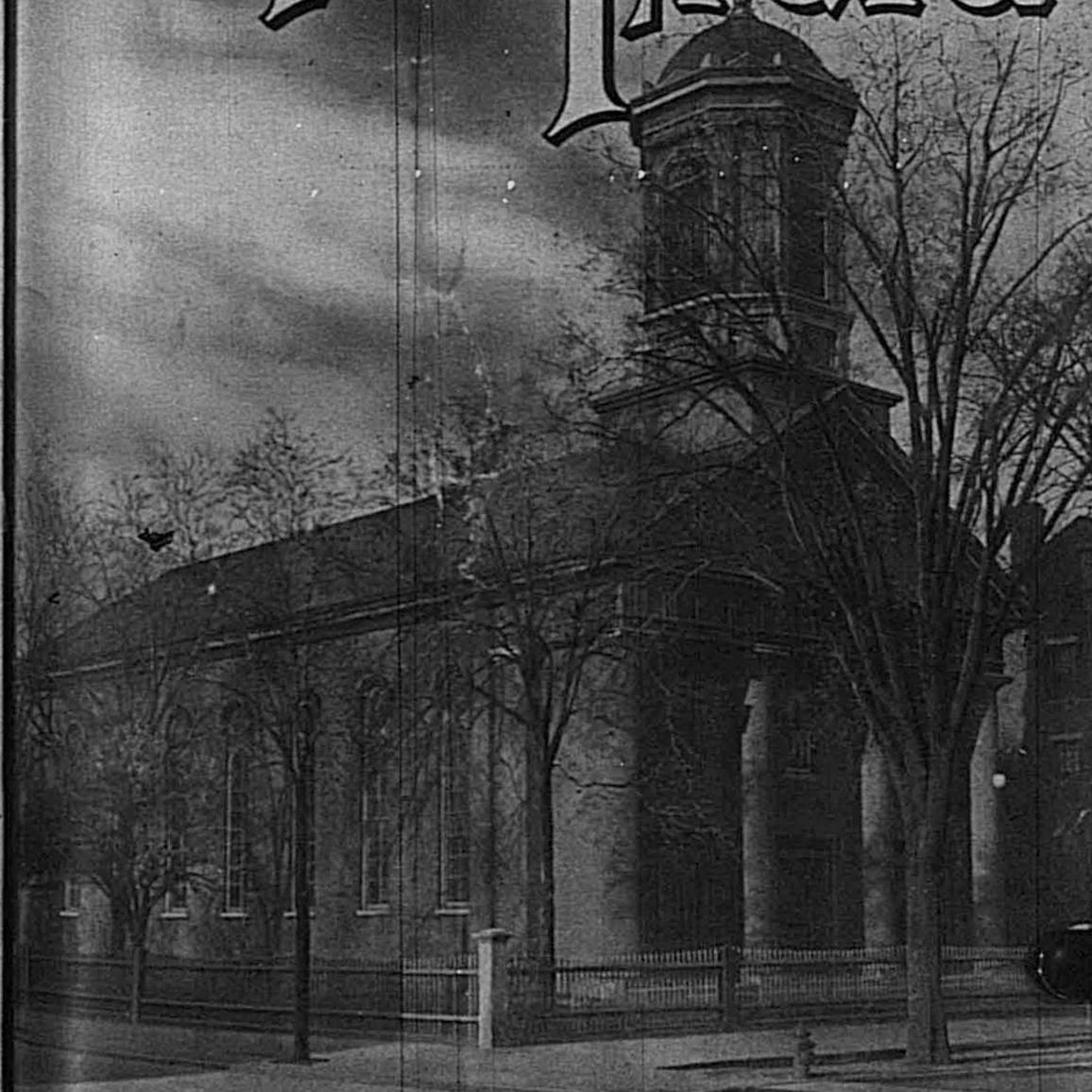


CONVENTION NUMBER MAY 1909

Our Home Field

Mrs. Atwell Hinsdale 501 Lenoir St.



The old church at Augusta, Georgia in which
the Southern Baptist Convention

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

Regular Meeting 3:30 p. m., the First Tuesday of Each Month

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of the nation were almost without exception country-bred. The dominant moral influence was the influence of the rural population. Under such circumstances the city's problems were local and its dangers individual. They could in no way be thought of as national questions.

But since 1850 the tide has set towards the city. In the decade from 1890 to 1900 the increase of population in the country as a whole was about twenty-one per cent., while the increase of the urban population was about thirty-seven per cent., which indicates that not only has the preponderance of the immense foreign immigration gravitated to the city, but the migration from farm to city has prodigiously increased. The year 1900 found us with one-third of our entire population in the city, and the proportion of urban population going up in an ever-accelerating ratio.

This rapid growth of the city by the addition of masses of heterogeneous material has given rise to a great variety of problems, social, civic, commercial and moral, any discussion of which does not rightly come within the scope of this paper, but so fraught with danger are they that thoughtful men and women are everywhere looking on with apprehension.

The City That Is.

In the territory of the Southern Baptist Convention the situation has not yet reached the acute stage that has developed in many of the Northern cities, but it is serious enough to command the anxious thought of our leading men and to appeal strongly to our Home Board; so serious that our Home Board has during the past winter waged mighty campaigns in several of our cities; so serious that our secretaries are earnestly counselling us to be warned and take measures to prevent our cities of the South from reaching the deplorable condition of many of those of the North. As fast as we will permit, our Home Board is moving by wise and well-organized effort upon these fortresses of moral evil and religious indifference, but the degree of success met by their efforts serves chiefly to convict us of loss of time and waste of opportunity. If we had foreseen the marvelous increase of population and had prepared for it; if we had met the incoming throngs with adequate provision for minis-

try to their spiritual needs, how different our cities would now be!

Our present-day efforts in city mission work are largely directed to the endeavor to reclaim for Christ what we have previously surrendered to the devil. Our churches have moved up town and left the crowded center to become the slum. We have accepted the worldly-wise theory that the down-town site is too valuable to be used for church purposes and that it is better to sell and take the money and build a more beautiful house on cheaper ground in the better residence districts, and the theatre and the saloon have slipped into the spot we vacated. We have abandoned the heart of the city with its tens of thousands of the poor to a Godless and churchless environment. And thus has sprung up "The Peril of the City."

The City That Will Be.

All are agreed that the most important field of operation for the Home Board will be for many years to come the great Southwest. The word Southwest always suggests a vast sweep of prairie dotted with occasional groves and farm-houses, and when we speak of mission work in the Southwest the mental picture is of a little struggling country congregation, houseless, perhaps, and pastorless, except for the ministry of some under-paid and overworked home missionary.

But if this is a fairly truthful picture of the situation it will not be so long. With kaleidoscopic swiftness the scene will change. Even in this land of "homesteads" and "free homes" and ideal agricultural conditions the city is growing one-eighth faster than the district as a whole.

In the Southwest we have but few large cities, but with the immigrants entering the gates of New Orleans, Galveston and El Paso, and the wonderful drift of native population from East and Northeast to Southwest, which in recent years has become almost a tidal wave, our Southwestern cities are bound to make tremendous gains in the days that are just before us.

Some of the cities that are to be are now but hamlets, and some but platted prairie. Many cities which the middle of the twentieth century will see in the Southwest are not yet thought of. Given a favorable location relative to railway facil-

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ties and proximity to an energetic farming community, given a few enthusiastic men with broad vision and public spirit, and you have all the requisite conditions for making a city. Such conditions, attended by others equally favorable, will be found in coming days in many a spot which today is virgin soil. Here we have the opportunity to try again.

Another Chance.

The children of this world are wise in their generation. The saloon-keeper is always on the ground, except where prohibition prevails, and when a new town is opened his tent or shack is often the first one erected, and his business has an even start with the existence of the town. The editor is there, and his paper is issued on the day of "the opening." The grocer has a stock of goods on the ground, and is doing business before the day is over.

Everybody seeks to get in "on the ground floor"—everybody except the preacher. He has no money to invest in town lots, and no time to waste in idle sight-seeing. He is not a home-seeker or a newspaper correspondent, and the rabble that is sure to gather at a town-site opening is uncongenial to him. He goes quietly on his way, preparing sermons and calling on his flock. What else could he do? "Who goeth a warfare at his own charges?"

In 1907, at the opening to settlement of the "Big Pasture" in Oklahoma, a different program was followed, at least in the case of a number of the towns. The preacher came also. In several instances the Baptist missionary or some neighboring pastor was in camp with the men who had come to make money. He had his Baptist constituency lined up, and with plans laid, was ready to go in "on the ground floor." On opening day desirable lots were secured for the church and the parsonage, and in some instances the church and the Sunday-school were organized on the first Sunday in the history of the town, and the money pledged for the building of a house of worship!

Time To Be Up and Doing.

The present population of the Southwest is pre-eminently Anglo-Saxon. Even

the incoming multitudes are chiefly American. They are our brothers and our neighbors and our children. But already the foreign element is pressing in, and in a few years the babel of tongues in our Southwestern cities will resemble that of Chicago, and we shall have all the problems to cope with that confront the Eastern cities. How shall we meet them? Let us be warned by the costly experience of the older cities, with their un-Christian politics and their un-American ideals.

Our Home Board stands ready to execute our will in this matter. They are our servants. If we will have it so, they will enter every open door and claim every field for Christ. But (and I say it solemnly) "it is money that talks." Our servants can do only what we enable them to do.

And "the king's business requireth haste." In this day of electricity and ready-made houses; when towns spring up in a night; when inventions are setting aside today as old and useless what yesterday was new and valuable; when the nation's wealth is increasing at the rate of \$13,000,000 daily, there is no time to lose. With marvelous swiftness things are crystallizing in the Southwest, and in every delay we incur irreparable loss. Dr. Love has truly said, "We can save or lose five hundred years in the next five years in the Southwest."

Every argument of duty and every impulse of patriotism plead with us to take these cities that are to be for Christ and our denomination. These hardy, fearless men whose superb manhood is making the Southwest a land of magic need our help now. If we proffer it we make it possible for them to build the rarest type of Christian civilization the world has ever seen.

It will require heroic giving to meet our opportunities in the Southwest. Giving which might a decade ago have been regarded as liberal is inadequate today. Our giving should be worthy of the splendid empire we are to save; worthy of the noble men and women who are building that empire; worthy of a people so wondrously blest and prospered as we have been as a denomination in all our endeavors; "worthy of God."

Louisville, Ky.

THEY WHO ENTER THE OPEN GATE



What Language Will We Speak

BY INO. JETER HURT



WRITER in the April Harper's tells of his dilemma on a Chicago street car. Wishing to know the name of the street on which he traveled, he turned to his neighbor with the question. "Non copisco, Signore," is the polite reply. I bow my thanks and turn to my left.

"Could you tell me what street this is?"

"Bitte, ish bin nur Heute hier angekommen." He smiles and makes some primitive signs with his hands and arms. I reply by motions more involved, occasionally moving my scalp. We are making little headway when I spy a likely fellow sitting beside my new acquaintance. With suppressed agitation I put my question to him.

"Pardon, vat for you demande?"

He is anxious to help me, so I repeat slowly, "The name of the street we are on."

"Tiens! for sure vee go on—" he replies, reassuringly; "mais lentement. Allez! Nom de Dieu, on va plus vite chez nous!"

Then I remember that Chicago is cosmopolitan.

And what he remembered of Chicago will soon be known of St. Louis and New Orleans and Galveston and Memphis and Savannah and Charleston and Norfolk and Baltimore, and a score of other uprising, outspreading Southern cities.

The street car incident provokes a smile at first, but just for a moment, because underneath the surface is a fact both serious and menacing. It is this:

The Man who Does not Know the Language of my Country Does not Know the Language of my Lord.

I am not so much concerned about the linguistic divisions of men, but I am very much concerned about the religions to which they yield allegiance. These aliens are coming to us at the rate of twelve hundred thousand a year. That number is larger than the total population of my State, a State of more than three-score and ten years of history. These immigrants come, for the most part, from the uncivilized portions of the earth, and they come with distorted notions here; they are driven because of conditions there. To many of them American liberty and their own license are synonymous terms; therefore we have riots, murders and martyred presidents.

But they are here,—and they keep coming. And they are not with us in economic ideals, patriotic spirit, or religion. Yet they diffuse themselves into every nook and corner of our country.

"What are we going to do with them?" That was the question a few years back. We must put another alongside it today, and consider the two together. The other is this: "What are they going to do with us?" The foreign vote tips the scales towards iniquity and the subversion of American ideals in many of our cities today.

Already it is "up to" the governor of this commonwealth to appoint a Socialist as State mine inspector, or turn down all five men nominated to his consideration by the union most interested. Foreigners are also planting heathen temples upon land consecrated to God by the prayers of the Puritans. The last statistics give the number

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as 56; and I am informed that at least one shop in New York City is kept busy manufacturing heathen idols for use in Christian America!

Look at those last two words again! Let them stand apart for a moment, but only upon condition we remember that they stand for prophecy and not achievement. America is not yet Christian, and there's the rub! Our pilgrim fore-fathers gave it to God in prayer, but we who came after have been busy conquering the forests, building cities, and annihilating distances. We have forgotten. With a population of over ninety millions now, only twenty millions of us are Christians in name even. These twenty millions must preserve ourselves, be the keepers of our seventy million brothers, and win the on-marching aliens as fast as they come,—and they come by millions.

That is what we must do with them,—unless we prefer to give up the contest and wait to see what they will do with us. We must bear in mind that, humanly speaking, the odds are greatly against us, for usually—

An Unchristian Foreigner and an Unchristian American Will Form an Unholy Alliance.

Let us remember that three-fourths of us Americans are not Christians. We do not present a solid front against sin. We are divided on the greatest question of life; Jesus Christ and his work being the dividing line through many a household. The one who stands against Jesus here will almost always find an ally in the one who comes from foreign shores. We see abundant evidences of the unholy partnership between foreigners and unchristian Americans at every general election. Let some great issue be raised like State-wide prohibition,—general Sabbath observance, the suppression of vice in large cities,—and between unchristian foreigners and unchristian Americans there will be formed alliances as closely knit together as Greek phalanxes.

