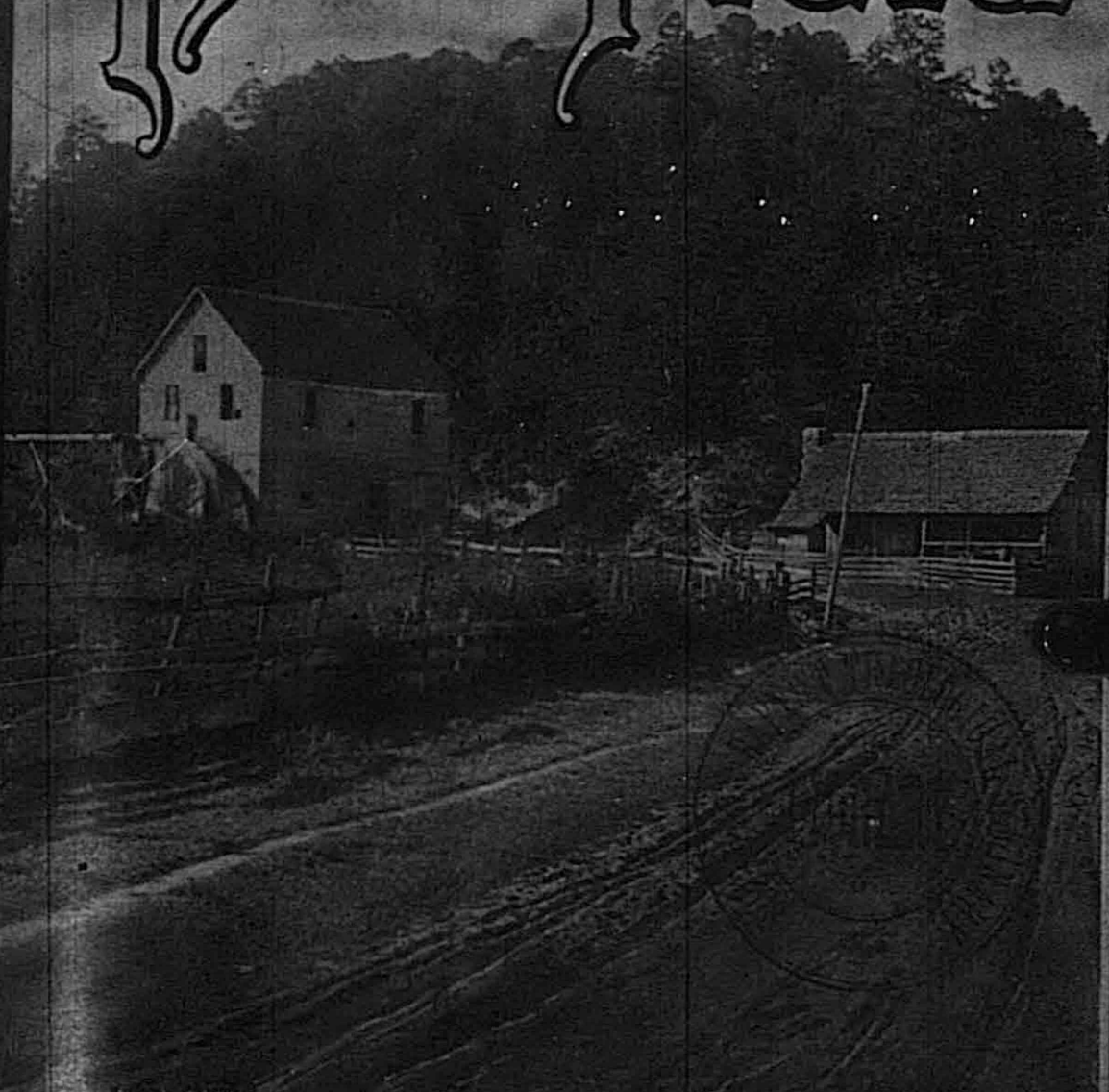


OCTOBER
1899

Our Home Field



A Mill and the Cottage of the Millor in the
Mountains of Georgia.

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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

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Our Home Field

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THE SURE TEST

DR. EDWARD JUDSON, the distinguished son of that hero of foreign missions, Adoniram Judson, in a foreign missionary sermon, said: "We must be sure, however, that our foreign missionary spirit is genuine, and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance seems to 'lend enchantment to the view.' We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts it into the heart of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

Our Home Field

Vol. XXI

OCTOBER, 1909.

No. 3

The Seminary and Mountain and Frontier Missions

W. J. McGLOTHLIN, D.D.



EVERY DEPARTMENT of the Home Board's work is important. It cannot be shown that one is more important than another, because nobody can know what the course of future development will be. But the features which appeal to me are the mountain and the frontier work. The appeal is due chiefly to the fact that the people are our own flesh and blood, Anglo-Saxons, or at least Britons, and I believe in this race, this blood.

