

# Our HOME Field



APRIL

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THE LOVELY YUMURI VALLEY, CUBA.



1909



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**HOME MISSION BOARD**  
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# Home Mission Board

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# Our Home Field

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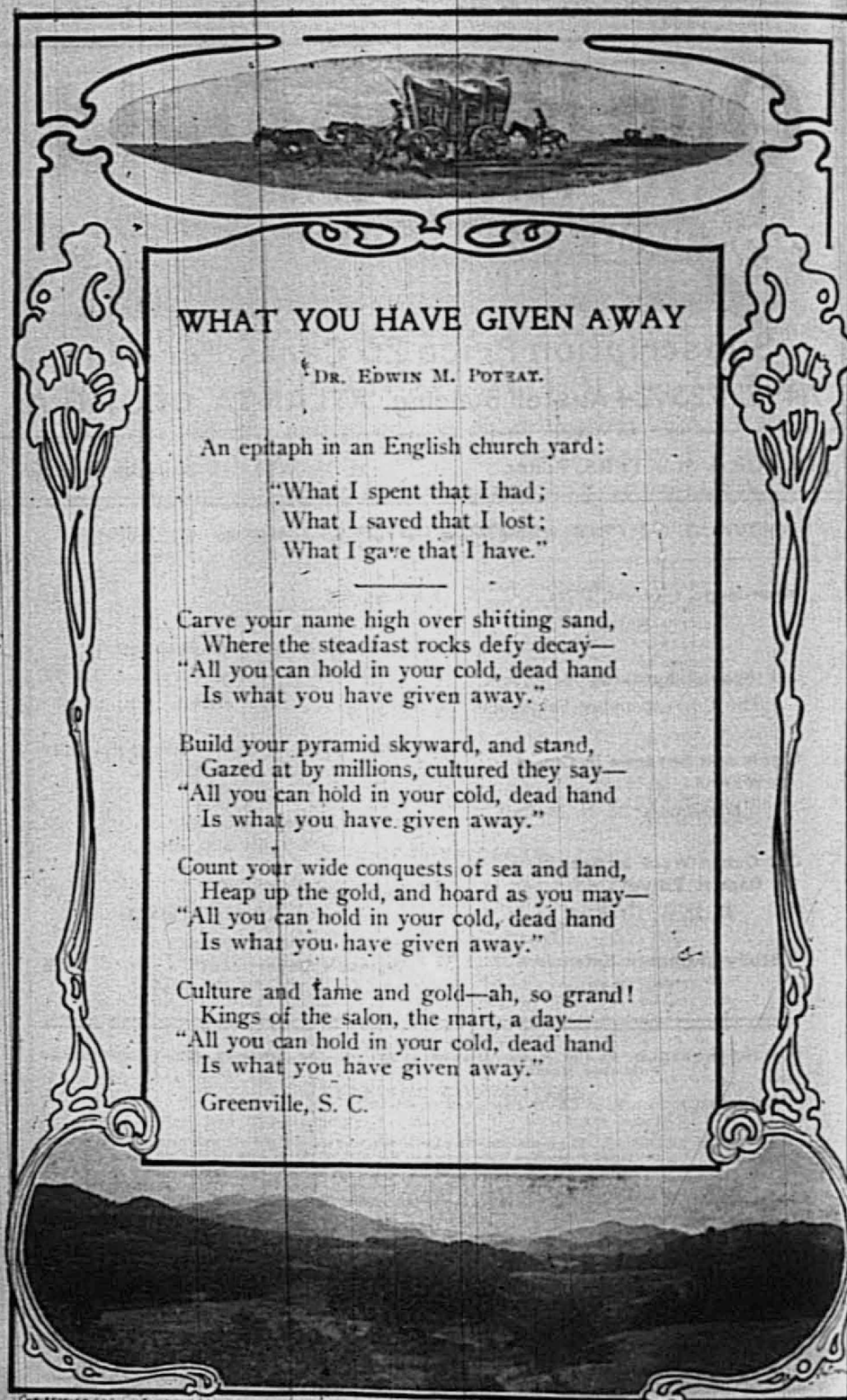
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## WHAT YOU HAVE GIVEN AWAY

DR. EDWIN M. POTZAT.

An epitaph in an English church yard:

"What I spent that I had;  
What I saved that I lost;  
What I gave that I have."

Carve your name high over shifting sand,  
Where the steadfast rocks defy decay—  
"All you can hold in your cold, dead hand  
Is what you have given away."

Build your pyramid skyward, and stand,  
Gazed at by millions, cultured they say—  
"All you can hold in your cold, dead hand  
Is what you have given away."

Count your wide conquests of sea and land,  
Heap up the gold, and hoard as you may—  
"All you can hold in your cold, dead hand  
Is what you have given away."

Culture and fame and gold—ah, so grand!  
Kings of the salon, the mart, a day—  
"All you can hold in your cold, dead hand  
Is what you have given away."

Greenville, S. C.

# Our Home Field

VOL. XX

APRIL, 1909

No. 9

## Knowledge, Interest, Gifts.

BY SYLVIA



IT WAS a Saturday afternoon in the early part of March, and there was to be a church meeting at old Bethesda Baptist church.

The pastor, who had been recently called to that field, was just convalescing from a severe spell of pneumonia, and not being able to attend, he said to his wife:

"Would you not like to drive over to the church and take a written message in regard to Home Missions, and perhaps it would be well to take some copies of the Home Field also."

"Over to the church" meant a drive of seven long miles. The road, which had been alternately freezing and thawing for about two months, was hub-deep in mud, and in some places covered with a crust of ice which broke with every turn of the wheel. The day was cold and bleak, the wind blew an icy blast as it swept down from the snow-crowned peaks of our beautiful Blue Ridge mountains. But the wife gladly went.

Arriving at the church, the lady found it to be comfortably filled, for people in the country go to church. The wife delivered the written message, and the meeting was called to order by the chairman of the board of deacons, a man dearly loved and known for his beautiful Christian spirit and life.

During the singing of the first hymn, he read the message and we wondered at the puzzled expression which crept over his countenance. Raising his eyes from the paper he looked over the congregation in a dazed, helpless manner, rose from his chair, then sat down again. The singing went on.

Presently the deacon tiptoed over to another deacon and whispered something into his ear. The response was a negative shake of the head.

He then proceeded to whisper to another, and another, until all the deacons had been whispered to. The invariable response was the same shake of the head. He then stepped briskly up to the Sunday-school superintendent and whispered to him the mysterious question. Again the same shake of the head. Seemingly desperate, he came over to the "women's side" of the house and said to the pastor's wife:

"Sister, will you please tell us what it is our pastor wants? What is Home Missions and what is the use of a Home Mission Board when we have a State Mission Board?"

That dear old man had been a deacon in that church for thirty years!

Now, what was that wife to do? Being a woman, she must not speak in public. But that assembly was not the public. Every man, woman and child in it was her personal friend, for the country people love their pastor and his wife, too. In a quiet, modest way she told as best she could of the work of Home Missions and the need of the Home Mission Board. Copies of the Home Field were distributed, the meeting re-opened and the pastor's message was read.

Then those deacons and the Sunday-school superintendent got busy. The next day that church made its first contribution to Home Missions, and it was a fine one, but it was not the last. The next year that church gave more to missions than it had done for nineteen years all together.



# OUR SPANISH Speaking Neighbors.

## A Recent Trip to Cuba.

BY THE CORRESPONDING SECRETARY.



THE trip was punctuated by three stops on the way—that is for the Secretary of the Home Mission Board—first, at Jacksonville, then Tampa, and then Key West. At

Jacksonville, we must catch a breath to see how our mission work is growing.

In Tampa the work among 15,000 Cubans and 10,000 Italians, more than half the population of that great metropolis, must be given attention.

The ear is attuned to the Spanish by the jabber of the Cubans in Ybor City. Key West is touched while the vessel unloads. The four hours spent with Prof. Geiger and Deacon Hoffman and their co-workers brings great encouragement concerning our work in that coral island where sin and superstition abound. The brief stay at this southernmost point of our mainland gives convenient thoughts for the shifting of places in the state room during the plunges of the ship from hole to hill in the journey across from Key West to Havana. My companion is Rev. W. W. Barnes, the new worker, who is a good sailor as well as a good scholar and who, by residence of eight months in Cuba, four years ago, learned quite a good deal of Spanish. A full graduate of Wake Forest and of our Theological Seminary, Bro. Barnes is admirably fitted for his work as principal of our Cuban-American College in Havana and pastor of the English-speaking congregation of our Calvary church

in that city. He is a veritable Cuban, likes their diet, speaks their language and sings their songs. His whole heart he takes with him in/o that work. Strong in body, mind and purpose, this noble young man brings great courage to our band of Cuban workers.

The troubles incident to most excursionists and travelers to Cuba are dispensed with by the Secretary of the Home Board since Supt. M. N. McCall does the talking and manipulation, and we pass speedily from the wharf to the Baptist Temple and begin forthwith to plan for the Cuban Convention, which is to convene the following night at Cienfuegos, 175 miles southeast of Havana. Before seven o'clock we are off for the distant journey, accompanied by Editor B. J. W. Graham of the Christian Index, and his three fellow-travelers from Georgia. They are enchanted with the varied scenery through Havana, Matanzas and Santa Clara provinces. Stately forests of royal palm trees make the mountain sides all glorious, while far-stretching valleys are ornamented by their graceful columns and shimmering plumes. Pastor J. V. Cova and his excellent wife join us at Matanzas and are all aglow over the beauty and conveniences of the excellent chapel. He was not long in telling that his people had made great sacrifices in raising \$500 to furnish the chapel, some of them even selling their furniture that they might help in this laudable work.

Passing on we are joined on the way by Pastor A. U. Cabrera of Cardenas, where our Sunbeams are to build a chapel. Rev. F. J. Paez, former pastor at Colon but temporarily in retirement on account of his

health, is aboard and ready with his annual Convention sermon. So on we go gathering up workers, one after another—Negrin of the Isle of Pines, Cardenas of Pinar del Rio, Robinson and Ponce of Santa Clara, Primo Navarro, the cavalry evangelist of the rural district, De Armas of Sagua la Grande, Ponce and Rodriguez of the Cruces District with M. M. Calejo, the Cienfuegos pastor, to greet us with his reception committee on arrival at this "city of one hundred fires."

It is a fine full representation, only Dr. Rodriguez of Sagua la Grande, and Pastor Franqui of Trinidad being absent, the for-

at an oriental feast. A great advance was reported over all parts of our mission field, the advance running from 25 to 50 per cent. in benevolent contributions, increase in baptisms, in Sunday-school attendance and so on. A spirit of brotherly love, of just emulation and aggressive optimism, was regnant from the opening service to the final session, when a great outburst of enthusiasm and fellowship was displayed during the singing of the farewell song, the parting hand-shake and the embracing of the brethren. It was the fifth annual gathering of our Cuban brethren in convention, and it has been my good fortune to be at



- A CUBAN COUNTRY HOME.

mer on account of professional engagements (he being a successful physician and chairman of the Sanitary Board of his city, as well as nominal pastor of his church), the latter on account of sickness.

#### Cuban Hospitality.

The hospitality of the Cienfuegos church was bountiful. The delegates had headquarters at a convenient hotel and the church and friends supplied the two principal meals of the day, breakfast at eleven and dinner at six in the patio of the pastor's home in the rear of the chapel. Good cheer and Cuban talk and hearty Christian fellowship made one imagine himself

every meeting from the organization to this culmination of their annual convocations. My heart was aglow with gratitude to God for the manifest progress that has steadily marked our Cuban work during these years.

A check for \$117 was handed me by the treasurer, Rev. A. U. Cabrera, for our mission work. Subscriptions were taken for missions for the new year running close to \$500, every church subscribing through her delegates.

#### A Side Trip to the Country.

Primo Navarro, the war horse of the rural region, was importunate in his desire for me to visit his country field, twenty-five



miles up the valley from Cienfuegos. Supt. McCall having been elected president of the Convention, it was impossible for him to go as interpreter. Navarro knew but little English, and I knew less Spanish, but we made the perilous venture on our linguistic attainments, and were by eight o'clock in the morning in a public automobile bound for Cominiagua, twenty-five miles distant towards Santa Clara City. A jolly good time on the dusty highway. No lonesome occasion this! Journeying with us were seventeen white men, seven Negroes, six fighting roosters and a guinea pig. The chanticleers issued challenges one to the other from opposite ends of the steam carriage. Flapping wings on right and left showed that the spirit of fight was in the air, but the ardent missionary, accustomed to sights of this sort, made the journey serious and serviceable by pointing out various sugar estates and settlements where mission work must be prosecuted.