What are we going to do about this vast number who do not stand with us? We ring our church bells on Sunday as an invitation to them to join us; our chimes are answered by the hoot of the automobile, the shriek of the excursion train, or

the yells of baseball enthusiasts. In some centers of sin we open a Y. M. C. A. hall, while Satan throws open a hundred saloons, a dozen dance halls, gilded theatres, and sends out drummers for attendants.

What are we going to do about this very serious situation? We ought first to quit thinking about it in a weakly, sentimental sort of way. We ought then to face it like sure enough Christian statesmen. We ought to decide to grapple with the conditions as they are. If we are willing Jesus Christ will help us win to himself the forces of iniquity, but we must quit ourselves like men. We must work and give as well as pray.

The Salvation of the South and Other Sections.

There is a religious crisis in the South at this very moment, and this crisis is being more and more accentuated. Two perils are at our very door, and they are these:

1. Unprecedented commercial prosperity, and
2. The paralysis that is born of spiritual inactivity.

We must be saved from ourselves as well as from our new-comers, else we cannot preach to the uttermost portions of the earth. Those who study figures tell us that the revenue from cotton alone has doubled in the South in the last ten years. They say our production of lumber has more than doubled, and that in the same decade the value of our farm lands has gone forward at least one-third. We must be saved from the dominion of wealth, and the grace of liberality must be the saving power. Every preacher in the land ought to sound this note every Sabbath morning.

And now let me write these words slowly, and let the reader weigh them every one,—“Unto whomsoever much is given, of him shall be much required.”

According to Mr. Richard T. Edmonds, the wealth of Southern Baptists increased during the last five years over three hundred millions. Unto them has been given money. Surely none of us can doubt that unto us as to no other people on earth have been given the pure doctrines of New Testament teaching.

We have the gospel. And I know that no other land under the sun brings forth

more self-sacrificing, earnest, efficient preachers, teachers and missionaries of the gospel.

We have the men; we have the money; our God will not hold us guiltless if we fail to possess this Southland for him, and use it as a platform from which to preach a pure gospel to the nations of the earth.

At a critical stage in the battle of Waterloo, Wellington took his stand upon a hillock, and, pointing to the battlefield upon which the destiny of Europe would soon be determined, shouted: "Hold that spot to the last man!" Believing as we do that this Southland is the chosen spot of the earth, everyone of us ought to be willing to "live and die for Dixie."

Taking a Fresh Look at Things.

A distinguished alumnus of a Southern college tells me it is his rule to visit once a year his Alma Mater, and, standing under the shadow of the institution that sent him forth, take a fresh look at the fields of service upon which he entered years ago. In just two weeks more hundreds of Southern Baptist preachers will look again, with



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of this Southland that calls her own sons unto her rescue! If we save her from perils within and without she shall yet speak the message of redemption unto earth's remotest nation.

"Land of our birth, our faith, our pride,
For whose dear sake our fathers died;
O, Motherland, we pledge to thee
Head, heart and hand through the years to be."

Conway, Arkansas.

A Primary Need of the Kingdom

W. O. CARVER, D.D.



THROUGHOUT the Old Testament, especially in the Psalms and in the Prophets, Jehovah calls on his people to the faithful and to show the world the power of their God to exalt his people in righteousness.

The glory of Jehovah will arise upon Israel, then when their light is come they shall arise and shine and the kings and nations will see and come to the

brightness of their rising, all the ends of the earth shall see the salvation of the Lord. Jesus had in mind the same attractive power of a redeemed people when he spoke of the city set upon the hill that can not be hid.

Our age is an age of social movements. The period of individualism is coming into its natural issue in an age of co-operative movement, mass changes and progress. We must not forget the true method of work-

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ing through the individual, for there rests the conscience and the will by means of which all advance is to be made.

Still the advance is of the masses, of the nations, of social groups. We look for social movements and we ask for social forces. What the people of the world are asking for in our time is power to uplift a nation. A—one need not say the—primary need of the cause of missions and of the whole cause of the Kingdom of God in our time, is a body of people in whom to demonstrate to all the rest of the world the power of the gospel to save a nation.

Christianity has not yet redeemed a nation. It has infinitely blessed many nations and has lifted them to higher ideals and better institutions, to purer, true life. There are several nations that are popularly called "Christian nations." That designation means, in the mouth of many, nations in which Christianity is the State church. But this very conception represents one of the marks of the failure of Christianity, a failure that Christianity is rapidly coming to see and will in time correct.

We are wont to believe that in America Christianity has done its best in the world up to this time. But we all know well that we are still not enjoying the full reign of the Christ. In many ways we have to witness adverse forces driving us away from the kingdom of God. Human nature is ever born unregenerate and the forces of worldliness are very powerful.

Relatively we are in better position than any other people to make demonstration of the full power of the gospel in the life of a people. At the same time we find ever recurring the question of our ability to hold what God has given us of Christian civilization and righteousness. The problem of the city, the problem of the immigrants, the problem of the frontier, the problem of the negro, the problem of intemperance, the problem of social sin, the problem of lawlessness, the problem of industrial equalities—all these press upon us and challenge the power of the Spirit of Jesus in his servants.

What answer can we give to the world? What can we say to China, looking from the darkness of an arrested civilization toward the dawn of a new day? What can we say to India, asking how a nation may

be founded? What shall we say to Japan, haughty in the rapid success of her arms and in the applause of the nations, as she grapples with the questions of a nation's character? What we say will mean little unless we can illustrate our speech with an object lesson of that which we say as the power of our religion.

America's first duty is to make itself Christian. The first duty of Southern Baptists is to give the gospel to all the people in our own land and to give it in its fullness. Of course, when one speaks of the first duty one does not mean first in time, and that all other duties shall wait till that is fully done. It ought to be too late in the day for such an explanation to be needed. We ought to be so far Christianized by this time for none of us to think for a moment that we may forget the nations that sit in darkness, that we may forget any of that world which God so loved as to send his only begotten Son to redeem it. Nor are we to be discouraged if the people to whom we preach the gospel fail fully to respond to it. Its ideals are very high and human nature is very sinful and very weak.

But we are to ask ourselves whether we have given our gospel its full chance to do its full best among the people of the country for which we are primarily responsible before God and the world. And when we ask that question the meager support we give to the work of home missions is the answer. The destitution of a hundred cities and towns is the answer. The waiting problems of the mountain, where hungry-hearted children and eager youth await the teaching of the Christian school; the teeming towns of the plains, where men seek fortunes for time while few tell of the treasures of the life divine,—these, too, are part of the answer.

Southern Baptists ought to determine in the Lord that the Southern States of America shall show to the world such a demonstration of the saving grace of God in Christ Jesus, that all the ends of the earth shall see the salvation of our God and come bending unto us. Then shall our missionaries go with courage and might to all the lands and tell the power of the gospel. Here is the sort of work that will win.

Southern Baptist Theological Seminary,
Louisville, Ky.

An Equilibrium in Missions

DR. WILLIAM E. HATCHER



HEY who would foster alienation between home missions and work in foreign fields are practically enemies of all missions.

After all, there is just one stupendous and all-embracing duty put upon the friends of Jesus Christ, and that is to bring the entire world to Christ and to consecrate every soul to his service. It is the same work whether done in our family, in our country or in the most distant islands of the sea.

As to the places at which our operations are to begin, that is an incidental question and must be settled largely by the providential conditions, so far as we can honestly interpret them. It is safe, however, to adopt as a working maxim that we are to guard the equilibrium between the Near and the Far fields. We must not forget our homeland in our enthusiasm over the outside places, nor must we narrow our view to the needs that are before our eyes.

NO higher type of wisdom is necessary anywhere on the earth than is needed in settling the questions of Christian work on their real merits at home and abroad. It is on this point that that we need our Boards, and they need to be composed of men who are broad and great enough to rise above prejudice and partiality and to reach their conclusions under the light of the loftiest Christian intelligence.

Home missions will not create the highest type of Baptists and foreign missions alone would lack the composure and discrimination necessary to the highest efficiency. We need a homeland, clean, godly and exemplary, as a good background for larger missionary movements. We need it to furnish the money, to furnish wise counselors and to serve as an example of what Christianity can do for a nation.

We are not ready to save others unless our own country can furnish a convincing illustration of the exalting power of righteousness. Not that it is contended that we

must save everybody at home before we go out after others. That would indeed be a benumbing and hurtful view for any Christian country to take. But it is not too much to claim that no country is ready to undertake the saving of the benighted nations until it has entrenched Christianity within its borders and until it can show an efficient and adequate equipment for completing the Christianization of its own people.

IT will be to bring our missionary enterprises abroad into contempt, if it should appear that we were leaving the bulk of our own people to be lost in order that we might look after people on the outside. Even barbarous nations would scoff at such an incongruity as blatant infidelity, and unrebuked iniquity in our homes, while we are crossing seas and climbing mountains to bring salvation and righteousness to others.

An impoverished and unequipped Home Mission Board would be an overwhelming argument, even to a heathen mind, against foreign missions.

Perhaps it can be truthfully claimed that the remarks just made apply with peculiar force to our own country. We know that our nation is growing by multiplication very rapidly and yet more rapidly by immigration. Ours is a country in which the home mission board is overwhelmed with the burden of looking after the alien and the foreigner. Our republic keeps open-house for the world and we are adding to our population, by the million, those who know not God and have not heard of salvation by Jesus Christ.

Now, all that we are contending for is that as the friends of Christ we must have ample equipment for saving our own country. We must face the struggle of preserving our own faith and guarding our country against being crippled and cursed with the unsaved foreigner.

Of course, this is not all of it, and the American people themselves, our own fellow citizens and kindred, are by no means

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saved. We could spend a million a year and spend it wisely, in giving the gospel to unsaved Americans. Do let us look at the facts.

WE ought to understand also that it takes a high type of religion to do home mission work. Profoundly enough we understand the gravity and immensity of world-evangelization and we would be unworthy of a place among the Baptists of the South if we did not seek with all of our might to plead for the world-wide missionary appeal.

But there is a remark which we feel it worth while to make, which we fear is too pleasing to many Baptists. The foreign work deals with humanity in the lump and does not have to grapple with the unit. Its appeal is for money, not specifically for brain, nor toil, nor unsavory contacts with the lost. The Board selects the field, chooses the man and too many of our people give the money and sing the song and forget to read the Foreign Mission Journal.

They find it agreeable to do the work at long range, not having to trudge the streets, nor teach the stupid nor soil their hands.

But for home work we must have the actual grapple. The heathen at our door must be invited in; our children must treat him with respect; our ushers must give him a good seat; our deacons and teachers must go to see them, and all holy social devices must be used to bring them in.

IT is here that we fail. In the same cities in which we take great collections for missions we can find colonies of aliens not one of whom ever entered our churches, and about many of whom missionary givers have floutingly said:

"They are the hostile classes, all beyond our reach, and unfitted for seats in our pews."

If we are to save our country, then, there is to be a missionary sentiment among our people that will save the people at our doors. We are to go into alleys, cellars, attics, into the planked chapel at the factory, into the rude jungle near the mines or under the shelters at the railroad camps.

The vital demand of today is for men and women who will do missionary work wherever they can find it. The true missionary woman is not she who merely gives her money,—she does that of course,—but she is the woman who goes, teaches, visits, wins. The true man gives his Sunday afternoon and a night or two in the week to save the lost.

But how can they do it? They can not work by themselves. They must have leadership. Nor can the pastors of the great churches do it. Their burdens are already too heavy. What is needed, oh men and women of America, is the missionary in the homeland. He is needed in the South a full thousand strong, and we could have him if the heart of the Southern Baptists were open and with the South we could save the world.

If the Home Board should assume at any time that its mission is ended with planting churches at home it would miss the mark. If the Foreign Mission Board should conclude at any time that its mission is ended with planting churches on foreign shores—it misses the mark. Baptist progress, at home and abroad, is carried between these two great agencies. They supplement each other. They reinforce each other.—Dr. J. B. Gambrell.

The Backward People in the South

JOHN E. WHITE



NA SERIES of six articles, of which this is the first, I will undertake to present to Southern Baptists a study of "The Backward People in the South," who constitute, as I conceive, the main task of home missions and the main test of Southern Christianity.

No man should designate a section of the people among whom he lives as the backward people, unless his mind and heart are cleansed of everything invidious in that expression, and perhaps not even then, unless he has in some actual service proven that his interest in them is something more than a literary concern.

In a true sense, as we are often, but not too often, reminded, we must all be account-

ed backward people. There are ideals of Christ unrealized by the best of his followers; standards of character and conduct by which, measured, we all fall short. The more faithful we are in yielding our lives to their criticism the more certain we are to move forward toward them. The frequent reminders of our backwardness are a necessary humiliation. It pinches our conscience and spurs us to progress.

This is the essential principle of all human improvement. It is a mischievous spirit—an evil pride indeed—that offsets our vices by the parade of our virtues. Improvement in human character is not secured by trying to get stronger where we are already strong, but by getting stronger where we are weak. This is true in the case of individual improvement, and, therefore, true in social progress. The weakness of society is sought, discovered and remedied by attention to the sins and short-

comings of society. The backward people of a nation are the national weakness.

Evidences of Backwardness.

There is a point of view also, which the keepers of our imperial eagles do not allow us to get as often as we should, from which the people of the United States in comparison with the average level of English civilization, are a backward people. Last year in this country there were 8,000 homicides, 11,000 suicides, 70,000 divorces and 100 social murders, called "lynchings." By this record of facts the American people are a backward people.

There is again a point of view, and we have to come to it, from which the Southern people in comparison with other portions of the United States, are a backward people.

The South is behind industrially, and in per capita wealth. We are much behind educationally. By the census of 1900 the percentage of illiteracy in the South was thirty per cent.