In the mountains there has unquestionably been a degeneration in some respects. When the whites settled there they were in every respect the equal of those who settled the tide-water and the plains. But they were isolated by their location. The tides of a new and better life that swelled and rolled over the plains never more than touched them. Schools and churches were never built or were early suffered to decay. The soil did not yield returns sufficient to support these institutions in a flourishing condition. The struggle with a barren soil, with savage beasts and Red Men, absorbed all their energies. The backward tendency toward barbarism was inevitable. They fell behind in the race.

But they still have Anglo-Saxon blood and brains and hearts. They are capable of rapid development religiously and intel-

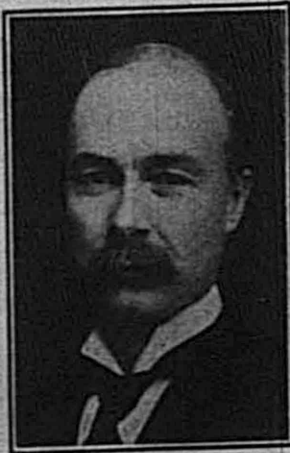
lectually, as is shown by the new life and vigor which spring into being wherever the live pastor and school-master touch them. One only needs to make one visit to one of our mountain schools to convince himself that there are vast possibilities of culture and power which need only to be unlocked and brought to light by the school.

The frontier is no less important. Here too the predominant blood is Anglo-Saxon—the restless, inquiring, conquering pioneer. He wanted to better his material condition or became restive under the re-

straints of a more settled society and is seeking freedom on the frontier. Or perhaps he could not explain why he went. Certainly he did not go in search of more religion. But he is not necessarily irreligious. He leaves behind him in the East his religious prejudices and family restraints. He looks at these questions if at all, with a freedom he never had before. Society is in a fluid state, and such a condition is always a Baptist opportunity. When men are ready to consider fundamentals untrammelled by their past or their family or some other

extraneous external consideration, it is a Baptist chance. Such is the frontier.

Both these fields are most pressing. Soon the best opportunities will be gone never to return. An educated society in the mountains and a settled and fixed society on the frontier lie in the not distant fu-



W. J. McGlothlin D.D.

ture. We shall have tasks enough in other fields for years and perhaps for centuries yet to come. This work we must do quickly or our opportunity will be gone forever. The Seminary is of course deeply interested in all parts of the Home Board's work and helps as it can. But there is an intimate and two-fold relation between the institution and these two departments that does not exist elsewhere.

In the first place, the Seminary trains and sends men into this work, from the Corresponding Secretary of the Board down to the plainest pastor in a mountain valley or a western dugout. We greatly rejoice that so many of our men are laboring for the coming of the kingdom in our own country and especially in these mission fields of our country. A few years ago a full graduate went from the Seminary into eastern Kentucky and has revolutionized

this section of the mountains. The same thing is being done elsewhere in this and other States, through the school-room and the pulpit, both in the mountains and on the frontier. We rejoice in what the Seminary contributes to home missions by the sending of its men directly into these fields.

The other relation is the contribution of these fields to the Seminary. It is well known that many of our preachers come from these fields. They are strong of body, stalwart, brave, courageous. Somehow mountaineers are good material for preachers. We rejoice over the number who are coming from these mission fields to study with us in the Seminary. Let the number grow and the double-stranded cord that now binds the great institution and the great mission fields be strengthened and enlarged while God presides over both.

Southern Baptist Theological Seminary,
Louisville, Ky.

Apples and the Southern Mountains



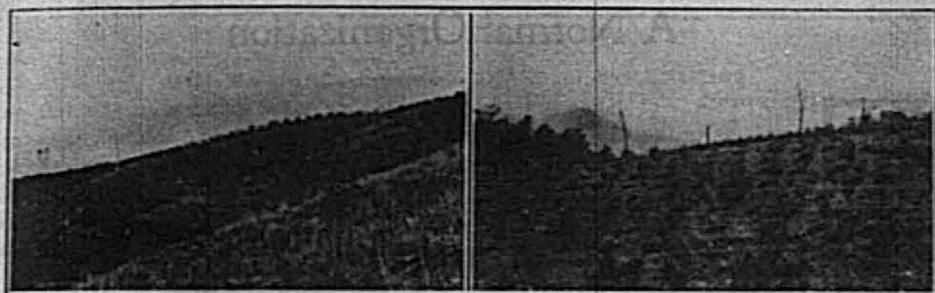
WE APPRECIATE very much the courtesy of Editor Walter G. Cooper of "Progress," the attractive official organ of the Atlanta Chamber of Commerce, from which we are able to present several views in this number of apple orchards in the Southern mountains. These views were taken in the North Georgia mountains. However, the entire Southern mountain region

is the home of the apple. Throughout its length and breadth this most valuable of all fruits grows in profusion and attains the greatest excellence. In the mountains of Western North Carolina there are places where the apple tree seems to grow wild without culture and in this condition to produce a large harvest.

