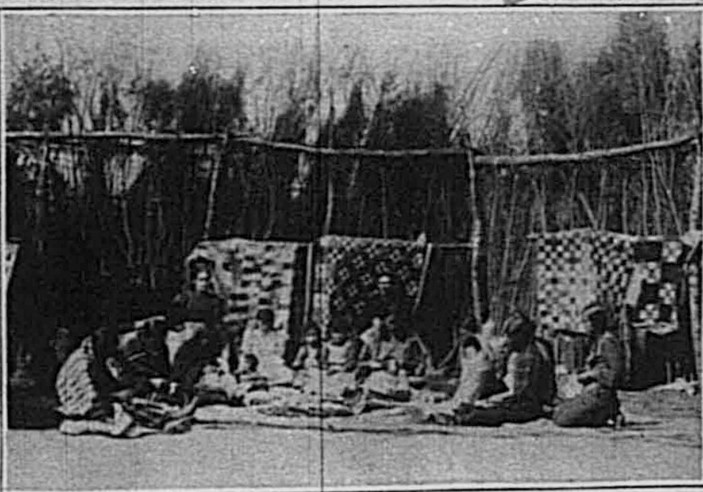


Our HOME Field

JULY



A KIOWA MISSION SEWING SCENE. SOUTHWEST OKLAHOMA.

1909

Published by the
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Home Mission Board

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Prayer for Our Native Land.

"Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

"O guard our shores from every foe;
With peace our borders bless,
Our cities with prosperity,
Our fields with plenteousness.

"Unite us in the sacred love
Of knowledge, truth, and thee;
And let our hills and valleys shout
The songs of liberty.

"Lord of the nations, thus to thee
Our country we commend;
Be thus her refuge and her trust,
Her everlasting Friend."



Our Home Field

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JULY, 1909.

No. 12

The "Poor Whites" (?) of the South

By JOHN E. WHITE

[Editor's Note: Under the general subject of "The Backward People of the South," Dr. John E. White, pastor of the Second Baptist church of Atlanta, is presenting to Home Field readers a series of six or more articles. The "more" expresses our hope, six his promise. The present article is the second of the series.]



THE BACKWARD PEOPLE of the South are indicated in three groups: The five million undeveloped white people outside the mountain region; the three million mountaineers; the ten million negroes.

We come now for a closer view of these groups in their order.

In Northern papers and in missionary magazines references are frequently noted to "the poor whites of the South." Sometimes the expression is confusingly employed to refer to the mountain people along with another class of white people, not in the mountains, but generally distributed throughout the South. The difference in origin and characteristics between this latter class and the mountaineers is so marked to one who knows both classes that any confusion of them is to be attributed to careless ignorance.

The people described by intelligent Northern writers as "poor whites" are not the people of the mountains. They lack the mountaineer's strong individuality, his dynamic quality, his keen personal intelligence and capacity. If the word "dynamic" describes the mountain family, thereby indicating a stored up strength only awaiting opportunity, the word "anaemic" is the comparative word for the so-called "poor whites" of the plains and plantations, be-

cause the family fact of these people is a general apathy and a contented indifference to opportunity, except in a mechanical response to the necessity of labor with varying degrees of enthusiasm below a certain level.

"The Poor Whites" (?)

But I take the privilege of saying now that the expression "poor whites" is generally resented in the South. We never use it. It should be abandoned by our Northern friends. It is not accurate as a descriptive term and in missionary literature it is most intactful.

There are poor white people in the South, of course. The people to whom



"The poor people are not necessarily backward."

reference is intended are a poor people. But there are poor people everywhere. However, poverty is not a moral distinction anywhere, and poverty in the South is less distinctive morally than almost anywhere else. The backward people are not necessarily poor because they are backward and the poor people are not necessarily backward because they are poor. Very recently all the people of the South were poor in material possessions, so the expression "poor white man" does not mean as much among us as perhaps in other sections. Moreover, poverty is not regarded among us as constituting a moral problem, or a missionary problem.

In his book on "Poverty," Mr. Robert Hunter defines poverty as "not the lack of things, but the fear and dread of want." He states that there are ten million people in the United States in a state of "poverty," as he thus defines it. It is significant that when he comes to give the statistics by States to confirm his statement he does not include any Southern State or community in his tables. By his definition his omission of the South is thoroughly intelligent. If poverty is "the fear and dread of want" there is small problem of poverty in the Southern States. The poorest and most improvident negro is not likely to lose any sleep over "the fear and dread of want." It is our classic joke that he will always somewhere find a way to take care of his "fear and dread of want" before daybreak.

Economic Reconstruction.

If the expression "Poor whites of the South" really described the serious fact which confronts us in the backward people of whom I am speaking, we might be content to leave our burdens to the capitalists who are coming to the rescue with cotton mills and factories. But the exact truth is that these expeditions of industrial relief are making our problem of five million backward white people serious and difficult. The economic reorganization in the South is creating a new and severe strain on our missionary statesmanship with respect to these people.

Before the cotton milling industry began to be established the five million back-

ward white people were quietly diffused in the general rural situation and distributed throughout our country life. They constituted a backward element, to be sure, but in Southern communities they were subject to the religious influence of the country church, and were in no sense an appeal for specific missionary attention. Their backwardness was a commonplace matter of families and individuals. It was ascertainable chiefly in the tax books which revealed their lack of property, thrift, and in the public school records which even yet calls them to account for the fact that while only 18 per cent of the total white population of the United States reside in the Southern States, 33 per cent of all the white illiteracy of the Republic is in the South.

Those who have been familiar with local rural conditions have no difficulty in recognizing readily the well-defined status of this element in country communities. Very small attention,—indeed I recall no sort of sociological attention to them—was bestowed upon this unprogressive factor in Southern country life. It was one of those well known situations which seemed to take care of itself, in its own neighborhood and made no trouble for anybody.

Before the War.

Those whose memories cover the antebellum period will tell you that before the war these people occupied a more or less dependent position in the plantation system. They were renters, day laborers, and overseers. Under the friendship of the planters they sometimes owned small farms on shares or even in fee by good fortune. But the social life of the South moved above and out of their range. They exercised small political power in the real sense. The feudalism of the slavery system was well calculated to shut them out from influential participation in affairs.

Whether the statement that these people came from a cockney ancestry, which was attached to the fortunes of the English colonist as men—and maid-servants of the adventurous voyager to the new world, can be verified, I do not know. But it appears that these people have a confirmed history of backwardness in the South. Large fami-

lies, small family pride, and inbreeding constantly within a right definite caste; seem to have been the characteristics.

In the tragic social confusion precipitated by the war their status, comparatively speaking, was improved by the leading process of disaster to the dominant social elements. In that fact the notorious and successful demagogery of some Southern politicians has a partial explanation. But their actual backwardness and social irresponsibility was too essentially a heritage of blood and habit to permit of any real alternation of their status. The fact persisted in Southern life. We had a wide-spread mass of white people who were not and had never been, lifted to a safe level of civilization though not so definitely separated socially as before the war.

The New Situation.

The cotton mill began to come in the eighties, and with it we are still witnessing a movement which is rapidly re-defining and re-segregating the five million backward white people of the South.

The new industrialism was a magnet for this landless element of the rural sections. As farmers they had never been prosperous. Mortgages plastered such lands as they had claim to. The crop lien system kept them tied to the merchant's wheel. The cotton mill called them and they came. They are coming, too, just as fast as the mill centers call for them. The result is a concentration of a backward population of white people so large and under such condition as to raise the most difficult and, as I believe, the most dangerous issued Southern Christianity has had to confront.

Space forbids a detailed discussion of the factory missions question. Five years di-

rect contact with it demonstrated that the discouragements of the problem lie further back than the environment of a factory community. It is not in the sort of labor required, nor in the exactions of capitalism.

"The kilns and the curt-tongued mills say,
'Go!'"

There are more that will if you won't we know.

Move out if you think you're underpaid.
The poor are prolific, we are not afraid.
Trade is trade."

But the backwardness of five million white people in the South is older than the wrongs of child labor and long hours. The burden is one the legislatures cannot bear. The swarming heirs of the forgotten white sires which the Christian civilization of the South neglected before the war and since the war, are on our hands.

The ancient feud between them and the negroes,—the cultivation of that feud by Southern politicians for the sake of office, has borne fruit already sad enough. But what is the portent of these million concentrated and afterwards organized into unions, as they will be?

I dare not undertake to foretell, but this should appeal to churches and to Christians to realize that the matter of Christianizing Southern industrial centers is a serious business mission.

Our State Mission Boards are working at it in a half-disheartened fashion. We are making little real progress with it.

It is the looming field of Southern Baptists as a whole.

A comprehensive, adequate, organized step into that field of difficult opportunity is demanded of the Southern Baptist Convention.

The modern city is the most sinister threat to spiritual religion which our civilization holds. On the other hand to win the modern city is to win the world.—Howard L. Jones.



A Little Chat About Geography



GOOD AMERICAN does not need to be told that the United States, as compared with other countries, is quite large. Patriotism and his life-long experience unite to give him a wholesome belief in the physical immensity of our country.

Still, his comparative familiarity with it does tend to lead him unconsciously to minimize it.

We have in our map chained down more geographic conjectures of the across-seas. We have fastened them on to some of our domestic land units; and we invite the reader to look at them.

France is only as large as New England with New York, Pennsylvania, Ohio, New Jersey and Delaware added. (And see how small a geographic part of America all these States are, after all!)

Germany, in which rules Emperor William, with his mighty military legions, is only as large as Maryland, Virginia, North Carolina, Kentucky, Tennessee, and West Virginia.

Spain could be placed on the States from South Carolina west to the Mississippi, and leave a slice down toward the Gulf which with Florida would make up all of Italy.

Then there is Texas, the great Texas could give room for the following countries

to lie down decorously side by side for peaceful sleep: Great Britain, European Turkey, Switzerland, Denmark, Portugal and Palestine!

The maker of our map has put Japan down on California, and found a big slice of California left uncovered by the Mikado's island empire. He showed a grim humor in putting Japan on California, which California would scarcely appreciate.

Then Norway and Sweden are placed on New Mexico and Arizona, and the uncovered foot of California, and—

China, hoary China, is a large country itself, and has its millions. But how inconsiderable appears great China's territory when forced to come up and be squarely looked at alongside of America's great West and Northwest!

The religious future of a great many of these superimposed nations, and of all the heathen world besides, is wrapped up in that of America. In America only 20,000,000 of the 90,000,000 population are members of evangelical denominations. The forces are mighty and well entrenched of materialism and skepticism against which Christianity must make its way to bring into captivity to our Lord this spiritual-storehouse-of-the-world America. We must save America if we would save the world!

The application is—Home Missions!

HOME MISSIONS AND OUR SOUTHERN CITIES



The Salvation of the City

O. C. S. WALLACE, D.D., LL.D.



BEGINNING AT JERUSALEM," said Jesus. Jerusalem was a city. The headquarters of the first foreign missionary work was Antioch, a Syrian city. Paul spent three of the precious years of his ministry in Ephesus, a city of Asia Minor.

For more than a year he taught in Corinth, a city of Greece. While he was still in Ephesus, Paul said, planning his future work, "I must also see Rome." Rome was the chief city in the world at that time. In many other cities also, continually in cities, Paul and his great colleagues preached the gospel of Jesus Christ.

It was that the city might be saved, and that the streams of influence which would inevitably flow from the city might be pure and wholesome.

The City is a Fountain.

THE cities of the present day are sources of mighty influence. From them streams flow forth over all the land. In the city the great newspapers are edited, printed and published. The magazines are made in the city. Very largely the people of the city write the books which are most widely read. The fashions in hats, coats and boots, in games and sports, and in social customs, originate in the city. The majority of the tourists of the present day carry into the quiet places where they go for rest or change the manners of thought,

conduct and life which they have learned in the city.

A Corrupt City Corrupts the Country.