At the station mentioned above, we have a small church. The rental of the house of worship is \$10 a month, whereas it could be purchased for less than \$500. What individual or church will send us \$500 for the purchase of this house? All through rural Cuba there are small villages and larger towns to which we must give the gospel. If the drive up the valley with this information which it brings will result in the securing of a house of worship, in the purchasing of this property for our evangelist and his faithful band, I shall not regret this fifty-mile ride before twelve o'clock on the dusty highway with my attendants before mentioned.

#### Back to Havana.

A long distance to ride third-class, most of the time on hard pieces of plank with the back of the seat only ten inches high, but the journey is made without weariness and all the while in conference with the brethren concerning the future of their work. Mail is piled up at Havana. Brother Barnes is installed as pastor of the English-speaking congregation of the Calvary church by preaching his first sermon Sunday morning, February 14th, and is formally inducted into the principalship of the Cuban-American College, Monday morning, February 15th. Two days are spent looking over the work in the city and planning with Bro.

McCall the budget to be laid before our Board for next year. Our splendid Jane property is in better condition than ever before. With some modifications at a reasonable cost it can be made to produce an additional income, which will go far towards defraying the expenses of our work in that great city of more than 300,000 people. The work in Cuba is a peculiarly difficult one. It requires patience, perseverance and wisdom. We are laying deep, broad foundations for the future. Rome cannot be assaulted in a day. Ten years ago we drove Spain out of Cuba, but we did not drive Rome out. She is there entrenched with the accumulated superstitions and idolatries of centuries. These incrustations must be broken by the infusion of the new life. Christian education, scriptural teaching and flaming evangelism will work marvels of grace under the guidance of the Holy Spirit.

#### A Last Look.

As Havana faded away in the distance, while we were bounding across the Gulf Stream towards Key West, my prayers went up for the faithful men and women who are representing our Home Mission work in that beautiful island. We have a great and glorious opportunity and the prospects for the future are bright. We must have an increase in our force and give to those faithful workers better equipment in all the larger cities as well as in the smaller towns and in the country side. The Sun of Righteousness will yet, and soon, I trust, arise with healing in His wings upon that marvelously rich country now shadowed with superstition and idolatry.

Dr. A. E. Brown, of Asheville, N. C., our superintendent of mountain school work, has been in the office. He is enthusiastic over the fine progress in the mountain schools.

As the forms close for the month the sad news reaches us of the death at Columbus, Georgia, of Dr. J. William Jones. Dr. Jones was visiting his son, Dr. M. Ashby Jones, when the call came for him to depart and be with the Savior. No Southern Baptist of his time was more prominently identified with the forces that made for the civic and religious weal of the South. We offer sympathy to the bereaved. Next month we will give a fitting sketch of Dr. Jones.

# Lights and Shadows in Cuban Work.

MISSIONARY M. N. MCCALL.

(Brother McCall has in this article given a very readable and luminous portrayal of missionary conditions in the "Pearl of the Antilles." The article was written on a moving train. Many of us would be glad if we could do so well even in the seclusion of the sanctum, with no "lady with silk embroidered coat sitting ahead of us smoking a cigarette." The said lady fills her place and well, at least as an illustration for the very helpful story.—Ed.)



THE AGE-LONG VIRILITY of the gospel is being practically demonstrated in Cuba every day. That the gospel is the "power of God unto salvation to every one that believeth" we have seen with our own eyes.

Ten years ago, judging from the statements of those who knew the Island best at that time, things could hardly have been worse—a priest-ridden, ignorant people, without God and without hope, trained to believe that the gospel preacher was an emissary of Satan, and that true religion and undefiled before God consisted in telling off so many beads and complying with so many empty forms. Priest-craft fosters ignorance, for the ignorant are more easily duped than the intelligent. Priest-craft encourages superstition, because superstition opens up so many avenues for plunder, ignorance, superstition and vice, are the triumvirate of evil ever in the wake of Roman Catholicism.

But that things have changed with some Cubans, is evidenced by the many experiences that come into the busy pastor's life day after day. Yesterday, I sat in my study talking with a woman whose story in brief is this:

"I was converted two years ago in the Baptist church of Colon. I have come to Havana to live now, and the first visit I make is to you, to arrange to have my membership removed to this church. I have found joy and comfort in my faith, and these two years I have spent in almost constant prayer for the conversion of my husband.

"He has been very wicked—drinking, gambling, unfaithful, mistreating me in every way, but I believe my prayers are soon to be answered. He has quit sneering at my faith, and yesterday I found him reading the Bible. He hid it shame-facedly under the pillow when he saw me coming, but I have noticed a change in his demeanor, and I believe you will soon baptize him into this church."

Last night there gathered, in the large dining room of the pastor's home more than a hundred young people, the monthly social meeting of the Young People's Union, (La Sociedad de Jovenes Bautistas). Hymns, Bible-lesson, prayer, piano and violin music, pleasant conversation, ice cream—these constituted the program, all furnished by the young people themselves. The pastor's only contributions were prayer and a smile of satisfaction.

Scenes like the two mentioned are being repeated frequently in many places on the island, and they indicate that the heaven is at work, and "a little heaven leaveneth the whole lump."

There are not wanting cases of real sacrifice for Christ's sake. A skilled mechanic, well able to earn a comfortable living for himself and family, giving it up to become a preacher of the word at fifteen dollars per month, is one example.

I am on the train as I write, going to visit the field of a man who was one of the best colporters the American Bible Society ever had in Cuba. Last year, as our missionary, he preached four times weekly in as many towns, organized two churches, and baptized forty-eight on a mere pittance of salary. The last time I saw him, his felt that had several holes in it, his alpaca coat was sleek and brown and patched, but he was smiling and drinking coffee with his Cuban brethren, preaching to them salvation by faith, and righteousness through Christ only. I take off my hat to him, for he is a hero of the Cross. He is laughed at, ridiculed, scorned, hated by many, but he smiles on—and preaches.

Last year in one of our churches a special collection was being taken to furnish



the new building. One woman, poor in this world's goods, had lost her daughter, a young lady, only a few months before. The furniture used by the dear departed was being tenderly kept in her memory. Having nothing else to give, the mother sold the furniture and gave the price as a love-offering to the Master.

Nor do we think our people are lacking in the spirit of giving. I once heard a preacher in the States say:

"The devil makes you put your hands in somebody's else's pocket, Christ makes you put your hands in your own pockets."

But many of us remember when the hands felt for the smaller coins only. The writer's first pastoral charge was a country church in the foothills of the Blue Ridge—a church ever held in loving memory. The forty-odd members paid him the annual salary of twenty-five dollars. Last year our thousand church members contributed for all purposes over \$2,300, an average of two dollars and thirty cents per member, and for the most part they are very poor.

No report at our recent Convention was so enthusiastically discussed as that on "Self-Support." The delegates present pledged for the year's work an amount equal to the salary of a pastor, in addition to what each church raises to help itself in incidentals, etc.

The church in our largest city, which is not the strongest, has started out with the purpose of raising a contribution of two hundred dollars this year for the Home Board, aside from the twelve dollars per month which it spends in lighting and other incidentals. We have not gotten very far, but we believe that we have made a start in the right direction, and will reach something worth while before long.

These are some of the lights. Are there no shadows?

Certainly, there are, numerous and tending to discourage. Where are the legions of Satan not found? From the days of John the Baptist until now grace has had to fight its way. Ignorance, superstition, vice—the baleful triumvirate—are here, powerful and damning, as always. Ignorance and superstition, especially among the lower classes, vice among all classes. The first page of the paper I bought on the train

this morning is given almost entirely to the trial of some "witones," who last year kidnapped a little girl that they might get her blood and heart for some of their orgies.

Down on the south coast, a negro, who pretends to commune with the spirits, has built his house in an almost inaccessible place, and hundreds flock to him. These are, of course, rare cases.

An incident related by one of our deacons of a church not far away from the witch doctor's place of business, illustrates the credulity of the poor: A man with a chronic disease consulted a doctor. The verdict from the dark room was "Death, unless you take a trip of penance to the shrine of the Virgin of the Cobre."

Said shrine is on a mountain at least four hundred miles away, and the man is poor. In anger he turned saying: "Let it be death, then, for I cannot make the journey."

This, apparently, frightened the doctor, for the man might not die, and his reputation would be at stake. So he retired to the dark room again, returning in a few minutes saying that he had propitiated the spirits and they would be content if he would burn two candles in a church a few miles away, said church, of course, being Catholic. The man paid his dollar and burned his candles.

Cases such as this, of course, occur only among the most ignorant. But the evidences of spiritual dearth and gospel need occur on every hand among all classes.

We do not seek to Americanize the people. If we can get them to love the Lord and desire to do his will, they may continue their native customs, not incompatible with spiritual religion, if they wish. The lady in the silk embroidered coat just ahead of me might not smoke her cigarette with such a relish if she were a Christian, but she might—I do not know. But if I could get her to really love the Lord and seek to do his will, I would be willing to leave the a la Cubana customs to her.

Havana is at present in the throes of the annual carnival season. The theaters are full, especially on Sundays. Hideously masked parties parade the streets, especially on Sundays. Beautiful Colon park is filled with unsightly tents and rough board cottages, where palmists, card throwers,

shooting galleries, drinking stands and catch-penny shows abound. Public mask balls are everywhere, especially on Sundays. All the dens of vice are running over time, for Havana is celebrating Lent!

As we have said so many times, Cuba is a foreign problem. Reared in a different atmosphere, looking at life from a different view-point, ignorant of the spiritual in religion, the Cuban presents a problem as foreign as any found on the globe. Willing to hear, quick to forget. Generous, pleasure-

loving, volatile, volcanic, thoughtless of the future hope, they live for the gratifications of today.

Yet there are many noble souls among our converts, and the day will come when their native enthusiasm will sweep them on to generously heroic endeavor in the cause of truth, as it now impels them in the pursuit of pleasure. We feel that already there is great cause to thank God and take courage.

Havana, Cuba.

## Our Cuban Work as Seen by a Baptist Editor

By B. J. W. GRAHAM, D.D.

Dr. Graham, editor of the Christian Index, accompanied Dr. Gray on his recent trip to Cuba. In the Index he writes of the Home Board work in such an illuminating way that we reproduce most of what he says. Dr. Graham writes as follows:

We spent two Sundays in Havana, and attended services at the Baptist church, morning and evening, on both Sundays. On the morning of the first Sunday, pastor M. N. McCall preached a very helpful sermon in English. At night we listened to what seemed to be a very eloquent one in Spanish, by the native pastor of the church in the Isle of Pines. At the close of the sermon, pastor McCall administered the ordinance of baptism to two candidates. Though all the exercises were in Spanish, the spirit of the songs and prayers and sermon was such as to make an American, who knew nothing of the language, feel that it was good to be there.

On the second Sunday, we heard Rev. W. W. Barnes, the new pastor of the English-speaking congregation. This was his first sermon in his new relation, and it was greatly enjoyed by a fair congregation. Bro. Barnes is a young man of splendid gifts, and is a graduate of Wake Forest College, N. C., and a full graduate of the Seminary. In addition to his pastoral duties, he will assist Bro. McCall in the school. At night Bro. McCall preached in Spanish to a good congregation. The congregation was surprisingly large in view of the fact that the Carnival was on. India and Colon Parks and Prado, a half block away, and the park diagonally across the street from the church,

were brilliantly lighted in the national colors, red, white and blue. In India and Colon Parks all kinds of midway attractions were in full blast, with such a noise, by the operators and throngs of people, as I have never heard. A circus, a merry-go-round, etc., were in operation in the other park. As we were going to church one of the brethren remarked: "If there are any Cubans at the services tonight, they are men and women of the true blue." It was a real joy to see the splendid congregation present, all of whom gave the closest attention to the sermon. At the close of the service the Lord's Supper was observed. We were profoundly impressed with the solemnity of the occasion. At the end of the Supper an offering was taken, and we are sure that we have never seen a larger per cent. of an audience contribute in any collection. Dr. B. D. Gray, secretary of the Home Board, was present, and he and I had the pleasure of speaking a few words to the congregation, through Bro. McCall, as interpreter.

The general condition of our work in Cuba is more hopeful than I had expected, in view of the unsettled conditions that have prevailed there during the past fifteen years. There are eighteen organized churches and thirty-two stations on the island, with a membership of 1,051. There have been 223 baptisms during the past year. The contributions of the churches aggregate more than \$2,200. There are four schools, which have an enrollment of 225 pupils. There is an organized church, owning its own house of worship, in the capital city of each of the four provinces. The strongest churches on



the island are in such centers as Havana, Mantanzas, Colon, Cienfuegos, Santa Clara, Pina del Rio and Sagua.