Haywood county, North Carolina, in which the Haywood Institute, a mountain mission school of the Home Board, is locat-



A SIX YEAR OLD BEARING A BUSHEL



THE NORTHCUTT ORCHARD NEAR ELLIJAY, GA.

ed, has the distinction of producing more apples than any county in the United States. We can testify from pleasant memory that the quality of the Haywood fruit is of the best.

Editor Cooper in a striking way calls attention to the possibilities of the apple in the Southern mountains as a crop for the market and he shows that large orchards are being planted with fine varieties of fruit in North Georgia. It is said that the apple tree will live longer in the Southern mountains than elsewhere. Mr. Cooper declares that in North Georgia they attain the age of fifty to seventy-five years, and the present writer knows of apple trees now standing and bearing that were full grown trees and bearing at the time of his earliest recollection.

The finest varieties of apples known any-

where will produce successfully in the Southern mountain country. Orchards can be planted on land which is very inexpensive, with varieties of fruit that will sell for \$2.00 per bushel.

Mr. Cooper tells of an orchard of 7,000 trees in North Georgia from which the owner estimates that he will in a few years have an annual crop of 50,000 bushels.

The great growth in population in the South and the piercing of the mountain country by lines of transportation would suggest the large possibilities of development in the apple crop in the Appalachian mountain system. Both for the sociological weal of the people and on the ground of the future public health, we wish great prosperity to every man who grows apples in the mountain country.

And how luscious and abundant they are at this season!

Heathen nations are accustomed to identify a religion with the civilization which has grown up under it. Will not the final judgment of heathen nations upon Christianity be determined by what they find in our American society.—C. S. Gardner, Professor of Homiletics and Sociology in Southern Baptist Theological Seminary.

A Normal Organization

EDITH CAMPBELL CRANE, Corresponding Secretary W. M. U.



THE APPEAL of home mission problems to the Christian heart and conscience has become stronger in the past few years. A reveille is sounding clearer and louder in our Southern Baptist camps, and the notes of it are piercing through our comfortable, sleepy lives with an insistence not to be denied.

Each problem adds its thrilling note to the whole cadence and those who are broad awake and at work in the dawn of God's day of power love to hear them ringing out one after another—city missions, immigrants, Indians, mountain schools, the frontier, evangelism, co-operative Negro work, Cuba, Panama. The call of each becomes more urgent as the daylight and the opportunity grow. May some of the notes summon us each to active service if the others fall dead upon our ears!

But the ideal denomination is of course that in which all the members of the churches have large-hearted room for the needs of all classes and sections—yes, and nations too—of a world so much in darkness as not to know the light is shining anywhere. We shall not be our best selves and the best possible servants of God unless we are giving what help we may—by prayer, offerings and personal service—to all the needy ones.

Now if Southern Baptists are to be a unit in their missionary spirit and aims we must have sounding in our ears the full cadence of that reveille, over and over if need be, until the last camp follower is drawn by the sweet, powerful call into service under the great King.

We are setting our hands to a vast work at home, we Southern Baptists. Thank God, it is so great a task, so gigantic a work, that we shall never be tempted for long to try it without an utter and humble reliance upon him with whom all things are possible. But because it is so great and far-reaching a work we dare not fail of making also the human instrumentality through which it is to be accomplished the best and most complete machinery possible. In other

words, we must develop to the full every unit of latent force, and combine these units in the strongest forms of organization we can devise.

At this point comes in the organization of the Woman's Missionary Union. By test, in many departments of life, the best results are obtained by working through classes or groups of people. Take for example the Young Men's Christian Association with its marvelous influence the world around. While it is a thoroughly democratic and united body, it has pushed its work by different divisions, such as the student, railroad and industrial departments, recognizing that its cause gains more rapidly when it is commended to men by their fellows of like occupation and circumstances. Just so in our denominational enterprises, groups of like individuals need to be drawn together in a particular kind of fellowship if they are to be of the greatest possible use in the work of the whole Southern Baptist Convention.

The Woman's Missionary Union seeks the same great ends as the rest of the Convention, through the means of an organization that seems to be a suitable one for this part of the denomination. In the same way the Laymen's Missionary Movement has taken its place as the mobilizing force for the men of our churches.

"There's as much human nature in some folks as in others—if not a little more!" said David Harum; and the unity of the common human traits in all groups and classes of us is stronger than the diversities that make the women do their work in a slightly different way from that of men. Since this is true the function of the Woman's Missionary Union is to become the most efficient possible auxiliary to the agencies of the Convention and to do fully the things that depend particularly upon the women of the denomination. To accomplish that requires intelligent study of what has to be done, and unremitting efforts to improve and enlarge our machinery for doing it—which machinery is the organization of itself.

Intelligent study of the problems of home

missions—here is our educational function set forth. It is not enough that we should, merely, from time to time hear the stirring speeches of our Home Board secretaries, helpful and necessary as they are: The women must be definite in their information about the departments spoken of at the beginning of this discussion.