We are backward people in political importance in the national government. We are a backward people in respect of law and order. The United States Revenue Police Service assigns its largest detail of detectives to the South. Of the social murders, called lynchings, during the years 1906, 1907, 1908, in which mobs successfully assailed the integrity of civilization and killed 229 people in disrespect of law, the Southern people bore the odium of all but nineteen, distributed among the twenty-four other States.

It is encouraging that the points at which the South is backward are being emphasized by the Southern people themselves. It is no longer as pertinent for other people to charge us with our sins. We charge ourselves. We confess the facts.

Moreover, we are facing toward the causes which lie behind these facts. A powerful multitude of Southern Christians are realizing that we can not get rid of the facts until we get rid of the causes.

Now, to get at the main seat of our Southern sorrows we have only to follow the



JOHN E. WHITE, D.D.
our backwardness are a necessary humili-
ation. It pinches our conscience and spurs
us to progress.

question this series of papers has started out to answer: "Who are the backward people in the South"? If we can locate the backward people we will come near to locating, and not far from accurately isolating, the main sources of the sort of facts which place the South in a disadvantageous comparison with other sections.

Of course, any differentiation of people in the same society into classes, unless along accepted racial lines, must be guarded by admitted exceptions. The most wisely considered generalization, even where racial lines are marked, must allow for many just exceptions. But while it will be easy to criticize the analysis of Southern people I am about to submit, the broad facts are not to be disputed: There are backward people in the South.

Twelve Million Strong.

The latest reliable statistics give to the thirteen Southern States a total population of 30,000,000 people. Twelve million of these people may be carefully set aside as constituting a class of Southern population not to be included in any estimate of backwardness in the South. In a word, the South has a civilization just twelve million strong.

These twelve millions are the source of no sorrow to the South. They are its front rank, its advance guard of progress, its repository of civilization. There are twelve million people in the South who represent as high an order of intelligence and conscience as human society affords. They constitute probably the most representative Americanism on the continent, and in culture and morals are comparable with any phalanx of Christendom. They are never found in mobs. They resent lawlessness. They stand for Christian civilization. They own the property and plan the progress of the South.

But they are not a numerical majority in the Southern States. There are eighteen million other people to be reckoned with. **The South is twelve million strong, but the South is also eighteen million weak.**

I have not overlooked the fact that from the front ranks of Southern civilization the political demagogue has often descended to lead and mislead the backward people. Nor have I forgotten that the child

of poverty and ignorance has mounted to the leadership of the best causes. This has been especially notable in the audacious genius of the mountaineers.

The commerce of opportunity is free in the South.

If there is any semblance of caste among our white people, it is moral caste, not social caste. No iron exclusiveness bars the rise of the poorest, nor debars the ministry of the strong to the weakest.

Eighteen Million Weak.

But the lines of the discrimination stand true to the broad facts. There are eighteen million backward people in the South, and they are to be found right definitely in three separated sections of Southern society.

Immediately in close contact with the representatives of wealth and culture there are in reasonable estimate five millions of white people who are non-property owners, and who constitute the bulk of the white illiteracy of the South. They are often characterized as "the poor whites."

I will show later why this designation should not be allowed, but the reference of Northern observers to the large numbers of listless and non-aggressive characters around the factory towns in the South is very easily appreciated by Southern people. There are five million white people in our midst of this class, who are not lifted to a safe level of civilization.

Easily distinguished from these the Southern mountain people stand apart. They are a backward people. They are our contemporary ancestors, which is to say that they are a people not materially affected by the progress of society since our Revolutionary ancestors were here.

There are three million mountaineers in the South. In the language of great respect, I would describe them as the dynamic resources on which the civilization of the South has drawn only enough to know that they are not to be reckoned a liability, but a grand asset of red blood and new brain cells. But they are a backward people. In darker distinctness we also describe the ten million negroes as backward people in the South.

Whether there are ten million, as we say, eight million as another says, or twelve million, as one of their leaders de-

clares—who can tell? They are like the sands for multitude, a thick and sluggish mass! a heavy burden! a ten-million armed necessity! a net of Satan for our feet or a trial of God for our sincerity!

There is the fact. There is not a white man of the front rank in the South, whatever his culture and refinement, can be a true Southerner and neglect the fact of ten million negroes.

I do not miss the encouragement of the knowledge that there are thousands and tens of thousands of negroes in the South who have no moral place as backward people. They are not backward. They have fought to the very frontiers of the civilization that environs them. But Providence has ordained their leadership. They know their command in the battle. Their regiments cover the rear of Southern progress.
An Impressive Picture.

The picture presented in these statements is an unusual one.

It is an attempt to visualize the truth about the Southern people. The photograph—if it is a photograph—shows an army of thirty millions. The flower of the army is twelve million strong at the front and on the firing line of Southern advancement. They are supported by eighteen million undrilled, undeveloped, uninstructed, raw recruits of civilization, who do not know the rules of the march and who easily riot among themselves.

The honor of Southern civilization de-

pends upon what takes place in the rear ranks. The man at the front may advance the Southern flag today, but a man at the rear will dishonor it tomorrow.

What shall we do for the eighteen million backward people of the South? This is our great question. From the mountaineer in his splendid isolation to the lowest black man of the Mississippi Delta, and around the fast concentrating thousands about the factories, this great interrogation point of Southern Christianity twists definitely and urgently.

The home mission problem stands out in this picture. How may the twelve million of the front rank reach back and lift forward the eighteen million? That is our problem.

I think it is true that Christianity as to its integrity is on trial in the South as it does not appear to be anywhere else in the world. No; Christianity is not on trial! We are on trial, whether we will fall Christ!

There is everything in the situation in the South to interest and command the power and the compassion of Christ; everything to make Southern Christianity glorious. Yet there is also that which can resolve it into no Christianity at all.

The lame man lies at the gate called Beautiful—eighteen million lame men, at our beautiful gates are challenging twelve millions as they go up to their temple to pray.

Baptist Ministers Resting in July Among the "Backward People" of the Blue Ridge.



Saving America That the World May Be Saved

JOHN ROACH STRATON



AS WE STUDY the method which divine wisdom has given for our guidance in the missionary enterprise, we will find it founded upon the principle of starting a center and working slowly but surely out toward the circumference.

It is the method by which the "leaven" spreads through the lump, or by which a tree grows from its tiny seed. Upon the mount of temptation,

Christ repudiated all "short-cut" plans to secure for his righteousness "all the kingdoms of this world." He deliberately chose the slow but sure methods of beginning with a small group of regenerated individuals, and through them working out toward the whole world.

Not only by his example did he give us the right missionary method, but in his teachings he explicitly emphasized it by telling his followers to start at Jerusalem, then to go through Judea, then to Samaria, and then on to the uttermost parts of the earth.

Home Missions in this Plan.

It is evident, in the light of this method of Jesus, that the relation of home missions to world-evangelization is the relation of bud to blossom, of root to tree, of foundation to building. The groundwork of the entire missionary structure is the wise development—the enlightenment and enlistment—of our own immediate environment. Every church established or strengthened by our local work becomes a new force, financially, spiritually, for forwarding the world-wide interest of the kingdom. If the local work is neglected and allowed to lan-

guish or die, the shock is felt to the ends of the earth.

The little church, therefore, which our Home Mission Board establishes, and which it calls upon us to support, is not limited in its meaning by the hills and fields that shut it in. Its horizon is as wide as the world, for it shall soon be giving to foreign missions and to all of our other benevolences. And if it is not established and supported when there is opportunity for it, the blunder is fatal and far reaching.

Some time ago, in Chicago, I stood in the room beside the great, noiseless engines that supply power to one of the cable car lines. I looked at the immense wheels there, with the steel ropes running over them, and then I thought of the cable miles away, of the scores of cars loaded with thousands of passengers, hurrying on errands of business or turning their faces joyfully homeward at the end of the day.

And I thought of the vital importance of keeping that local plant in perfect condition, and of developing its power to the uttermost. But once let that throbbing engine falter and those swift moving wheels cease to turn, and immediately, far across the city, there is a stoppage of all the useful work which they are performing.

America for Christ means the world for Christ! Let our energy and enthusiasm lag here, and the evil results are immediately felt in every land under the sun. They are felt in waning enthusiasm abroad, in fewer missionaries and less money to meet the marvelous opportunities that are now open to us the world over.

The Need Today.

Our Home Board has shown that, out of 90,000,000 population there are only 20,000,000 members of evangelical denominations in America. Of the remaining 70,000,000, about 12,000,000 belong to other religious sects. This leaves 58,000,000 without any religious affiliations at all. Nearly two-thirds of the American population, therefore, is not professedly religious!

Nor is our task of making America truly



JOHN ROACH STRATON, D.D.

Christian becoming lighter as the years come and go. 1,200,000 foreigners, with their old-world superstitions and degraded pagan ideas are pouring into our country every year. And the forces of infidelity, materialism, and selfish, sensuous, pleasure-loving life are becoming more and more aggressive with each passing year.

In the light of this situation, do we not need a much stronger emphasis on this truth of America's importance as the main hope for world-wide evangelization? God calls nations as well as individuals to serve his kingdom in great crises. He called ancient Israel to lay the foundation of the true faith among men. He has called America to rear upon that foundation the permanent and glorious superstructure.

Emerson once said, "America is another name for opportunity. Our whole history seems like the last effort of divine Providence in behalf of the human race." Dr. R. S. Storrs says, "The future of the whole world is pivoted on the question of whether the Protestant churches of America can hold, enlighten, purify the people gathered into its great compass."

And Ex-president Roosevelt declares: "Our territories and our new States are still plastic; they are still near enough the pioneer days to be in the formative period, and it is of transcendent importance that the highest Christian ideals shall dominate and determine their civilization."

If we falter and fail now, in the work of Christianizing America, the last hope of humanity is indeed doomed! If upon this fair continent, with every advantage of situation and environment, and with the eyes of the nations on us, we can not win the victory for a free and enlightened government, and a society led by the ideals of purity, righteousness and service, then never again can poets dream or orators prophesy a better day for our world.

In the spirit of Christ, we must solve the problems of caste and race, evangelize the incoming millions of foreigners, and purify our body-politic, or the force of American example and influence will be lost forever to the world.

Look, if you please, fifty years into the future! What is to be here? Either a progressive, clean, home-loving and God-fearing civilization, or else a society, lewd, selfish, drunken and decadent! In proportion as we now grasp and improve our present opportunities for evangelizing this our native land, we determine which it shall be. An intelligent appreciation of this truth, reinforced by a sense of individual responsibility in each Christian heart, and a re-consecration of our money to the glory of God will enable us to meet our opportunities today.

Baltimore, Md.



Sectional View of a Ship-load Italian Immigrants Ready to Disembark on American Soil.

By actual count there are 460 faces in this group. Look closely at them and the pathos of it will grow upon you. Each day an average of seven times this number of aliens enter our ports; each month 215 times this number; each year 2,609 times this number. They are, in the main, not Christians. Ten of these aliens thus come to our doors to every one convert of Christian missions of all denominations on all foreign fields. What will American Christians do about it? -





NEW MEXICO FOR SOUTHERN BAPTISTS



SOUTHERN BAPTISTS will receive gladly the news that our Home Board now has an understanding with the Home Mission Society, by which the Society will turn the work in New Mexico over to our Board at once. This comes from a conference recently held in Washington.

We are glad Southern Baptists may have this Territory. We will now chat informally with our readers about New Mexico, with the promise that we will turn ourselves into a press agent with reference to the Territory in the future months, so that no reader of the Home Field of our denominational papers need lack knowledge of what it is we have to do with in the new territory acquired. But let us to our glimpse at New Mexico.

To begin, be it known to all that in New Mexico Southern Baptists will have in mission study some strictly fresh and far-reaching romance and novelty. We are glad of this. It is not a bad thing, though it is not complimentary to a people when their mission interest hinges on romance. It must hinge on something deeper and more abiding. New Mexico will give us a whole lot of fresh things to write and talk about.

There is its bigness. It has 122,580 square miles of area, and is equal in size to Oklahoma, with Alabama or North Carolina thrown in for good measure.

There is its history. No other field of our activities has had a history like New Mexico. Cave dwellers of prehistoric times figure in it. Mexicans galore figure in it. Indians of sundry unfamiliar tribes on a score of reservations figure in it. So do bad men and adventurers, and now so do settlers of the constructive type.

There is plenty of topographical strangeness and variety to keep one studying and wondering and imagining, for quite awhile. The Rocky Mountains are there—some of them—and the big dry country is there that needs irrigation. Two large forest reserves are in it. The Rio Grande river runs south all the way through it, cutting off toward the east two-thirds of the area. The Pecos river further eastward flows toward the southeast and reaches Texas. New Mexico has the oldest town in America, if St. Augustine be not it. We will have to find out the relative claims of Sante Fe and St. Augustine. It has the oldest church in America, they say—a Catholic church.

They do say that New Mexico has a larger proportion of church members than any other Territory or State. Put that is a story out of the 1900 census book, and things have changed since then, and not necessarily for the worse. Nearly all of those communicants were Catholics and the large percentage was only among 200,000 people. Up to last year 200,000 more had come in and they were not Catholics. By now there are nearly half a million people in New Mexico and still they come. The Texas-Oklahoma movement from the east overflows into the Territory on the west.

There is much fertile soil. The Pecos valley alone in the southeastern part of the Territory would sustain more than all the present population. It is filling up rapidly with desirable settlers.

One condition in the proposed transfer is that Southern Baptists will do as much for the people as the Northerners did. Last year there were about twenty-five or thirty missionaries and teachers, who worked at forty points. About 100 baptisms were reported. The annual report of the Society for 1908 is before us, but we cannot certainly make out just the expense of the New Mexico missions for last year. The expense for last year is said to have been about \$15,000.

OUR HOME FIELD.

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THE DENOMINATIONAL PRESS AS A MISSIONARY AGENCY.

THE Baptist women of the South during May will have for a subject of special study in the missionary societies, the press as a missionary agency.