The Havana church has 217 members, and conducts three missions in different parts of the city. The school, which is quartered in the Jane building, has sixty-five pupils, six of whom are ministerial students. There are six teachers, including the music teacher. The tuition charged in the literary department is three dollars per month; the tuition for music is the same. Some very effective work is being done in the school. The ministerial students are making a fine record in the theological department. When these young men are ready for work, we are persuaded that they will bring things to pass.

Speaking for myself, I have been of the opinion that the Home Board ought to sell the Jane building; but after seeing it I am convinced and would like to strengthen any of my brethren who may entertain the opinion I had once held. Its location is ideal. It is in the geographical center of the city, half a block from the Prado and India and Colon Parks. There is a fine view of the building from Central Park, which is a block north. The building has a splendid auditorium, constructed in such a way as to be almost free from the noise of the streets. Besides the auditorium, school room, pastor's home and dormitory for the ministerial students, the rental from business places on the ground floor and from rooms above brings an income to the Board of \$2,000 a year above expenses. The property is easily worth \$125,000, and would no doubt bring it if it were placed upon the market. The building is joined on the west by the

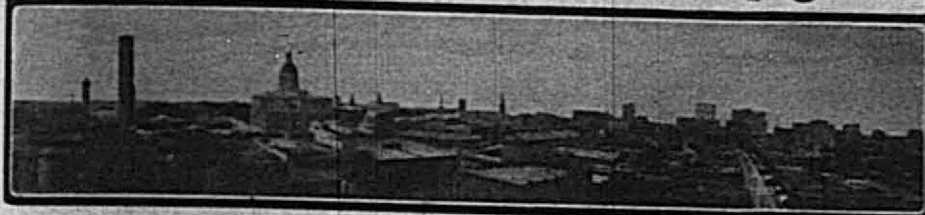
Alcaza Hotel, which is among the best in the city. We visited the property of the Methodists and Presbyterians, neither of which is the equal of ours, and nothing like so well located. It would pay the Board handsomely to change the corner of the building so as to give it the appearance of a church, and to add a story on the roof, divided up into living rooms, which could easily be rented at fancy prices. These changes could be made at very little cost, and the increased income resulting from them would pay the expenses of such changes within two years.

McCall is a jewel. Too much cannot be said in praise of his work, and I do not know of a harder worked man anywhere. He richly deserves the prayers and unstinted support of his brethren. The task of winning Cuba to Christ is one that God alone can accomplish, but it is his plan to conquer through men. The yoke of Romanism on Cuba is very much like that used on the Cuban ox. But the service the priests render does not elevate the morals of the people. With some, Sunday is a day of fun and frolic; with others, it is a day of plowing, house building, railroad construction and all other kinds of labor. The Home Board could easily spend its entire income in Cuba without wasting a dollar.

If Cuba were only won to the Baptists, with its marvelous resources and wealth, it would become a greater power in the evangelization of its sister islands, and of the countries beyond. After being on the ground and observing the work that has been done, I am more encouraged about our work in Cuba than I have ever been.



## HOME MISSIONS AND OUR SOUTHERN CITIES



### A Study in Church Extension



THE "ATLANTA SPIRIT" in commercial circles anywhere in the South signifies an aggressive optimism. The Atlanta spirit subjects Atlantans to a deal of good-humored raillery at the hands of sister Southern cities, and this neither injures Atlanta nor its friends.

There is a religious Atlanta spirit which is not so generally known. It is prevaillingly a Baptist city and this spirit is pronouncedly a possession of the Baptists.

In 1854, when the First Baptist church was still little more than a modest "meeting house" of a country town, and was until recently aided by the Home Mission Board, the Baptist nest was stirred with a new life and there went forth a colony which formed the Second church.

From that early day the Atlanta spirit among Baptists has been that of church extension. Our brethren of the Gate City have as those of no other Southern city put to the test and proven the positive side of the Scripture promise, which says: "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but tendeth to poverty."

Our present purpose, however, is not to trace the entire history of the colonization spirit as practiced by Atlanta Baptists, but only to tell the story of how three brethren in the Second church and those whom they gathered around them have conducted it. They are Messrs Walker Dunson, Thomas J. Day and E. S. Lumpkin. They are shown in the group picture herewith and are respectively, president, treasurer, and mission committee chairman of the Young Men's Missionary Society, which they form-

ed in their church twenty-five years ago. The results of the Society's work in local missions and church extension have been altogether remarkable, and the Society's methods will well repay study. There is nothing at all difficult about them. On the



Three Pioneers in Church Extension.

contrary they are so simple that one wonders why a hundred churches in the South have not attained such results.

Within twenty-five years, mainly through the activities of this band, four self-sustaining and efficient churches have been organized, and two mission stations are now conducted which will be organized into churches. The Baptist membership at these churches and missions and the mother church aggregates 6,500 to 7,000, of which only 1,200 is at the Second church itself.

The off-shoot churches are, Capitol Avenue, Glenn Street, Immanuel, and McDonald, and the present mission stations are



Ezra and Capitol View. These churches are scattered all across the southern part of the city.

This Young Men's Mission Society had its origin before the day of the Epworth League or the Christian Endeavor or the Baptist Young People's Union. As intimated, its members are the young men of the church, though other Baptist young men may belong to it, and a few do.

The heart of the Society is the weekly prayer-meeting, held every Monday night, year after year. It is devotional and missionary in spirit. It keeps in touch with the mission schools and churches for the building up of which it is working.

But I have until now hidden what may fairly be considered the secret of the Society's success, and the basis of the enthusiasm and faithfulness of its members. I am conscious that the "secret" will appear disappointingly simple to many. Here it is:

Instead of spending all or most of their time in discussing missions, the members of the Society have through the years gone out among those who needed assistance, and practiced missions.

Their usual method is as follows: They first look over the field to see where a mission is needed. Then they go to work to find if the people want a mission or church, thus enlisting their sympathy and aid. The people soon get an idea that it is proposed to help them in a permanent way and to help them help themselves.

When a mission point is settled upon, the Society secures a tent or building, and starts a Sunday-school and prayer-meeting, and when the situation warrants it a regular preaching service.

The Second church has not been afraid to colonize. It had faith in the beginning, and the faith has now become knowledge,—that by giving they get, by diminishing for Christ's sake they are multiplied. For example, when the church gave 204 of its members letters to form the McDonald church, and found time to take stock of its situation a little later, it discovered that it had as many members as ever.

This is the Baptist "Atlanta Spirit." Would that it might come in power upon our people in every Southern city. Such a spirit would do a deal to make the South a permanent Baptist stronghold. It has

made Atlanta a Baptist city. It would develop a class of church members who would gladly give to all other mission objects. And it would make a lot of happy Christians. The man whose religious exercise consists mainly in hearing sermons, while all his activity goes to the world-life—how should he be happy in his faith? He does not give himself a fair chance.

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Dr. Dodd says of the recent Baltimore meeting: "We can never forget the experience or cease to be grateful for the help received. Every church in Baltimore has taken on new life. The plan you are following is one of great wisdom."

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General Evangelist W. W. Hamilton has gotten up a book of music for use in revival services. It is carefully prepared by a man of fine taste, and fills the demand for expressive and spiritual songs in revival meetings, without ministering to mere animal emotion or descending to rousing rag-time rhapsodies. The book has already met with pronounced and general favor. It meets a real need, and we are glad Dr. Hamilton has done the work.

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On a recent trip to Richmond we made a brief call at the Foreign Mission Rooms. What a busy hive it is! In an early number of the Home Field we propose to give a close view of the administrative work of the Home Board. A like view of the Foreign Board would be edifying. At my visit Drs. Smith, Ray and Porter were out of the city filling engagements—Porter away yonder in Texas. Dr. Willingham was at his desk, as ever of late with a serious expression on his face, born of heavy burdens and cares. Two or three visitors chatted with him, perhaps little suspecting as they talked the tension of nerve, the anxiety, and concern for a great cause, which lay hid behind the kindly smiles. Two or three typewriters clicked in adjoining rooms, an elevated Chinese idol looking vacuously down on the performance. Office Secretary Gwathney, with conscientious care, pursued the unending routine work of entries and balancing of accounts. Blessings on the Foreign Board and they who administer its activities! Blessings upon Dr. Willingham and his fellow-helpers!



# EDITORIAL

Pastor C. N. James, of Oxford, Alabama, reports a gracious meeting, just closed at his church, in which he was aided by Evangelist Raleigh Wright, of the Home Board, and Singing Evangelist R. O. Bell. "The church is much revived," says Bro. James. "Thirty-five additions—twenty for baptism, and one of our bright and talented girls gave herself for mission service."

We earnestly beg every pastor in the South who has not done so, wholeheartedly to take a collection for home missions between now and May first. The people will respond when the undershepherd appeals from a warm heart and puts the truth on their consciences. Let every country pastor take collection for the Board, a large part of the work of which is to help the frontier fields where in an inchoate pioneer atmosphere so many manly country boys have gone.

There are now a number of good books on home missions. Soon we expect to publish a carefully prepared list. Meantime, the best book we have seen is "Missions Striking Home," by — — McAfee. It is altogether the best book for ministers. No preacher can read it without wanting to preach on home missions. It is stimulating, informing. It may be had from the Home Mission Board, Atlanta, Ga., or Dr. T. B. Ray, Foreign Mission Rooms, Richmond, Va.

The other day we found an antidote for train-weariness in the comradeship of Dr. W. E. Hatcher, of Virginia, who was bound for Edgefield, South Carolina, to preach in a meeting for Pastor Burts, in that splendid town. Dr. Hatcher is a sufficient antidote for worse things than train-fatigue. He is a mental tonic for all but the hopelessly obtuse. Among the number of admirable articles on home missions now promised us,

will be one from him. Dr. Hatcher has in the hands of the printer the Recollections of his life. It is bound to have a large sale, and we do not hesitate beforehand to say it will deserve it.

Several busy pastors in various States are rendering valuable assistance for home missions in these last weeks before the Convention. When the last is said, every phase of the work of the denomination lacks or abounds in proportion to the zeal of the pastors for it. We recognize the supremacy of the pastor, and salute him with unflinching love and esteem. We also look upon him as a fellow-helper in every good work, and as such a great responsibility is his. If the hearts of all our pastors were glowing with concern for the spiritually destitute in our fair homeland, what a quickening of home missions contributions there would be!

Assistant Secretary Love came very near getting a first-hand cyclone experience at Brinkley, Arkansas, early in March. Thirty-five were killed, 200 wounded and the town destroyed. Our church was blown down and ruined. Read what Dr. Love says elsewhere, and see the forlorn look of the fallen church. We have a number of pictures, showing that almost the whole town is a wreck. Brother Love promised aid from the Baptist brethren at large. It is a worthy case and calls for liberality. Money sent to Rev. J. G. Harris, pastor First Baptist church, Brinkley, Ark., or to Dr. J. F. Love, Dallas, Texas, for this object will be properly receipted for.

Some of the Home Board evangelists are doing special service for some weeks, presenting the cause of home missions and taking collections for the Board. That they are capable of developing much enthusiasm



and efficiency is pleasantly evidenced by the case of Bro. W. P. Price. Bro. Price is making a whirl-wind campaign. He has a home mission address on "Winning the South," which makes folks properly sit up and take notice. If we can rightly get the strings on him, we are going to publish that speech soon in the Home Field. In a recent appeal at Meridian, Mississippi, he raised \$700 for home missions, and a gold watch from a young man present, in addition. The cause is great and we rejoice in each fresh voice that effectively sets it forth before the people.

We hope everyone will read what Dr. Hamilton says in the Evangelism department under the heading, "College Plays." The General Evangelist has here said a forceful word on a subject that needed just such attention. In the name of art and in Baptist schools the things which Dr. Hamilton describes have sometimes been done. We believe in art and in elocution and its more formal half-sister, the school of expression. But these vehicles of culture-impartment need a restraining hand to keep them to their proper business. The half-costumes described by Dr. Hamilton are not really necessary to artistic expression. If they are, it would be better, certainly in a Christian school, to depart from art standards set by a nation that knew not Christ nor salvation.