We are sometimes apt to be satisfied with the knowledge that there are eight different phases of home mission work fostered by the Board and that the people in those fields are in need. Good, so far. But it is not far enough. More and more the Union asks of you, women of the churches, the best thought power you have for grasping the definite facts about the field of home missions. This matter of definiteness is greatly helped by the Board's asking the women to contribute definitely the amount needed for some one department—this year and perhaps for future years too, it is \$35,000 for mountain schools. We thus have definiteness given the efforts of our women's societies without getting into the pitfall of too much specialization; which would be the case if particular societies demanded that their gifts go to a particular school.

How warm an interest must we take after this year of special responsibility for mountain school work, in the brave and determined quest of the boys and girls in the highlands for education, training, and the truth of Christ's lordship over their lives. I see now a mountain valley, green and sunny, surrounded by ridges and streams, where the life of the little town clusters around the Baptist Institute: and where hundreds of boys and girls coming out of the coves and rocky slopes of the mountains have already learned how to be "workmen that need not to be ashamed" and to be followers of the crucified and risen Christ. There are twenty-six such schools for the women to know and help and pray for. May we be keen for opportunities to share in such a work.

In the same way, a definite goal is set before the Y. W. A. in their aim of \$8,500 for work among immigrants: while the Sunbeams, helped by the stalwart boy Ambassador, will make \$8,500 for our Indian mission: their purpose for the year.

But the educational character of the Un-

ion is not shown only by these definite subjects for study. The Union follows the year round with topics for the monthly meetings of societies that bring us in touch with each field sometime during the twelve months; and the editor of "Our Mission Fields," Miss Heck, makes the little quarterly a faithful mirror of the facts as well as a luminous help to interpret their meaning for us.

The matter of missionary education is incomplete unless it includes the thought of training in systematic giving. This is where we have most seriously fallen short in the past, for even this last year, our best in giving, we delayed our gifts to home missions until almost the final months. And, though our Self Denial offering this year was almost \$4,000 above what was ever given before at this special season, our total of money gifts for the whole year was but \$1,100 more than that of the preceding year. That proves that somebody was not giving systematically in the first two quarters: and the lesson is, let's not wait until March before giving in that offering for Mountain Schools and for all the other objects, which is to total \$85,000.

The children's work is an important part of the Union's educational effort, but it is so well recognized as the proper service of the women to bring the little ones into the atmosphere of missionary matters, that we may pass it over here. Is it not significant that since the end of the Conventional year in 1905, the number of children's bands has grown from 902 to 2,503? How many more children that means are being influenced by the missionary ideal!

Missionary education is certainly one way to increase our efficiency. The other way already spoken of is to enlarge and improve our tools for doing the work. One of the most serious difficulties we face, as allied bodies doubtless do also, is the relatively small number of women in our churches who enter into the activities of the missionary society. That may be the fault of the society, and no doubt sometimes is. But whatever the reason we need to search out the trouble and correct it.

The scope of the home mission work, (to take only the one Board into consideration) is so great as to need the co-operation of every able-bodied Christian woman in our

fellowship. It is almost too well known to need repetition that for two years the Union has made a definite effort to enlist new members in every part of the territory, by observing "Enlistment Month" in October. Again this year, the societies are renewing their work of seeking out and securing the hitherto unenlisted woman. The month of September has been the preparation time. Following its good work, we trust that October shall tell greatly for enlargement.

How else can we make this tool of ours more useful for Christ's service, beside adding to its size? The Home Board's report this year at Louisville mentions a purpose which is in line with the answer to that question. It is, to make larger use of women as missionaries in city mission work. The natural source of supply for these is the W. M. U. Training School at Louisville.

The opportunity for co-operating here with the Board in home missions is a great one, and there will be an indirect and yet real service rendered by the rank and file of the Union, in keeping this school well supported to do its work of training. Moreover, is it not out of the ranks of the Young Woman's Auxiliary, the alert, ready students of the missionary conditions and problems, that we may expect the young women to come for training in the school?

God has graciously opened to us this way of building his temple in the earth and we have seen it as a privilege.

The women's share of this home mission preparation work includes something still more intimate and beautiful than maintaining the school. If the Board decides on having more women missionaries, and the school stands ready to train them, how shall we be sure of their offering themselves except as we pray our Lord to put forth the laborers needed? May he make us not only willing but eager that out of our churches and colleges some of our best may go, into the struggle against sin in the cities and ports and mining camps. It is to such that Christ says, "Lo, I am with you always, even unto the end of the world."

A home mission education and earnestness that issue in the definite offering of life is thoroughly wholesome, and the Woman's Missionary Union craves the crowning joy of seeing many of its young members find the place God has for them and take it, as a result of the organization's life. Then, and only then, shall we be reaching the heart of our service. By prayer, study, gifts and self surrender let us find and fill the normal activities of our Union, according to God's plan.

Baltimore, Md.

