The boy played in the streets, and had to dodge the club of the policeman who strove to keep order in the over-crowded district.

In the country he found the open fields to

play in, with no policeman to interfere. He saw the people friendly, helpful and sympathetic, living their lives in comfort and independence.

"When I get home I'll tell them I've found the real America," he remarked one day.—Youth's Companion.

Here we give you a list of immigrants who can't "speak English." Have you ever met them. Let me introduce them to you:

Vegetable Immigrants.

Celery originated in Germany.

The chestnut came from Italy.

The onion originated in Egypt.

Tobacco is a native of Virginia.

The nettle is a native of Europe.

The citron is a native of Greece.

Oats originated in North Africa.

The poppy originated in the East.

Rye came originally from Liberia.

Parsley was first known in Sardinia.

The pear and apple are from Europe.

Spinach came from Arabia.

The sunflower was brought from Peru.

The mulberry tree originated in Persia.

The gourd is probably an eastern plant.

Walnuts and peaches came from Persia.

The horse chestnut is a native of Thibet.

Cucumbers came from the East Indies.

The quince came from Crete.

The radish is a native of China and Japan.

Peas are of Egyptian origin.

Horse-radish is from Southern Europe.

—John Hancock Satchell.

MISS-BUHLMAIER AMONG THE IMMIGRANTS



TREASURER'S REPORT NOVEMBER 1, 1908, TO FEBRUARY 1, 1909.
THIRD QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION AUXILIARY TO SOUTHERN BAPTIST CONVENTION.

STATES	WOMAN'S SOCIETIES					YOUNG WOMAN'S AUXILIARY					BANDS					TOTAL
	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	
Alabama	1506.35	471.08	75	43.75	434.84	177.49	93.00		50.12	121.50	233.73	44.25		1.00	5.00	3,133.24
Arkansas																142.50
Dist. of Columbia	35.00															35.00
Florida																329.85
Georgia	3887.08	564.34	8.30	232.56	1815.04	175.09	34.17		50.00	90.00	306.53	46.61	2.50			7,122.22
Kentucky	2338.31	289.20		24.41	745.60	270.74	17.38		2.00	12.00	138.85	43.04		6.00	6.75	3,907.98
Louisiana	976.60	98.85		21.00	263.00	9.89					3.25					1,332.59
Maryland	373.59	167.00	2.50	4.00	44.00	7.50	5.00		2.50	16.00	9.81	6.28	2.00			640.18
Mississippi	491.19	136.76	2.50	5.22	183.60	151.80	56.05		4.00	90.00						1,120.62
Missouri	935.73	164.08		15.00	428.20	47.42	5.07			10.00	37.33	1.75		2.00		1,663.58
North Carolina	1026.45	468.80	2.50	8.68	255.24	222.99	75.59			43.20	132.12	68.56	6.00		10.13	2,330.26
Oklahoma	308.91	197.90			81.36	12.80	10.38			4.50	1.96	43				618.44
South Carolina	3591.45	448.50	11.10	16.25	119.03	293.42	60.67	50	1.00	9.75	508.49	101.44	2.50	5.50		5,170.60
Tennessee	814.49	384.62	500.00	49.91	300.85	134.26	88.48				44.23	12.02		14.36	20.15	2,366.37
Virginia	4992.93	445.21		87.83	579.26	384.05	77.43		44	2.94	776.97	67.21		4.63	1.00	7,419.90
Total	21258.08	3835.84	527.65	536.61	5691.07	1887.15	523.22	50	10.44	359.89	2,192.97	391.59	13.00	33.49	44.53	37,320.03

Receipts to date for Training School Endowment Fund, \$10,802.00. For Current Expenses, \$1,250.00. For Student's Fund, \$3,797.29.
 Receipts to date for Margaret Home, \$1,004.21.

VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS.