The new editor is aglow, on account of complimentary salutations on his coming to the Home Board. Kind words for the journal, generous estimates of his fitness—from these he is aglow. No one has been more liberal than the denominational papers. The Lord bless them! Perhaps there are no fellow helpers whose approval we value just so highly. From their own burdens, cares and toll—from their anomalous position of serving every interest of the kingdom, and being recognized in a whole-hearted, meaningful way by none—came this editor to his work. He here and now declares his purpose to magnify the denominational press in these columns and out of them. No class of people have done so much for the denomination and received so little thanks as the denominational papers. But I must stop. A long editorial surges within, but the moment's situation calls only for a paragraph.

A week ago, we had the pleasure to address on home missions the Woman's Mission Society of the Old First church at Richmond. Then rose the gracious president, and this is what she said: "I hope that I shall have home mission fever as badly as they used to have the yellow fever in Cuba, and I hope that every member of this society will have it even more than I." We restrained in that presence the expression of the pleasure which we felt, and even now we cannot quite forget the dignity which comports with the public utterance of a servant of the great brotherhood, but—ah, we wanted, like some quaint housewife of a far-away pioneer past to say, "Glory be!" How genial to the hearts of those to whom the denomination has committed the great interests of home missions to see the good women of our churches taking to their consciences a deeper concern for the lost of the homeland! When the Southern Baptist women develop an enthusiastic interest in home missions, they will in a fuller, richer sense than ever come into their own.

It is an illuminating series of articles which we present this month on Cuban missions. Dr. Gray weaves into a bright narrative a striking portrayal of how the work fares. Missionary McCall, on a railway train rushing by palm-tree vistas, dreams through his pen-point of things which engage his tense soul and consume his vitality; and how lucid and engaging is his ear-window dream! Editor B. J. W. Graham, of the Christian Index, who journeyed with Dr. Gray among the Cubans, was catching everything with a penetrating mind, like a burr catches lint, and he has told it for the Index readers. Though we do not favor copying articles from other publications in general, Bro. Graham's observations are so pertinent that we make an exception in this case. Anyone who will read these three articles will have received a fairly complete and engaging knowledge of the Home Board's highly successful work in Cuba. Every Baptist pastor in the South ought to read them, but—tell it not in Gath!—not a few of them do not even see the Home Field. Pesky fellows! We feel no disposition to harass them with words, but how they do need enlightening on proper reading!

### Thirty Days Only.

April is a short month. We must do large things during these thirty days, if we close the year without debt. Up to March 15th we had received \$105,813 for home missions. If we receive \$19,180 from March 15th to April 1st, we shall need \$200,000 during April. That will mean \$58,000 more than we received for April 1908. Can we raise it? We can. We will do it? That depends. Make an affirmation of the four words instead of an interrogation and the matter will be settled right. Let us say, "We will do it." It will require a united effort. All our forces must be in line. Now is the supreme need for the laymen. They have the money. Some of them must make large gifts. Are there not laymen, a few at least, who will give \$5,000 each? There ought to be a half hundred who will give \$1,000 each, then a great company with gifts ranging from \$50 to \$250.

There are churches that months ago made offerings in no way commensurate with their ability. Beloved pastors, see that they come in with another gift.

Of course we are relying much on the Self-denial Offering of our women the third week in March and from Sunday-schools the last Sunday in March, but as we go to press before those offerings are completed, we can not give the results from these sources.

Doubtless many schools will for one cause or another fail to make their home mission offering the last Sunday in March. Let them use the first in April or some Sunday. The Home Board yielded their Sunday-school day to State missions last October at the request of various State Secretaries. Now let us make good by generous gifts to home missions.

Send forward the contributions. Don't retain money. Send it forward as rapidly as it is collected. Let all treasurers bear this in mind. We are paying interest at the rate of \$400 a month and are delayed in meeting our payments of salaries and other expenses of the great work.

We beg every church which has not done so to take its collection for home missions, and let it be a liberal one.

### Texas, the Great.

We put our readers on notice that they will make a mistake not to read the article by Dr. Love in the Southwest Frontier department.

Great things are doing in the Southwest and it seems next to impossible for the imagination of our east-of-Mississippi Baptists to grasp the spirit, scale and meaning of it all.

It would be well if we could. Dr. Love is there in the midst of the vast plains and his soul is full of the tremendous import of the things that are happening, and he knows how to tell about it. It is never a mistake to read Dr. Love's articles.

The Home Board has just from the press an attractively printed booklet on the "Southern Baptists and the Frontier." It is by the editorial secretary, and he has made a faithful effort to describe the character of the frontiersmen of the past and present, tell the story of the Home Board's work among the frontiersmen and Indians, depict the present needs and magnificent opportunities, and give a glimpse of the work now done.

He feels that if he has done the subject half justice he may, with modesty and yet assurance, ask that men and women give it a reading who care whether the vast empire now forming in the Southwest country shall be one of great material wealth merely, or one of material wealth given in stewardship to the Lord Jesus.

Its natural resources are boundless. Its material progress is amazing, while it has only begun. Political seers and strategists of the kingdom of our Lord unite their voices in saying that the West and Southwest will yet be the dominant section of America.

People rich in material things are either a strong force for or against Christianity. There is no middle ground. The Southwest, now only a great growing child, as contrasted with the mighty man it is to be, can now be brought to Christ with ten, twenty-fold the ease that must characterize such efforts in the to-be days of its maturity.

We challenge the Christian student to name a place on the globe where such rich returns may be expected to accrue from



missionary enterprise at this time. There is not infrequently a vein of recklessness coupled with the pioneer spirit, but the spirit of the pioneer is in the American blood, and is one of its most wholesome characteristics. It rejuvenates the nation, and it will be a sad day when there is no further opportunity for its expression.

It is now having expression on a scale that commands our attention and wonder.

When our kinsmen of one and two generations ago trekked with white-topped schooners for 2,000 miles into the mysterious west, they went with dignified deliberation and after months came to the vast allences of the plains. When they got to going to Texas at the rate of 3,000 a month, our Baptist fathers in Convention assembled took note of the unprecedented movement by special resolution.

Now they go into the Southwest at the rate of 100,000 a month. Great Texas increased 800,000 in population between 1890 and 1900, placing in the latter year its population a paltry 80,000 above 3,000,000. In 1909 Texas' governor has sent out 4,000,000 as the population!

Most of these people came by emigration. Did Southern Baptists save Texas to the denomination through the Home Board? It has been demonstrated that they did. But a new question is now pressing for answer: Can 250,000 Baptists in Texas, without large assistance from the Home Board, keep Texas saved to the denomination?

Texas Baptists are resourceful; none more so. They drink in optimism at every breath of the tonic air of the plains, and they are not afraid of large undertakings.

But the question recurs: Can 250,000 Baptists look after the religious needs of a new million of people that arrive on their domain in a ten years? And the speed of their arrival is even now being accelerated.

What do Southern Baptists think about it? How do they look upon the opportunity to save this great multitude of people—native Americans—who, from everywhere else in the land, fore-gather on the plains, seeking material welfare? Can we be indifferent to home missions in the face of Texas? Of Oklahoma?

Can we?

Shall we?

### Subscriptions.

#### Unpaid

In many cases the Sunday-schools home mission subscriptions have been made, payable before April 30th. These ought all to be collected at once. Just here a leakage of thousands upon thousands of dollars is possible. The success of our campaign will hinge largely on the immediate collection of these unpaid subscriptions. Will not pastors and mission committees see that there is no leakage just here?

One example will illustrate hundreds of cases. The pastor took his home mission collection and it was shamefully small. He was not prepared to talk intelligently and with inspiration; he failed to lead with a liberal gift himself; some of the best people were absent; he made no announcement worth while about the offering; he made no canvass of his people, and the result was almost a dismal failure. It was unjust to him, to his church and to the cause. He had his home mission offering. But what an offering! Oh, beloved pastor, give them an opportunity this month. Double your own gift and get others to do likewise and round up the corners by getting the absentees to join the givers. Let's redeem the failures.

Just as we go to press our headquarters are saddened by the death of Mrs. McDonald, wife of the lamented Dr. Henry McDonald, for years President of our Home Mission Board, and known with affection throughout our Southland. Our bereavement is intensified because our fellow worker, Bro. M. M. Welch, and Prof. M. L. Brittain, a member of our Board, sons-in-law of Mrs. McDonald, with their families, are in deep affliction because of this sad bereavement. We are sure that our great host of readers will remember them at the Throne of grace.

#### 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. For lack of space the names on the list are crowded out, but will appear in our next issue.

# A Study of Southern Baptist Home Missions

BY THE EDITORIAL SECRETARY

(Concluded from last month.)



THE RELIGIOUS WEAL of the Negro has confronted the Home Board as a problem from the first day of its existence until now, and while it is a problem still, complicated somewhat by the post-bellum activities of our North-

ern brethren, the Southern Baptists have not in vain warmed their hearts with compassion for the sons of Ham. At its initial meeting the Convention gave special instructions to the Home Board to preach the gospel to the Negro. From that meeting until now a somewhat careful search of the Convention minutes leads me to believe that in the annual meetings the Home Board or the Convention, or both, have each year placed special stress on this work. The repeated emphasis which was placed upon it showed that it was regarded then as a work of prime importance. "If the Negro is lost through our neglect it will be our condemnation," said a Convention resolution. "Masters are as much the moral guardians of their servants as their children," said another.

Of like tenor were other references to the Negro, year after year, not only before the war, but with pathetic and beautiful insistence at the close of the great civil strife. Impoverished, demoralized, prostrate, mourning the loss of thousands of sons of the South, the Baptist denomination even in the South's defeat, felt no resentment at the stings and flings of a misguided North about their treatment of the Negro. The Southern white Christians loved the Negro and the Negro knew it. No one was more a stranger to the horrors of "Uncle Tom's Cabin" than the average Negro himself. But when the "Uncle Tom's Cabin" spirit, used by an all-wise Providence, had done its work, the Southern fathers in Israel gave it an answer that ought to place them forever above abuse for their ownership of slaves. In their own poverty they went quietly on with their work to uplift the inferior race, without even realizing that they were doing a noteworthy thing.

The board instructed all its missionaries

to devote a part of their time to the Negroes. It reported that the chief object of the labors of many of the missionaries was to help the blacks, and declared that nowhere in the range of missionary enterprise had missions met with greater reward. The owners of the slaves became more and more interested in the work. Some of them built houses of worship for the slaves, and planters came forward and offered to pay the salaries of missionaries the board would send to their black people. In hundreds of white churches the slave membership was far greater than that of their masters. In 1867 the missionaries baptized 575 Negroes and in the next year 811.

Gradually, as the Negroes developed a ministry of their own, the board changed its activities to educating the Negro preachers. At that time the South had not sufficiently recovered from the war to enable the Southern Baptists to erect educational plants for the Negro preachers. Before they became able the Northern Baptists had come in and occupied the field to such an extent that the Southerners have since directed their efforts for the Negroes to institutions for their training and into evangelizing them through good men of their own race, though confessedly educating their preachers properly is decidedly the best work that can be done for them.

Today there are 2,000,000 Negro Baptists in the South. In 1845 there were 125,000. Then there were 2,800,000 Negroes, now there are in Southern territory 9,000,000. One person in five among them is a Baptist. While the race has increased a little more than three-fold Baptists among them have increased sixteen-fold. The result is altogether extraordinary and the chief agency which has brought it about has unquestionably been the home mission work of Southern Baptists.

## Service in Cities.

From the first the Southern Baptists in home mission endeavor looked to the cities for a field. Missions were conducted in the earlier days in Washington, Annapolis, Norfolk, Baltimore, Richmond, Wheeling, Fredericksburg, Bristol, Raleigh, Charlotte, Greensboro, Columbia, Jacksonville, Tampa,



Pensacola, Key West, Augusta, Atlanta, Columbus, Mobile, Montgomery, Birmingham, Vicksburg, Jackson, Louisville, Memphis, Knoxville, Nashville, Chattanooga, New Orleans, Galveston, Austin, Brownsville, Houston, Little Rock, Fort Smith, St. Louis, Jefferson City, Sacramento. This is but a list of some of the larger and better known places and presents not more than fifteen or twenty per cent. of the whole work done in cities and towns prior to 1870. A detailed list of places aided in the older States would show that the Board did a large work in building up the Baptists in those States, which most of their descendants have forgotten. Up until 1870 more than two-thirds of the commissions which had been written by the Board were for service east of the Mississippi river. It aided the denomination in acquiring the strength wherewith to turn to the great empire beyond the river, not indeed with means commensurate with the needs and opportunities, but in a time when every effort put forth would count for most, and though the denomination has scarcely yet realized the magnitude of the blessed results, it has won in Texas alone a wonderful and great country, which, though its Baptist resources are not yet even half developed to their full power, is now a great kingdom for Christ, that came up last year with one-seventh of the entire amount for foreign missions given by the denomination in the South. Texas is already the greatest Baptist State in the South, a mighty bulwark for civic righteousness wherewith to leaven the masses of superstitious and ignorant foreigners which are yet destined to fill the South and West and Southwest. What the great State shall be it will take an imagination corresponding to the vast stretches of the plains rightly to depict.