IN a certain Canadian province there are many places where the God of Nature has made everything beautiful. The sculptured hills, the rich meadows, the singing brooks, the swinging tide-waters, the great orchards, the balmy skies—all these have attracted the tourist. A generation and a half ago, the churches in these beautiful villages and country places were filled with reverent worshippers, while Sabbath desecration and neglect of God's house were exceptional; but a great change has come



DR. O. C. S. WALLACE

about. The tourist from the city, the Sabbath breaker, worldly, ungodly, has come in summer, has idled away his Sunday, has set an example of irreverence, indifference and godlessness; and the evil contagion of it is apparent in the generation of young people in these quiet places of this Canadian prov-

ince, who in respect to religion are utterly different from their fathers and mothers.

Now, what such a man does by his influence, that the book also does, and the magazine, and the weekly paper and the daily paper. More and more the people of the villages and country places are reading magazines, and even daily newspapers. These come from the city. They are produced in the atmosphere of the city. If they are morally defective, the evil of their dissemination in the country is both positive and great.

For the safety of the country the men of the city need to be good. That the reading of the people of the whole land may be produced where high ideals of morality prevail, and where reverence and faith are held in high regard, it is of vital importance that the dominant life of the city shall be moral and religious. People, papers, books and fashions, produced in a worldly, corrupt and godless atmosphere, will spread worldliness, corruption and godlessness throughout the communities of the land far and near.

The Increasing Urgency.

THE city looms larger than it did a while ago. It is nearer to the country than it was. The city is no longer reached by slow coaches. Its happenings are no longer reported a week or a month after they happen, going by horse and his rider to distant places. Trains pass out of the city in all directions towards the country at the rate of thirty, forty, fifty, sixty miles an hour. These carry the mails. But the news does not wait for the trains. The telephone talks it; the telegraph tells it; and what happens at 2 A. M. in the city is known far and wide at 7 A. M. in the country.

And the city is bigger than it was, actually and relatively. When the grandfather of the boy of ten was himself a boy of ten, for every boy in the city there were seven boys in the country, for every man and woman in the city there were seven men and seven women in the country. Now for every boy, man and woman in the city there are only two boys, two men and two women in the country. The change that has been going on for years is going on still. It is destined to go on.

Our civilization has changed. Our industrial life has been revolutionized. The migration to the city will continue. A few years from now the population of the cities of the United States will outnumber the population of the country places. When that day comes the majority of the voters who determine national affairs will be dwellers in cities. That is worth thinking over. The great cities, and many of the smaller cities, are notoriously ill governed. The "boss," the political "bully," the grafter, the conscienceless scoundrel, helps to put into office men of weak or perverted character. Then he fattens on the public treasury, or pursues a course of lawlessness for guilty pleasure or wicked gain, unmolested.

In the past evils of this kind have been known almost entirely in the cities, and the great country vote has saved the nation. But what will happen when relatively the country vote has dwindled to a minority, and when the great mass of voters live in the city? Unless, when that day comes, the character of the voters who live in the city is higher than it is now, this great nation will sink to a moral plane as low as that of the great city. Who can tolerate the thought of that woeful day in which, politically, the United States shall be as bad as New York, or Chicago, or San Francisco, or Boston?

Where the Growth Comes From.

IF people stayed where they were born, the city population would not increase faster than that of the country. The families of the city are not larger than those of the country. The city baby has no better chance of growing up than the country baby. Indeed the advantages are on the other side, both in respect to the size of the family and the life of the baby. The city grows with disproportionate rapidity, because it attracts multitudes from outside of itself.

Who leave the places where they were born to swell the population of the city? Partly the country people, partly the people from beyond the seas. The poor or the restless or the ambitious leave the farms, and the immigrants forsake their foreign homes. They swell the population of the city. The migration from the farm to the

city, in the last generation, has been in some parts of this country a mighty and ominous migration. It has been greater in the North than in the South, in the East than in the West. When the water power of the South has been developed, when thousands of mills have been erected for cotton manufacture and other manufactures, and when commerce has greatly expanded, the power of the Southern city to draw the country people into its fold will be even more in evidence than now. It has come to be very much in evidence in some parts of the South in recent years.

The increase of the American population by immigration has been one of the wonders of the world; and a vast body of this foreign population in America may be found in the cities of the country. In some of the cities of New England nearly all the older people were born in the country, or in Europe. A city of 100,000 population may be found in which there are well on to 10,000 Greeks, and not less than 25,000 French Canadians and the children of French Canadians, more than 25,000 Irish and the children of Irish, and a great company of other foreign-born peoples.

On the 15th of December, 1908, there were in attendance in the schools of Lowell, Massachusetts, children of the following nationalities, the nationality being reckoned on the basis of the birth-place and language of the father: Irish, French, Canadian French, English, Canadian English, Scotch, Portuguese, Hebrew, (Russian, Polish, German, Roumanian, and other foreign), Swedish, Polish, German, Greek, Italian, Norwegian, Armenian, Syrian, Flemish, Welsh, Lithuanian, Danish, Scotch-Irish, Slovak, Finnish, Russian, Roumanian, Dutch, Magyar, Chinese, Ruthenian, Egyptian, Spanish-American, Japanese, Turkish, Bohemian.

Lowell is a typical New England manufacturing city. It is the type of city of which the South will know a great deal within the next fifty years.

The Immigrants.

WHEN the immigrants arrive in this country they are poor. Those who cannot speak English are greatly handicapped. For the most part they can get an

opportunity to do only the cheapest kind of work. They are at the mercy of the cupidity of those who are willing to prey upon their ignorance and helplessness.

A year or two ago a man came to me hungry. In answer to my question he told me, by signs and the few words which we knew in common, that he had eaten nothing for three days. He looked it. I believed him then. Later, when I knew him well, I still believed him. It was at a time when work was almost impossible to find for the man who was out of employment. I offered him money. He refused.

"Job! job! job!" he insisted.

He was poor, hungry, and a stranger, but a man. He was willing to work. He wanted a "job." He was not willing to eat as a beggar. I found him some chores to do in my cellar and garden. A friend also gave him a little similar employment. He proved himself intelligent and industrious. We paid him fifteen cents an hour. He earned it. I then went to a man who needed farmers to get him a permanent place.

"Yes," answered my friend, "I need men. I will give him work."

"What wages will you pay him?"

"Fifty cents a day."

"Will you board him also?"

"No, I will pay him fifty cents a day, and he must board himself. I can get plenty of foreigners at that price."

An American would have been paid not less than \$1.50 a day. \$1.00 was cut off of this man's wages because he could not speak English. This was in New England, and this employer of labor was a Christian. If this is done in a green tree, what may we expect in the dry?

The story of the sufferings of many immigrants in the early months of their residence in the cities of this country is a heart-breaking story. The less fortunate of the immigrants huddle together in narrow quarters. As many sleep in one room as should sleep in six or eight rooms. Food is scanty and poor. Surroundings are unsanitary, and disease spreads. Tuberculosis finds victims. Modesty, decency, virtue, righteousness—how can these flourish when men, women and children are huddled together like sheep in a pit? Under these conditions the foreign quarter of the

city becomes a plague spot; and where the plague is, there the peril is liable to start.

The Children of the Foreigner.

THEY go to school. They learn English. Miss Mary E. Drew, a member of the First Baptist church of Lowell, who has taught in the public schools of that city more than forty years, and has interested herself sympathetically in the homes of those she taught, in answer to a letter, writes:

"I find children of foreign born, non-English speaking parentage (as a rule) more eager to learn, and easier to keep interested and attentive, though hindered at first by the new language. They acquire that in a remarkably short time. I have known a large number of such children to go through all our grades in half the time that is usually required."

From the records of the schools of New England and New York many striking illustrations might be taken of the remarkable intellectual alertness of the children of immigrants.

The children of the immigrant, taking advantage of our schools, will become educated. Many of them will take positions of great influence in politics and in the professional world. Many others will establish great business enterprises, and will become leaders in industry, commerce and finance. What we have already seen of their alertness, adaptability, and mental force, and of their achievements, makes this as certain as the coming of the morrow. What shall be the moral and religious character of these people when they have taken places of eminence and leadership?

What Next?

INTO the atmosphere of the city the young people of the country are going. Into the atmosphere of the city the children of the immigrant are being educated. What shall the harvest be?

When the young man goes to the city shall he be lost to the church, to religion and the Christ? Shall he become worldly, perhaps sensual, possibly devilish? In a thousand cases this has happened, and a thousand more. Hearts are breaking in the

country because of what has happened to the boy and the girl,—the beloved son, and the darling daughter,—in the city.

What shall the harvest be in respect to the children of the foreign born? Unless these bright-eyed, keen-minded, eager, aggressive young foreigners are brought to know Jesus Christ as Saviour and Master they will help to drag our civilization down to a lower plane. They will take their full share in destroying the sacredness and quiet of the Lord's Day. They will help by example and word, by personal influence, by editorial and magazine article and public speech to dethrone the God of our fathers, and blind the eyes of the next generation to the glory and power of the cross of Jesus Christ.

Concerning these foreign speaking people, from her observation, Miss Drew writes these significant words: "The general tendency is for them to throw off restraint in this land of 'freedom.' . . . Their idea of 'freedom' leads to lawless acts, and general disregard of authority." What this sympathetic and close observer has found true in Lowell has been found true by a multitude of others in many communities.

The city as it is debases the moral and religious standard of many young people who go from country homes.

The city as it is not capable of leading the children of immigrants to the higher plane of good citizenship and Christian civilization.

These facts are patent and ominous.

Home Life in the City.

WHEN home life decays religion decays. Home life tends to decay among the poor of the city. How can there be home life in the slums? The house with its insufficient rooms, and those ill lighted and often unsanitary, provides shelter from the night air and the rain, a place to lie down in, a place in which to eat; but it is not a home. Can we wonder that the children are on the street? And what are they learning there? Can we wonder that the older sons and daughters are in the dance halls and low theaters? And what are they learning there? Can we wonder that the father is in the saloon?

And how can we expect home life in the cheap lodging house? The cheap lodging house usually is a doorway of hell.

Home life tends to decay among the rich of the city. The club alienates the rich man and the rich woman from their home. The lust for change and travel tends to destroy the home. Many wealthy families are ever flitting hither and thither, ever seeking change, pleasure, and excitement, to see and to be seen. They spend a few months in their city house in winter, a few months in their summer house in summer, a few months in Europe. Has not the time come to cry out against this wicked waste of time, this iniquitous shirking of responsibility on the part of those who today are running to and fro in the earth for pleasure, and leaving unfilled the places of influence and helpfulness which they might fill, and which they ought to fill? And is it not a shame, a crying and heart-breaking shame, that among those who are constant pleasure seekers there are many Christians who, because they are rich, think that they are at liberty to leave the personal work of the churches to the proper people and to salaried officials?

Varieties of Sin and a Warning.

IF there is viciousness down-town in the modern city, there is selfishness up-town. If there is corruption in the slums, there is worldliness in the suburbs.

Let the suburbs take heed. The plague that breaks out in the slums may spread to the suburbs. A while ago a charity worker in New York City came upon a room less than fifteen feet square in which were huddled together, disgustingly, a dozen or more men and women, American, foreign, negro, vile creatures all; and one of them was the daughter of the pastor of a Brooklyn church! The slum is ever the Avernus into which the son or daughter of the respectable suburbanite may make a rapid descent.

It is not far from up-town to down-town. The young people can walk this short distance in a short time, or can go by car at the cost of a nickel, and then—what? If the brothel is there with its shocking debauchery, its horrible diseases, its madness of the flesh and mind, its present purgatory, its actual hell; if the corrupt thea-

ter is there, pandering to vile and lustful passions; if the gambling den is there, training men to be thieves, defaulters, scoundrels,—if down-town there is this appalling sowing of the wind, shall up-town expect to reap no whirl-wind of sorrow and waste and moral ruin?

The Retreat of the Churches.