Of course, the Bible is beyond all comparison the book of missions as well as the book of salvation, and its circulation, translation, so that it may reach the people in all the nations, are the fundamental things for Christian progress in printing.

The use of the term "press" may include books, and we are of the opinion that our sisters who prepared the May program for the societies had in mind particularly the Book. Still, the term is more generally applied to newspapers and periodicals, and those who write for them, and we are glad that Mrs. Gray, in the Woman's Department in this journal, has specially stressed the significance and usefulness of the denominational weeklies.

The mission of the denominational weeklies in the life and progress of Southern Baptists is too large and far-reaching a theme for proper treatment in the limited space we can here accord to it. We wish, however, to express some convictions on the subject.

There is no agency which has done so much as the denominational press for Southern Baptists while it received so little appreciation from the brotherhood at large for what it did. There is not an agency which works for the progress of the cause, that touches the denomination's life helpfully at so many points. There is no agency whatever, except the denominational paper, that lives only to serve the interests of the brotherhood, while at the same time the brotherhood does not sacrifice for it and bear its burdens.

Instead of the denominational papers costing the individual too much, a chief difficulty in their reaching the brotherhood more generally is that they have cost the denomination too little. They have cost it so little that, instead of appreciating the burdens the papers bear for its weal, not infrequently they have been handicapped by indifference and sometimes open opposition.

Within the past month the denominational papers of the South have freely given pages and pages to home and foreign missions. They have done for these interests an amount of educational and informing work that, even estimated by the cold-blooded standard of dollars, has been worth at least from \$50,000 to \$100,000 to missionary interests.

But so far from whole-heartedly magnifying an agency that is thus devoted to all the denomination holds dear, and that sacrifices always all hope of patronage from all other sources that it may serve only the brotherhood and the kingdom of our Lord Jesus; there are some pastors, especially in city churches, who seem to think that it is too small a matter to magnify before the assembled host on the Sabbath morning; while some others have been yielded to the Pharisaical or ignorant church functionary who thinks the house of prayer is profaned by mentioning the "private enterprise" run "for gain!"

That such an unjust prejudice should ever be allowed to cripple one of the most important of our denominational agencies, shows the urgent need of an arousing on this thing! We have no more unselfish and devoted lot of men in the denomination's service than its weekly paper editors. If we allow them to be crippled by unkind prejudices, the denomination itself will in the end be the heavy sufferer.

An awakened conscience to the mission of the denominational papers is one of the current needs among Southern Baptists. When pastors in their pulpits and superintendents before their schools and woman's society leaders will stand up on occasion and say a courageous word from the heart and conscience for a fair appreciation of the value of this noble agency and the self-sacrificing men who conduct it, we may expect to see more Baptists take and read and pay for and appreciate our denominational papers.

And, brethren beloved, not until then!

OUR HOME FIELD.

AMERICA WORTH SAVING ON ITS OWN ACCOUNT.

In his article elsewhere in this journal, Dr. W. O. Carver, professor of missions in the Louisville Theological Seminary, expresses some ideas that are fundamental in a balanced scheme of missioning.

Dr. Carver elucidates the proposition that the first mission duty of American Christians is to make America Christian, and adds:

"Southern Baptists ought to determine in the Lord that the Southern States of America shall show to the world such a demonstration of the saving grace of God in Christ Jesus, that all the ends of the earth shall see the salvation of our God and come bending unto us. Then shall our missionaries go with courage and might to all the lands."

A desire to bring lost souls to Christ knows no geographical metes and bounds, and still less does it feed its zeal on numbers. All the world is the field. We are to begin "in Jerusalem" and by way of Judea and Samaria, reach out unto the uttermost parts, but if in the effort to reach the sinner at the antipodes, we forget the lost soul in the byways and hedges of our own land, we need to get a heart that rings truer with that spirit which alone can enable us to reach anywhere as effectively as we ought.

The man who satisfies himself that he has done his duty to missions when he has given something to support the missionary who worries with fevers and native ignorance and sin in Africa, while he ignores the annoying problem and the soul-needs of the negro in the purlieus of his own city, does not love the man in Africa very much. He has not a well-rounded mission spirit.

The time has about passed when professing Christians among us can, with assurance, excuse themselves for not giving to foreign missions on the ground that there are so many "heathen at home." May the day soon pass also when there shall be people in our own churches who are entirely satisfied with their interest in missions if they find themselves able to feel moved at the romance and glamour of some touching story of persecution or human suffering or sin on the other side of the globe.

It is the habit of most of the mission speakers and writers among us, with un-failing iteration and on almost every occasion, to mention as one of the reasons for home mission activity, that it means more resources for foreign missions. We do not object to the expression. We applaud the great truth which it contains. But that it should always be trotted out by home mission writers and speakers, is by implication to make an apology for home missions as such.

Has home missions a value independent of foreign missions? Yes, and No. Yes, as truly as foreign missions has a value independent of home missions. No, in that Christ is not divided against himself, and he died to save all the world.

The needs of a lost soul in America are as tragic and sad, as if he were in Australia, or India, or China. Love for men's souls, which Christ plants in the hearts of those who follow him, knows no geography.

It will be well for Southern Baptists if we can get it placed straitly on our consciences that our homeland is a field as well as a force. It is a blessed force. But if we disparage the needs of the lost millions of our own land, by refusing to consider their lost condition in itself as a field for missionary endeavor, it will be revealed that the force needs refining and strengthening.

Americans are worth saving on their own account, and not simply because a saved man helps to save others across the seas! They are worth saving for their own sake, their country's sake, the heathen's sake; more than all, for Christ's sake.

Dr. Carver is right. American Christians need to give the world the spectacle of a saved nation. Not only will foreign mission coffers overflow then; the spectacle itself will give the nations an unanswerable argument from the religion of Christ. The heathen will more readily believe our religion is good for his nation when we show we really believe it can save ours.

Let us save America for the sake of a lost world that needs its help! But let us save it for its own sake! It is worth it on its own account!

DR. J. WILLIAM JONES, SOLDIER OF CHRIST AND OF LEE.

APRINCE HAS FALLEN. Dr. J. William Jones has gone to his reward. He was a soldier of Lee and has gone to the last roll call. He was a soldier of the Cross and has gone at the summons of his Captain to be with him.

No man of his time among Southern Baptists figured more prominently among the events and forces which shaped the fortune of the South. This was true both in religious and civic concerns.

We shall not here undertake an adequate characterization of Dr. Jones. It is to be hoped that one of his four brilliant and devoted preacher-sons will render the service to the denomination and the Southland of writing the story of his life. It is a thrilling story to all who care for Southern ideals and can respond to the appeal of fearless devotion in a generous soul.

Dr. Jones was the author of several books of value, the *raison de etre* of each being a devoted love for the South, which was in Dr. Jones as his heart's blood. He was an army chaplain under Lee, for years until his death the chaplain of the Confederate Veterans of the South, and at various times and places a prominent and influential minister and worker for the Baptist weal and for the saving of men.

He was one of the few men we have known who seemed to fall even to understand what it was to fear the face of any man, or the opinion of any mass of men, if it ran athwart his cherished convictions. Still Dr. Jones did not have a combative temperament. Gentleness, geniality, and generous affections characterized him and drew to him many persons in personal affection, whose admiration had been won by his courage and devotion.

How he loved the South! The lost cause was enshrined in his big, warm heart, and if he ever seemed to lack charity for all men it must have been when some man arose to enveigh against the beauty and nobility of the Southern ideals, and doctrines, which the arbitrament of carnage crowded off the stage and out of the favor of certain classes, for whose facility in changing ideals we cannot seem to find fit words of characterization.

For several years Dr. Jones was the assistant secretary of the Home Mission Board, and in that position rendered able service. In Atlanta and by the members of the Board he is held in loving memory.

A great and good spirit has departed from us. His figure loomed large and beneficently throughout all the Southern Baptist hosts! He was a blessing to many. May his beautiful devotion to the South come as a mantle upon thousands, and may we all catch the inspiration of his loving, fearless spirit. May we in our time and in the light of the present needs of the Southland which God may fix upon our consciences, go forth with that generous, unselfish abandon of the devotion which more perhaps than all else marked with greatness the spirit of Dr. J. William Jones.

At its last meeting the Home Board unanimously adopted the following resolutions in regard to Dr. Jones:

"The recent death of Dr. J. William Jones, at Columbus, Georgia, removes from the ranks of Southern Baptists a stalwart friend and former servant of the Home Mission Board, whose voice and pen were constantly enlisted in the cause of the South and in behalf of the interests of the Southern Baptist Convention; therefore, be it resolved:

"1. That our appreciation of our brother's character and labors and the valorous service he rendered the Baptists of the South in a long and distinguished career, be spread upon the records of the Home Mission Board, published in the Home Field, and transmitted to the bereaved family.

"2. That the Board realizes that in the death of Dr. Jones the Southern people have lost a passionate lover and defender, that the Baptists have lost a noble minister and denominational worker, the Home Mission Board a constant champion of its great work, and his family a devoted husband and father, who has left them a heritage of honor."

**Baptist Home Missions,
North and South.**

RECENTLY we had occasion to compare the home mission activities of the Northern and Southern Baptists. We will now give some of the results of the comparison.

It did not embrace all the salient points. For instance, no study was made of the results, as shown by baptisms, that followed the work. It took into count the extent of territory, the population and the number of Baptists, and the receipts and disbursements of last year.

Our Northern brethren conduct missions through the Home Mission Society, in Cuba, Porto Rico, Mexico and Alaska, as well as in the Northern and Western States. Besides, they do special mission work in the South in educating the negroes. The total territory in which they labor is 4,414,950 square miles, considerably more than the entire area of the United States.

The Southern Baptists conduct missions through their Home Board in a relatively much smaller territory. The area covered is 973,500 square miles. In other words, the Northern Baptist home mission operations cover more than four times the territory touched by the Southern Baptists in their home mission work.

The Northerners maintain their work among a total of 91,499,800 of population the Southerners among 31,000,000.

After a look at these figures one would be ready to suppose the Northern Baptists a more numerous people than their Southern brethren. But such is not the case. The last available statistics give them a membership of 1,144,053, which includes negroes and foreigners, while in the Southern white Baptist churches there are 2,015,053 members. There is an average of about one Baptist to eighty persons in the territory in which the Northern Baptists do all their home mission work (except what they do for the negro). There is one Baptist to fifteen of population in the territory in which the Southern Baptists work at home missions. If we include the negro Baptists, there is one Southern Baptist to every seven and a half of population!

In 1908 our Northern brethren raised a total of about \$600,000 for home missions, while our Southern brethren raised \$265,

000. Here Southern Baptists do not stand so well in the comparison. Still, their situation is not relatively so bad as the figures make it appear. From the Northern churches, only \$157,158 of that \$600,000 was raised—about one-fourth of the total. From the Southern churches \$248,138 was raised, of the total of \$265,000 from the Southern Baptists—about fourteen-fifteenths of the entire amount!

Individual gifts provided \$104,000 of the Northern liberality; co-operative conventions, \$78,000; legacies, \$68,000, and sundry sources \$123,000.

While our Southern churches are not at all developed as they should be in missionary liberality, it appears that the rank and file of them are more thoroughly reached among us than among our Northern neighbors. Their advantage is in the larger number of wealthy donors.

From these and from other considerations which we shall not now mention, it appears that Southern Baptists, with all their strength and efficiency, should have a larger proportion of the country in which to work than they now have. In fact, there is no doubt at all that this is true, the only question being, How this shall be brought about? And on that we have nothing at present to say in the journal.

**A Popular
Convention Route.**

The Southern Railway bids fair to be one of the most popular routes to the Southern Baptist Convention from the Southeast Atlantic States.

The Southern Railway has, both by Asheville and by Atlanta and Chattanooga, a route of exquisite scenic loveliness, and at this season its beauty is at its best. The road traverses the Southern mountain system, and the traveler gets from the car window a fine perspective of the country of the Southern mountaineers, for whom our Home Board is doing a fine work in the system of mountain schools.

We call attention to the advertisement of this railway on the back cover of this journal. It will be seen that the Southern gives the option of trains which cover the across-mountains trip in the day time, or night, both going and returning. The trains are elegant and well equipped.

One very attractive advantage offered by this route is the dining-car service, for the in-Kentucky part of the night trip; that is, this service gives one the opportunity of getting his breakfast before leaving the train, so that he will arrive at the Convention city refreshed and ready for the morning session of the body.

The Southern also offers a stop-over privilege of twenty-four hours at Chattanooga on the return trip, that delegates may stop and see the Lookout Mountain and other historic points. The Convention visitors who use this route may anticipate an engaging and comfortable journey in company with many Baptist friends. Special equipment will be provided from Atlanta.

We are delighted to announce to the Home Field readers a series of six articles on "Backward People," by Dr. John E. White, of Atlanta. Dr. White is not only an attractive and facile writer; he is pronouncedly a specialist on the subject on which he will write. To say the articles will be worth more than the price of the journal for a year is putting it very mildly. Our subscription price is so scrimpy that the comparison is really only a milk and water compliment.

If you are receiving this number of the Home Field as a sample copy, it is because we hope to have the pleasure of interesting you and adding you to our subscription list. The Home Field does not take the place of the denominational weekly, but it is full each month of news and information and stimulus about the great work of making and keeping America Christian. Every Southern Baptist who is interested in the progress of the kingdom will be fond of the Home Field. By the way, look over this number. Honestly, is it not worth more, to one who is interested in religious pro-

gress than the twenty-five cents we ask for it? But it cheapens the religion we profess to ask!

His friends throughout the South will join the Home Mission Board in the sincere regret it feels at the departure of General Evangelist W. W. Hamilton from the service of the Board. As an evangelist Dr. Hamilton is sane, devotional, resourceful, effective. Himself a preacher and worker of unusual gifts, he was also gifted in planning for the general campaigns of the evangelistic force. The brethren who labored at his side elsewhere in this number through resolutions express their warm regard for Dr. Hamilton. May the blessing of God be richly upon him in his new work as pastor of the First Baptist church at Lynchburg, Virginia. For the present the evangelistic committee of the Board will have in charge the conduct of the work.