The costliest mistake of the Southern Presbyterian Church has been its neglect of home mission work. An empire has been lost in the West. In some sections weak churches have been allowed to die, and the fields abandoned. In other cases the effort was never made until the tide had ebbed and gone forever.—S. L. Morris, D.D., Secretary of Home Missions, for the Southern Presbyterian General Assembly.

Among The SOUTHERN MOUNTAINS

Ten Years of Partnership

JOHN E. WHITE, D.D.

EDITOR'S NOTE.—We do not know of any writer more fully fitted to speak of the social and religious conditions and needs of the people of the Southern highlands than the author of this article. In his valuable and readable series of articles running in this magazine on "Backward People in the South" this the the second dealing definitely with the mountain people. It is impossible to read after Dr. White without a growing interest in the mountain folk and in mission school work for them. In the present story Dr White takes his stand in favor of yet larger activities in this sphere.



THE MOST IMPORTANT incidents connected with the recent history of the Southern mountain region were the advent of the Northern Presbyterians and the discovery of— Well, that is another story to be told next month.

The Northern Presbyterians came in 1897. The best thing they have accomplished in the mountains has been the stirring up of Southern Baptists to the necessity of getting busy with some real and comprehensive work for the mountain people. They marched in with all resolution and with abundant resources. They came to do what Dr. I. T. Tichenor had been for years and with sonorous eloquence saying in his annual reports ought to be done. They came to do what Ferdinand C. McConnell had started upon at Hiwassee, Georgia. They came to plant Christian schools at the doors of the mountain people.

Their first enterprise was to build a great girls' school in Asheville as a center and then to organize the French Broad Presbytery, covering practically all Western North Carolina and East Tennessee. The second step was to plant numerous small schools, with one of two lady teachers, building a neat and attractive cottage for the teachers hard by the school house. The build-

ings were object lessons in architecture and equipment.

In 1898 the Baptists of North Carolina sat up and took notice of the mountains. They could not criticize the Presbyterians. It was a work manifestly beautiful in spirit and in purpose. It was a work that accomplished immediate results of great value to the mountain people. The Presbyterians did not criticize the Baptists. They simply published the statement, recognizing that the mountaineers were Baptists. They said that if the Baptist boards and conventions could not or would not give these people opportunity, they felt that they ought to do so. There was never any strife or bad feeling and there is none to-day.

Baptist men who knew and loved the mountain people and who saw and felt the crisis of opportunity, stood up in the North Carolina Baptist State Convention with the Presbyterian challenge of the Baptist conscience in their hands, and quoted the dying words of David Livingstone about Africa:

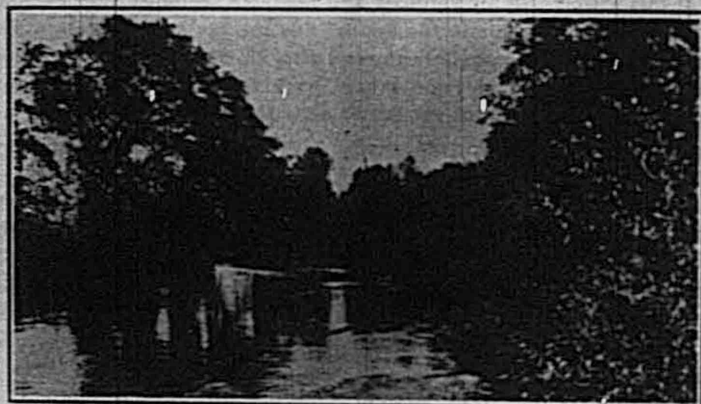
"May Heaven's richest blessings be on any man who will help to heal this open sore of the world."

The North Carolina Convention responded to the appeal. With the assistance of the Home Mission Board four schools within the next year became the nucleus of a system.

At 1900, at Hot Springs, Arkansas, by the arrangement of Dr. F. H. Kerfoot, the secretary of the Home Mission Board, the Southern Baptist Convention gave a great hearing to this cause as one that demanded the interest of all Southern Baptists. Following the addresses, which were enthusiastically applauded, contrary to the rules of the Convention, a committee was appointed to draw up a general plan for a general work in the whole Southern mountain region. The plans were already drawn and in hand. This scheme of work was unanimously adopted and the Home Mission Board instructed to proceed upon it. In 1901 everything was brought under the control of the Home Board and a committee on

It is said that figures never lie but that liars sometimes figure. Here is an instance in which the simple truth is impressive enough without exaggeration. In 1899 there were known to be five schools of secondary grade among the three million mountain people, which were owned and administered by Baptist trustees. They were at Williamsburg, Ky.; Hiwassee, Ga.; Mars Hill, N. C.; Round Hill, N. C., and Onelda Academy, Ky. Their enrollment at that time was a total of 775 students and the value of their properties estimated at \$85,000.

Ten years later the educational situation for the Baptists has been remarkably transformed. On September 1st, 1909, twenty



TOCCOA RIVER NEAR BLUE RIDGE, GA.

mountain missions and schools was created and a superintendent appointed.