STATES	HOME MISSIONARIES			TOTALS	STATES	HOME MISSIONARIES			TOTALS
	W. M. S.	Y. W. A.	Bands			W. M. S.	Y. W. A.	Bands	
Alabama	773.56	89.25		862.81	Missouri	705.65			705.65
Dist. of Columbia	215.28			215.28	North Carolina	1475.08	40.06	53.85	1607.49
Kentucky	1283.51			1404.81	Virginia	1305.34			1305.34
Maryland	1175.90	200.00		1375.90	Total	7735.67	329.31	53.85	8,118.83
Mississippi	801.33			856.35					

MRS. W. C. LOWMEYER, Treasurer Woman's Missionary Union.

THE TREASURY OF THE LORD

Cash Receipts From January 10 to February 10.

ALABAMA: Canoe Ch. by B. F. B., \$1.50; W. B. Crumpton, \$403.73; for Cardenas Chapel, \$12.75; Dr. W. T. Berry, B'gham, \$19; Attalla S. S., by B. S., \$1.21; Clayton St. Ch. Montgomery, by W. O., \$9.55; S. S., \$1.05; Total, \$440.12; Previously reported, \$9,494.47; Total since May, \$3,534.52.

ARKANSAS: Rogers Ch., by Evangelist Stewart for Ex., \$31.30; Tr. Fd., \$2.10; L. A. S. Fayetteville, by Mrs. F. O. G., for Evang., \$40; First Ch. Fayetteville, by J. R. H., for Evang., \$184.37; Total, \$257.77; Previously reported, \$911.96; Total since May, \$1,169.73.

D. C.: Temple Ch. Washington, by F. A. R., \$10; First Ch. Washington, by J. W. W., \$10; W. S. of Immanuel Ch. Washington, by Mrs. E. D. G., \$5.25; Centennial Ch. Washington, by A. K. W., \$12; Total, \$37.25; Previously reported, \$425.59; Total since May, \$462.84.

FLORIDA: B. Y. P. U. Key West Eaton St. Ch., by Miss B. L., \$7.45; Dr. L. D. Geiger, Apopka; Gen. Work, \$51.78; Cuban Stu., \$1.09; Mtn. Schools, \$8.50; Pawnee Indians, \$2.00; Ybor City teacher, \$1.50; Total \$73.23; Previously reported, \$1,263.60; Total since May, \$1,336.83.

GEORGIA: R. F. W. Macon, \$100; H. R. Bernard, Aud., undesignated Fd., \$1,082.68; Designated Fund: 2nd Atlanta W. M. S. Piano in Cuba, \$9.40; Richland Sun. for El Paso, \$1; Moultrie W. M. U., for "Tichenor Mem.," \$2; Cap. Ave. W. M. S., for Education Mtn. girl, \$2.55; Total, \$15.95; Beuna Vista Ch., by H. F. O., \$12.25; Miss E. A. A. for Tr. Fd., \$1.25; Rev. L. T. Weldon, Hartwell, \$15.50; H. R. Bernard, Aud., Undesignated Fd., \$746.34; Desig-

nated: Chapel in Cardenas, Hartwell Sun., \$2; New Providence Sun., \$2.94; Thompson Sun., \$3.25; Double Heads W. M. S., \$1.85; Greensboro Sun., Mtn. Schools, 70c; Capt. Ave. W. M. S., Education Mtn. girl, \$1.20; 2nd Atlanta W. M. S., piano in Cuba, \$19.03; for "Tichenor Mem.," 60 cents; Mrs. Carpenter for Miss Perry, \$2; Total, \$2,008.54; Previously reported, \$10,465.03; Total since May, \$12,473.57.

KENTUCKY: Hays Fork Miss. Soc., by Mrs. J. T., \$5; Henderson Ch., by Evang. W. A. McComb for Evangelism, \$130.87; Ex., \$20; Tr. Fd., \$10.76; W. M. S. Ky. Cen. Com., by Miss Willie Lamb, Sec. for School at Cardenas, \$11.75; Mtn. Schools, \$28.80; Gen. Work, \$252.87; Total, \$482.05; Previously reported, \$7,094.92; Total since May, \$7,577.01.