There are so many rich things in the Home Field this month that we dare not try to express in detail our appreciation of each. Just read it and see, and then get someone else to take the journal, will you not, please, brother Baptist? sister Baptist? Will you not, please? Go and get up a club and send us. The chief fault with the Home Field is that we do not charge for it more than half what it is worth. We may rectify that this fall. If there is some fastidious Baptist not pleased with this number of our journal—well, it is his right as a Baptist. As for us, we are proud of it from our head to our toes. It has literally run over with good things. Several high-class articles had to go over to next month, even after we added eight pages to the regular size of the magazine. By the way, we must ask you what you think of the front page cover and the picture of the Convention presidents?



ALONG THE SOUTHERN MOUNTAINS

"You Who Know Better Are to Blame"

SYLVIA



ES, FRIENDS, this is the message she sent you—that gray-haired grandmother with withered form bent beneath the weight of years and the heavier weight of suffering and sorrow. Shall I tell you how it came about?

The long hot July day was nearing its close, as a tired but happy colporter and his wife wended their way along the winding road which, under the forest growth, clung to the side of the Blue Ridge mountains.

The day had been oppressive, but the sunny silence of the afternoon, when the long lights rested upon the hills, together with the glorious beauty of the mountains—their heights and depths, their peaks and valleys, their sheltered nooks and sunny slopes—and the soft, fleecy clouds already tinged with the sunset glow, brought you—"So nigh to the heart of God
You almost seemed to feel it beat
Down from the sunshine and up from the sod."

A sharp curve in the road and there came into view a rude log cabin, standing a thing apart in the center of a small open space. We were quietly passing this when a cheery voice hailed us:

"Say, Mister, won't you uns light, bring yer fiddle in and make some music for my suster? She is sick."

It took but a moment to "light" and gather up our guitar (not a fiddle) and follow the sturdy lad up the narrow path to the

home. As we approached we observed the old grandfather seated just outside the door, his rude chair tilted and his bare feet propped on its rounds.

A jug was by his side, a pipe in his mouth. He was dressed in blue overalls and a dark shirt. Over one shoulder a single suspender passed and held his simple attire together. No hat covered the thin, hoary locks; his face was hardened, seamed and furrowed. He barely greeted us, but with a smile and a prayer we went in.

The one room was bare of furniture, only a few home-made articles were scattered about, not one book or paper, not even an almanac. But everything was spotlessly clean. We might have wiped the floor with a handkerchief, and it would not have been soiled.

In one corner of the room was a rude bunk, nailed to the logs which formed the side of the cabin. On this bunk lay a little girl of twelve years, her face hot with burning fever, her lips parched and her little body racked with pain. Scarcely responding to our greeting, she eagerly asked:

"Won't you ns play the fiddle for me? I hearn about it down in the glen before I was taken sick, and I want to hear music so bad."

After we read to the little sufferer from the blessed Book of how Christ loves the children, and a prayer was made, we sang, "I am so glad that Jesus loves me."

At the first words of the chorus that poor child shivered and shrank—as if she had received a blow. We wondered at it but

continued to sing without questioning. The song finished, she turned toward us and said:

"What makes you say Jesus loves you? He don't love anybody, nor me either."

"Why do you think so, Mary?" we questioned.

"Cause Pap and Bud always gits so mad when they speak about him, and I has to run and hide."

Then it came to us with a force that all but petrified the blood in our veins, that that little child, not fifty miles from the city of _____, had never heard the name of Jesus except as a curse. Involuntarily we turned to the mother, but she uttered not a word.

Then the old gray-haired grandmother in a thin, trembling voice, answered:

"I once belonged to Bethlehem church," said she; "but years ago we moved to the mountains. There was no meetin' house here, no school. My children ain't heard no preachin' since they was little; my grandchildren ain't never heard no preachin', no hymn singin'. We don't know no Sunday; we have just gone back to be heathens."

Then, fastening her eyes on us with a look that went to our brain like fire, she added:

"Those eyes! I see them yet. That voice! It still rings in my ears."

As we drove slowly away, burdened and sorrowful, we wondered how much to blame were we. An effort, a gift, a sacrifice, and a mountain mission school, together with the preached word, would have saved that family. Yea, all the families within reach.

The Original Texas Steer

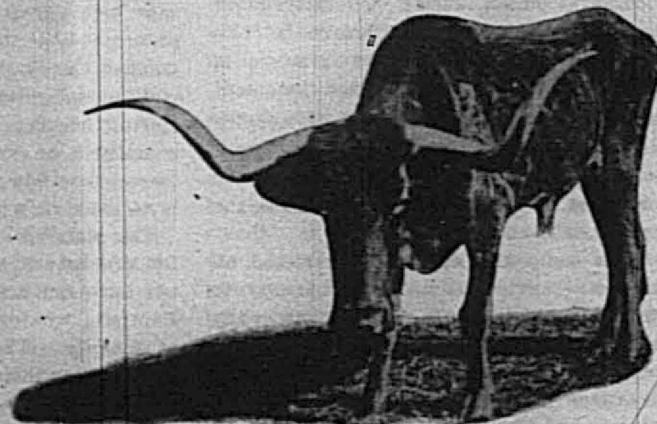
WE wish to introduce to the readers a friend of ours. We claim the relation on the ground of the admiration which we feel for him. We are presenting herewith a picture of him. He was unaware that his picture was being made, and did not prink up either in attitude or attire.

The Original Texas Steer is the child of the plains. His career has not been without romance nor is he without picturesqueness, albeit he ministers not to aesthetic sensibilities. The story-tellers in the magazines have robbed him of his romance, that they might confer it upon the cowboy biped, who shoots straight, rides like a demon, and behaves with a certain breezy and untrammeled abandon, very edifying to persons who write for tenderfoot folk.

The steer is oblivious to this injustice, though if he made the books the centaur with the lariat would not be their hero. He has played an important if under-dog part in making the great empire of Texas. And

we love the Original Texas Steer for this, as we admire him for his incorrigible abandon and picturesqueness.

Some facetious poet of the plains—a cowboy, we suspect—has perpetrated a stanza about the Original Texas Steer, which we now append, though we feel some compunction at the gay spirit and lack of gentle sympathy which he of the poem seems to show:



"He roams through the Brazos valley,
He ranges the Pecos flats,
Or wanders dry o'er the alkali,
A bundle of hide and slats."

The SOUTHWEST FRONTIER

By DR. J. F. LOVE, Assistant Secretary.



HEN THESE LINES reach Home Field readers the home mission account of Southern Baptists for 1908 and 1909 will be closed. At the time they are written, however, more than two weeks of the period of home mission collections remain. We could easily fill the space which is accorded this department with our anxieties, hopes, and fears, but such use of our space could not contribute to the result of the year's work and would serve no good purpose. We may instead recount some of the incidents of the campaign and some things which attend the progress of the work in the Southwest.

There is a mighty spirit stirring in the hearts of a great host of Southwestern Baptists.

The severe trials through which men of God have passed during the past dozen years in order to do Christ's service have not failed to effect results in character. It is my unqualified judgment that in the men who have sought with singleness of purpose to do a constructive work for Christ and the denomination in the Southwest during these troublous times, the result has been a purification.

Great companies of men have risked all for their convictions and their loyalty to Christ and consequently they are now ready to count all things but lost if they may only contribute a man's part to the prosperity of the cause they have espoused. Nowhere will one find Christian men and women who more forget themselves and serve the denomination with more whole-heartedness and enthusiasm than do great numbers of our people in the Southwest.

T HIS discipline through which they have passed and this spirit which characterizes them have occasioned the erection of a new standard by which men within their ranks come inevitably to be judged. The man on whom is fixed the highest premium by Southwestern Baptists is not the man who is necessarily the best talker, nor the man who has titles and preferments, nor again the man who puts high premium on himself, but it is the man who counts all things but lost for Christ's cause. The man who "makes good" will be accorded a large place, and nothing less than this can give him prestige in the circle which lives to see Christ's cause established and his kingdom coming.

And all this has naturally worked a definite result with regard to the denominational meeting. A manly moral robustness and hearty comradeship, large convictions and confident spirit and an abounding enthusiasm for a great enterprise when this was presented—all this characterizes and distinguishes the Southwestern convention, association and missionary conference. An inspiring hearing is given the man who has something to say on a great matter and loses himself in his passion for it, but there is no place on a program for a mere speaker.

The man who does not stand four-square for missionary and benevolent objects can not have much standing with Southwestern Baptists, whatever his gifts or his graces of manner. They believe solely in doing business for their King and there is no place among them for the man who is simply seeking a place for himself, but there is much room for the man who is trying with his might to do some worthy and large thing for his Lord.

These are some impressions which re-

peated contact with Baptist assemblies of various sorts in different parts of the Southwest make upon one.

IT IS NOT at this time our privilege to know whether we shall end April with a great debt on our home mission work. The campaign has, however, revealed a spirit of benevolence in some which, if practiced by all, would leave no doubt as to the outcome and would sweeten the hours of rest for these two weeks of anxious waiting.

The Southwest has conducted its campaign this spring against great odds. Great sections of the territory suffered heavily last year from floods, this spring drouth, tornado and fire have combined to discourage many, but some of the sublimest examples of Christian stewardship we have seen have been afforded by some who have suffered most.

Take as an example that message which Dr. Johnson, of Texarkana, sent to the Baptist Advance when his beautiful house lay in hot embers. He said that notwithstanding their loss and their grief, the church would make its offering to home missions next Sunday.

Others who have had misfortune, and many churches which have been handicapped by heavy debts, have hooted the thought of retrenchment and have shown a noble liberality in their contributions. More than once my heart has been touched by the spirit of self-sacrifice which such giving has shown.

Just today there has come to my desk a letter from one of our Indian missionaries who is working hard on a small salary. She enclosed \$15 for herself as a contribution to home missions, \$2.50 from a Sunday-school class of little Indian girls and boys and one dollar from an old Indian woman, who can not understand a sentence in English, but who has a precious heart-knowledge of our gospel.

Here is twenty cents, two dimes, from a dear good woman who says that for the Lord's goodness to her she wants to give one-tenth of all she gets. She sent in a dime last month. Many pastors have led their people into large things by personal sacrificial offerings. The gifts of some of our Mexicans have touched the hearts of

some who have known them. One brother in Arkansas who sent the Home Board a check for \$400 added another \$100 when the church came to take its home mission collection. This he did not after much entreaty, but willing and joyfully.

This brother said to me, "Oh, when will our people learn the joy and the privilege of giving their money to Christ's cause without having somebody go over the country to persuade them to do it?"

Such giving as he has done this year would have put millions into the hands of our Home and Foreign Boards, for he is not a man of great wealth.

C ONCERNING the results of the campaign let me assure Southern Baptists that the State secretaries of the Southwest have led their forces heroically.

Of course, the world knows about Dr. Gambrell and his brilliant and glorious triumphs in Texas. His perennial freshness in missionary leadership and missionary advocacy is marvelous. When he came to his home and foreign mission campaign this year there were a half-dozen strong men in the field for other worthy objects, and Texas Baptists had already given largely to special enterprises, but "Uncle Gideon" did not falter. He launched his enterprise with the confidence of a youth and watched the campaign as if it were his first. Whether the State advances or not, the campaign has been great. If an advance is made, it will, in my judgment, be a marvel of missionary triumph.

Secretary Stalcup, of Oklahoma, while in the shadow of a great sorrow, has nevertheless pressed his campaign with unusual vigor. Those who have studied his course longest and closest think that he grows steadily as a leader. There is just before me a letter addressed by him to Oklahoma pastors, and such a letter it is as no timid narrow-gauged man could ever address to the captains of Christ's hosts.

Dr. Armstrong, on whose shoulders the mantle of the lamented Breaker fell, has proved himself to be a worthy successor. Enough is already known of the report of the contributions from Missouri to forecast a respectable advance under his leadership.

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J. S. Rogers, a young man and a new secretary, has proven almost irresistible in his plaintive call to Arkansas Baptists at a critical moment in their history. With a great debt on their State mission work, and with a great campaign on for their educational institutions, Rogers has sounded a high note and called advance. Three weeks ago I saw no hope for advance in Arkansas, but am more hopeful now. Wherever the figures stop, whether below or above last year, another secretary has literally burnt the candle of his life in an effort to lead to victory, and many of his Arkansas brethren have responded to his call as all of them have admired the spirit in which he has led.

Brother Lawrence, the new secretary for Louisiana, came to his new post just as the home and foreign mission campaign was drawing on. Both as editor of the State paper and as secretary of missions, he has done brilliant service. Surely there has been no room for him to spare himself. The amount of field work he has done in addition to his work as editor of the paper is a task quite beyond most men.

After a campaign in his State with an opportunity to study conditions as they exist, I can not bring myself to the point of expecting an advance to home and foreign missions from Louisiana this year. If no advance is made, let no one criticize, for Louisiana Baptists have encountered great difficulties in their work these recent months. Notwithstanding the misfortune which many have suffered, it looks very much like we are on the eve of a new awakening in Louisiana. There is vast wealth in the State which is sure to attract thousands of enterprising citizens shortly. Our Baptist people are beginning to recognize the importance of grappling the situation masterfully, and with some assistance of the denomination at large, we may expect the splendid company of men who are giving their lives to upbuild our cause in this State to lead into the good day.

THE ANNUAL CONFERENCE of our Mexican missionaries was held in San Antonio last week, and it proved to be the best of all. Dr. Gambrell pronounces it "fine indeed," and says it "ran bank-full." He was especially impressed with the response of the Mexicans to every touch upon the experimental and doctrinal. This is a fine indication in converts from Roman Catholicism.

Last year the institute had eighteen students present. This year it had thirty-five. Rev. F. M. McConnell, who gave the splendid series of addresses last year, was again the leading teacher this year. He is sound and clear in doctrinal statement and loves the Mexicans.