Texas is a trophy won to Southern Baptists through home missions. In itself, viewed simply as a strategic move for the Kingdom and for Baptist principles, it far more than justifies every dollar Southern Baptists have ever given to the cause, every anxious heart-throb of a weary secretary, wondering whether the brethren will hear his call or turn to a deaf ear, and every year of patient, self-denying toil of every missionary, who through all these years has gone along his humble, difficult and unlauded way, willing to be of no esteem

among men, and even of small repute among his own brethren, if he might, in the midst of grind and sacrifice, separated from congenial associations and his life unbrightened by the glamour of fancy or romance, lead sinful men to purity in Christ.

Even to mention the extent of the opportunity now before Southern Baptists in Oklahoma is more than I must try to do. Abler tongues have sought to portray that glorious opportunity so men would see and hear. How hardly does the average mind come to realize the greatness and significance of that which itself has not been beheld. Southern Baptists, as no other people, have the key to the moral and spiritual forces which shall control in that State, if they will but use it as they should.

The work which Southern Baptist Home Missions has done for the Indians would make a long chapter itself. It was eminently successful, was torn to pieces by the war, and is successful again. If after so long there are fewer Indians instead of more (if, indeed, they are fewer), it is not the fault of the work, which is the work of Christ. At a meeting in the Indian Territory a Choctaw preacher recently said to a missionary:

"It is often asked what has become of the money spent on Indian missions. Come with me to yon cemetery and I will show you the graves of hundreds of the sainted dead. Is the money wasted which filled their graves with Christians instead of heathens?"

#### Only a Glimpse of Larger Activities.

We can afford to pass Cuba by without reference, because it is in essence like the foreign mission work. I can also afford to omit a reference to the new evangelistic movement, which is but bringing up to date the first method of mission work of our denominational forbears. An abler speaker presented the cause in this course of lectures. I must omit reference to the work among foreigners, and the immigration problem, not from any idea that they lack importance, but for lack of time and because the main message would need to be a prophecy and an exhortation, which more become an abler seer. Also, the noble work of the war-time missionaries and the crying need of a large church-building fund must pass with the bare mention.

The great cry of the lost and suffering in our cities is yet destined to turn our home mission effort back to the cities, where it took hold long ago; but to meet problems intensified and made difficult ten-fold more than in those former days. The South is no longer a place without great cities, and when we turn our attention again to the cities on any extended scale, as we must and ought, we will face the most difficult mission work the South has ever faced, the problem of getting hold of the hearts of people who have a near view of the Juggernaut of Mammon and know how cruel and heartless he is, who face temptation on every hand, and who not without some reason, believe that the churches do not have a love for them which will make their members break through the shell of social convention and selfishness to reach them.

#### The Mountain People.

I cannot close without some reference to the home missions among mountain people. They are in every State in the South, east of the Mississippi, except Mississippi and Florida. In 1885 the Home Board began to give them some attention and in 1900 intensified this attention. The work has grown into a well-developed system of Christian schools. These mountain people are of Scotch and English descent.

It must have been the freedom and grandeur of the mountain country which did it, for time passed and they, though largely Presbyterians, became Baptists and without any one seeking to proselyte them. Or do mountain fastnesses give one a clearer vision of truth? Their territory is one-fourth of the South. Their number is millions. Their blood is the most pure Anglo-Saxon blood in America. Their habits and manners are simple; they are like children. They fought as good soldiers in the Revolution. At King's Mountain they gave the British a blow from which they never recovered. But they retired to their mountain coves and valleys, and there they have stayed, uninfluenced to an appreciable extent by the throbbing pulses of the restless world. They are Sons and Daughters of the Revolution, who need not be ashamed, blue-bloods by rights which others prize highly, but they have organized no societies through which to set forth the claim.

What a vast opportunity is there. Evan-

gelized, but not developed, converted but untrained, their prime need is education under strictly Christian influences.

Their hunger for education is often pathetic. The Christian Endeavor World from a missionary gives the following touching incident of a mountain boy: A young man entered a college office and, touching the president's arm, asked in a peculiar mountain brogue:

"Be ye the man who sells larnin'?"

Before the president could reply he asked again: "Look here, mister, do you uns run this here thing?"

The president replied: "Yes, when the thing is not running me. What can I do for you?"

"Heaps," was the only reply. Then silence; then the boy proceeded: "I has hearn that you uns educate poor boys here, and bein' as I am poor, thought I'd come and see if it was so. Do ye?"

The president replied that poor boys attended the college, but that it took money to provide for them; that they were expected to pay something. The boy was greatly troubled.

"Have you anything to pay for your food and lodging?" said the president.

"Yes, sir," was the reply. "I has a little spotted steer and if you uns will let me, I'll stay wid ye till I larn him up."

Such persistence usually carries its point and he remained, and the little steer lasted for years. The president's closing remark on the incident was: "I have had the pleasure of sitting in the pew while I listened to my boy, now a young man, as he preached the glad tidings of salvation. Does it pay to help such boys?"

With only \$20,000 expense to the denomination, the Home Board maintained twenty-four high schools and colleges with 125 teachers in the mountains last year. There were 4,000 students, sixty of them young preachers. Can \$5.00 be better spent in character-building than in keeping a mountain boy or girl for a year in one of these mission schools?

The home mission work of Southern Baptists has been abundantly blessed in every direction. In a history of sixty-two years it has expended \$4,448,700. This is a considerable sum, but Southern Baptists last year spent thousands more on local church ex-



penses. The last annual report shows 18,798 baptisms, which has hardly been paralleled in the history of mission work. Two hundred and seventy-one churches were organized and 825 missionaries were employed. During its history, missionaries of this Board have baptized 145,577 persons and organized 5,330 churches, or more than one-fourth the entire number now comprised in the Southern Baptist Convention.

Home missions has done another work for Southern Baptists which is not generally understood. It has unified them and held them together in their conventional work as probably no other force whatever has done.

#### Demonstrated Its Right to Live.

In 1882, when the Convention met in Greenville, there was talk in that body of doing away with the Board. It had just come to the hardest point in its career, and this was seriously discussed. Instead, it was moved from Marion, Ala., to Atlanta and the lamented Dr. I. T. Tichenor became secretary. Let Dr. Tichenor tell the story of what followed. I quote from a valuable manuscript historical sketch left by Dr. Tichenor, which has never been published:

"In 1882 the Baptist Convention in Arkansas was in co-operation with the Home Missionary Society of New York. Missouri seemed lost to the Board forever. Texas was divided into five missionary organizations, four of them receiving aid from the Home Missionary Society and the fifth paralyzed by its own dissensions. The entire territory west of the Mississippi had passed out of the influence of the Board.

"The Mississippi Board was in alliance with the Philadelphia Publication Society, Georgia was co-operating with the New York society in Negro work, and Florida was hesitating between going to the Home Missionary Society and the Home Mission Board.

"Impressed with the conviction that the very existence of the Southern Baptist Convention depended upon the resuscitation of our Home Mission Board, the new officials determined to reclaim the lost territory. Within five years there was not a Baptist missionary to the white people of the South who did not bear a commission either from the Home Mission Board of the Southern Baptist Convention or one of the

State Boards in alliance with it. The territory had been reclaimed. Texas in one great convention was in hearty co-operation with the Board. So were Arkansas and Louisiana. The Board had demonstrated its right to live."

To which we say, Amen! It demonstrated that right again in cultivating the cities and needy rural districts in the older States; again in its great work for the Negroes and Indians; again when it began to expand its work among the mountain people; again when, though cramped for means, it boldly advanced into the trans-Mississippi States and won so much of that great country.

And these are not the only ways in which it has demonstrated and is demonstrating its right to live. Surely our fathers were weary and sore and despondent from the post-bellum trials, surely they had lost their vision of the future by the continual stress of rehabilitating the downcast country, when they began to whisper among themselves that the Home Mission Board needed no further lease on life.

#### The Greatest Opportunity, Present and Future.

The twenty-five years since have been by far the best in its history and its success is even now increasing as never before. Never before has it taken such a broad hold on the denomination's confidence. And never before has it faced such strenuous needs, such marvelous opportunities, such deep moral obligations. May God give us vision to see, and the will to meet them.

In 1882 our Baptist fathers could not know what changed conditions would confront us after a quarter of a century. After twenty-five years, in which the work has advanced from great weakness to the greatest strength it has ever had, our people are beginning to see that the best we have ever done does not measure up at all to the splendid opportunities in this sphere of activity. Strategy may doubtless be easily over-worked in Christian missions, yet strategic considerations never pointed more clearly to a new emphasis on home missions than now. At last the tide of immigration has begun to turn southward. The North has about as many of immigrants as it knows how to use to economic advantage, far more than it has trained into

true Americanism. The West is becoming full, and after awhile will overflow. The westward movement will turn back. It seems certain that the Southland, in which there is a larger percentage of Anglo-Saxons than is found anywhere else in America, must also face the ordeal of assimilating large numbers of these people. It will be a question of whether we will lift them to our standard or sink to theirs. In view of this fact, the thorough evangelizing of our own territory, especially the newer portion of it beyond the Mississippi, is of surpassing importance. And every year of niggardly effort in that territory now will entail a loss that ten years of faithful effort may not be able to retrieve in the future.

#### Who Will Volunteer for This High Service?

If there be those among our strong young ministers who wish to volunteer for high work in gospel service I would ask them to consider the claims of home mission work. If a life of sacrifice for others appeals to you, where will you find it more than in

city mission work? There you will need to see and be near those comforts and customs and social opportunities which we hold dear, and yet each day you may have to crucify your fondness for each for the sake of your work, so insidiously have they become the agents of Mammon. Does the hopelessness and hardness of a darkened heart appeal to you as an opportunity? The under stream in city life is often as hardened as the heathen in his blindness.

Why does no one volunteer for a life service on the frontier? There is opportunity for a life of consecration and high service, all the more complete because of the fact that perhaps even some of your own brethren are ready to discount it.

May God raise up men among you for foreign service. But may He raise up some of His best, too, to illuminate the dark places and beautify the waste places in our own fair home-land, that through them our people may have a clearer and closer vision of the will of the Master for us all as regards the needy and lost in our own country.

## The Appeal of the Indian

By A. J. HOLT, D.D.

The Home Field for March with its evident items of improvement is in the hands of its readers. Will you allow one who has never missed reading an issue to express gratification in its evolution? With its new editor, its new dress and the new president of the Home Board, I trust it will enter on a new era of improvement. I am looking for new VIM to characterize its utterances.

The appeal for the Indian in the March issue is timely. We owe to the Indian a debt of gratitude. This debt cannot be paid off in annuities, appropriations and grants by the government. In these lines the government is doing well. But it should never be forgotten that this whole country from ocean to ocean belonged to the Indian. Save only in the case of the treaty of William Penn, this territory was never acquired from the Indians by righteous means.

There is no question but that in the interest of civilization it is better that the white man should own the country, but all

the same he did not acquire it by honorable means. That example of the superiority of might over right, was a damaging lesson in ethics for the white man to teach the Indian. Then, without intending to disparage the character of many noble pioneers, out there were many others who thought that the Indians had no rights that white men were bound to respect and their conduct was not such as should have been enacted toward a heathen people.

The soldiers of our government, as a rule did not inspire in the Indians' hearts sentiments of respect for the whites. All of that bitter revengeful spirit manifested by the earlier Indians toward the whites, the white man was responsible for its existence. I repeat that we owe the Indian a debt, and so long as an Indian remains, we should labor to discharge that debt. Give them the gospel, and let all who come in contact with them live the correct Christian life before them.



# The SOUTHWEST FRONTIER

By DR. J. F. LOVE, Assistant Secretary



HOSE WHO LIVE at a distance and have an occasional thought of the Southwest are commonly of the mind that the day of large immigration and rapid change has passed.

Not so with those who are on the field and who, with the knowledge of the past, observe the present.

This very year, 1903, promises to be the most active year in the history of a large portion of the Southwest. Southwesterners have not yet become reminiscient. Their faces are turned to the future; they are not maintaining, but making, prestige. They are looking for the greater things yet to happen, and, with a mighty spirit, are bringing them to pass.

There is more railroad-building, more factories being established, more land being sold, more people and more money flowing into the Southwest today than ever before. A New Southwest is in rapid process of making.