THE trend in cities for many years has been for the churches to follow the respectable and well-to-do people as they move up-town and to the suburbs, and to leave the down-town to business, to the poor, to the theatre, to the gambling den, to the low dive, and to the devil. Illustrations need not be quoted, figures need not be given. Any one who lives in the city knows, and whoever visits the city can find out. The theatre thrives down-town in the territory from which the churches have moved away. This is worth thinking about. The well-to-do pleasure seeker can go down-town to the theatre for his pleasure. Why is it impossible for the well-to-do Christian to go down-town to the church for the glory of Jesus Christ and the salvation of human souls?

Let the Board Be Helped.

THE Home Mission Board will grapple more and more vigorously with the problem of the city. To enable it to plant missions in difficult places, and to support in strength and efficiency churches in the down-town districts, the people of more favorably situated churches will contribute generously of their money. If they fail to give generously, it will be because of dangerous and inexcusable ignorance.

A Single Suggestion.

THIS is a suggestion for the up-town or the suburban Christian. He has prospered. It is possible for him to live in the best residential district of the city, or suburb of the city. Meanwhile the neighborhood of the church to which he has belonged for a great while has changed. There are just as many people there as before, but they are poorer people, and people less capable of leadership. If he withdraws from the church, the church will be weaker in resources and leadership than before. What is his duty?

It would be pleasant for him and his family to go to a nearby church. And the church up-town or in the suburbs is a church attended by such clean and congenial people, too. No one there smells of toil and perspiration. No children are in the Sunday-school whose hands need washing or whose hair needs a comb. All the people are respectable, well-to-do, prosperous. And in the old church to which he has belonged there are some folks whose clothes are too cheap to fit well, and too old to look well. Wicked people, too, people who drink or gamble, or riot, are within reach of the church, and sometimes are even seen in the congregation. What is his duty?

And this is just why he should stand by the old church, just because people of his character and competency are few, and people who greatly need to be taught and led and helped are many, in the neighborhood of the old church. Many who have moved up-town have done this. Many more must do it, if we are not to lose ground irretrievably in the city.

Missions can do much, churches can do more. One strong church bravely maintained in the midst of down-town conditions, attended by a strong body of up-town people, and kept vigorously, aggressively and thoroughly alive, is worth many missions.

Let churches be maintained down-town.
Baltimore, Md.

Missouri and Texas

SUPERINTENDENT H. E. TRALLE



TEXAS IS BIGGER than Missouri, but Saint Louis is bigger than anything in Texas. Saint Louis alone is bigger than the biggest ten cities in Texas combined.

And there are more foreigners in Missouri than there are people altogether in Saint Louis. Besides these eight hundred thousand foreigners, there are in the State about three millions who are not foreigners. So that the figures are not quite so alarming as they at first appear. Another fact to take into consideration is that many of these are foreigners only in the sense that they are of foreign parentage, and many of these are good American citizens. A few of them are good Baptists.

From Other Lands.

More than half of these foreigners are massed in Saint Louis. That is, more than half of the population of Saint Louis is a foreign population. Of course, Saint Louis has a population that is not foreign larger than that of most large cities. But the fact remains that there are enough foreigners in Saint Louis to fill Dallas and Fort Worth and Houston and Galveston and San Antonio, if all the people now living in these Texas cities should move out. Besides these

foreigners, there are in Saint Louis enough Jews to fill the sixth largest city in Texas, and enough negroes to fill the seventh largest.

What are these foreigners in Saint Louis religiously? About two-thirds of these are Catholic, at least in name. One-fourth of them make no pretence of being anything. Many of them are hostile to all the churches. Many of them, like large numbers of native born Americans, are simply indifferent to religion.

Surely here is a great mission field, this Saint Louis with its rapidly growing population fast nearing the million mark. The Baptist forces in the city are altogether too small, it would seem, to meet the situation. There are only about six thousand of them. That is, about every one hundred and thirty-fifth inhabitant of Saint Louis is a Baptist. The Baptists are a mere Gideon's band. And unless God shall help in some surprising way, as he did in the case of Gideon and his men, it must surely be a losing fight. It may be that God is going to do that very thing—and it may be that he is going to do it through the Home Mission Board.

Right Sort of Baptists.

These Saint Louis Baptists certainly have the true Gideon spirit. It is not an exaggeration to say that there is not a more

heroic band of Baptists in any city in the world. They are of the finest sort, but there are not enough of them. There are no better preachers anywhere, but there are not enough of them. One of these Saint Louis churches is, in every way, the strongest in the State, but there are not enough of these strong churches. They are building some church houses, but they need more houses. They are conducting some missions, but they need more missions. They are doing effective downtown work, but more needs to be done.

Saint Louis Baptists need help, and they need it now. They need help in supplying strong pastors for some of the weaker churches; they need help in building respectable buildings for the smaller churches and missions; they need help in enlarging the corps of city missionaries. A hundred trained women ought to be put to work in Saint Louis at once. A hundred new mission Sunday-schools ought to be started within the next six months.

Baptists need not be discouraged about Saint Louis because of the large number of foreigners. Foreigners make good Baptists when they become Christians, and they can be won to Christ when approached sympathetically and intelligently. Love and tact and persistence will win them, just as they will win other people. Baptist views and life and practice were intended for the foreigners as for the rest of us. Let us prove that it is true, or that it is not true. We have not yet really tried to prove it.

Catholics Just People.

Neither need Baptists be pessimistic concerning Saint Louis because of the large number of Catholics. Catholics are just people, and many of them are not really Catholics. Thousands of them are Catholic only in name. They have lost confidence in the teachings of the Catholic church and the lives of the priests. They need Christ, and they can be won for Christ. They belong to the Baptists, by rights, and we Baptists ought to win them. Have we really tried to win them—in any adequate way, I mean? Some of us have worked at it enough to know, for a certainty, that the gospel as preached and taught and lived by Baptists can reach them. Then why not get at this business in real earnest?

Moreover, there are in Saint Louis thousands and thousands of people who are not foreigners and not Catholics—they are not anything religiously. They are just sinners—ordinary, every day sinners, without God and without hope. Some of them are the sons and daughters of Baptists. Hundreds of these are coming into the city every year. We are not even getting and holding all of these, to say nothing of foreigners.

Furthermore, there is pouring into Saint Louis a constant stream of Baptists from all sections and quarters. It is no little job to get and hold and train and use these. Saint Louis Baptists need the help of other Baptists in this undertaking. And, when other



DR. H. E. TRALLE

Baptists help Saint Louis Baptists, they are at the same time helping themselves and their children.

We hear much of the work of the Home Board in the great State of Texas. We are told of the early planting and the later reaping. There is not one of us who would say that the Board has done too much for Texas. There is not one of us who does not rejoice in the golden harvest in Texas. And now, why not do some sowing in Saint Louis—some sowing worth while? Let us sow, with tears, if need be, and, later, we shall doubtless come rejoicing bearing the golden sheaves.

4398 Olive St., Saint Louis.

Corresponding Secretary's Forecast



WE HAVE large things before us for this year. The Southern Baptist Convention calls for nearly \$350,000 for home missions. We shall need every dollar of that amount. At the first meeting of the Board considerably more than \$300,000 was appropriated and still many urgent requests have to be denied. To meet this heavy outlay we need \$25,000 every month.

NO subject commanded more attention at the Southern Baptist Convention than systematic beneficence. It is the crying need of the hour. In proof of this we recount the fact that from May 1st to June 15, six weeks of the new year, we received from all the States \$11,689.99 for home missions, whereas, the estimated expense of the Board was \$37,500 for that time. We must begin now and keep up the work throughout the year. Upon the first day of the week let us lay by in store for missions, as well as for church expense. This done by us all, and the matter of money for missions will be solved.

WE must add \$100,000 to our Building Loan Fund this year. Recently Southern Methodists appropriated \$170,000 in gifts and loans for needy churches during the year for church building. That is nearly ten times as much as our entire Loan Fund amounts to. Surely there are individual Baptists in the South who can and will give liberally to this great cause. We ought to have a hundred givers to average \$1,000 each for this work. Six thousand dollars contributed in Oklahoma by the two mission Boards to church building last year, stimulated the giving of \$54,000 additional by the localities helped! Where else are returns so immediate and great?

WE are expecting our Baptist women of the South to contribute \$85,000 in cash to home missions this year. Of this sum we are asking them to raise \$35,000 for our mountain mission schools.

The ladies will have our young women and the Sunbeams to help them raise the \$85,000.

We are asking the young women to raise \$8,500 for our work among foreigners. What a noble task, and they can do it?

Then from the Sunbeams we are asking for \$8,500 for our Indian work. Now, with the women, the young women and the Sunbeams and all Juvenile Societies thoroughly in line, we can easily raise that \$85,000!

THERE is crying need for enlargement of our evangelistic force. We need a dozen men to guarantee the salaries of as many evangelists. We have one, where are the eleven?

In Cuja and Panama chapels are sorely needed. The Sunday-school Board gave us \$2,500 for a chapel at Colon, Canal Zone. Superintendent J. L. Wise writes that the chapel is about completed. Work has begun on the chapel at Sacqua la Grande, Cuba, and we hope to have the Sunbeam chapel at Cardenas finished in the near future. In Cienfuegos, second only to Havana in wealth among Cuban cities, we have no property, and rents are high. Modest buildings are imperatively needed in a dozen smaller places.

IT is the purpose of the Home Board to increase the number of women workers as rapidly as possible. The Training School at Louisville is doing a great work towards the preparation of our young women for service. Here in our growing Southland they will find the largest scope for usefulness, and it behooves us to enlist a great host of them in helping to win the land for Christ.

THE associational period is on. For four months in different parts of the South the associational meetings will be held. It is a season of great importance. The District Association is the pivotal part of our denominational machinery, reaching in one direction towards the conventions and in the other back to the churches. We have never used the association for all it

is worth. We have been accustomed to meet annually in associational capacity, but just what to do at the association has not always been clear to our people. If we rightly use this present associational season we ought to increase our mission and benevolent contributions fifty per cent. The unreached churches ought to be reached through the association.

We have in the South between 800 and 1,000 district associations. What mighty possibilities are before us if we rightly use these annual gatherings during the next four months for the spread of the Gospel at home and abroad! May the Lord make it the greatest associational period we have ever known.

Let us spend the time without wrangling, and much in direct consideration of our great denominational work. Chairmen of

committees should be thoroughly prepared with brief, comprehensive and stirring reports. All the churches should be reached through the executive committee or special committees with an apportionment for mission contributions. Pastors and laymen alike should see to it that every church in every association has the denominational interests vigorously presented during the year.

OUR denominational literature should be circulated through the messengers of the association and in this way the work can be brought home to the churches.

We shall be glad to furnish home mission literature to the chairmen of committees or any others applying for the same. Our associational vice-presidents have a great work before them. They should see that home missions has a good hour and good presentation at the meeting of the body.

The Redemption of St. Louis.

DR. W. O. LEWIS, Supt. Missions

I HAVE often wondered what Paul would have thought if he had been compelled to wait for Timothy in St. Louis instead of in Athens.

Would not his spirit have been stirred within him to learn that the principle thing manufactured was tobacco and next after that beer?

What would he have thought when told that in a city of nearly three quarters of a million souls there were 2,240 saloons paying \$7.49 each per year revenue, or \$1,677,760 in all?

Then what would he have thought when told there were to fight all this evil only 300 churches, and more than seventy-five of these Roman Catholic?

I feel that he would have asked about the Baptists. What would he have thought when he learned that in the whole city there were only eight self-supporting Baptist churches? To be sure there are eight other churches, making sixteen in all. But of all the Baptist churches in the city nine either have no house of worship at all or have only a chapel. In the St. Louis District Association, which takes in St. Louis that some one ought to make some racial

and a good bit of the surrounding country, there are only 7,640 Baptists! What would Paul have thought when he learned that in South St. Louis, with a population of over 200,000, there was only one self-supporting Baptist church?

There are about a hundred thousand Germans in the city. But nothing like as many Germans are coming now as came a few years ago. We have two German Baptist churches, and one of these is strong enough to have a mission of its own. But the membership of these two churches is only a little over 250.