The work done in these institutes is of a solid character, and is a part of a course of study which is given through the year, and for which a certificate is given if the course is pursued with satisfaction to the teachers. Of course, this involves a considerable correspondence which Brother Daniel and Mrs. Gambrell will conduct through the year.

Every year there is an evangelistic feature of this conference which proves most gratifying. There are always conversions, and those who attend for the purpose of speaking to our Mexican brethren have the opportunity of hearing these brethren themselves preach.

Each evening this year evangelistic services were conducted on the streets by the Mexican brethren. In this way they reached many Roman Catholics with gospel messages which otherwise they would never hear. Some are always led to Christ in these meetings and Christian people are strengthened in the faith.

Let all who read these lines pray for Brother Daniel and this Mexican work. Hundreds of thousands of these people are already in Texas, and thousands are coming. Perhaps Southern Baptists are nowhere given such an opportunity with a Roman Catholic population in all the world as they have presented in this Texas-Mexican population.

EVANGELISM

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

By W. W. HAMILTON, General Evangelist

A Personal Word



ONLY after the plainest indications of duty and after many sleepless hours did the General Evangelist become willing to give up his work with the Home Board.

Strange as it may seem to those who know something of the sacrifices and the burdens incident to evangelism, the struggle was over the unwillingness to turn aside from this most trying and taxing and arduous service. These have been joyous years, but it would be egotism indeed to think that the Lord did not have men who could carry on this Home Board evangelism with better plans and greater success than has thus far been attained.

Sincerest appreciation is hereby expressed to every member and officer of the Board, and particularly to those who have been closest in touch with the department of evangelism, for the cordial co-operation and confidence shown to the evangelists, for their help and sympathy and love, and to the brethren and churches and the editors of our denominational papers for their support and service in establishing this great and important and necessary department of our denominational life.

In turning aside again to the pastorate, the writer is in position to give a fairer estimate of the importance and value of Home Board evangelism, and he unhesitatingly states that he believes these three years to have almost daily brought him a larger realization of its value to the denomination, to the churches, to the pastors, to those who

come into the kingdom, and to those who are finding excuses to remain away from the Savior.

The writer hopes that an increasingly large number of brethren may be found who will give themselves to this great and fruitful service, and that the ideals which he has in mind may be more than realized by his co-laborers and successors.

W. W. H.

MASS MEETING ON EVANGELISM.

This meeting will be held this year at the Walnut Street church, corner Third and St. Catherine, on Sunday night of the Convention, and will be a great occasion. Dr. Luther Little will speak on "Southern Baptists, A Field, A Force"; Dr. Geo. W. McDaniel on "The Preaching that Wins Men," and Dr. Len G. Broughton on "The Church Facing Outward." These subjects were made to order for these men, and we may expect this to be a great service.

CONFERENCE AT THE CONVENTION.

On account of the change in the place of meeting of the Convention it is now probable that the conference on evangelism will be held in the Fifth and Walnut Street Methodist church, from 8:30 to 9:30 on Friday, Saturday and Monday mornings. These conferences are open to anyone who wishes to attend and will be opened with ten-minute addresses by pastors and evangelists. The subjects to be discussed are "Rural Evangelism," "Out-door Evangelism," and

OUR HOME FIELD.

"How to Help Men to Decision." The mere announcement of these subjects will interest the pastors and evangelists and workers, and the last theme for Monday morning will be one of surpassing interest to every one who is desirous of being a successful soul-winner.

RESOLUTIONS FOR DR. W. W. HAMILTON.

To show their appreciation of their honored leader and fellow servant, the evangelists of the Home Board have framed and passed resolutions on the leaving of Dr. Hamilton from the evangelistic force for the pastorate.

Rev. Raleigh Wright, Rev. W. A. McComb, Rev. H. A. Hunt, Rev. W. P. Price, Rev. C. A. Stewart, Rev. W. D. Wakefield and Luther Little, express their sentiments in this matter by the following resolutions:

1. That we here and now publicly speak our confidence, esteem and love to our beloved leader.
2. That we invoke the blessing of heaven upon Dr. Hamilton and wish for him the same usefulness that has characterized his work for the past three years in the evangelistic field.
3. That we would have the world know that Dr. Hamilton has been gentle, generous and vigorous in his leadership. We have learned to love him more and more as we have known him better. His has been a quiet but an equally powerful work, as he has led us on to certain success.
4. That we believe evangelism has lost a great leader, and that the First church at Lynchburg has gained a great pastor in the going of Dr. Hamilton from us.

PARAGRAPHS ABOUT EVANGELISM.

The street meetings were wondrously blessed in the New Orleans campaign.

The Central church, New Orleans, almost trebled its membership in three weeks.

Bro. H. A. Hunt is in meetings this month at Homer, and at Shreveport, La.

Brother W. P. Price is doing great serv-

ice in taking offerings for the Home Board. Brother McComb and Brother Little and Brother Hamilton are giving a little time to taking extra offerings.

The First church, Columbia, S. C., expects to have a six-weeks' summer campaign, W. D. Wakefield leading.

It is a joy to see how many of our cities are planning concerted meetings for next fall and winter.

"Rural Evangelism," "Out-Door Evangelism," and "How to Help Men to Decision," are the subjects for discussion at the Louisville Conferences.

At one street service in New Orleans thirty-five men made profession of faith and came forward through the crowd and stood by the gospel wagon.

Our hearts go out in tenderest sympathy to the membership of the Broadway church, Fort Worth, in the loss of their beautiful building and parsonage in the recent fire.

The First church, New Orleans, few in number and under financial burdens rarely equalled, gave \$413.06 to home missions during the recent campaign there. This is worthy of great praise.

Two women who made professions of faith in one of the street services on Canal street, New Orleans, said they had never before heard a Protestant sermon, and thought there was no hope for them.

Brother H. A. Hunt, with his big voice and big body and big heart, makes a great leader anywhere, but he is certainly at home in street meetings, and did much toward giving power and efficiency and dignity to the New Orleans work.

The farewell fellowship meeting at New Orleans was a wonderful service. The great new First church was overflowing with the great crowd. Mother's gallery, B. Y. P. U. room, Sunday-school room, class rooms, balcony and aisles were not sufficient to hold them.

Woman's MISSIONARY Union.

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

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

The Denominational Press and Missions



THE PRESS, as a missionary factor, can not be over-estimated. In each of the States of the Southern Baptist Convention territory, there is a denominational paper standing for civic righteousness. Dear reader, do you know how much thought, time and expense is expended in making up and printing your own Baptist State paper?

Sometimes you may feel inclined to complain about the meagerness of information contained in its pages, or perhaps you note that the quality of paper is bad and the printing blurred. Your sense of the artistic is shocked by these failures.

But, dear sister, if only you could know the handicap under which most of our Baptist denominational papers work, you would be charitable in your judgment. A peep at the delinquent list of subscribers might reveal your name and mine among those who have forgotten that the editor needed money with which to run a paper.

All hail to our noble band of Baptist editors in the bounds of our Convention!

They are doing a mighty work in moulding sentiment, in advancing the cause of religion. If the Woman's Missionary Union or Central Committee in any State fails to have a department in the Baptist paper of the State, we feel sure that such a state of affairs could be rectified.

The Baptist editor gets small pay for his valuable services. He is almost always obliging, sympathetic and genuinely interested in all of the organized work of Baptists throughout the world. Let it be a policy of mission societies to get subscribers for

the religious papers of the State, and also mission magazines, and much good will result. The printed page is a silent agent, but a potent one for either good or ill.

When we think of the baneful influence exerted by the trashy literature of the present day, the unreal and unwholesome life portrayed in the "problem novel," it is imperative that we awake to the importance of distributing good literature among our young people. Lend a helping hand and an encouraging contribution to the cause of pure literature at home and abroad. It is a sad fact that many books once excluded from the family library now occupy a place on the center-table in many homes. Take care lest in our desire to become broad we become lax and worse than shallow.

This comment seems hardly pertinent to the title under which we are writing, but it is of vital import to the youth of our fair land.

OUR SUNDAY-SCHOOL BOARD.

We are trying to emphasize in this issue "the press as a missionary factor." We gratefully acknowledge all past indebtedness to our efficient Sunday-school Board. What a mighty factor in missionary work it has been. Dr. Frost and Dr. Van Ness and their able helpers are doing glorious things in the Master's kingdom.

We give an extract from the recommendations of the Sunday-school Board, given in the W. M. U. at Hot Springs.

Have we complied with them, sisters? If not, will we not promise speedier co-operation for the next Conventional year?

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Sunday-school Board's message, in part, at Hot Springs:

We repeat our emphasis of last year on the following lines of work, which we present for consideration of the Woman's Missionary Union:

1. The Missionary Character of the Board's Operation.
- .2. The Distribution of the Word of God.
3. The Work of our Field Secretaries.
4. The Periodicals in all our Sunday schools.
5. The Publication of Books and Tracts.

The work along each of these lines is capable of indefinite expansion, and with every enlargement will tell mightily for building the kingdom. The women in all our churches can bring to bear a strong influence for each one of these departments.

The Bible Fund for this year has greatly advanced upon former years. This is due largely to the extra efforts which the women individually and through their societies have done in its behalf. This is the only object for which the Board receives contributions, and we are very grateful that the Baptist women of the South, in their organized capacity, have put upon it their approval and are working so nobly for its advancement.

Thinking over the coming year we venture one departure from our usual report, and ask the women in their several organizations to help the advancement of the Board's business. And why not? It is a business conducted for benevolence and missions. The business is the very life of the Board and the basis of all its operations.

Take, for example, the Board's gift of twenty thousand, five hundred dollars (\$20,500) for the Training School. That gift came out of the business of the Board. Literally, every order that came to Nashville between May 1 and October 1, however small or large, had a part in that gift. Every Sunday-school using the periodicals of the Convention, actually made contribution to the Training School; and the money which they paid for literature became in turn a contribution to the cause of Christ.

This illustrates all five of the lines of work indicated above, and shows how that helping the business of the Board renders help in the most efficient way and along all lines of work.

THE PRESS AS A MISSIONARY FACTOR.

Praise Service.

Scripture Lessons—Ps. 119: 89-112.

Prayer—For the Bible work of the Southern Baptist Convention. For all agencies that are laboring to scatter the printed message among men. For our newspapers.

If There Were No Printing?

Suppose, for the moment, that the wonderful art of printing had never been brought into the service of the great King; that the only Bibles obtainable were those copied page after page, by scribes and clerks. The expense of even one copy would be far beyond the reach of most of us. Suppose there were no missionary magazines, no leaflets, tracts, religious books, or any printed literature for the spreading abroad of God's message.

First—The Bible.

The first and most important use of the press in missions is, naturally, the production of Bibles for distribution among all peoples. In the past century, since printing became both easier and cheaper than ever before, there has been a wonderful advance in putting the Scriptures within reach of great multitudes, both in Christian and non-Christian lands. It is a well recognized fact that any effort to give people the light without also putting the Bible into their hands is almost worthless, for it produces no lasting results. But when missionary labor is built on an open Bible the work is sure and abiding.

Bibles as Home Missionaries.

We need no proof that the Bible is the hope of our country, but it is interesting to read what a man like the late ex-President Cleveland has to say on this very subject: "I very much hope," wrote Mr. Cleveland, only a few weeks before his death, to the author of a new book on the gospels, "that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of the importance of this study. I do not believe, as a people, that we can afford to allow our interest in and veneration for the Bible to abate." Thus spoke truly former President Cleveland.

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HOME FIELD HONOR ROLL.

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

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

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

From March 15, 1909, to April 15, 1909.

Dr. W. D. Powell, Louisville, Ky.	60
Rev. I. G. Murray, Yorkville, S. C.	32
Rev. C. E. Bass, Mayton, Miss.	28
Mrs. Andrews, Goldsboro, N. C.	25
Rev. B. W. Collier, Marianna, Fla.	24
Rev. L. T. Reed, Cedartown, Ga.	23
Miss Nell Dodd, Oxford, Ala.	20
Mr. J. A. Brock, Laurens, S. C.	19
Rev. H. J. Goodwin, Syringa, Va.	19
Mrs. J. W. Slaughter, Louisville, Ky.	17
Mrs. Graves L. Knight, Graniteville, S. C.	17
Mrs. Alexander Miller, Savannah, Ga.	16
Miss Eliza Stone, Leas Spring, Tenn.	16
Mrs. Milford Riggs, St. Louis, Mo.	16
Miss Nena McLaughlin, Lynchburg, Va.	16
Mr. C. J. White, Carnegie, Ga.	16
Rev. A. M. McCool, Patterson, Ga.	14
Rev. H. C. Rosamond, El Paso, Ark.	13
Mrs. R. W. Whitehurst, Norfolk, Va.	13
Mrs. M. G. Campbell, Atlanta, Ga.	12
Mr. A. A. Ryan, Walcott, Ark.	12
Mrs. D. F. Green, New Decatur, Ala.	10
Mrs. A. A. Gandy, Darlington, S. C.	10
Mrs. J. S. Walker, Dothan, Ala.	10
Mrs. A. S. Love, Ballinger, Tex.	10
Mr. V. F. Twitty, Reynoldsburg, Ga.	10

From February 15 to March 15, 1909.