The next ten years will change the primeval and natural aspect of this southwestern country as it has not been changed in all history. Great ranches, larger than several counties, are being cut up into farms. On these, frugal and industrious citizens are settling and by means of modern agricultural methods are turning the plains into agricultural and horticultural gardens.

Towns are multiplying, while others are springing into the proportion of cities. Col. C. C. Slaughter, a Baptist honored throughout the South, has recently sold a 170,000-acre tract of land for three millions of dollars in west Texas. This is only one of many large deals in that great country. Several sales of much larger tracts of land have been made in Southwest Texas.

The following from a recent issue of the Baptist Standard may be read as the deliberate judgment of a native Texan, to whom the situation has never had the romance of distance. Mr. Norris, the editor, has been accustomed from his childhood to the changes taking place in Texas. With opportunity for broad observation, he sees that history is making at an unprecedented rate. Here are his words:

"The railroad map of Texas will be as thoroughly changed five years from the present as was the map of Europe changed by the Congress of Berlin. One hundred years ago the dominant figure in the affairs of men was the Napoleon of war and destruction; today it is the Napoleon of peace and construction. Then, the captains of war burned the cities and laid waste the fields; today the captains of industry build the cities and make beautiful the fields. Then were continents subjugated by blood for an arbitrary crown; today continents are subjugated by prosperity for the good of all men. The time was when the word of Caesar was the inexorable law of the civilized world; today it is the thing that bears the image of Caesar. This new order of things, the present day method of conquest and power, is about to do its concentrated best for the Southwest.

"The coming of the manufacturing interests will no longer be a hope but a reality. Recently two of the largest factory interests in the world secured large space in Dallas. The new two-million-dollar union depot, soon to be erected on what was formerly the center of the slum district of Dallas, is only an earnest sign of what will come to pass in every other city. No further

need to ship cotton to Lowell or Manchester, the finished product will go from the State raising the raw material. Mild climate and abundant food stuffs and clothing material with superfluous lot and building space will be highly conducive to cheap labor, and the best labor. Factory interests proportionate to Texas, as to Massachusetts, would mean one hundred million people in Texas. If an impenetrable wall should surround the entire State, a population greater than that of the United States could thrive and prosper.

"For over half a century, Texas, separated by sea, river, Indian reserve, and western waste, went through the seclusion stage. The knightliest life and purest blood grew there on boundless plains beneath Italian skies. The pioneer was a king with undisputed rule, for the whole earth into the place where land and sky meet was his proud realm. Every man dwelt in plenty under his own mesquite tree, and bivouacked by his own camp-fire.

"But that day has gone, and gone forever. Isolated Texas has become imperial Texas, and the nineteenth century frontier of the States has become the twentieth century center of the two Americas. Isalah's prophecy concerning the position of Palestine will be true of Texas and fulfilled on a larger scale:

"In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall go into Egypt, and the Egyptian into Assyria, and the Egyptian shall serve with the Assyrians. In that day shall Israel be a third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of Hosts shall bless, saying, blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance."

"During the next succeeding decades greater battles will be fought on the plains of Texas by pen and word and deed than was fought on the plains of Esdraelon by the sword of Richard the Lion-hearted, or the blade of Salladin—battles not for the supremacy of a temporal king, but for the pre-eminence of the King Eternal."

So manifest is this new spirit in the Southwest that in whatever direction one travels, he is likely to return feeling that the section into which he has gone is the one most characterized by change and progress.

I have, for instance, just returned from a trip to southwest Oklahoma. Stopping for an hour at Waurika and with nothing to do, I strolled about the town with camera in hand (I am the sheerest amateur artist) and took note and made prophecy.

Here is a town six years old. It has more than doubled its population in the past eighteen months, and citizens predict that the population will double again within the next eighteen months. It is now a thriving young city. Scarcely half the houses have yet received the paint on their exterior, so recently have they been built.

It now has terminals, divisions, shops and round-houses of the Rock Island and with prospect of similar facilities for the Frisco, Colorado Southern and M. K. & T. railroads. It is predicted that the railroads will soon be paying \$200,000 every month to their employees at this point. The various business enterprises which accompany the modern city are well represented here and new buildings are in course of construction on every hand.

But there are twice as many pool and billiard rooms as there are church buildings in the town! Our Baptist people have a small frame building which presents a pitiful contrast to the large, handsome, three-story public school building, and a magnificent brick hotel now being built.

We cite particulars here, not because Waurika is by any means an exception, but because it is a type of the growing towns in the Southwest which, by the conditions which they present emphasize the importance of home missions on a large scale and call for an immediate response from Southern Baptists on behalf of the Home Board in this crucial hour.

Eight miles distant from Waurika is Hastings. At this point our Baptist people have recently come into possession of some splendid school property. When Oklahoma was being opened, the Congregationalists, desiring to repeat the successful history of their mission work in the Northwest, organized for a great campaign in



Oklahoma. They had men and money on the grounds; lots were secured where there was promise of prosperous towns, houses of worship were erected and in some places, school buildings were constructed and every effort made to give this denomination prestige and leadership in this great State.

The experiment has proved a failure. The country has filled up largely from the South, a people who know little of Congregationalism and could not be induced to give patronage to these institutions. The result is the Congregationalists are selling meeting houses and school buildings at great sacrifice.

In the Providence of the Lord, a young man, Rev. C. R. Hairfield, from Virginia, educated at Wake Forest College, with a North Carolina wife, educated at Prof. Hoggood's school at Oxford, was on the ground at the right time. He had the confidence of the town and soon purchased the college which the Congregationalists had built at this place, and presented it as a gift to the denomination. Today Brother R. A. Rushing, as president, assisted by Brother Hairfield, is conducting a successful school and one which has in it great possibilities of good for southwest Oklahoma.

Dallas, Tex.

#### EVANGELISM IN OKLAHOMA.

Rev. T. C. Carleton, State Evangelist.

We have probably the best field for evangelistic work in the world. One-fourth to three-fourths of our congregations are unsound. We are in a formative state, and saving a man, woman or child, means in all probability the saving of a fortune, for those people are prosperous. Then it means the turning of streams of influence and power in the right direction.

I have seen in my meetings the saving of a child lead to the saving of a whole family. I have seen the membership of our Baptist churches increased 300 per cent by my meetings, and often doubled and the Baptists rise from the lowest rank to the highest in the town or community. I find great need of doctrinal preaching, and do a great deal of it, with good results. At Romona the Quakers have the largest church, and they are aggressively sectarian and proselyte every convert possible. They preach that the observance of the or-

ure of seeing some of those come in the dinances is idolatry. I have had the pleas-Baptist churches. There is a strong, prominent church at Fairview among a good class of Germans.

At Kingfisher, while our meeting was in progress, the Negro Baptists had a meeting also, and a white man joined their church and was baptized by the Negro preacher. The white man was a French-Canadian. There is a German Baptist church in the same town. I am now at Preston, where I have had conversions at every night service, sometimes five and seven. Will go next to Wilston. I have had many Indians in my meetings, and have had 250 conversions among them in my meetings. Two dollars spent in our evangelistic work secures a conversion and three dollars secures a member of a Baptist church.

T. C. Carleton.

Oklahoma City.

#### OUR FLOURISHING WORK AT EL PASO.

R. F. Hanks, D.D.

I regard your superintendent in El Paso a wise and successful leader. He has certainly directed the work here with consummate wisdom. The house of worship for the Mexicans in El Paso, I regard, as the best building I ever saw for the amount of money put into it.

Doubtless Dr. Love has already written you this. The house is not only well suited for church work, but it is also admirably adapted to school work. And we have now a successful school in operation in it, numbering forty-nine at this date, with others expressing a purpose to enter soon.

Bro. Daniel has just about completed the organization of a theological class in this school, with four young Mexican preachers as members, and himself, Dr. Smith of the church, and myself as teachers. While there are but four to enter this course at the beginning, we hear of three others who intend to enter. Doubtless as the work grows there will be others.

The Mexican church here had passed through so many years of bad management, and no management before Bro. Daniel came, that his time so far has been largely taken up in "strengthening the things that remained," and in doing that, the church has

been preparing for an extension of its influence in the regions around. I regard Bro. Daniel as "a wise master builder," who has been laying a good foundation for larger things in the future. He has been baptizing converts right along; last Sunday evening he baptized a fine looking, promising young man, who has already said he wanted to preach. If we can only continue the work he is now doing, and can get this Bible department of the school into successful operation, I am sure we may do much for the Mexicans, not only in Texas, but in Old Mexico, also.

One of the effects of building the handsome house in El Paso has been to answer a common objection that the priests (?) urged against the work of our foreign missionaries in Old Mexico. They would say to the people: "These Americans care nothing for your souls. If they did, why do they not do something for our people in their own country? They are over here, simply to exploit our people for their own gain." Your handsome house, on the international street car line, is a standing answer to all that sort of talk.

I will write to every pastor in our association, this week, and do my best to lift the contributions to Home Missions, and will try to do something through the papers also. We will take a separate collection for Home Missions in our young church next Sunday week. I am already working to make it good.

The Lord grant that our people may lift your Board out of debt this year!

El Paso, Texas.

#### OUR MISSION CHURCH AT BRINKLEY, ARKANSAS, DESTROYED BY CYCLONE.

I have just left the little city of Brinkley, Arkansas. Home Field readers have read of its destruction. They may congratulate themselves that they have not seen it and its despoiled houses. The sight is sufficient to make one sick of heart for many a day.

In the space of three minutes this pretty and prosperous town was completely destroyed. I have seen towns which had been swept by cyclones before but none that has been so entirely destroyed.

Of the homes and business houses of a population of 4,000 not one was left un-

harmd that I am aware of. One building, the Roman Catholic church, was spared. Every other house of worship and the homes of the church members were demolished.

Our own people are ruined financially. They had no tornado insurance. Three persons in the entire city had it. The faithful and efficient pastor, Rev. J. G. Harris, lost heavily in the destruction and his library and furniture, but bravely stands at his post encouraging those who have lost their fortunes, speaking tenderly to the maimed, and burying the dead. But his own heart bleeds. With tears in his eyes he said: "My people are ruined." And standing by the splinters of the church building, his lips trembled and his voice choked as he tried to tell the sad blight.



Destroyed by Cyclone in March.

What did I do? What ought I to have done, dear reader, as I stood there amidst such desolation? Well, I felt that I ought to say a word for the Baptists of the South, and whether I ought or not, I did. I said: "We will build you a house of worship."

I could not say less than this, although the Home Board has a great debt. I do not believe there is a Baptist in the South who would have had me say any less. I now ask the Baptists of the South to help me keep that promise by making it possible for the Home Board to build this house without delay. Brother pastor, will you?

J. F. LOVE.



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# EVANGELISM

And He Gave Some Evangelists—Eph. 4:11.

By W. W. HAMILTON, General Evangelist.

Pray for the New Orleans meetings.

Already God is giving blessings in New Orleans.

Wonderful blessings came to Clebourne First church.

One brother in Tampa gave \$200 to the work of evangelism.

The First church, DeLand, Fla., has given about \$225 to Home Missions this year.

The all-night prayer-meeting at Oxford, Ala., was the turning point of the meeting.

Philadelphia churches are thinking of an evangelistic automobile for use this summer.

Those who have been helped by Home Board meetings will do all they can for the Home Board debt.

God gave great blessings in the meetings at Oxford, Ala. Bro. Raleigh Wright did the preaching.

Bro. W. P. Price has just closed fine meetings at Riverside church, Jacksonville, and at First church, Tallahassee.

In one day at Yoakum, Tex., there were 39 professions and 31 additions to the church. Pastor Watkins is delighted.

Dr. E. Y. Mullins is assisting in the Bible Conference in New Orleans. His studies are in the book of Romans.

Brethren Finney and Hiett have just closed gracious meetings at Monett, Mo., with over two hundred professions.

The new song book, "The Evangel," is being used by Dr. Truett's church in Dallas. They put in a thousand copies.

A meeting has just closed at Virginia Institute led by Bro. Hamilton. It lasted only seven days, but great blessings came.

The last report from Jefferson City, Tenn., was 106 additions, \$300 for evangelism, and others being received for baptism.

Bro. J. W. Michaels is establishing many Bible classes among the deaf and thus making his work permanent and doubly helpful.

Bro. M. W. Barcafer will lead the singing again this year at the Convention. "The Evangel" will be used. Bro. Barcafer says the book is exceptionally good.

The evangelistic conferences this year at the Convention will be held in the 4th Avenue church on Friday, Saturday and Monday from 8:00 to 9:00 a. m.