And besides these we have at least 15,000 Italians. A Methodist mission has recently employed a Waldensian colporter to work these—the only Protestant work among them.

And there are at least 5,000 Greeks here and no Protestant denomination is doing anything at all to reach them. And the Italian and Greek population is steadily increasing.

Our negroes also need our help in more ways than one, but are not able to do much for them. And there are thousands of Jews effort to reach. But there is no Christian

mission for these save a small private work carried on by a Baptist Jew on his own responsibility.

It is safe to say that our foreign population alone is increasing at a much faster rate than the Baptists are.

Baby Brendel and Her Indian Friends

MRS. VICTOR I. MASTERS



THE LITTLE lady in the picture is Hazel Brendel. Though she has no commission or salary, Hazel is engaged in the service of the Home Mission Board, as I will show as my story grows.

Being a good Baptist, Hazel attended the Southern Baptist Convention, which recently met in Louisville, and was with her mother in the sessions of the Woman's Missionary Union. By certain cute methods known only to little people, Hazel became a prime favorite among the ladies



HAZEL BRENDEL

of the Union, though she did not even pretend to subscribe to the rules of decorum laid down by Madame President, and the assembly. Indeed, our handsome little toddler came very near slapping the face of Miss Heck in open meeting and in full view of all. But from president to girl ushers everybody capitulated to the charms of Baby Brendel, and as the hours tripped

by with evident tedium to the little fellow, she played with her doll, while every mother heart there went out to her. Hazel is a real and true little Sunbeam away out yonder in Oklahoma, where her father is at Pawnee, the Home Mission Board missionary to the Pawnee Indians. She has the distinction of being the first white child born among the Pawnees, and

she was a great curiosity to them at her birth and has been during her less than three years of earthly pilgrimage a great pet among them. For Baby Brendel is a winsome little miss, and Indians are always very fond of children, anyway.

She is letting her light shine in her little corner just as much as she can, trying to show the Pawnees the "Jesus way."

Although she is less than three years old, her lisping baby tongue tells the story of Jesus to the Pawnees. Sweetly she says:

"You 'ove Desus? Me 'ove Desus. Me want you to 'ove Desus too."

And God is using even this wee lamb to lead the lost sheep into the fold.

On one occasion, Hazel visited two sick Indians, a man and his wife, and was much impressed with their needs. At family devotions next morning Mr. Brendel failed to mention her two sick friends, whereupon she reminded him of them. She remembered the sick woman's name, but in her childish mind could not make out that of the husband; and this is what she lisped:

"Papa, you didn't pray for Jennie Mad Bear, an' nother Jennie Mad Bear."

And Father Brendel had to kneel and ask God's blessing to be upon the two ill Indians.

The incident so full of sympathy and human love was the means of drawing closer still the ties of affection which bind together the missionary and the people he is trying to uplift.

Blessings be upon this youngest of all the Home Board missionaries, and upon her devoted father and mother, preaching Jesus to the Red Men yonder on the great plains. Shall not every bright Sunbeam in all the land offer a prayer and give a nice contribution for the work of Baby Brendel and her papa and mamma, and all the others who like them are preaching Jesus to the Indians in the West?

Traveling Through Texas

DR. J. F. LOVE

(Editor's Note.—The Home Mission Board is seeking in many ways to arouse the Baptist brotherhood of the South to a sense of the greatness of the Southwest, and the large number of opportunities there to undertake a good work for the Master in planting churches of Christ, where quick and large results are assured. We know of nothing that more vividly presents the situation than this all-too-brief trip-note recital by Assistant Corresponding Secretary Love. We have had a hard time keeping ourself from sticking an exclamation point at the end of every second sentence. Such opportunities as Dr. Love recounts could be multiplied by fifty or a hundred in Texas alone!)



BAPTIST MATTERS are getting in such way in the Southwest that "encampments," "assemblies" and "institutes" run through the whole year.

The first such meeting the assistant corresponding secretary attended after the Southern Baptist Convention was at Goodnight, in the Panhandle of Texas. The Panhandle Association, in the western corner of the State. Goodnight College is the rallying center for the Baptists in this territory.

The association comprises ten counties in the North-

Following the school term this year, there was held in the college building the annual assembly, heretofore held in the summer. The attendance this year was not so large as on former occasions. This was doubtless due partly to the change in date, but largely because the farmers were busy planting their crops. The meeting, however, was a most delightful one. A large number of the preachers in the Panhandle were present, and entered heartily into the meeting, contributing a worthy part themselves and by their keen interest affording inspiration to other speakers.

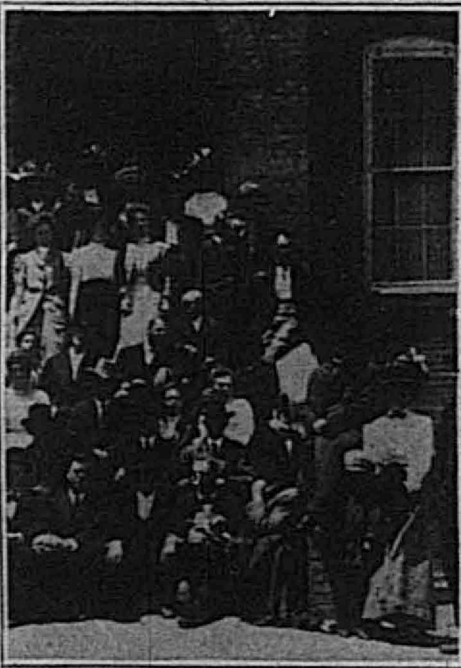
The Lord has a company of chosen men on these high plains of Northwest Texas—men who are grappling the problems of the hour with masterful and determined spirit and who are willing to pay the price of success in sacrificial toil.

It is impossible to estimate the great value of Goodnight College as a contributor to the success of Baptist work in this great and rapidly developing territory. The school is in safe hands. It is doing a high order of work and its influence is already being felt through all the ten counties of the

association and beyond. Personally, we highly enjoyed this meeting with the brethren.

Dropping Down to Goodnight.

From Goodnight, we dropped down to Beeville in South Texas. We literally dropped



Annual Assembly Attendants at Goodnight.

down, for Goodnight is 2,600 feet above the sea-level, while Beeville has but a few feet elevation. But the drop was a gradual one, for it is approximately 800 miles across the State from Goodnight to Beeville. The farmers in the Panhandle were planting their crops and the housewives were still running

their coal stoves. In South Texas, cotton was blooming and corn, watermelons and cantaloupes were ripe.

We had a fine meeting at Beeville. This association (the Blanco) also contains ten counties and covers a vast territory in what is probably the most rapidly developing part of Texas, if not of all the Southwest. Thousands of the most industrious class of our American citizens are pouring into this country, buying farms and opening them up to agriculture and horticulture. Our Baptist people are exceedingly few and widely scattered, but within two years they have come to themselves gloriously and are now exhibiting an aggressiveness which is unsurpassed in the brotherhood.

To give the reader some idea of the vastness of this district and the destitution which here abounds, let me give some figures:

From east to west the association is 150 miles, and from north to south 300 miles in extent.

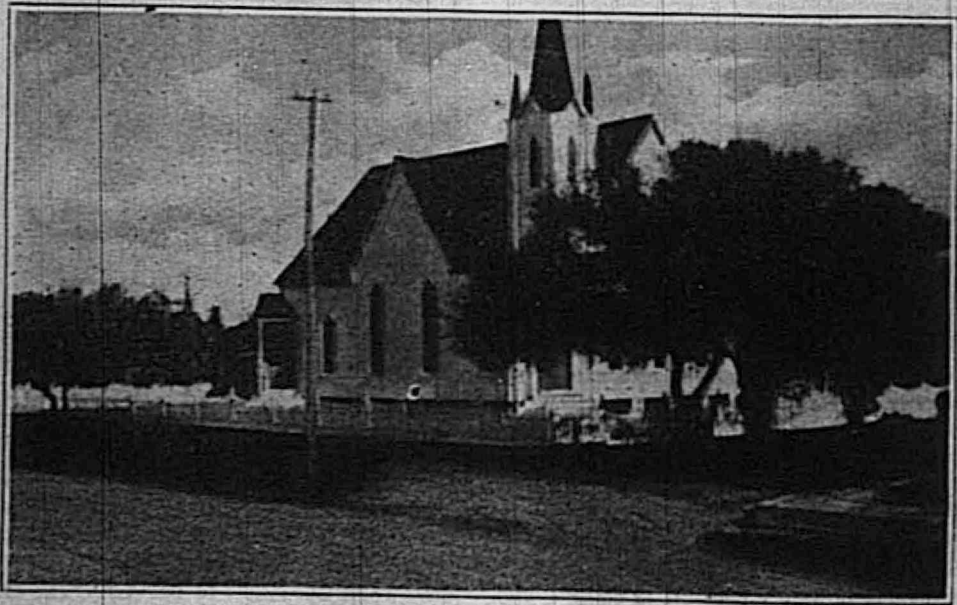
A Single Splendid Opportunity of Many in Texas.

This territory is penetrated by several lines of railroad, along which is presented

great missionary need and opportunity. On the lines of the St. L. B. & M., where less than five years ago, when the railroad was built, there were less than 500 people, there are now something like fifty towns, varying in population from small communities to 4,000 people, and on the whole route, there are but three Baptist meeting houses built and paid for. Rev. S. F. Baucom, the faithful associational missionary, accompanied me to a number of these towns and in every case pointed out a sore and imperative need. He and others have organized several churches which give promise of growth and efficiency if only houses of worship can be secured for them. In some instances, these churches have done the most heroic giving and yet are in danger of losing on account of debt their incomplete houses. Many towns have not yet had a Baptist sermon in them, so vast is the territory and so inadequate the missionary force.

Attention-Compelling Conditions.

From Lockport to Laredo by way of Corpus Christi, with its 12,000 population, 130 miles, there are but two meeting houses paid for, while from Brownsville to Houston, 350 miles, there are but two houses paid for.



THE BAPTIST CHURCH AT BEEVILLE.

It would be interesting to give conditions at many local points if we had the space to do so. For instance, the government has put \$490,000 the past year into the Turtle Cove channel at Corpus Christi and will still further enlarge its appropriations for the present year. At an enormous outlay the Federal Government is building jetties at Tarpon, which before they are completed have deepened the channel five feet.

Very shortly, at Rockport, Corpus Christi and Tarpon Island will there be a rush of life, the hum of industry and the stir of a

mighty commerce. The Government is making this possible, and the railroad and steamship lines are already preparing for this great day which is near at hand.

What an hour for our Baptist people and what an inexpressible pity it is that the Home Mission Board has not more men and money with which to handle a situation so needful and so full of possibilities. This trip to the South Texas country afforded us a delightful fellowship, but burdened us anew with the magnitude of the tasks for which we are unequal.

Facts About New Orleans

By REV. W. H. BRENGLE

NEW ORLEANS, the cosmopolitan metropolis of the South, has a population of 350,000. This old city is like other cities in many respects and yet differs from them all.

It has most of the difficulties of other cities and has some of these difficulties in the most acute form.

The Southern Baptists have in New Orleans a great problem that has not yet been solved. The Home Board has greatly helped the work, but the battle has just begun. Great strongholds are only taken by long sieges.

The climatic conditions complicate the problem of the evangelization of this ease-loving, pleasure-seeking city. The long summers drive many from the city, while others fall by the way when they are needed most and are lost to the work for a time.

The return of cool weather that brings back the hosts who have been away brings also another host of pleasure seekers, and the city is given up largely to fleeting pleasure, which has its climax in Mardi Gras, when the city is turned over practically to the god of pleasure.

The city is cursed with something like 2,000 saloons with their blighting influence. It has been the gamblers' Mecca, and while the curse of race-horse gambling has been legislated against, the gambling spirit remains and gambling still holds sway. Gambling is carried on in the name of "the Church." As a result low moral ideas predominate.

One of the things which stands in the

way of the evangelization of New Orleans is a formal, ceremonial powerless religion, which has cooled and colored the religious atmosphere, which fosters low morals and deadens the religious conscience and makes a hard and almost hopeless condition.