LOUISIANA: New Testaments for foreigners coming into New Orleans by Miss E. L. R., Lake Providence, \$25; Ex. Bd. La. B. C., by B. T. Lewis, \$127.90; W. M. S., Covington, by Mrs. W. H. H., \$3.25; Total, \$156.15; Previously reported, \$1,642.70; Total since May, \$1,798.85.

MARYLAND: North Ave. Ch., Balto., by C. M. K., \$95.64; Md. Wom. Bap. H. M. S., by Mrs. W. B. U., \$25; Scott St. Ch., Balto., by Rev. W. A. McComb for Ex., \$16; Evang. Offering, \$11.05; Tr. Fd., \$5; Milton Ave. Ch., Balto., \$12.10; Huntington Sh., Balto., by L. S. C., \$12.67; Eutaw Place Ch., Balto., by H. W. P., \$232.85; Fuller Mem. Ch., Balto., by Rev. C. A. Stewart, for Evang., \$52.14; Fulton Ave. Ch., Balto., by Rev. T. J. Porter for Evang., \$45; Ex., \$15.25; Lee St. Ch., Balto., Evang. Ex., \$15.25; Estate Mrs. Sarah S. Tyler (bequest), by J. E. T., Jr., \$33.75; Rehoboth Ch., Marumsco, by M. F. C., \$19.50; Total, \$591.20; Previously reported, \$2,216.05; Total since May, \$2,807.25.

MISSISSIPPI: Rev. S. R. Haughton, Buena



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Vista, for Tr. Fd., \$15 cents; A. V. Rowe, Cor. Sec., \$300.00; N. R. S. Tutwiler for Tr. Fd., \$4.55; S. L. Hearn (bequest), West Point, by Mrs. Hearn and Mrs. White, \$50; Total, \$654.70. Previously reported, \$4506.36. Total since May, \$5,161.06.

MISSOURI: W. B. H. M. S., by A. W. Payne, Treas., \$131.85; Mo. Chs., by A. W. Payne, Treas., \$450.75; A. W. Payne, Treas., \$2,546.18; Total, \$3,128.78. Previously reported, \$9,099.28. Total since May, \$12,228.06.

NORTH CAROLINA: Walters Durham, Treas., \$1,200; W. B. K. Moorehead, Tr. Fd., 65 cents; Coldwater Ch., by S. N. W., \$2.13; Total, \$1,202.78. Previously reported, \$6,826.89. Total since May, \$8,029.67.

OKLAHOMA: Okla. W. B. M. S., by Miss Sue O. Howell Elmer, 63 cents; Clinton, 75 cents; Sentinel, 50 cents; Margaret Home, \$2.45; Erich, \$4.50; Ada, 2nd, \$2.75; Marietta, \$1.50; Springhill, 15 cents; Mooreland, \$1.50; Parkman, 31 cents; Webber Falls, \$1.12; Total, \$16.14. Previously reported, \$785.58. Total since May, \$801.72.

SOUTH CAROLINA: Bolling Spg. Ch., by D. W. W., \$2.93; Bethabara Ch., by R. S. G., \$1.70; New Prospect, by G. M. H., \$3.44; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., for Gen. Work, \$97.13; Cardenas Chapel, \$20.13; Osage Indians, \$21.75; Enoree, by W. W. B., \$2.55; Seneca, by M. A. B. N., \$4.33; Catechee, by J. F. W., \$1.50; Bartlett St. Ch., Sumter, by W. F. R., \$5.90; Beulah, Laurens Ass'n., by T. T. T., \$1.50; Beulah, Florence Ass'n., by H. G. W., \$5.35; Union S. S., Iva, by Miss A. M., \$1.10; Siloam Church, Greenwood, by R. S. W., \$1.50; Fork Shoals, by E. L. K., \$2.73; Fairview S. S., by B. H., \$3.48; Richland Spg., by H. J. R., \$15.08; Simpsonville, by W. P. G., \$1.60; Williston, by W. A. B. N., \$24.18; O. E. Birt, \$11.15; Red Oak Grove S. S., Modoc, by W. A. D., \$1.24; Unity, by D. E. S., \$1.78; Grimesville, by E. R. S., \$1; Beach Island, by J. C. G., \$6.21; Beaufort, by H. T. P., \$10.10; Anderson, 2d Ch., S. S., by F. T. P., \$14.64; Cross Hill, by E. L. W., \$13.78; Sardis, by J. W. P., \$4.82; Bethel, by B. S. B., \$19.75; Friendship, by N. S., \$4.03; Due West, by M. B. C.,