The evangelistic mass-meeting will take place on Sunday night of the Convention, and will be held in the Walnut St. church, at Third and St. Catherine Sts.

Bro. H. A. Hunt has closed fine meetings at Williamsburg, Ky., with pastor H. H. Hibbs. The church there gave \$700 to Home Missions at the close of the special services.

Rev. W. A. McComb is much in demand. He already has engagements until next September. God is covering his labors with many souls' saved and gracious revivals.

Bro. Stewart writes that in the Lawton, Okla., meetings there have been 44 additions, with more to follow. The street services there were specially owned and blessed and were attended by large numbers. Bro. M. D. Early is doing a great work there.

Bro. Raleigh Wright is using a small square card with a string through one corner, to be worn on the coat or waist. On one side it says "Let Me Tag You For" and on the other side "The Converted Baptists' Revival." It makes a good card.

Dr. Luther Little and Bro. W. P. Price have given much prayer and work in preparing for the New Orleans meetings. Bro. Little supplied the Coliseum place church while helping in the preparatory services, and led in the union prayer-meetings just preceding the campaign.

In a recent meeting a young lady, accomplished and beautiful and gifted, came to the evangelist and said: "When I came forward last night it meant not only my acceptance of Jesus as my Saviour, but the change of my whole life plan." She was in a Baptist school and was preparing for the stage.

"Worldly Amusements—How to Decide," by W. W. Hamilton, is the title of another booklet which the A. B. P. Society is publishing. It will be one of the "How Series" and will be issued in the same form and at the same price as "The Helping Hand" and "How to Grow in the Christian Life."

A part of April will be given by some of the evangelists in an effort to help bring up the heavy debt of the Home Board. Now if ever in the history of the Board do we need that every friend of our Southland and of our Baptist work should come up to the help of the Lord.

The Baptist and Reflector says: "Evangelist W. D. Wakefield, of Atlanta, Ga., lately assisted Rev. W. K. Penrod in a revival with the First church, Cleburne, Tex. There were 140 professions of faith, and 92 additions, 62 by baptism. Bro. Wakefield was far-famed as a singer, but is pronounced equally as good a preacher."

News tells of great meetings at Cleburne, Tex. There have been wonderful manifestations of power and large numbers have been saved and have united with the church. Evangelist Wakefield, of the Home Board, writes: "God is giving victory! People recognize the work as God's. Hundreds turned away Sunday night! Friday night we spent in prayer. There were eighty present at four o'clock, and thirty at six o'clock. Tomorrow will be a day of fasting and prayer. What a privilege to spend my birthday in fasting and working for God!"

### COLLEGE PLAYS.

In going about from one school to another the writer has come to the conclusion that "School of Expression" and "College Plays," "School Theatricals" and "School Dances" are not only destroying the influence of Christian parents and lowering the ideal of Christian living, but they are helping to prepare young men and women for the stage and for dead living. "She that giveth herself to pleasure is dead while she liveth," says Paul in 1 Tim. 5-6. In one of our Baptist schools for girls a Christian teacher in the name of "Art" and of "Expression" arranged one of Shakespeare's plays and honored (?) certain girls by giving them a place in the cast, and dishonored them by having them in the name of "Art" and "Expression" appear in the public play house in costumes, or half costumes, which no genuine woman can wear the first time without the blush of shame coming to her cheek.

The "Art" microbe is a great fellow, and the devil is many times named Art. He is artful, there is no doubt, and many people think he isn't around if they fail to see his horns and hoofs and tail. He came to Eve under the guise of Knowledge and told her she would know things she did not know before, and she did, but it was a knowledge which brought shame and sin and sorrow and suffering.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves. . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—(1 Tim. 3:1-3.)



# Woman's MISSIONARY Union.



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

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

## Liberality and Promptness Needed.

We would beg our sisters to remember that the W. M. U. books close April 20th. All that you purpose in your heart to give to Home Missions must be reported before April 20th, or it will not be included in Miss Crane's or Mrs. Lowndes' reports at Louisville in May.

A few days can mean so much, dear sisters. Won't you act promptly, and if you have not taken a "Thank-Offering" in your society during March, will you not do it promptly now?

Will not each one of you see that your pastor and Sunday-school superintendent are reminded to take collections for Home Missions right now during April?

We are following the precedent set by our program committee on prayer-card in taking April to wind up the "Thank-Offering" just as we take both December and January for the collection of "Christmas-Offering."

The program for "Week of Prayer and Self-Denial for Home Missions" was especially beautiful to us. We thank the Baltimore committee and Miss Heck, who so lovingly arranged for us this feast of good things.

What a thrilling thought, Christian women of the Southland, united in prayer for America—God's laboratory for the world!

During this week of study we have learned more of "Our National Dangers" and the imperative duty of safeguards in gifts and prayers.

The Y. W. A. had a special day on "Cuba," and consequently the dear girls have given from intelligent impulse and generous, consecrated hearts. They, as well as we, have had it brought fresh to

their minds that only evangelical Christianity can save Cuba from herself and her dangers.

We have studied deeper into that important subject, "Christian Stewardship," and we have prayed "for the consecration of the South's growing wealth for use by Jesus Christ."

The hymn, "I Gave My Life for Thee," never seemed so precious before.

What can we do for Him who died for us?

Phillips Brooks says:

"You are doing too small things. Do larger, and you will be on your knees calling for God."

"Do not pray for easy lives. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks."

Let us remember right here that there are 1,200,000,000 souls in the world in need of Christianity!

We have taken a loving view of our Mountain Schools during this week's study. Think of 24 schools, enrolling 5,160 students last year. But, better than that: In eight years 391 of the students have completed the course of study in these schools and 389 of these have gone on to college.

Two hundred and fifty-three ministerial students have had instruction in these Mountain Schools and 89 of them have become missionaries, one going to the foreign field. Can we not anticipate Bro. Brown in his report for the Convention in May? Let us give till we feel it for the Anglo-Saxon people who are so anxious for opportunity to learn.

Bro. Williamson says in that choice tract, "Cities and Foreigners:"

"Missions is the overflow of spiritual life. We cannot fling afar our love for the millions beyond the seas until we love the soul of him who lies at our gate. The degree in which the home-land is saved is the measure of our power for the evangelization of the world."

Rev. John M. Green, D.D., says:

"Home Missions are a burning necessity. They will save the nation and nothing else can. This country must be learned with the gospel of Jesus Christ, or it will go the way of all other Godless nations. Schools will not save us; railroads will not; money will not, but the gospel preached and taught and practiced will."

#### AMERICA, GOD'S LABORATORY.

During the recent "National Home Missions' Council," held in Atlanta, one of the most interesting features was the address by Dr. Josiah Strong, the famous lecturer and writer of New York City, on the subject, "America—God's Laboratory for the World."

We quote from this Atlanta speech in order that our readers may know how profoundly the subject of Home Missions is stirring the outside world.

No more thoughtful, instructive and inspiring speech was ever heard in Atlanta than that of Dr. Strong. For twenty years he has made the economic and social history of the United States and other countries a special study. He is acquainted with such movements in their world-wide capacity and hence speaks of them with the authority of a master.

#### Industrial Revolution.

Taking up the industrial revolution—the substitution of steam power for the power of the human muscles and the resulting subdivision of labor, he showed that this revolution had proceeded further in the United States than anywhere else and the many new problems arising therefrom were more urgent here than elsewhere.

"The industrial revolution is going round the world," he declared. "Beginning in England, it has reached its farthest development in the United States, is just beginning in Japan and China and will finally reach Russia. If we can solve the problems of this new civilization in America, they will be solved for all the world."

#### The City is the Problem.

Dr. Strong said the city was the great problem of the new civilization, for it was to be in the city that all the other problems were to be solved, for there they were most pressing. The great problems he mentioned were as follows: The race problem, the labor problem—child labor and labor and capital—and the problem of the new wealth and its congestion.

The speaker declared his belief that all these problems would be solved and the means would be the teachings of Christ.

"If all the people would apply to these questions," he said, "the simple laws of Christ they would be solved at once. These laws are few and simple. They are the law of love, service and sacrifice, or service inspired by love and measured by sacrifice."

"The old civilization was individualistic, the new civilization will be social. The old order was one of few relationships, the new will be one of many. Already one-third of the people of the United States live in the cities, and three-fourths of the wealth is there. This increase of the urban population will continue until the city dominates the world. James Bryce, the great English student of American institutions, has said that the one conspicuous failure of the American people is the government of their cities. It is a failure. The State legislatures are afraid to trust the city governments. But by 1940 the cities will be so powerful they will take in hand their own affairs, as well as the affairs of the nation. What if then the cities are still incapable of self-government? We will have one generation to train for such responsibility, and I believe by following the teachings of Christ we will be ready for it."

These prophetic words of Dr. Strong have been especially impressed upon our minds during the "Week of Prayer" in March, for Home Missions.

"Dear sisters, we need to pray and give as never before in the history of the world."

#### FACTS ABOUT NEW ORLEANS.

New Orleans may be taken as another illustration of the call to more city mission work.

"When the 75,000 Roman Catholics and



the 50,000 Protestants (many nominal) are deducted from the population of this city, we have still more than 150,000 people outside of the churches."

"Founded and settled by the French, built and fortified by the Spanish, enlarged by German Immigration, still further expanded by the inflowing tide of Italians, Sicilians and Hungarians, it has also become the dwelling place of 77,000 negroes, and has received into its hospitable embrace about 125,000 native Americans, not including some 5,000 Jews. Thus we see that with these component parts we have already something of a cosmopolitan city without including 600 Chinese, several thousand Mexicans and South Swedes, Poles and Finns, running up into the thousands."

(For further facts see "Our Home Field," November, 1908, p. 103.)

While we go to press Bro. W. W. Hamilton and his full force of Home Board evangelists are preaching and praying in New Orleans.

Godly women of New Orleans have been praying long and earnestly. Can not you help by your gifts and prayers, sisters?

#### ROUND THE CORNERS.

A phrase something like that is common with Dr. J. B. Gambrell, as he comes to the close of a great campaign. Let us give it particular and wide-spread application in our April campaign for Home Missions.

There are the ten thousand women's societies, every one of which, and if possible, every individual member, should make a thank-offering during the third week in March. If for any cause they failed during March, let them make it during April. Then let all the pledges be paid up and the money sent forward promptly.

In many cases the Sunday-schools will be prevented from making their offerings the last Sunday in March. Let the Superintendent or somebody see that some Sunday in April is used.



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#### UNION MAIL.

The W. M. Union's motto for 1907-1908 was Larger Things for 1908-1909; Higher Things. Last May, at the close of the year, 1907-1908, the twentieth anniversary of the Union's organization, the year's motto of Larger Things was verified in many ways. One of these, which reached far into the future, should be remembered by every State. Hitherto, the representation to which each State was entitled was only eight representatives and one State V. President. By a constitutional change made at the meeting of 1908, the number of representatives for each State was changed to 20, and the State Vice President. The possible representation at Louisville, therefore, instead of one hundred and sixty, as under the Constitution before amended, will be 330, exclusive of the general officers of the Union. But perhaps it would be best to give the exact wording of Article fifth of the Constitution: Representation at the Annual Meeting—The officers of the Woman's Mission and Union and delegates duly accredited by the Central Committee or Executive Board of the State they represent, shall be entitled to vote. Each State shall be entitled to twenty delegates besides the Vice Presidents. It will be easy for the Central Committee on whom the responsibility of choosing their twenty delegates falls, to fill their quota, if they are near-by the place of meeting, but the more distant States should begin now to search out representative women whose interest in the Union is so great that they are willing, even at personal sacrifice, to meet the necessary expenses of the journey to Louisville.

Note the word **Representative**. Little will be gained by sending one merely because she can go. The Union is a deliberative body and the plans made effect each society of the more than ten thousand connected with this work. An ill-considered or unwise action at the annual meeting will be attended with discussions and far-reaching consequences.

The Union will hold its Annual Session of 1909 in Louisville, Ky., Thursday, May 13, Friday, May 14, and Sunday afternoon. Itself alone prove a great attraction to May 16.

It goes without saying that the women

of Louisville are already deep in preparation for the coming gathering and that our Training School expects a call from every Southern Baptist woman who will attend the Union or Convention. The opportunity to see this school for oneself will, of Louisville.

Did you enjoy Self-Denial Week? Did it bring a blessing to your own heart and to your Society as a whole? Then write and tell your sisters of it through the Mail.

Spring planting for Missionary reaping: new thoughts in new hearts for new fields.

News comes from W. M. U. headquarters that it is difficult to keep up with the large demand for Sunbeam and Royal Ambassador pins. While the demand for the attractive Y. W. A. pin in nowise abates.