Sabbath desecration is another sin that helps to empty our churches and retard the progress of Christian truth.

The needs are many. We need men called of God with conviction and courage to stand at their post and fight the battle till the victory is won.

We need better church plants in which to do our work. West Side Baptist church has no house of worship. Central church just a little dilapidated cottage. St. Charles Avenue church is in great need of more room, and must have it to succeed. We are greatly in need of some mission Sunday-schools. It all means more money.

These are some of the difficulties, and yet there is great hope. We have not a few people who are tried and true. The First church building has given us a great plant and gives prominence to our work in the city. All our churches are well located, which means much for the work. The Sunday-school work has taken on new interest. The evangelistic campaign held under the direction of the Home Board added more than ten per cent. to the church membership. We have now about 1,150 in our churches. The Baptists are felt now in the city as never before.

THEY WHO ENTER THE OPEN GATE



Preaching to Greeks at Hampton, Va.

W. R. KEEFE

THE TOWNS and cities that nestle about Hampton Roads forms a great commercial center. Norfolk is growing faster than any city on the South Atlantic coast. The business opportunities here and the mild climate are especially inviting to immigration from Southern Europe. There are five hundred Greeks in this section, and more Italians, and every foreign nationality is represented by a colony constantly increasing. This invasion of America from the east is the serious problem with Christian people who think.

There is a great opening here for foreign mission work minus the incidents of expense and travel. The weak link in our chain of evangelism is the neglect of the stranger within our gates. Moses had much to say about the "stranger within thy gates" and about his children and how they should be treated. In Deuteronomy 31:12-13, he says:

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law. And that their children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land."

The opportunities for mission work among the foreigners in the group of cities on the Virginia coast about Hampton Roads are great. Since doing some work among the Greek element of this population, and seeing their needs and realizing how they have been neglected by the Christian denominations, I feel like going back to the country districts and hiding my face from the sad conditions, which I can not remedy.

These people need the gospel; they have a religion. Work among them would be

easier if they had none. Their religion is all form, an empty shell with no life. "Having the form of godliness, but denying the power thereof." And they need friends in the new land and quickly express their esteem for our friendship. When they step upon a foreign shore that sense of utter loneliness makes them appreciative of the smallest kindness. The Greeks are especially responsive. I have never yet met with the least discouragement or discourtesy from them. They are superior to their European neighbors.

Recently I met a beautiful little Greek girl on the street in front of a store and spoke to her in her native tongue. She opened wide her eyes in surprise, laughed, and then asked me many questions, and, finding out what I was, she requested me to recite the Lord's prayer, which I did. Then she clapped her hands in great glee and ran in the store, calling her uncle. He came out and invited me in, and after finding out my purpose, said with tears in his eyes:

"Your people ought to do something for my people." He put a dollar in my hand, saying: "That pays for the little Testament and buys some more."

The supreme advantage is to know their language. A single word secures their attention at once and they will come, if for no other reason, just to hear their native tongue. The very sound among strangers awakens memories of home and mother, and puts them in a mood to be moulded into good citizens and Christians.

Now is the psychological moment for reaching the foreigners. When their colonies grow strong enough to support a church of their own, they will plant in our midst another undesirable religion.

Hampton, Va.



THE CITY AND THE FOREIGNER.

WE are presenting in this number of the magazine a noteworthy article by Dr. O. C. S. Wallace, of Baltimore, on *The Salvation of the City*, and a number of other admirable articles on the same topic. Indeed, it all makes a good special number on this theme, though we did not intend a special number.

July is the month set aside by our women in the Woman's Missionary Union for study of the *Salvation of the City* in all the thousands of Woman's Mission Societies in the Union. We trust that the women will not fail to read these articles. For those who wish to pursue the study further we recommend Dr. Strong's book, *The Challenge of the City*, advertised elsewhere in this journal.

Southern Baptists need to arouse themselves as to the moral and religious condition of the Southern cities. The forces that make for unrighteousness and corruption are more intense in the cities than in the smaller towns or the country, and, though Southern Christians have not heretofore had to number the cities among their greater problems in saving the people, their condition has been a menace of longer and larger standing than we have recognized in such places as St. Louis, Baltimore and New Orleans, and it is today assuming proportions that loudly call for attention.

BAPTISTS have habitually been all too slow in taking hold of the spiritual needs of the people in the cities. It is all the more incumbent upon Baptists now to give to them prayerful study. It is a problem of great complexity. It embraces such subjects as sanitation, education, economics, and municipal sanity and righteousness. But the fundamental need is the salvation of souls through Christ, and their cultivation through him toward unselfish and sensible helpfulness and social service. And we must confess that we have in many of our cities not yet even done a full part toward bringing this great fundamental force into the lives of the people.

An adequate dealing with the spiritual dangers in our cities can only be expected when there is a conscience for the needs of the strong and successful, who at the top forget God in the fatuous race for happiness in material possessions, as well as for the great throng who struggle for a competency in daily toil, and the "down-and-outs" at the bottom. If we believe in the power of the gospel to save only the "down-and-outs," we have never yet accepted it fully enough to make us worth much to missions of any kind to any kind. Christ can save the man in the gutter, but he can also save from his equally destructive self-love, the captain of industry with his splendid power. And the need of the last man is as great as that of the first.

ONE of the greatest phases of the city problem is the foreigner. Many of the Northern cities are overwhelmed with him, and evangelical churches at the North seem almost to have reached the conclusion that the gospel can neither save him nor the cities.

He is no longer only a Northern problem. He inhabits our Southern cities in numbers—the advance guard of his own polyglot kind, sent to us if so be

OUR HOME FIELD.

we may awaken and learn rightly to deal with him before the inundation of the immigrant hordes comes, upon us in numbers that shall cause dismay.

We fancy that such reasoning is logical. Perhaps it is not, however, the logic of the Spirit. In that masterly volume, "Mission Striking Home," Dr. McAfee does not say a truer thing than this: "Love does not resort to the multiplication table to calculate its responses." Which being interpreted means that if we do not have a desire to save the foreigners who are in the South in colonies of thousands and tens of thousands, we will not have the kind of desire to help them which will avail when they abide among us by the hundreds of thousands.

ARE they to be found among us now in the lesser numbers? Let us see.

In St. Louis there are 15,000 Italians, 100,000 Germans, 55,000 Jews and 5,000 Greeks.

In Tampa there are 15,000 Cubans and 10,000 Italians.

In Baltimore there are approximately 75,000 persons of foreign birth, of whom 35,000 are Germans, 11,000 Russian, and 10,000 Irish.

In Louisiana there are 200,000 French-speaking people, and 50,000 Italians. Practically all of these are Romanists. In eight Louisiana counties there is not a single evangelical church. In New Orleans there are about 35,000 persons of foreign birth, of whom 6,500 are Italians, 5,000 French and 9,000 Germans. The city has only a few thousand Methodists, 4,000 Presbyterians, and 1,000 white Baptists among 181,000 Roman Catholics.

In Texas are between 300,000 and 400,000 Mexicans, while there are a number of counties in which the Germans are so much in evidence that the court records are kept in German.

In the furnace district of Alabama tongues and nations are as numerous as they were at Jerusalem on the Pentecostal day. In the mining town of Ensley there is an Italian colony of 15,000.

From July first, 1907, to January first, 1909, there came into Florida 7,000 alien immigrants, into Missouri 15,317, into Maryland 8,021, into Texas 17,217, and into Louisiana 7,038. Into the entire South during this period approximately 63,000 immigrants came.

IN general the alien has steered clear of the negro belt of the South.

Sambo and Iky Schinkowsky mix just about as do oil and water, and the negro has pre-empted the Land of Flowers as his own particular field of industrial operations.

Notwithstanding this, the aliens are turning Southward in their hunt for the El Dorado where may be had bread and opportunity. Those who have arrived are only the advance guard. They are finding a niche for themselves in the industrial scheme in which for long the negro has been the little Jack Horner who sat in all four of the corners, agriculturally speaking.

Wherever cotton is king the negro has a permanent and congenial vocation. He and the cotton field are too happily adapted for any alien laborer ever to be able to separate or even seriously disturb the friendly and wholesome intimacy. Mines are to be worked and large and varied manufacturing interests are coming. The foreigner is to find a place, and will find it.

Whatever the future shall reveal as to the foreigner in the South, it is already in evidence that he is a menace to Christian growth and civic wholesomeness in our cities. There is a way to rectify it before the condition becomes larger and more difficult. It is to save the cities and to save the foreigners in the cities.

SOME CURRENT HOME MISSION FACTS FOR SOUTHERN BAPTISTS.

SOUTHERN Baptist churches last year raised for home mission work \$283,436. This is an average of slightly more than thirteen cents per member! Of course this way of stating it does injustice to thousands who heartily supported home missions. It also does more than justice to yet other thousands!

The amount apportioned by the Louisville Convention to be raised by the States for the opening fiscal year is \$343,500. If the churches come up to this apportionment, it will be an average of only a fraction more than sixteen cents per member. On the surface it would appear that this sixteen cents per member will be easy to raise; beneath the surface there is much "new-ground" to clear, many roots under the sod to try the plowman. To lead the Lord's people forward and upward is a great privilege, however, even though the task means much faithful toil.

How can we lift up that average? Northern Methodists, who with the Northern Presbyterians are leading American evangelical denominations in the amounts they raise for home missions, have a chart which they publish each year in the Christian Republic, the monthly magazine of their Board of Missions. This chart shows fifty cents per member as the "dead line." District conferences (corresponding to our associations) that average less than fifty cents per member are on the chart graded down by steps, as follows: "Camping," "marking time," "retreat," "defeat," "surrender." Above fifty cents per member, toward \$1, the conference is allowed to lift its face without a blush, while it is accorded the following graded system of approval: "Advancing," "attack," "the firing line," "victory." Those cunning Methodists! Sometimes we smile, sometimes we applaud, sometimes we disapprove, when we behold their devices for drawing the faithful forward in good works.

Such methods are not for the Home Mission Board of the Southern Baptist Convention, and though 3,112,000 Northern Methodists last year appropriated \$871,000 for home missions and church extension, (twenty-eight cents per member) slightly more than twice the relative amount given by Southern Baptists, we do not really regret that we cannot put the pressure on our people in that fashion.

The amount apportioned Southern Baptists for home missions this year was by the Convention divided as follows:

Alabama \$24,000, Arkansas \$13,000, District of Columbia, \$4,000, Florida \$7,500, Georgia \$45,000, Kentucky \$25,000, Louisiana \$9,000, Maryland \$9,500, Mississippi \$26,000, Missouri \$21,000, North Carolina \$21,000, South Carolina \$23,000, Oklahoma \$3,500, Tennessee \$20,000, Texas \$60,000, Virginia \$32,000.

Last year the missionaries in whole or part supported by the Home Mission Board baptized 25,109 converts. This is one person for every mile around the world. If any mission board anywhere has ever been able to report such a large number of baptisms, our search has not enabled us to find it. This wonderful evidence of success is one of many things that unite to indicate that Southern Baptists today have the greatest opportunity and the greatest obligation in mission work of all the Christian denominations in the world.

The amount expended by the Board in church building operations last year was \$85,769. This was not as much as could have been wisely expended, but more than many of the brethren understand to have been expended.

May the Lord graciously let his blessing be upon Southern Baptists, and give them both zeal and wisdom, as they engage in home missions work for the year 1909-1910. May he now greatly open our hearts and give to our minds to perceive the need of, and our spirits to pray for the saving of America!

THE PSYCHOLOGICAL MOMENT FOR REACHING THE FOREIGNER.

SAYS Rev. W. R. Keefe, of Hampton, Va., in his article elsewhere in this journal, referring to the comparative ease with which the alien immigrants may be reached with the gospel, when they first arrive:

"Now is the psychological moment for reaching the foreigner. When their colonies grow strong enough to support a church of their own, they will plant in our midst another undesirable religion."