Rev. W. W. Campbell, Tuskegee, Ala.	69
Dr. W. D. Powell, Louisville, Ky.	41
Mrs. E. J. Whilden, Greenville, S. C.	39
Mrs. T. E. Spencer, West Point, Miss.	35
Miss Ellen McElveen, Osyka, Miss.	28
Mr. A. L. Smith, Birmingham, Ala.	27
Mrs. Andrews, Goldsboro, N. C.	25
Mrs. E. A. Marsh, Shreveport, La.	22
Mrs. M. A. Burrus, New Orleans, La.	21
Mrs. H. C. Gresham, Cleburne, Tex.	21
Mrs. Ruth Blackman, Clarksville, Tenn.	21
Mrs. Paul Smith, Meridian, Miss.	18
Mrs. L. J. Brown, Tuskegee, Ala.	15

Miss Elmon Falkner, Rosebud, Tex.	15
W. M. U., Scotland Neck, N. C.	12
Mrs. R. C. Barksdale, Slater, Mo.	12
Mrs. R. W. Whitehurst, Norfolk, Va.	12
Mrs. T. J. Walne, Dallas, Tex.	11
Mrs. Cecil L. Yarbrough, Auburn, Ala.	11
Rev. J. G. Brendel, Pawnee, Okla.	10
Mrs. J. F. Caudle, Union, S. C.	10
Mrs. M. J. McAfee, West Point, Ga.	10
Mrs. A. E. Sparks, Newport, Tenn.	10
Mrs. R. S. Griffin, Cross Hill, S. C.	10
Mrs. H. W. Harris, Charlotte, N. C.	10
Mrs. R. S. Griffin, Cross Hill, S. C.	10
Mrs. Florence M. Hollingsworth, New Orleans, La.	10



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Rev. J. L. Walker, at Synder, Oklahoma, works on a salary of \$120.17 a quarter, or \$516.68 a year. Some of it is not promptly paid. In his report he says, after telling of the home mission collection

and the strain to erect a house of worship for the church: "I am so anxious about the work here, I myself paid \$280 on the church building. Perhaps I will give more. The total cost will be about \$1,550."



Home Mission Receipts to April 15, 1909

ALABAMA.—Mt. Andrew Ch., by J. J. S. W., \$5.00; S. S., \$1.24; W. W. L., Montevallo, Tr. Fd., \$1.00; Wedley Ch., by J. W. D., \$1.67; Eldridge Ch., by J. L. R., \$7.00; S. S. Convention of Harmony, \$2.60; Rockville Ch., by J. H. C., \$4.25; Bassett's Creek Ch., \$2.30; Horeb Ch., \$1.00; Shiloh B. Ch., by J. A. T., \$1.48; S. S., \$5.60; Northport Sunbeam Soc., by L. L., \$10.00; Y. P. W. of Cusseta, by J. M. V., \$3.12; Ch. and S. S., \$4.90; Mrs. S. E. W., Moulton, \$4.00; W. R. Crumpton, \$51.92; E. Gadsden Ch., by J. M. C., \$1.20; Sardis Ch., Boaz, by G. P. W., \$1.50; Prattville Ch., by J. G. D., \$68.32; Clarkesville Ch., by J. H. C., \$2.55; Clayton St. Ch., Montgomery, by Rev. J. W. O., \$3.87; S. S., \$1.34; Ashford S. S., by C. B. C., \$2.08; W. M. W., Slocomb Ch., by Mrs. L. P. A., \$4.00; 2d Ch. S. S., Gadsden, by R. C. H., \$2.25; W. M. S., Cusseta, by J. M. V., \$5.00; Dr. W. T. Berry, B'ghram, \$10.00; Oak Grove Ch., by T. E. S., \$1.53; Mt. Pleasant Ch., by W. W. H., \$4.23; Adams Ave. Ch., Montgomery, by J. J. T., \$10.00; Hopewell Ch., by F. B. H., \$1.87; Dr. W. B. Crumpton, Cor. Sec. for Cardenas, Cuba, \$23.29; Home Missions, \$574.85; W. Central Com. Self-Denial, \$782.26; Tr. Fd., by H. W. F. Moto to apply to Rowe B. Ch., Natchez, Miss., \$5; New Century Meeting, Pell City, by L. C., \$30.50; S. New Century Meeting, Pell City, by L. C. S. Millerville, by W. M. C., \$2.85; Mt. Gillead Ch., by J. H. C., \$5.00. Total, \$2,853.56. Previously reported (corrected) \$10,322.99; Total since May 13, \$176.55.

ARKANSAS.—B. J. Park, Lochsburg, \$20.00; Charleston Ch., by Rev. N. Keller, \$3.97; Vista Ch., \$3.45; Oak Bower Ch., \$3.08; Marshall S. S. by L. A. S., \$10.01; Stuttgart Ch., by H. J. K., \$12.60; Pleasant Spgs. Cn., by J. F. F., \$3.05; 1st Ch., Camden, by R. F. T., \$112.15; S. S., \$18.84; B. Y. P. U., \$7.45; W. M. S., Self-Denial, \$23.40; J. S. Rogers, Sec., \$1,570.04; Total, \$1784.04. Previously reported, \$1,481.80. Total since May \$3,275.87.

D. C.: Temple Ch., Washington, by W. F., \$10.00; Grace Ch., by H. C. H., \$9.00; First Ch., by J. W. W., \$50.61; Mrs. J. V. L. Battles and daughter, \$2.00. Total, \$71.61. Previously reported, \$1,462.84. Total since May, \$1,534.45.

FLORIDA.: Tr. Fd., by Miss V. J., 68c.; J.

S. B., Miami, \$5.00; Ochilla Ch., by W. E. H., \$11.75; 1st Ch., DeLand, by E. L. H., \$45.00; W. M. S., \$12.00; Dr. L. D. Gelger, Cor. Sec. for Gen. Work, \$622.81; Cuban students, \$3.00; Mrs. Teahrell, \$3.00; Mtn. schools, \$3.00; Pawnee Indians, \$4.36; Cardenas Chapel, \$30.53; Thank Offering, \$278.71; Eaton St., S. S., Key West, by F. F. H., \$5.63; Tallahassee Ch., by Rev. W. P. Price, for Evang., \$145.00; Tr. Fd., \$15.00; Ex., \$20.00; Jacksonville Ex., \$1.65. Total, \$1,206.97. Previously Reported, \$1,614.73. Total since May \$2,821.75.

GEORGIA.: Tr. Fd., by Miss E. A. A., \$1.00; J. F. Eden, Jr., Cuthbert, \$7.26; Mt. Olive Ch., by J. R. E., \$7.27; J. J. Bennett, Sec., \$3,331.97;

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Salem S. S., by W. M. B., \$3.19; J. J. Bennett, Cor. Sec., designated fund for Cardenas Chapel, 1st Columbus Sun., \$1.00; Hephzibah Sun, \$6.45; Greensboro Sun., \$10.00; for Cuba, Mt. Vernon Sun, \$2.00; for Miss Perry, Lavonia W. M. S., \$5.00; West Point W. M. S., \$5.00; Greensboro W. M. S., \$2.00; Ocilla W. M. S., 18.75; Education Mtn. Girl, Capitol Ave. W. M. S., \$1.40; Frontier Work, Bogart W. M. S., \$2; Thank Offering, Jeffersonville K. M. S., \$2.10; Thomasville W. M. S., \$38; Special Offering, Sandersonville W. M. S., \$12.50; Greensboro Y. W. A., \$2; Self Defense, Elberton W. M. S., \$7.00; Social W. M. S., \$21.50; Friendship W. M. S., \$2.00; Elam W. M. S., \$2.10; Sisters W. M. S., \$15.00; Forsyth St. W. M. S., \$50.00; Savannah W. M. S., \$50.00; Week of Prayer, Hephzibah W. M. S., \$56.00; Total since May, \$13,566.53.

KENTUCKY: W. M. S., Third B. Ch., Owensboro, by Mrs. A. R., \$10.13; Rocky Ford Ch. S. S., by F. S., \$5.41; Lewisburg S. S., by T. F. G., \$5.52; Dry Fork Ch. and S. S., by T. G. S., \$4; Trs. Fd., by L. T. W., 50c; Lewisburg S. S., North Fork, by T. F. G., \$5.52; Dry Fork Ch. and S. S., by T. G. S., \$4; Mrs. M. A. McManama, Mitchellsburg, \$10; First and Second Chas., Bowling Green, by W. A. M., \$15.10; Mr. Stephen Ellis Powers, \$1; Magoffin Institute S. S., by A. C. H., \$6.51; Nelson Co. Association, by Mrs. L. G. Davis, \$10; 11th and Jefferson Mission, Louisville, by R. T. K., \$1.60; W. D. Powell, Sec., \$636. Total, \$705.77. Previously reported (corrected), \$9,690.78. Total since May, \$17,566.54.

LOUISIANA: Broussard Grove W. M. W., by Miss C. D., \$3.56; W. M. W. of Unionville Ch., by Miss L. M., \$7.70; Mrs. L. R. Keatchie, \$1.50; Leesville B. Ch., by Rev. R. Wright, Evang., \$39; W. L. Coburn, \$10; First Ch., Ladies' Aid Lake Charles, by Mrs. E. R. B., \$20; J. Benj. Lawrence, Sec., \$250; Ex. Bd. La. Bapt. Conv., by B. T. Lewis, \$220; Roseland Ch. S. S., by C. C. S., \$4.60; St. Charles Ave. Ch., New Orleans, by C. A. Stewart, for Evang., \$20; Tr. Fd., \$16; First B. S. S., Shreveport, by W. L. T., \$22.95; Siloam Ch., by J. L. M., \$3.60. Total, \$66.39. Previously reported, \$2,172.35. Total since May, \$2,778.74.

MARYLAND: Baltimore: Wilson Mem. S. S., by R. L. F., \$7.50; Seventh Ch., by H. S. K., \$50.80; North Ave., by C. M. K., \$31.93; Eutaw Place, by H. W. P., \$77.50; First Ch., by C. M. P., \$142; Wilson Mem. Ch., by H. H. B., \$3.90; First Ch., Brunswick, by C. E. F., \$1.05; H. M. S. of Md. for Ch. Bldg. & Loan Fund, \$500; Riverside Ch., Balt., by H. K. M., \$25; Loch Lynn Ch., by C. W. H., \$1.50. Total, \$645.71. Previously reported, \$5,728.97. Total since May, \$6,384.68.

MISSISSIPPI: B. S., Tr. Fd., \$1; Clear Creek Ch., by C. E. B., \$9.12; Union Ch., \$12.15; Georgetown Ch., by J. C. F., \$3.21; Ladies' Aid Soc., Shelby, \$5.60; Mt. Horeb S. S., by R. W. S., \$1.65; A. V. Rowe, Cor. Sec., \$2,300; Antioch Ch., Lynwood, by J. W. S., \$21.25; Mt. Meriah S. S., by T. W. H., 64c; Bay Spring S. S., by Miss P. R., \$7.43; A. W. Rowe, Cor. Sec. (rec'd June 9, 1908, not reported in H. F.), \$200; (rec'd Dec. 31, 1908), \$450; Friendship Ch., by W. G. S., \$3; Gen. Ass'n of Miss., by Rev. D. T. Chapman, for salaries Rev. McCall and Rodrigues, \$300; S. S. Waynesboro, by J. M. C., \$5; W. M. R., Gulfport, Thank Offering, by Miss M. K., \$13.45; Water Valley Ch., by R. P. G., \$200. Total, \$3,533.50. Previously reported, \$5,754.31. Total since May, \$9,287.81.

MISSOURI: Miss S. Hill, Stanberry, for Evang., 50c; Tr. Fd., by Miss O. J. C., Leadwood, 86c;

A. W. Payne, Tr., \$763.10; W. B. M. S., \$426.01; First Ch., Joplin, by L. L. R., \$100. Total, \$1,290.52. Previously reported, \$12,566.48. Total since May, \$13,857.

NORTH CAROLINA: Mrs. M. J. S., Asheville, 75c; E. L. O. Pembroke, \$20; W. M. S., First Ch., Asheville, by Miss E. A. D., \$40.50; First Ch., Wilmington, by F. D. H., for Evang., \$4; D. W. G. Howell, \$4; H. C. B., Bladenboro, \$75; S. S. Friendship Ch., Charlotte, by Mrs. L. D. P., \$1.30; Pine Grove Ch., by S. L. L., \$1; Brush Creek Ch., \$1; Walters Durnam, \$1.200; Lattimore S. S., by E. P., \$1; Salem Ch., Salem, by W. J. J., \$14.44; T. B. D., for Tr. Fd., \$4.04; S. S. Barlow's Chapel, by B. T., \$1.50. Total, \$1,368.53. Previously reported, \$8,134.67. Total since May, \$9,503.20.

OKLAHOMA: First Ch., Lawton, by Rev. C. A. Stewart, for Evang. Ex., \$47.55; First Ch., Poteau, by J. H. B., for Tr. Fd., \$2.50; Pawnee Ch., by Robt. Peters and Jos. Howell, \$36.60; Friendship S. S., Altus, by Miss K. S., \$4.30; W. M. U. of W. B. M. S. of Okla., by Miss Sue O. Howell, \$79.78; Miss Grace Clifford, by Dr. J. F. Love, \$15; Sister Newatson, \$1; S. S. Pawhuska, Miss C.'s class, \$2.50; Rev. J. A. Day, \$15; Oak College Ch., by W. F. H., \$3.20; Okla. Chs. and S. S., by J. C. Stalcup, \$432.75. Total, \$651.98. Previously reported, \$825.30. Total since May, \$1,477.32.