While it is yet too early to give exact figures, the indications are that the younger branches of the Union, the Sunbeams, the Y. W. A.'s and the Royal Ambassadors are out-stripping the W. M. U. in proportional advance; they were behind but they are quick-stepping.

In North Carolina the Sunbeams, who a few years ago were elated over giving a thousand dollars for the entire year, report \$1,000 as their Christmas Offering.

A five-year-old had been hearing a fairy story, when to reciprocate he volunteered:

"I'll tell you about a nice Japanese," and followed with a story of the heroism of a Christian Japanese, when presented for preaching Christ. Where had he heard it? In the Infant Class as a present-day illustration of faithfulness like that of Peter and John who, as this small boy went on to relate said: "They must do what God said, not what the men told them." The incident is commended to infant class leaders.

#### BOXES TO MISSIONARIES.

The following boxes have been sent to home missionaries since the report in March Home Field.

GEORGIA—Clarkston, \$60; Sunbeam Band, Unadilla, \$6.

MARYLAND—Franklin Sq. Ch., \$256.53; Fulton Ave., \$95; Fuller Memorial, \$126; 1st Church, \$163.29; Y. L. M. B. Fuller Memorial, \$200; Pastor's Aid & W. M. S. 1st Church, \$155.83; Hampden, \$144; Brantly, 20.10; Ladies' Soc. & Y. W. A. (contrib.) L. Soc., \$63.91; Y. W. A., \$12.85.

VIRGINIA—Blackstone, Concord, Asso., \$48.

Total, \$1,338.51.

Previously reported, \$10,138.03.

Grand total, \$11,475.54.

#### Mountain School Boxes.

Total, same as in March Journal, \$277.07.





# Cash Receipts from February 10th to March 15th, 1909.

Alabama: Tr. Fd. by M. E. M. Enslev, 50c; Tr. Fd. by H. W. F. Mobile, \$4.05; W. B. Crumpton, \$195.77; Cardenas Chapel, \$7.50; Dr. W. T. Berry, Birmingham, \$10; Antioch Ch., Hibb Co., by G. A. P., \$4.82; Six Mile Ch., by W. H. C., \$3.15; Clayton St. Ch., Montgomery, by J. W. O., \$6.56; S. S., \$1.27; Oxford Ch., by R. Wright, for Evang., \$141.05; Tr. Fd., \$14.28; Ex., \$5.95. Total, \$393. Previously reported \$9,934.59. Total since May, \$10,327.59.

Arkansas: J. S. Rogers, \$312.07; Previously reported, \$1,169.73. Total since May, \$1,481.80.

D. C.: Fifth B. Ch., Washington, by J. H. B., \$1,000. Previously reported, \$462.84. Total since May, \$1,462.84.

Florida: Tr. Fd. by Mrs. V. B. M. Tampa, \$1; Riverside Ch., Jacksonville, by W. P. Price, for Evang., \$40; Tr. Fd., \$3; Gainesville Ch., for Evang., \$20; Ex., \$30; Dr. L. D. Geiger, Apopka, \$51.95; First Church, DeLand, by Rev. W. W. Hamilton, for Evang., \$100. Total, \$277.95. Previously reported, \$1,336.53. Total since May, \$1,614.73.

Georgia: Ponce de Leon Ch., Atlanta, by Mrs. J. K. P., \$5; H. B. Bernard, auditor, \$756.61; Tattall Sq. Sun. for Cardenas Chapel \$1; Hawkinsville Sun. for Cuba, \$1.50; Moultrie women, for Miss Buhlmaier, \$6. Total, \$779.11. Previously reported, \$12,473.57. Total since May, \$13,252.68.

Kentucky: Williamsburg B. Ch., by Rev. H. A. Hunt, \$300; Tr. Fd., \$12.50; W. D. Powell, \$394.27. Total, \$1,761.74. Previously reported, \$7,977.04. Total since May, \$9,738.78.

Louisiana: Colfax Ch., by Rev. R. Wright, for Evang., \$90.40; Ex., \$11.10; Tr. Fd., \$10; Rev. J. Beni Lawrence, Cor. Sec., \$250; L. L. L. Arcola, \$12. Total, \$373.50. Previously reported, \$1,798.85. Total since May, \$2,172.35.

Maryland: Brantley Ch., Balto., by Rev. H. A. Hunt, for Evang., \$22.92; Ex., \$13.50; Tr. Fd., \$14.76; from Gen. Miss. Fd., by C. W. W., \$39.25; Wednesday Eve. Fd., \$15; Hampden Ch., Balto., by H. A. Hunt, \$56; Tr. Fd., \$8; Ex., \$13.50; Seventh Ch., Balto., by Rev. Luther Little, for Evang., \$50; Tr. Fd., \$5.83; Fuller Mem. Ch., Balto., by Rev. C. A. Stewart, for Ex., \$22.50; Tr. Fd., \$5; Grace Ch., Balto., by C. A. S., Ex., \$22.50; Tr. Fd., \$5; Evang., \$50; "a friend of Home Missions," \$490; Seventh Ch., Balto., by H. S. K., for Evang., \$13.55; H. M., \$50; Franklin Sq. Ch., Balto., by F. E. W., \$160; Eutaw Place Ch., Balto., by H. W. P., for Evang., \$63; H. M., \$115.33; First Ch., Brunswick, by B. D. P., \$3.57; Lee St. Ch., Balto., by T. J. Porter, for Evang., \$30; Mrs. F. S. Biggs, Balto., \$25; Huntington Ch., Balto., by L. S. C., \$11.91; Highland Town Ch., Balto., by Rev. W. P. Price, \$14.35; friend of W. M. S., for Bldg. and Loan Fd., \$25; Fourth Ch., Balto., by F. K. H., \$9.75; First Ch., Balto., by C. M. P., \$351.60. Total, \$1,831.72. Previously reported, \$3,907.25. Total since May, \$5,738.97.

Mississippi: A. V. Rowe, \$277.70; Chapel at Cardenas, \$10.55; Bldg. and Loan Fd., \$11.75; Shady Grove Ch., by C. G. E., \$14.05; Hebron Ch., \$5.20; Mrs. J. A. A. Abbeville, \$2.25; Moss Point Ch., by Rev. W. A. McComb, for Evang., \$146.17; Ex., \$10.60; Tr. Fd., \$9.48. Total, \$593.25. Previously reported, \$5,161.06. Total since May, \$5,754.35.

Missouri: A. W. Payne, Treas., \$250.70; W. B. M. S., \$76.22; Mrs. O. M. W., Palmyra, \$2.50. Total, \$329.42. Previously reported, \$12,228.06. Total since May 12, \$12,557.48.

North Carolina: W. M. S., Calvary Ch., to apply on pledge of West End Ch., Asheville, by Mrs. W. E. L., \$10; H. C. B., Hlandenboro, \$75; Grover Ch., by M. A. T., \$29. Total, \$105. Previously reported, \$8,029.67. Total since May, \$8,134.67.

Oklahoma: Z. R. S. Tryon, \$2.50; Poland Ch.,

by J. A. S., \$2; Lawton Ch., by Rev. C. A. Stewart, for Tr. Fd., \$5.62; Hastings Ch., by Rev. J. F. Love, \$13.50. Total, \$23.62. Previously reported, \$801.72. Total since May, \$825.34.

South Carolina: W. M. S., Clarendon, by Mrs. D. W. A., \$12.20; Sandridge Ch., by W. E. S., \$1.70; New Hope, by M. C. P., \$1.67; B. Y. P. U. of Bamberg, by O. J. F., \$2.10; Berea, by A. J. S. T., \$3; Beulah, by W. C. M., \$1.40; W. M. S., \$1; Pine Creek, by W. J. C., \$1.88; George's Creek, by R. B. S., \$1.56; Rock Hill, by R. W. S., \$1.13; Clearsprings, by W. S. J., \$1.50; Little River, by S. F. E., \$5.31; Santee, by A. L. S., \$5.30; Bethany, by W. S. W., \$5; Cheraw, by Mrs. A. L. E., \$13.10; Ruby, by J. F. C., \$2.50; Central, by R. C. G., \$4.10; Edgefield, by O. S., \$31.60; W. M. and Aid Soc., \$23.40; S. C. V., Willford, \$5.20; Central, by J. H. B., \$2.50; Cross Roads, by B. N. G., \$4.75; Beulah Ch., Union Co., by S. C., \$3.34; Waterloo, by H. D. Winn, \$2.10; Sulphur Springs, by W. P. S., \$5.20; Union, by W. D. T., \$10; Laurens Assn., by C. H. R., \$179.85; Bethel Ch., Southeast Assn., by S. A. S., \$11.30; Bethel Ridge Assn., by J. M. J., \$7.39; Gilead, by J. E. M., \$1.15; Friendship, by W. D. A., \$11.48; Santee, by A. L. S., \$5; Hodges, by J. C. S., \$2.50; Flint Ridge, by P. W. T., \$6.72; Wedgefield, by W. H. R., \$2.60; Antioch, by H. P. S., \$1.05; Locust Hill, by W. A. H., \$3; Green Pond, by B. F. W., \$2.75; Berea, by A. J. S. T., \$4; Cherokee Springs, by W. P. S., \$5.26; Mile Creek, by S. B. D., \$3; Pine Forest, by G. T. A., \$5.10; Clearwater No. 2, \$2.10; Taylors, by E. P. S., \$6.58; Mt. Tabor, by H. B. F., \$1.40; S. S., First Ch., Darlington, by C. B. E., \$10.63; S. S., Springtown, by M. J. F., \$2.20; Pleasant Hill, by W. V. H., \$1.75; Mt. Olivet, by J. E. R., \$5c; Cowpens, by M. R. C., \$3.30; Heath Springs, by H. P. M., \$27.60; Sparrow Swamp, by E. A., \$2.25; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$105.27; Cardenas Chapel, \$20.56; Osage Indians, \$7; Gowansville, by T. H. R., \$3; Rich Hill, by W. S. H., \$9.55; Enon, by H. D. S., \$2.40; Poe Mill, by R. H. B., Y. W. A., \$4.20; W. M. S., \$3.15; Batesville, by W. T. H., \$45; Waterloo, by H. D. W., \$2; Mt. Olivet, by J. E. R., \$1.56; Big Creek, by E. H. W., \$5; Waccamaw Assn., by J. C. S., \$2.35; Sumter, First, by D. W. C., \$21; Liberty, by W. T. O., \$3.16; Lake Swamp, by C. A. J., \$5; Kershaw, by J. F., \$27.06; Chiquola, by J. R. J., \$2; Beaverdam, by D. J. O., \$3.81; R. E. C. Lowndesville, \$5.77; Oakland S. S., by W. W. R., \$1.90. Total, \$756.13. Previously reported, \$7,907.34. Total since May, \$8,663.53.

Tennessee: Ch., Jefferson City, by Rev. W. W. Hamilton, for Evang., \$232.44; Ex., \$31.90; Tr. Fd., \$32.46; Liberty, by C. W. S., \$17.70; Cowan, First, by Mrs. L. A. H., \$3; W. W. Woodcock, Treas. Gen. Work, \$392.65; O. T. Finch's salary, \$100; Mountain schools, \$3; El Paso school, \$3; E. A. M., Bearden, \$1. Total, \$1,371.50. Previously reported, \$6,000.21. Total since May, \$7,371.71.

Texas: J. B. Gambrell, Cor. Sec., \$362.72; Plainview S. S., branch of Harmony Ch., Karnes Co., by S. K., \$6.72; B. Y. P. U., First Ch., Ballinger, by M. D. C., \$2.46; E. W. W., Yoakum, for Tr. Fd., \$1.50; Yoakum Ch., by Rev. W. D. Wakefield, for Tr. Fd., \$12; Cleburne, First, by W. D. W., for Evang., \$300; Ex., \$1.50. Total, \$686.90. Previously reported, \$5,543.15. Total since May, \$6,230.05.

Virginia: Va. Institute, through First Ch., Bristol, by W. W. Hamilton, for Evang., \$55.79; Mrs. W. P. H., Bristol, for Evang., Tr. Fd. \$1; W. W. H., for Evang., 75c; B. A. Jacobs, Treas., \$600. Total, \$657.54. Previously reported, \$9,541.69. Total since May, \$10,199.23.

Miscellaneous: Rev. J. W. Michaels, for Evang. Ex., \$12.16. Previously reported (corrected), \$427.82. Total since May, \$439.98.

Appropriate: Total, \$11,211.67. Previously reported, \$94,601.42. Total since May, \$105,813.09.

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