Not only is this sound reasoning; it has been verified over and over in this country, until now home mission students are beginning to gather statistics about the number of strictly pagan temples to be found in various places in the North, that were built because no early effort had been made to evangelize the incomers before they set up their religion here. And this does not include a number of faiths which in some sense but with definite inadequacy recognize God and Christ.

The immigrant hordes seem now at the North almost to have overwhelmed the evangelizing agencies of the Christian denominations in that district. Still it has been a much larger question with them than with us, and, though they have not adequately grappled with the needs, they have done many times as much as Southern Christians have done for the stranger within the gates.

The psychological time for preaching Christ to the immigrant is indeed soon after he arrives, and is lonely of heart and wants sympathy and help, not when he has established himself unaided and also established his religion. If he is neglected by Christian people in this country until he gets on his feet in the new environment, he will in the meanwhile, not without reason, have imbibed an impression to the effect that he does not need a religion which is so indifferently commended by its adherents.

To wait until the foreign colonies establish themselves before preaching Christ to them, is like waiting until the child has become a strong and capable man of whom the world takes respectful account, before trying to lead him to Christ. We have all seen these prominent and confirmed sinners receive the especial attention of the faithful in revivals, and have beheld the worldly wise sensation among the children of light when, after strenuous effort, once in a long while, one of these old fellows surrenders to Christ. The unseemliness of their interest, of course, consists only in its magnitude as compared with that they accord to the coming of a child to surrender in the early days his whole life to the Master.

It is full time for Southern Baptists to arouse themselves in prayers and study and gifts for the salvation of the foreigners at our doors. If we begin early our successes will be far larger in proportion to the work we do.

A few of the Home Board's desires for the ensuing year may be briefly set forth in the following words: A larger number of women workers, especially for cities and foreigners; enlarged efforts to reach foreigners in Southern territory; enlarged evangelism efforts; more diligence through the printing press in informing our people about the work; aggressive efforts to rise to the enlarging opportunities in the trans-Mississippi, mountain school, and Cuban and Panama work, and in all phases of the work.

The Baptist women have been asked to contribute for home missions through the Woman's Missionary Union \$85,000. Of this they have agreed to contribute \$35,000 for mountain schools, while the Sunbeams will give \$8,500 to the Indian missions and the Young Woman's Societies \$8,500 for the immigrant work.

HOME FIELD EDITORIAL PAIAGRAPHS.

"MAMMA, didn't the missionary say that the heathen didn't wear any clothes?" "Yes, dear." "Well, mamma, then why did papa but a button in the contribution box?"

"REV. A. P. DUNBAR is a State evangelist in Louisiana, working under the Home Mission Board and the Louisiana State Board. For the last quarter he reports sixty baptisms, and says in part: 'I have just held two revivals with great success: one at Lake Charles and another at Rosser City. A number of Catholics united with the church at both places. The probabilities for Baptists in Louisiana were never so great as now. Catholics homes are thrown wide open to the Baptists, and they are begging and pleading for the gospel in its purity.'"

THE story, "A Visit to a Mountain Home," in tract form, is just from the press, by Rev. R. R. Acree, D.D. It presents a realistic view of the sterling character of the mountain people and recites incidents in connection with the conversions of an entire family. It is written in a tender, sympathetic, forceful style and abounds in absorbing, spiritual and human interest. Copies of this narrative, and other mission leaflets, will be sent entirely without cost, upon application to the Home Mission Board. Stamps to cover postage will be acceptable.

SOME idea of the growth of Southern cities may be gained from some figures contained in the annual report of the building inspector of the city of Dallas for the year ending April 30th, 1909. That report shows that for buildings in Dallas there were issued 1,641 permits and that the total valuation for the work reached the sum of \$2,922,928. Other cities in the Southwest are growing just as rapidly as is Dallas and there are so many of them undergoing this rapid development as to constitute a missionary problem of the very greatest and gravest magnitude. Who can estimate the loss which a single year's delay in missionary operations in these cities will entail? The record for building in Southern cities shows Atlanta and Dallas in a class by themselves, far ahead of any other

Southern cities, while the house erecting in other Southern cities was considerable.

THERE are others," in effect says Dr. H. E. Tralle, of Saint Louis, in his article, "Missouri and Texas," which every one must read. Dr. Tralle was until recently the resourceful and gifted editor of the Central Baptist at Saint Louis. Now he is in charge of the work for the Agoga and the Amoma, the twin advance movement in Sunday-school work. He is a Sunday-school specialist and will do a great work. Still we feel that he had no business leaving the editor's chair. He is expert in the arena where the pen is the weapon. Perhaps Texas will look askance at his daring to make Missouri bigger in some things than the great Lone Star State, but Texas can just look out for itself. Dr. Tralle is able to look out for Missouri.

BRO. A. G. WASHBURN, at Muskogee, Oklahoma, is the superintendent of Indian missions in Oklahoma for the co-operate work of the Baptist Home Mission Society, the Home Mission Board, and the Baptist State Board of Oklahoma. We have run across a report of his of two months ago, which, after telling how the work prospers, says of the alleged Snake Indian uprising: "The papers have had very little to say about its cause. The whole matter began with the stealing of a piece of meat by some negroes, with which no Indian had anything to do. As to the Snake uprising, it is largely a fabrication of newspaper reporters of fertile brain, aided by the cowardice of an incompetent sheriff." Even at this distance we may add that the part of the story which relates to the brother in black has a certain verisimilitude, and we are not afraid to risk our reputation for shrewdness in a guess that the meat was a side of bacon.

THE BAPTIST COURIER is again at one of its old "tricks." The last number has in it the earnest condemnation of a lynching of two negroes for murdering a white man, which recently took place in Colleton county, South Carolina. The Courier's editorial is under the heading, "Crime Followed by Crime," and concludes with this sen-

tence: "Lynching is a crime, it is murder and this second wrong will never, can never, undo the first wrong." Time and again the *Courier*, with courage which ignored the falling off of subscribers that almost invariably followed in the locality of the lynching, has thus warned the people against the horror of lynch-law. And it is not the only Southern Baptist paper that thus speaks the truth to its own hurt. Thank God for editors who refuse to let considerations of popularity and money come before truth and the interests of the kingdom. These brethren in their papers habitually sacrifice self interest to the interests of the kingdom.

WE expect to have from the press within a week our Annual Handbook on home missions. It will contain in the briefest form practicable all the most important facts that pastors and workers will wish for, who want ready at hand information for home mission addresses. We will also have from the press for free distribution 5,000 copies of an impressive large picture of a shipload of Italian immigrants landing in America. This picture was printed in the May Home Field. The new print will be on the highest class thick paper and will look very handsome. It is especially for distribution among the Woman's Missionary Societies. It will be found very effective. We will soon have from the press in tract form Dr. Wallace's article in this journal. The Baptist women are studying the salvation of the cities this month. We suggest that they study Dr. Wallace's article and other valuable articles on the topic in this Home Field, and order the tract at once, if they can use it. We never tire of sending literature to friends who wish it for the study of home mission needs.

OUR friend and contemporary, the Mission Field, of New York the monthly mission journal of the Reformed Church, knows what is good reading, and copied last month and printed prominently most of Dr. John E. White's article in the May Home Field on "Backward People." We appreciate the compliment, but our once-a-month co-laborer forgets to give the Home Field the proper credit for the article. Secular and denominational papers are accustomed

to give each other credit for articles they reproduce, as a matter of common courtesy. We see no reason why we folk who set ourselves forth only once a month to challenge the argus eye of the public, should be less considerate than the weekly denominational papers, that some silly ones discount as "a private enterprise"! Yet, of course, we are glad to see mission journals have the good judgment to copy from the Home Field. And if any are on the hunt for something good for August, we with great modesty and respect suggest that they cast the discriminating eye through this present number.

WE call especial attention to the list of books on home missions which we give elsewhere in this number. It is a trial list that we have selected. There are other good books on home missions and from time to time we expect to change and add to this list. These are books of real value, both for instruction and inspiration. They may be had on receipt of price at this office. We are not just now quite ready for definite announcements, but we are glad to say to the brotherhood that the Home Board expects within the next one or two years to produce a series of books on various phases of home missions that will be complete and satisfying. With all respect to other Christian denominations and able writers among them, there are now at least three phases of home mission work which will never be treated just as they should be until Southern Baptists do it. These are, the cotton mill problem, the Southern mountaineers, and the Southern negro. Besides books, it is our intention to increase the variety and completeness of our stock of tracts, and other interesting and instructive devices for teaching missions.

THE journal is full of good things this month. We must take the liberty of calling especial attention to the article by Dr. O. C. S. Wallace, of Baltimore, and to the second in Dr. White's "Backward People." Such articles not only breathe with live present interest—everything in the Home Field does that—but have permanent value. These articles are for study, as well as casual reading. The strictly appropriate way for the amiable reader to show his ap-

preciation for the good things we are giving him, is to go and get a nice club of subscribers and send us. And—shall we own it?—It is about the most infrequent way the orthodox *fin de siècle* Baptist has of showing appreciation of his denominational journals. We suggest that everybody now reform. The reformation should begin with the average good orthodox Baptist pastor. He is a pack-horse who merits all praise, and everybody advises him more than he praises him, but we venture that, besides the lady of the manse, no truer class of friends advise him than the yoke-fellow denominational journal editors. Go to, bishops of the flock, everywhere. Preach a sermon on the mission of the denominational periodicals and papers. If you will put your heart in it, you will no longer think it a small matter. Then you people will no longer think it an indifferent matter! See?

IN their rather expensively prepared 96-page book on "Negroes," the Woman's American Baptist Home Mission Society at Boston, sets forth the following about the one time "patter rollers": "The patrollers on the plantations generally stopped their rounds about midnight. Then the slaves used often to gather very quietly in an appointed corner of a tobacco field, or in some secluded cabin, to sing and pray." Et cetera, to the same poor-imposed-on-negro, awful-Southern-white-man effect. It is untrue that the negroes of the South had to meet by stealth for worship. It is monumentally untrue. The monument still exists today in the shape of scores and scores of church buildings in every Southern State in which a part of the building—either the gallery or a part of the floor space—was partitioned off specially for the negroes. It exists, a living tablet in the memory of tens of thousands of Southerners. In fact, proofs of the untruth of this statement are

so various and multitudinous, that it is not worth while to detail them. However, our present purpose is not to lecture on Northern brethren about their silly lacrymal sympathy for Sambo, but simply to remark that if Southern Baptists want the religious history of the negro to be presented aright for the American public, they must write it. And we ought to write it. Moreover, we will do it.

WE have been interchanging literature and denominational annuals with various evangelical home mission boards in America, greatly to our edification. We have learned many helpful things. From time to time we will give our readers the benefit of these. However, we were kept in a state of much-perplexity as many packages of the literature reached us. It appears that some of the denominations are very anxious that nothing shall be printed on their tracts and booklets that will indicate to the reader the name of the denomination from which it emanates and of whose work it tells. These friends in the Lord are probably moved to this so that no one will think they are "narrow." A more sinister suggestion is possible, to the effect that they wish to catch the interest of the outsider, before he knows what it is that has caught him. In either case we do not fancy their plan. We repudiate any of the superficial ways of showing "liberality," in vogue among professing Christians. The more difficult way is to follow the Master, and show to the world and the brotherhood our love through the fact that we love and obey Christ. We have always thought that the label of the bottle should show to the purchaser its contents. If the drug people of America have buncoed the government out of forcing them to comply with this wholesome requirement, they are certainly in no remote degree patterns for the children of light.

If we fail at home we sink into impotency the world over.—J. B. Gambrell.

Woman's MISSIONARY Union.



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"The Salvation of the City"

"By the blessing of the upright the city is exalted." Prov. 11:11.

"The twenty-three large cities in the United States face the problem of the saloon, the immigrant and the indifference of the Christian churches."

"The city is the 'great divide,' the supreme challenge to the courage and consecration of this generation."

The problem of the city in America is largely a problem of the unassimilated foreigner.—B. D. Gray.