SOUTH CAROLINA: Tyger Ch., by R. A. S., \$5.05; Cross Hill, by E. L. W., \$5.55; New Westminster Ch., by L.A.T., \$1.18; B. Y. P. U., \$1.01; Drayton Mill, by W. P. S., \$6; Cherokee Springs, \$2.60; Southside Ch., by C. B. V., \$25; Troy Ch., by D. W. D., \$12.66; White Plains Ch., by W. H. S., \$6c; Clarendon Ch., by R. J. A., \$29.15; Siloam Ch., by R. S. W., \$1.25; Mt. Pleasant Ch., by E. S. L., \$3.81; Steel Creek Ch., by J. A. M., \$1.40; Grimesville Ch., by E. R. S., \$1.12; B. Y. P. U., Simpsonville, by W. P. G., \$10; Midway Ch., by C. A. S. C., \$1.23; Bull Swamp Ch., by W. P. K., \$2.11; Cross Roads Ch., by J. D. P., \$11.90; Edgefield Ch., by O. S., \$30.11; W. M. and A. S., \$24.89; Oak Hill Ch., by A. A. K., \$1.20; St. James Ch., by A. J. H., \$2.65; Enoree Ch., by W. B. B., \$5.46; Fairforest Ch., by W. S. W., \$17.09; Baraca Class, Ravenna S. S., by B. F. R., \$3.08; Mt. Tabor Ch., by W. P. A., \$2; W. M. S., Fort Mill Ch., by Mrs. S. L. M., \$4.30; Circle 1, W. M. S., Warrior Creek Ch., by A. J., \$10; Lynchburg Ch., by C. E. T., \$3.86; Elizabeth Ch., by H. A. J., \$7.46; Cedar Creek Ch., by L. M. D., \$1.80; Little River Ch., by N. D. R., \$4.32; W. M. S., Welsh Neck Ch., by Mrs. J. S., \$43.61; First Ch., Winnsboro, by W. R. R., \$13.64; Goucher Ch., by Miss A. B., \$3.70; Greenwood Ch., \$4.50; by G. W. A. Y. W. M. S., \$1.65; W. M. S., \$30.65; Montmorenci Ch., by D. L. T., \$2.50; Beaumont Ch., by H. B. M., \$2.50; Flat Rock Ch., by P. L. B., 55c; Dean Swamp Ch., by W. S. L., \$2.20; Sardis Ch., by J. W. P., \$6.12; S. S., \$4.44; New Hope Ch., by M. C. P., \$41.01; Dry Creek Ch., by L. B. L., \$2.05; Pickens Ch., by E. H. C., \$27.48; Mrs. J. T. Compton, \$5; Mrs. C. H. Turner, 25c; Pine Creek Ch., by W. J. C., \$1.43; S. S., \$1.18; St. George's S. S., by R. S. W., \$1.02; Memorial S. S., \$2.67; Union S. S., by J. W. T., \$1.25; Fairfield Ch., by C. S. T., \$1.36; Bethabara Ch., by R. S. G., \$2.78; Ridge Spring Ch., by M. G. S., \$5; Emanuel Ch., by G. T. G., \$2.16; Britton's Neck Ch., \$1.05; Summerton Ch., by W. C. J., \$3.46; Camden Ch., by T. E. G., \$37.70; Olar S. S., by J. R. M., \$1.81; Killian Ch., by W. F. C., \$3.40; New Prospect Ch., by G. M. H., \$1.65; Cherokee Springs Ch., by W. P. S., \$5; Sulphur Springs, \$1.90; Mile Creek S. S., by J. E. N., \$1.50; Return Ch., by J. L. M., \$3.22; Shiloh Ch., by J. H. S., \$1.50; Tabernacle Ch., Felzer, by J. M. A., \$5.41; Pleasant Grove Ch., by J. W. F., \$5.50; Ebenezer Ch., by G. W. S., \$2.26; S. S., \$3.13; Catachee Ch., by J. F. W., \$2.55; First Ch., Lancaster, by W. C. T., \$38; Nixville Ch., by W. H. D., \$1.38; Seneca S. S., by J. E. S., \$2.62; Riverside S. S., Anderson, by J. H. H., \$3.63; Chestnut Hill Ch., by P. H. C., 90c; Mayville Ch., by W. S. W., \$1.50; First B. S. S., Columbia, by S. Q., \$100; Townville S. S., by J.

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D. B., \$3.53; Evergreen Ch., by G. C. L. C., \$4.15; Cedar Shoal Ch., by G. A. W., \$10; Apache Ch., Arlington, by A. M. H., \$4.50; Providence Ch., by S. L., \$1.25; Toxahaw Ch., by G. C. M., \$2.30; Lower Three Runs Ch., by C. B. E., \$2.40; Spring Hill Ch., by E. G. F., \$5.75; Richland Spring Ch., by H. Q. R., \$29.19; Lake City Ch., by T. L. C., \$16.19; Donalds Ch., by T. W. G., \$11.72; Clover Ch., by T. G. M., \$10; Rock Hill S. S. by G. P. S., \$6c; Springfield Ch., by J. H. S., \$15; Lamar S. S. by R. T. B., \$3.05; Bethel S. S. by B. F. L., \$11.29; Welcome Ch., by S. A. W., \$4; Green Pond S. S. by Miss T. F., \$2.50; Padgett's Creek, by W. J. M., \$3.52; Batesburg Ch., by W. T. H., \$25; K. S. \$10; Donalds S. S. by T. W. G., \$2.50; Montmorenci Ch. S. S. by J. H. K., \$2.35; Holston Creek Ch., by F. F. B., \$5; Madison Ch., by P. P. S., \$5.17; Camden Ch., by T. E. G., \$3.10; Beulah Ch., by J. M. W., \$19; Big Creek Ch., by E. H. W., \$5; Ravenna S. S. by C. P. C., \$2; First Ch., Easley, by J. N. U., \$20.41; Manning Ch., by F. O. R., \$4.63; Bamberg Ch., by O. J. F., \$35; W. M. and A. S. Edgefield Ch., by O. S., \$32; Central Ch., Greenville, by R. C. G., \$30.17; Kershaw Ch., by J. F., \$1; Pleasant Hill Ch., by W. J. K., \$3.42; Good Hope Ch., by J. E. M., \$12; Oak Grove Ch., by P. N. W., \$5; Hickory Grove Ch., by W. H. W., \$1.55; Abner Creek Ch., by W. H. R., \$3.60; Eulala S. S. by D. P. B., \$1.67; Blackville Ch., by J. E. H., \$50; Waccamaw Ass'n, by J. C. S., \$20.55; Simpsonville Ch., by W. P. G., \$17.45; S. S. \$3.87; Suncoams, \$3; Townsville Ch., by J. P. L., \$6.65; Rock Hill Sunday-schools, by Miss E. J. D.; Park, \$2; North Side, \$3.22; West End, \$4.54; Dudley Ch., by J. E. F., \$3.20; Welsh Neck Ass'n, by W. T. D., \$5; Padgett's Creek Ch., by H. K. E., \$12; S. S. \$2; Second Ch., Columbia, by C. E. J., \$4.05; Tabernacle Ch., Peizer, by J. M. A., \$1.79; Washington Church, by J. E. R., \$6.55; Bethel Church, by J. M. J., \$2.00; W. M. S. Clarendon Church, by Mrs. D. W. A., \$23.25; Circle Z., W. M. S. Warrior Creek Ch., by A. J., \$5; Sunbeams, \$3.50; for Chapel at Cardenas, \$1.50; Terrell's Bay Ch., by D. A. S., \$7.05; Mt. Zion Ch., by J. C., \$2; Mountville Ch., by J. H. M., \$16; Wagner S. S. by J. E. W., \$5; J. P. Hoyt, Johnston, \$100; Spartanburg Ass'n, by M. O. G., \$18.68; Locust S. S. by W. A. H., \$5.55; Graham's Ch., by J. B. J., \$11.90; Ridgeway Ch., by L. E. H., \$16.80; Paxville Ch., by L. E. H., \$14; White Bluff Ch., by M. L. H., \$1.55; Pine Grove Ch., by T. W. E., \$3.29; Killian Ch., by W. F. C., \$6.60; W. M. U. of S. C. by Mrs. J. N. Cudd, \$185.69; Cardenas Chapel, \$22.62; Osage Indiana, \$38.95; Thank Offering, \$1,268.65; Glendale S. S. by M. H. W., \$6; Georgetown Ch., by W. L. R. C., \$5; Neal's Creek Ch., by J. W. Q., \$3; Tucapan Ch., by W. H. W., \$10; Berea Ch. S. S. by J. H. C., \$5; Bethlehem Ch., by H. E. B., \$2.60; Due West Ch., by M. B. C., \$1; S. S. by Miss M. E. D., \$3; West Creek Ch., by W. W. H., \$4; Mt. Ebai Ch., by P. R. Q., \$4.08; Sand Hill Ch., by S. G. R., \$1.57; Beaver Creek Ch., by S. G. R., \$2.02; Clearmont Ch., by B. F. D., \$1.55; Switzer Ch., by J. P. G., \$3.24; Victor Ch., by E. G. R., \$1.61; Fork Shoals Ch., by E. L. K., \$4.7; Congaree Ch., by W. T. T., \$3; Rehoboth Ch., by W. T. T., \$1; Cross Hill Ch., by E. L. W., \$17; Lowndesville Ch., by R. E. C., \$12.62; Seneca Ch., by M. A. W., \$2.86; Arrowwood Ch., by J. E. M., \$5.47; Antioch Ch., by A. T. W., \$2.50; Double Springs Ch., by J. J. D., \$1.05; Double Springs S. S. by T. G. E., \$1; Mush Creek Ch., by Z. H., \$1.05; Southside S. S. by C. W. H., \$10; First Ch., Sumter, by D. W. C., \$21; Bethany Ch., by W. J. W., \$1.85; Dudley, \$1.50; Long Branch, \$2.65; Southside S. S. Columbia, by T. M. B., \$20; Benton's Fork Ch., by B. L. L., \$10; Swift Creek Ch., by J. H. H., \$1.46; New Providence Ch., by J. W. C., \$5; Horeb Ch., by J. M. P., \$1.91; Marietta Ch., by J. T. S., \$1.40; W. M. S. Beulah Ch., by W. G. M., \$4.15; First Ch., Greenville, \$50; W. A. Piggs, \$5; Paganell, \$15.55; Sandy Level Ch., by J. A. E., \$2.26; Pleasant Hill Ch., by W. V. H., \$4. Total, \$3,322.96. Previously reported, \$8,563.53. Total since May, \$11,896.49.

TENNESSEE: Eagleville W. M. U., by Mrs.

N. N. D., \$7.40; S. S. Covington, by J. P. S., \$3.50; First Ch., Jefferson City, by Mrs. S. S. H., \$24.03; Old Sweetwater Ch. and S. S. by J. M. F., for Immigrant Fund, \$24.03; Rutherford S. S. by H. O. D., \$3; Mt. Lebanon Ch., by J. H. T., \$2.50; Macedonia Ch., by P. H. W., \$7; W. M. Woodcock, Treas., \$796.50; Chapel at Cardenas, \$1.50; O. T. Finch's salary, Memphis, \$200; Mt. Harmony Ch., by J. B. R., \$1.14; Pleasant Grove Ch., by R. W., \$2.31. Total, \$1,077.40. Previously reported, \$7,318.71. Total since May, \$8,326.11.

TEXAS: Miss M. N. D., Cleburne, 30c; Mr. H. Capens, \$2; Yoakum Ch., by Rev. W. D. Wakefield, for Evang., \$164.50; Ex., \$12.20; Ben-tonville Ch., by R. W. T., \$3.80; Jr. B. Y. P. U. of Denison, for Chapel at Cardenas, \$6; F. A. Sarita, \$1; Rev. A. R. J., Copera's Cove, for Evang., \$1.50; Garden City Ch., by H. P. W., \$24.15; Tr. Fd. by E. M. F. Austin, \$3.50; Mrs. S. A. D. Gause, \$5; Liberty Ch., by J. P. O., \$26.02; Loraine Ch., by G. C. F., \$9.20. Total, \$253.77. Previously reported, \$6,230.85. Total since May, \$6,489.82.

VIRGINIA: Royal Ambassadors, Fredericksburg Ch., by H. A. Jacob, for stereopticon for Rev. J. G. Brendel, missionary to Pawnee Indians, \$25; H. A. Jacobs, Treas., \$1,200. Total (corrected), \$1,245. Previously reported, \$18,199.22. Total since May, \$11,444.23.

MISCELLANEOUS: Rev. J. W. Michaels, Ex., \$31.98; Rev. C. L. Neal and wife, Leon, Mexico, \$12.50; Rev. Geo. W. Given, Elkins, N. M., \$5; Baptist S. S. Board, Nashville, Tenn., by Dr. J. M. Frost, for house of worship in Colon, Canal Zone, \$2,500. Total, \$2,549.48. Previously reported, \$429.98. Total since May, \$2,959.46.

AGGREGATE: Total, \$27,614.83. Previously reported (corrected), \$105,661.39. Total since May, \$123,276.47.

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Southern Baptist Convention

LOUISVILLE, MAY 13-20

SOUTHERN RAILWAY

and

QUEEN and CRESCENT ROUTE

OFFERS

DOUBLE DAILY SERVICE

Morning Train Going

Leave Atlanta	5:35 a. m.
Arrive Louisville	8:50 p. m.

Evening Train Going

Leave Atlanta	5:10 p. m.
Arrive Louisville	8:40 a. m.

Morning Train Returning

Leave Louisville	7:40 a. m.
Arrive Atlanta	11:25 p. m.

Evening Train Returning

Leave Louisville	8:00 p. m.
Arrive Atlanta	11:25 a. m.

All trains carry Dining Cars, Coaches and Sleeping Cars.

Special Sleepers and Coaches will be attached to trains leaving Atlanta Wednesday May 12. See that your ticket reads via Southern Railway Atlanta to Chattanooga, Queen and Crescent to Danville, Kentucky, thence Southern Railway to Louisville. This route takes you through the blue grass fields of Kentucky and allows you to stop one day in Chattanooga to visit Lookout Mountain and the famous battle fields.

Connections are made at the Atlanta Terminal Station with trains of the Central of Georgia from Savannah, Thomasville, Albany, Macon and intermediate points to Atlanta; also with trains of the Atlanta and West Point Route from LaGrange, West Point and other stations.

Very low rates have been named for the occasion. Below are total rates from a few of the principal cities:

Atlanta	\$13.75	Macon	\$16.45
Augusta	18.10	Savannah	21.25
Bainbridge	19.45	Thomasville	21.25
Columbus	16.75	Valdosta	21.25
Griffin	15.10	Rome	11.95

Tickets on sale May 10, 11, 12 and 13, final limit May 22. By paying \$1.00 and depositing in accordance with instructions, tickets may be extended to June 9th, 1909.

For other information or Sleeping Car reservations, apply to
J. L. MEEK, A. G. P. A., Atlanta, or JAMES FREEMAN, D. P. A. Atlanta.