The Miracle of Change.

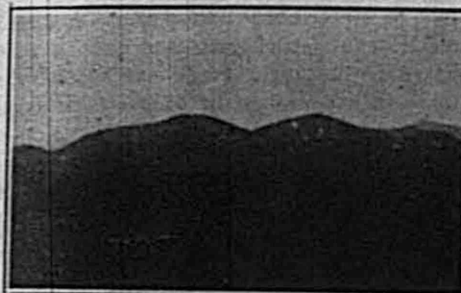
WE ARE now ten years away from the beginning of Baptist home mission enterprise in the mountains. The results tell the story of the ten years of partnership with the mountain people. The lethargy, which was for so long lamented in the circles of the denomination where the situation of the Baptists in the mountains was sympathetically discussed, is now never mentioned. The fear sometimes then expressed that the Baptists would lose the mountaineers, never perhaps well founded, has entirely passed away. The Baptist front throughout the mountains has been reformed around the schools and the laggard life of numberless churches has been quickened.

six Baptist academies in the system of the Home Mission Board have opened their sessions with over five thousand students in attendance, one hundred and thirty teachers and school plants, and properties, not including the recent great gift to Williamsburg, Ky., valued at \$450,000, which is secured in perpetuo by deeds to the Baptists, one-half of which is deeded to the Home Mission Board and the rest to local associational boards of trustees.

A wide survey of all Christian enterprise will scarcely afford a parallel to such a remarkable result in ten years with such slender beginnings as marked the mountain school outlook of the Baptists in 1899.

A Baptist Dollar in the Mountains.

A CERTAIN distinguished and wealthy Episcopalian used to send the writer his check every year for State missions with



SPURS OF THE BLUE RIDGE.



A MOUNTAIN ORCHARD.

the remark that he was not ready to be immersed but that being a hard-headed business man he believed the Baptists could do more with that dollar than anybody else. It is one of the facts constituting an important element of Baptist opportunity and obligation in the mountains that a dollar in the hands of the Home Mission Board will do more than three times as much work as in the hands of anybody else.

In the first place, it has always, in the experience of our work, brought two dollars from the mountain people themselves. It is a co-operative dollar, a conditional dollar, and therefore a missionary dollar. A provoking sort of dollar—provoking good works and good fellowship in the business of Christian education.

For instance, where did the money come from to provide \$450,000 worth of Baptist school property in the mountains? The total amount of appropriations of the Board, paid for school properties in ten years, has amounted to a little less than \$100,000. The rest of the nearly half million dollars of values came from the people who had been aroused and stimulated educationally.

An exact illustration is in the Board's records for last year. Additions to property and equipment of the twenty-six schools last year amounted to \$64,122. The Home Mission Board gave of this amount only \$16,108, less than one-fourth of the total. It is not easy to calculate nor to appreciate the moral value of the education promoted in the social conscience of a people, poor generally as men count wealth, and yet who have been stimulated to a consecration that provided over a quarter of a million dollars in ten years for educational enterprises.

"The abundance of their joy and their deep poverty, abounded unto the riches of their liberality," in a sense not often so well proven in other sections and among more favored people.

Baptists For Baptists.

THE Baptist dollar, in the next place, is imparting twice as much actual instruction in the schools.

Our Northern Presbyterian brethren have fifty schools in the mountains of the South; that is to say, twice as many schools as the Southern Baptists. But compare the reports for last year of these companion Boards working in the same field. The attendance in the fifty schools of the Presbyterians was 3,906, and in the twenty-five Baptist schools 4,516.

Their Board appropriated for these schools last year \$118,000. The Home Mission Board for its schools appropriated \$28,000. The Presbyterians' appropriation per pupil was \$30.20, and the Baptist appropriation per pupil was \$6.20. This is to say that it costs our Presbyterian brethren \$24 more per pupil to do school work in the mountains than it does Southern Baptists.

But how does the standard of teaching compare? The light on this question is the fact that the average number of teachers employed in the Presbyterian schools is three and the average number in the Baptist schools is five. The Presbyterians are devoting their schools very much to kindergarten and primary work and the Baptist schools are more organized with reference to preparation for college.

The explanation of the extraordinary expense per pupil to which the Presbyterians are put, as compared with the Baptists,

must of course be partially referred to larger salaries paid teachers and the expense of administration, but the greater reason is that they do not require the students to provide so much for themselves as the Baptists do.

If our schools were to offer free tuition and free books and free board, instead of five thousand students, a tidal wave of ten thousand boys and girls would roll upon these schools and swamp them.

Without any discussion of the comparative merits of the student subsidy system and the tuition, self-support system, the facts are that the Presbyterians in a country where there are very few Presbyterians to the people, are forced to make attractive advances to the people, and the Baptists in a country where the sentiment is 70 per cent. Baptist, with a strong denominational bias, are in a position to charge tuition and still command an average patronage of 190 students per school, as against an average patronage of eighty in the Presbyterian schools.