The problem of the city also concerns our country folk, for the city ultimately determines for the country its ideals, its politics and its religion. The idea of Christianity which in the future dominates American cities will also dominate the country. If the cities are Protestant the country will be Protestant. If the cities are Roman Catholic, the country will become Roman Catholic. Today there are two hundred and sixty millions who bow before the pontiff of Rome. And how did he who sits in the papal chair acquire such power? The idea which he represents gained ascendancy in the city of Rome and the domination of that city gave to him the power over provinces, kingdoms and empires. In the titanic struggle which took place early in the history of the Reformation between the Reformed idea and the Roman Catholic idea of Christianity in France, the forces of the Huguenots and the Romanists were about equally divided. In point of wealth, culture, and all that goes to make heroic individuals the

Huguenots excelled; but the Roman Catholics held Paris, the capital city of France. In the crisis of the struggle it was Paris that turned the scale and the overthrow of Protestantism in France became another illustration of the power of the city over the land.—R. W. Weaver.

DR. O. C. S. WALLACE'S CONVENTION REPORT.

IT IS a peculiar joy to reproduce in our columns the report of the committee on "Cities and Foreigners," presented at the Convention by Dr. O. C. S. Wallace, of Baltimore (First church). Dr. Wallace has recently come into the Southern Baptist Convention from Canada. In Louisville he was accorded a cordial welcome. Dr. Wallace says in substance:

"We may look for three things in the immediate future: The rapid development of the extraordinary resources of the South, the large growth of the cities in the midst of which this development takes place, and a vast increase in the number of foreigners settling in these cities. This has come to pass in the North and the West. It will come to pass in the South. We can not stop it. We would not if we could.

"In the beginning these foreigners will be poor. They will live in narrow quarters, under unsanitary conditions, with many temptations to immorality, exposed to the wiles of the devils of lawlessness, godlessness and all manner of corrupting and blasting wickedness.

"They will be but inadequately fortified against these attacks upon them. No puritan traditions will restrain them, no lofty

standards of virtue and right will inspire them. The children of old world poverty; many of them the victims of wretched and base habits of life; their religious knowledge fragmentary and streaked with lies, they will be from the first like sheep scattered upon the mountains, having no shepherd, and the wolves not far away.

"The recent history of Northern cities leaves us in no doubt as to what will follow. The sections of our cities in which the recently arrived foreigners congregate and huddle together, will become spots of plague and of peril.

"They will become plague spots. Immorality will cause physical weakness and disease. Violent passions and savage moods will become common.

"A plague is always a peril. Rottenness spreads, whether in an apple, a tree, a man or a community. Moral rottenness on the next street will menace the virtue of your neighbor's son and of your own son. The political, moral and religious life of city, State and nation will be debased if at every great center of population there is a large element where the children go astray from the cradle, speaking lies, and following the way of lust and violence.

"In connection with the tremendous problem, arising out of these conditions there are three mighty imperatives:

"We must not be unconscious of the problem. Not to realize the threat of the plague and the peril would be madness.

"We must not be indifferent to the problem. To ignore the duty of saving the foreign-born from the evils which menace them because of the early conditions of their sojourn in this country, of protecting our families from the proximity of a great godless element in our population, and of evangelizing those whom God has placed next door to us would be ignoble.

"We must not take a scornful attitude towards the people whose presence, character and environment create this problem. Others may speak contemptuously of the foreigners, even as the Greeks spoke contemptuously of the barbarians, and the Jews of the Gentile; others may treat him as if he were less than human, may turn away with dislike and loathing. This we may not do. We are Christians. We are

debtors, therefore, to all men, of whatever race, of whatever manners, of whatever character.

"It must not be forgotten that our most urgent duty is ever the duty arising out of the conditions which are just at hand. Let it not be denied that we ought to give spiritual help to the Italian who pushes his gondola along the canals of Venice, or peddles toy gondolas in the streets of Naples; but even more pressing is the obligation to give spiritual help to the Italian who is digging a ditch in front of your house. Very sacred and urgent is the duty of carrying the gospel to the Chinaman in Canton, but even more urgent is the duty of carrying the gospel to the Chinaman whose laundry is located just around the corner.

"Present conditions, with their emerging dangers, opportunities and responsibilities, may be seen and known of all. Therefore, shall we hear and heed the call for persistent, sagacious, heroic, self-sacrificing home mission work in our cities and among the foreign-born; a call which was never so insistent as at this hour."

"DIVIDE AND MULTIPLY."

THE following bright message from our efficient corresponding secretary, Miss Crane, is so good that we must print it. We do hope that the executive committee will give it a wide distribution throughout the Union. But, lest some of "Our Home Field" readers should miss it in the distribution, we feel constrained to give it here.

A New Order.

"That's not the way my old arithmetic put things. We learned multiplication first and then division," you say, as you read the title. But sometimes we have to reverse the old order so that we may get the best results. We all want to see the offerings to the various objects of the Southern Baptist Convention multiplied; how shall we set about securing that increase? One way is, learning better our lessons in "short division," so that we shall be sure we are not offering for God's work too little a part of our means.

Definite Division.

When God was training the Jews to know himself and to follow his righteous ways, he

gave them a clear command that a tithe of all their possessions should come back to the temple—an offering to him. Time and again the prophets had to tell the nations that their failure to give this tenth displeased God and that he had great blessings, temporal and spiritual, in store for those who would bring the tithes into the storehouse, blessings that there would not be room to contain. Sometimes we say that the gospel has displaced the old law and that the tithe does not suit the Christian idea. Ah! but Jesus Christ came not to destroy, but to fulfill. The spirit of tithing, the desire to put apart first what we are to offer for God's kingdom—these are not set aside in the gospel. Friends, the only objection a Christian can fairly make to tithing is, that one-tenth is too small.

Some Facts.

Last year the Foreign Mission Board told us that Southern Baptists were giving an overage of twenty cents per member for foreign missions—a startling truth when we consider the great numerical strength of our denomination. As that fact has been repeated about through our churches let us use the same basis for this year's record. 1908-1909 shows that our 2,139,080 members in Southern Baptist churches gave for foreign missions an average of 21 1-2 cents. For missions in general—home, foreign, state—we gave this past year an average per member of fifty-seven cents. If every one of us is already giving one-tenth of his or her income to the progress of God's Kingdom then the average income per year for a Southern Baptist church member is \$5.70 per year!

A Practical Suggestion.

It would be unjust to expect any of our women to give the whole amount they decide upon as their proportion to the Missionary Society; but if the Missionary Society may be the means of showing its members the blessedness, the joy of being regular and proportional in their giving to all agencies—how well worth while this effort. A very simple way to get down to bed rock on this matter is just to keep a separate purse or box for our offerings to God, and after deciding whether we will offer a tenth, an eighth, a fifth, or whatever proportion our hearts prompt us

to set for our mark, then put it into that purse every time money comes to us.

Multiplication.

So far it has been all division that we have dwelt on together. The multiplying will come of itself if we fulfill the condition for it. "God giveth the increase" not alone of the harvest for which we sow the spiritual seed, but also of the funds which we offer with grateful and honest hearts. He can multiply the usefulness, the power for results, of the money poured into His Treasury; and He can multiply our resources for giving more when we have learned to be unselfish and systematic in our use of what we already have. Let us divide that He may multiply.

CALL TO PRAYER.

WHEN we have read Miss Crane's searching appeal, suppose we turn to the Call of Prayer—

At the Annual Meeting of the Woman's Missionary Union in Louisville, Kentucky, May 14th and 15th, 1909, an earnest resolution was offered that we call the women all over our states to observe one day of prayer and fasting—June 15th if possible. The special object of prayer is to be that the members of the Union, and the denomination as a whole, may practice the giving of at least one-tenth of their income to God's work. In accordance with the expressed will of the Union in its convention we are called to this united petition. Who will join in the effort? Cannot your society meet that day just for prayer on this subject?

This did not reach the office in time for last month and of course it is now too late to observe June 15, but if you failed to fast and pray on that day—get your society to appoint a day of its own. In our simple faith we verily believe that God will be as good as his promises if we obey him.



THE BEST WAY
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 COMMUNION SERVICE HAS IN-
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 OF CHURCHES. IT WILL DO SO FOR
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HOME BOARD RECOMMENDATIONS.

We are profoundly grateful to the women of the Missionary Union for their co-operation in the great work of home missions. We have had a most wonderful year of blessings and beg our sisters to join us again in helping us to win our dear Southland for Christ. The demands for enlargement are so urgent that we must have greater zeal, larger liberality and more profound prayer for Divine help. The following recommendations express some of the thoughts that burden our hearts:

1. More than ever do we need information concerning our home mission work. Without information, there can be no inspiration. We beg that our sisters continue their help in circulating home mission literature: The Home Field, good books on home missions, tracts, leaflets and booklets. The Board furnishes free tracts and leaflets on all phases of our work. The Home Field is greatly improved and is invaluable

for its fresh information. We earnestly ask the help of our sisters in adding 20,000 new subscribers during the year. Let every society send a club of subscribers.

2. We ask the Union to raise \$85,000 for the new year. Of the amount to be raised by the women's societies, we ask that \$35,000 be raised for our Mountain Mission School work.

We recommend that the young women be asked to give \$8,500 for our immigrant work and that the Sunbeam Bands be requested to raise \$8,500 for our work among the Indians.

3. In order that more time may be had for emphasizing and gathering the Self-Denial offerings, we recommend that the first week in March be selected instead of the third week in March, as at present.

4. We have need of constant prayer for God's blessings upon us in the mighty task before us. We beg, therefore, that our work and workers may be constantly remembered by you at the Throne of Grace.

WOMAN'S MISSIONARY UNION, CASH CONTRIBUTIONS 1908-1909

As Reported By State Treasurers

STATE	Foreign	Home	S. S. Board	Margaret Home	TRAINING SCHOOL			Total Cash Cont's From Each State	Total Cash and Box Contributions
					Current Expenses	Endowment	Scholarship & Student		
Alabama	\$ 6,123 18	\$ 4,335 67	\$ 23 89	\$ 113 61	\$ 275 00	\$ 443 35	\$ 405 00	\$ 11,721 40	\$ 13,109 91
Arkansas	2,374 59	870 90		20 00	107 00	205 25	204 65	3,775 39	4,803 65
District of Columbia	772 52	237 71		3 00	5 00			1,018 23	1,233 51
Florida	1,362 83	861 32	28 59	42 00	35 45	82 56	442 24	2,854 69	3,516 84
Georgia	15,597 36	9,987 32	120 59	294 68	315 00	1,945 12	1,915 95	30,176 02	33,769 61
Kentucky	7,915 67	3,948 92	24 67	100 00	450 00	905 81		13,345 07	15,844 72
Louisiana	1,795 49	1,824 75	5 75	67 75	75 00	90 50	280 00	4,139 24	4,139 24
Maryland	1,983 39	1,328 37	17 50	66 75	125 00	169 50		3,690 51	5,880 14
Mississippi	2,833 11	2,122 55	43 50	10 22	125 00	120 25	175 50	5,430 13	8,070 26
Missouri	3,875 85	1,972 68	5 00	70 95	169 78	423 45	519 50	7,037 21	8,397 11
North Carolina	11,155 95	5,440 49	154 69	130 28	260 00	1,178 74	132 00	18,452 15	20,377 62
Oklahoma	524 38	395 66			25 00	56 36		1,001 40	1,001 40
South Carolina	11,783 24	6,483 97	200 00	229 22	210 00	1,042 87	158 05	20,107 35	20,843 99
Tennessee	6,467 90	5,300 35	742 41	82 47	150 00	694 40	90 00	13,525 53	14,938 84
Texas	6,051 82	3,527 31	13 60	68 00	175 00	19 25		9,864 98	12,214 98
Virginia	16,024 26	8,731 68		128 89	394 16	884 78	461 00	26,624 77	29,001 81
Total	\$96,641 24	\$57,369 65	\$1,379 89	\$1,427 82	\$2,889 39	\$8,272 19	\$4,783 89	\$172,764 07	\$197,143 63

HOME FIELD HONOR ROLL.