\$12; Wassamasaw, by S. E. L., \$1.75; Mt. Elon, by E. H. H., \$4; Salem S. S., Anderson, by F. J. B., \$13.32; 1st Ch. Greenville, by J. T. M., \$101; Lake City, by T. L. C., \$14.56; Mt. Lebanon, by W. M. H., \$3.50; Paxville, by M. J. K., \$17.50; Chesterfield, by W. C. W., \$6.25; New Westminster, by L. A. T., \$9.62; Tabernacle Ch., Pelzer, by C. F. M., \$2.80; New Prospect, by G. M. H., \$1.69; Sauldrom Ch., Dorchester Ass'n., by J. H. D., \$5; Santee Ass'n., by W. A. J., \$4.58; Taylor S. S., by V. W., \$16.37; Rev. J. C. Morgan, Parksville, \$50; Welsh Neck, by A. M. S., \$7.86; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., for Gen. Work, \$87.10; Cardenas Chapel, \$50.52; Osage Indians, \$23.10; Total, \$741.30. Previously reported, \$7,066.04. Total since May, \$7,807.34.

TENNESSEE: Mr. W. M. Woodcock, Treas., for Mtn. Schools, \$15.60; Cardenas, Cuba, \$11; A. T. Finch, \$300; El Paso, \$5.05; Gen. Work, \$575.85; Central Ch., Memphis, for services Evang. Luther Little, \$92.50; "Young South," of Baptist and Reflector, by Mrs. L. D. E., Chattanooga, for Cardenas Chapel, \$50; Gen. Work, \$50; Total, \$1,100. Previously reported, \$4,900.21. Total since May, \$6,000.21.

TEXAS: Broadway Ft. Worth, by W. D. Wakefield, for Evang., \$112.54; Ex., \$33.81; Mrs. James Waters, of University Ch., Austin, by Mrs. L. W., \$2; W. C. H., Corpus Christi, for Tr. Fd., \$6.15; Broadway, Ft. Worth, by W. W. Hamilton, for Evang., \$205.00; Tr. Fd., \$52; Cleburne, by W. D. Wakefield, for Tr. Fd., \$31.35; Ky. Ave. Ch., Ft. Worth, by Raleigh Wright, for Evang., \$26.65; Ex. \$25.50; Tr. Fd., \$5; Total \$500. Previously reported, \$5,431.5. Total since May \$5,543.15.

VIRGINIA: Freemason S. S., Norfolk, by S. E. M., \$63.55; B. A. Jacobs, Treas., \$1,230.00; Sunbeams Band, Luray, by Miss H. S., \$1; Miss Hinda Strickler, Luray, \$50 cents; Total, \$1,295.05. Previously reported, \$8,246.64. Total since May, \$9,541.69.

MISCELLANEOUS: J. L. Sills, Fowler, Calif., \$1.38; Tr. Fd., \$7c; Rev. J. W. Michaels, for Evang., \$25.88. Total, \$28.23. Previously reported, \$389.59. Total since May, \$428.82.

AGGREGATE: Total, \$12,723.29. Previously reported, \$81,878.12. Total since May, \$94,601.42.

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