Great Shadows and Large Hopes

BUT what a burden does it lay on Southern Baptists that with easier opportunities provided in the reduction of tuition and expense, twice as many boys and girls in the mountains as bright and strong as those now in the schools, would rush to the light and liberty of Christian education!

So, while we may regard the results of ten years at this work as most remarkable, and while the tide has been turned that once seemed set against the Southern Baptist Convention's response to the call of the mountain people, we may not pause where we are.

It is not yet day time in the mountains. Our twenty-six schools are very widely scattered. We have built light towers at a few centers. But we have not lighted the land. We have scarcely touched the deeper, darker valleys—the vast interior stretches of the life on the ranges, where the real pathos of backwardness is found in the blind strength of the mountaineer's child.

We have twenty-six schools for one hundred and fifty-three counties.—a school for every seven counties. That is all. — And

that in accessibility is not much, in a land where two settlements can exist a mile apart, as the augur bores, and scarcely be more than conscious of each other's existence.

"Mountains interpose, make enemies of people

Who otherwise being kindred drops
Would have melted into one."

Standing in one of the streets of St. Louis, Missouri, is a large outline map of North and South America, curiously constructed of incandescent lights. Looking at the huge frame work before the electricity is turned on, it seems but a dark and ugly thing. But at length the borders become suddenly luminous with shadows lying darkly all between and then here and there a light springs out from the shadows. Oh, how you hope for another. And when others come how you hope for more still. At last they all come and two continents stand out in lines of fire.

In 1889 the mountain region of the South had only five Baptist lamps burning in a region as large as any three of the Southern States excepting Texas, put together.

In 1909 there are twenty-six lamps held in the hands of our Home Mission Board. Thank God for that. But, oh, how one hopes for more, even for the great sun itself!

"It is not day, and yet the night is done.
Look eastward. That is not black, but gray,
Cold gray, hard gray. Yet as one watches
It cold and hard

He hopes for day.
Whiter and whiter, see! the night is gone;
The stars are frightened and they pale
away.

Color! That color? Yes, 'neath Procyon
See the soft tinge, as new as it is old,
That nameless yellow of which Homer told,
And as the weird curtains are unrolled,
Cloud upon cloud, fold entangled in fold,
That bright peculiar tint of yellow-green
And the scarlet of the rays between.
Scarlet? No; crimson, flashing into gold.
One sea of gold! And then, the-Sun! the
Sun!"

Atlanta, Ga.

The SOUTHWEST FRONTIER

Southwest Summer Assemblies

J. F. LOVE, Asst. Cor. Secretary.



HERE IS PERHAPS nothing more characteristic of the new religious life in the Southwest than the large number of young people's summer assemblies which have sprung up. There is almost a dozen of these in Texas alone, and Arkansas,

Oklahoma, Louisiana and Missouri swell the number. There are so many and their dates so overlap that it would be quite impossible for one man to attend them all, even if other duties did not share his time. The writer was present at a number of these this summer and all possessed significant features. Of some we gave an account in the August Home Field; of others we here speak.

The Texas B. Y. P. U. Encampment at Palacios, according to Dr. Gambrell, is the most important meeting in Texas, the General Convention alone excepted. The session this year, July 13-22, was a full-tide meeting. A great company came and the services had power in them. The program was so arranged as to insure solid information about the work young people are trained to do in the denomination, a genuine

deepening of the spiritual life, inspiration and fellowship. It would be easy to show how all this was accomplished, by reporting the speakers and their messages, if space was not lacking. But the Palacios meeting may be put down as a powerful factor in the upward and onward movement of Texas Baptists.

The Blanket Indian Association of West Oklahoma may be classed with these assemblies. There is no religious meeting on the Continent which exhibits more unique and striking aspects than this. There is none in which is more manifested the immediate power and operation of the Spirit of God. There was present in the camp this year some 1,500 or 2,000 Indians, representing the Kiowa, the Comanche, the Cheyenne, the Arapahoe, the Wichita, the Apache, the Osage and the Pawnee tribes.

Each of these groups had to be spoken to through a special interpreter, but the Holy Ghost spoke to each man's heart a language which all understood. Regeneration is still a vital part of the doctrine of the home missionary and the experience of the Indian professor. The camp was pitched under the cliffs over which the Indians once



BAPTIST YOUNG PEOPLES' ENCAMPMENT AT PALACIOS, TEXAS.

chased the fleeing buffalo to his death, and gathered together here in tent and tepee were men from the various tribes, who a few years ago sought to take each other's scalps.

Of those who gathered, a multitude offered their hearts to Christ and received his grace in return. Forty-odd were baptized on a profession of their Christian experience.

After finding Christ, these Indians want others to know the divine mystery. Said David Gillingham, that splendid Pawnee, in a speech to his tribe:

"One thing we are hungry for, some man or woman, or boy or girl to have faith in Jesus. Do not put it off, when judgment day comes you will not want to see Jesus, but want to hide your faces. You will be afraid and crying while we be running to meet him."