From May 15 to June 15, 1909.

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?

Rev. Y. F. Walker, Hermleigh, Tex.	33
Dr. W. D. Powell, Louisville, Ky.	25
Mrs. W. P. Cofer, Richmond, Va.	20
Mrs. J. A. Porter, Ripley, Tenn.	18
Rev. I. A. Halley, Meridian, Miss.	18
Mrs. J. F. Halley, Amory, Miss.	12
Mrs. C. A. Pacette, Savannah, Ga.	11
Rev. C. O. Burriss, Anderson, S. C.	10
Mrs. Florence C. Ashford, Ruston, La.	10

THE TREASURY OF THE LORD

Home Mission Receipts May 15 to June 15, 1909

ALABAMA—Clarke Co. Ass'n, by J. H. C. for Mt. Gilead, \$2; Rockville, \$1; Clarksville, \$1; Bassett's Creek, 75c; Parker Mem. Ch., Anniston, by Evangelist C. A. Stewart, expenses, \$15.62; Clayton St. Ch., Montgomery, by J. W. O., \$9.15; S. S., \$1.40; S. S., Attalla, by B. S., \$1.11; W. B. Crumpton, Cor. Sec., \$364.41; Cardenas Chapel, \$6.45; Miss Mamie Smith, Baytown, 70c. Total, \$403.59. Previously reported, \$5.72. Total since May, \$409.31.

ARKANSAS—Eldorado Ch., by Rev. W. A. McComb, for evangelism, \$159.87; Tract Fund, \$3.35. Total, \$163.22. Previously reported, \$10. Total since May, \$173.22.

DISTRICT OF COLUMBIA—Brookland Ch., by A. L. E., \$10; Immanuel Ch., Washington, by Mrs. J. H. W. M., for Ready Reapers, \$1.40; Wee Wee Workers, \$5.75; Grace Ch., Washington, by H. C. H., \$20. Total, \$37.15. Previously reported, \$5.25. Total since May, \$42.40.

FLORIDA—S. H. Rogers, Sec. and Treas., \$42.25.

GEORGIA—J. J. Bennett, Cor. Sec., \$1,322.26; Capitol Ave., for Mountain School Girls, \$32.95; Evangelism, \$195.54; Ch., 50c; Tr. Fd., by Miss E. A. A., \$2. Total, \$1,553.65. Previously reported, \$45.30. Total since May, \$1,598.95.

KENTUCKY—S. B. T. S. Soc. of Miss. Inquiry, by G. W. D., \$4; New Salem Ch., by J. W. C., \$6. Total, \$10. Previously reported, \$13.74. Total since May, \$23.74.

LOUISIANA—Grace Ch., New Orleans, by Rev. W. A. McComb, for Evang., \$25; Tract Fd., \$10; Gen. Work, \$30; Ex. Bd. of La., by B. T. Lewis, Tr., \$312; Bastrop Ch., by Rev. Raleigh Wright, for Evang., \$53.29; Expenses, \$14.96; Tr. Fd., \$6.36. Total, \$396.61. Previously reported, \$203.65. Total since May, \$1,200.26.

MARYLAND—Seventh Ch., Balto., by H. S. K., \$52.50; Longwood Ch., by E. J. P., \$1; Brantly Ch., Balto., by C. W. W., \$44.24; "A Friend," \$25; Eutaw Place Ch., Balto., by H. W. P., \$187.87; Y. W. A. Fulton Ave. Ch., by Miss E. M., \$6. Total, \$316.61. Previously reported, \$58.92. Total since May, \$375.53.

MISSISSIPPI—W. M. W. Wall St. Ch., Natchez, by Mrs. C. T. B., \$5; Tr. Fd., by R. V. G., 50c; W. M. W., Verona, by Mrs. E. B., \$10; Second Ch., Laurel, by Rev. W. A. McComb, for Evang., \$147.22; Expenses, \$14.40; Tr. Fd., \$9.88. Total, \$187. Previously reported, \$327. Total since May, \$514.

NORTH CAROLINA—Cold Water Ch., by S. N. W., \$2.87; Rockingham Ch., by Rev. H. A. Hunt, \$116.67; Tr. Fd., \$7.75; Ex., \$30; Tr. Fd., by I. M. M., Rockymount, \$4.92; Gladly Branch Ch., by J. C. S., \$5c. Total, \$163.06. Previously reported, \$307.90. Total since May, \$470.96.

OKLAHOMA—Tr. Fd., by J. H. B., Poteau, \$1.50; W. B. M. S. of Oklahoma, for W. M. W., by Miss S. O. H., \$171.36; El Reno Ch., by Rev. C. A. Stewart, for Evang., \$40; Tr. Fd., \$5; Ex., \$8. Total, \$225.86. Previously reported, \$6.27. Total since May, \$232.13.

SOUTH CAROLINA—S. S., Elizabeth Ch., by H. A. J., 66c; White Plains Ch., by J. W. B., \$3.70; 1st Ch. Sumter by D. W. C., \$21; Long Branch, by W. J. W., 30c; Sales Dam Ch., by J. A. T., 3c; Black Swamp Ch., by T. P. J., \$15; Campobello S. S., by O. B., \$3.13; S. S. Hercules, by L. S. S., \$3; S. S., Bethany, by R. B., \$4; Gilead

Ch., by J. E. M., \$1.20; Reedy River Ch., by P. E. H., \$2.08; Rock Creek Ch., by Mrs. S. L. F., \$6.40; First Ch., Westminster, by C. E. S., \$3; Beulah Ch., by S. C., \$2.15; Seneca S. S., by J. L. M., \$3; Bethlehem Ch., by B. L. P., 55c; Mille Creek Ch., by S. B. D., \$7; Second Ch., Union, by H. H. P., \$2.60; Mt. Pleasant Ch., by E. S. L., \$2.38; Broad Mouth Ch., by R. P. J., \$20.04; Beaver Dam Ch., by D. J. O., \$6.58; Wassamassaw Ch., by S. E. L., \$2; Thompson Creek Ch., by G. L. M., \$4.80; Smyrna Ch., by J. O. B., \$2; Canaan Ch., by M. K. A., \$1.69; Elko Ch., by W. H. W., \$4.66; Greeleyville Ch., by D. D. L., \$6; Rev. C. D. Peterson, Bishopville, \$10; Siloam Ch., by W. P. C., \$2.27; First Ch., Columbia, by D. J., \$11.50; Wayside Ch., by H. B. J., \$4.42; Little River Ch., by S. F. E., \$1.88; Marietta Ch., by J. T. S., \$1.30; Thompson Creek Ch., by G. L. M., \$9.60; Chesterfield Ch., by T. W. E., \$6.23; S. S., Fairfield, by C. S. T., \$1.25; New Westminster Ch., by L. A. T., \$11.86; Bethel Ch., by S. S. M., \$2; Sand Hill Ch., by J. J. N., \$1.46; Hopewell Ch., \$4; Pine Level, \$1; less 16c postage; Cannon St. S., Charleston, by H. A. K., \$2; New Westminster Ch., by L. A. T., \$5; New Prospect Ch., by G. M. H., \$3.25; Liberty Ch., by W. T. O., \$7; W. M. U. of S. C., by Mrs. J. N. Cudd, Tr., \$865.34; Thank Offering, \$210.97; Indiana, \$147.77; Mt. Pisgah Ch., by S. F. A., \$3. Total, \$1,446.23. Previously reported, \$511.24. Total since May, \$1,957.52.

TENNESSEE—Bluff City Ch., by J. C. B., \$2.43; W. M. Woodcock, Treas., \$732.46; Cardenas, Cuba, \$72.54; Mtn. Schools, \$10; O. T. Finch, \$18c; "Young South" of Baptist and Reflector, by Mrs. L. D. E., \$5.99; Union Ave. Ch., Memphis, by Rev. R. Wright, for Tr. Fd., \$7.15; Expenses, \$8.25; New Hope Ch., by I. W., \$3.50. Total, \$1,028.32. Total since May, \$1,028.32.

TEXAS—Moore Ch., by J. R. B., \$9.43; First Ch., Gonzales, by W. L. C., \$142.50; Piney Grove Ch., by H. E. R., \$4; Lone Oak Ch., by D. Y. B., \$37.50; Dr. J. R. Gambrell, Supt., \$2,488.74; Tarrant Co. Ass'n, by J. R. T., for "Tichenor Mem. Fund," \$2; Tract Fund, by A. B. C., \$3.10. Total, \$2,687.27. Previously reported, \$37.01. Total since May, \$2,724.28.

VIRGINIA—Dr. W. A. B., Coeburn, \$5; B. A. Jacobs, Treas., \$700; First Ch., Bristol, by Rev. W. W. Hamilton, for Evang., \$10. Total, \$715. Total since May, \$715.

MISCELLANEOUS—Copenhill Land Co., by C. A. D., Div. 6 per cent on 12 1-2 shares, \$75; J. W. Michaels, Evangelist, for Ex., \$37.11. Total, \$112.11. Previously reported, \$1. Total since May, \$113.11.

AGGREGATE—Total, \$10,092.88. Previously reported (corrected), \$1,597.01. Total since May, \$11,689.89.



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HOME MISSION LIBRARY

WE HAVE with much care selected the following books, and we recommend them to the Baptist brotherhood of the South and to the mission study classes in our churches, and to the women's societies as the best books to use in the study of home missions. Such a list of books is necessarily arbitrary. We expect to add to it from time to time. The Home Board is arranging to produce several thorough books of its own on important phases of home mission work.

Besides these books we have on hand for free distribution a variety of tracts bearing on all phases of the work of our Home Board. These are furnished on application.

General Lines of Home Missions.

Home Mission Board Handbook, 1909	Paper	\$.05
The Leavening of the Nation—Clark		\$1.25
Our People of Foreign Speech—McLanahan50
Factory People and Their Employers—Sheney75
Missions Striking Home—McAfee75
Morning Hours in American Baptist Missions—Vale ..		1.25
Home Mission Readings—Guernsey50

The City

Social Progress—Josiah Strong	1.00	The Frontier—Platt	.50
Twentieth Century City—Josiah Strong	.50	The Sitting of Philip—E. E. Tomlinson	1.25
The Challenge of the City. Cloth	.50 .30	The Fruit of the Desert—E. E. Tomlinson	1.25

The Immigrants

The Italian in America—Lord	1.50	The Self-Effacement of Malachi Joseph—Tomlinson	1.25
Immigration and its Effect on the U. S.—Hall	1.50	The Sky Pilot—Ralph Connor	1.25
Aliens or Americans—Grose	.50 .30	Black Rock—Ralph Connor	.50
Incoming Millions—Grose	.50 .30		
Emigration and Immigration—R. M. Smith	1.50		

Sunday-Schools

Missions in the Sunday-School—Martha D. Hixon	.50	The Bitter Cry of the Children—Spargo	1.50
		Winning the Boy—Merrill	.75
		Boys of the Street and How to Save Them—Stelzle	.50
		The Boy Problem—Forbush	.75

Biography

Life of Tichenor—Dill	.60 .35		
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Mountains

In the Stranger People's Country—Craddock	1.50		
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The Indians

Indian and Spanish Neighbors—Johnson	.50		
On the Indian Trail—E. Y. Young (For Young People)	1.00		

The West

Southern Baptists and the Frontier—V. I. Masters	.10		
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Child-Saving

The Bitter Cry of the Children—Spargo	1.50
Winning the Boy—Merrill	.75
Boys of the Street and How to Save Them—Stelzle	.50
The Boy Problem—Forbush	.75

Evangelism

Sane Evangelism—W. W. Hamilton	.75
The Helping Hand—W. W. Hamilton. (Vest-pocket book for soul winners)	.25 .10
How to Grow in the Christian Life—Hamilton	.25 .10
Worldly Amusements—How to Decide, or the Benefit of the Doubt.—Dr. Hamilton	.25 .10

For Young People

On the Indian Trail—E. Y. Young	1.00
Pioneers—Crowell	.25
Coming Americans—Crowell	.35 .25

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