Nine of those baptized were from Pawnee mission, where Brother J. G. Brendel and wife work so faithfully. The Osages and Brother Day will entertain the association next year. Everyone whose heart is warm for this work ought to pray that God will make this meeting a great factor in revolutionizing the difficult conditions in the Osage mission.

The Missouri B. Y. P. U. Assembly gathered in its new and permanent home on the top of the beautiful Ozark mountains near Ironton this year. Air and scenery combine to make this a beautiful spot. We prophesy that one of the great religious gatherings of the Southwest will be the annual young people's assembly at this place. The train service will be thoroughly

good next year and the charm of the place and the spirit of the meeting will undoubtedly attract thousands to these grounds from the country, the quiet village and the crowded city.

Much might be said of the exercises this year, but again there is not space for it. Two items on the program must be mentioned or this report would disappoint all who were at this meeting. The series of sermons by Dr. Green and the expositions of prophecy by Dr. Sampey were features which will remain in the memories of all who were present. We feel certain that many a young person will want to follow Dr. Green back to the halls of William Jewell and many young preachers will want to follow Dr. Sampey back to his class room in Louisville after hearing these daily addresses.

The Lampasas B. Y. P. U. Encampment was the last in our round of such meetings. This is held in an oak grove, containing more than one hundred acres, penetrated by clear and limpid streams and supplied with delightful spring water in quantities ample for bathing and drinking.

We have never seen a more attractive camp than was presented by the white tents standing in irregular groups under the beautiful oak trees. A good company came for the meeting this year, and more and more will our Baptist people seek this annual assembly and the spiritual repast which the encampment provides. The spiritual tone was very deep and strong. Teacher-training was given large attention and we have never known better work done along this line than that by Brother Beau champ on this occasion.

Laredo as a Mission Field

REV. R. C. BLAIBLOCK

Editor's Note: Here is an account of an unusually interesting mission point. Laredo on the Rio Grande is the port of entry for about 12,000 Mexicans each year. Of its 20,000 inhabitants 15,000 are Mexican. The Home Board is now aiding in the erection of a suitable church for them at Laredo.

PERHAPS it may be of interest to the readers of the Home Field to know something of this far-away city on the banks of the Rio Grande river. Anyhow, I think that from a missionary standpoint the situation here justifies this effort

to get the attention of Southern Baptists.

The absence of any reference to Laredo in the denominational press when other places of missionary importance in this Southwest are reviewed, indicates a general lack of information about the place.

But it goes without saying that missionary interest attaches to a place according to its present and prospective importance as a center of population and influence. For that reason Laredo well deserves the speedy attention of Baptist missionary forces.

A New Old Town.

The city was founded in 1767 and has now a history of 142 years, for the most part under Spanish and Mexican rule. Politically speaking, Laredo became an American town with the treaty of Guadalupe Hidalgo in 1848. But the Spanish-Mexican stamp of life yet abides socially and religiously. It is a common thing to hear remarks about "annexing" the city to the United States, by way of emphasizing its foreign character.

But from a commercial standpoint Laredo may be regarded as a new town. Recent years have marked a transition from a sleepy village to a city of enterprise and progress. From Mexico and from the States many people have come here to make their homes; and many more are yet to come, or present indications mightily deceive one. She is equipped with all the conveniences of a modern city, including an electric street railway.

Commercial Importance.

There is abundant evidence to justify the claim of her citizens that Laredo is the Gate City between the two Republics. The most direct line between the centers of trade in the United States and Mexico is through the Laredo port. This is an advantage that means much, in view of the rapidly growing trade relations between the two countries.

It never fails to surprise those who have not investigated to be told that more immigrants enter from Mexico through this port than through all other ports on the Mexican border combined. But so the records prove. The past fiscal year the number admitted here was 12,221—an average of more than one thousand per month. Of this number 2,287 were for such temporary purposes as buying goods, attending school, etc., while 9,934 were for permanent citizenship. This fact alone seems sufficient to establish the claim of Laredo over

any other point as the strategic place for Mexican mission work.

The Need.

The need appears the more appalling in view of the fact that for nearly two years nothing has been done for these increasing thousands. As pastor of the American church the writer has done what he could to keep alive the hope among the very few of them who are Baptists that something worthy would be done.

In former years preaching was maintained in an old hull of a house which in January, 1908, was wrecked by a storm and



Bridge Across the Rio Grande at Laredo

the work came to an end. But, while it continued, very little was accomplished, for other reasons, perhaps, but mostly for want of a suitable building. Mexican people are not easily induced to go contrary to their training, and worship in any sort of a house.

And, if we are ever to get a hearing for the gospel among the better element in a city like Laredo, we must have a creditable house. Moreover it ought to be adapted to school purposes as well as preaching. For, after all, the hope of this mission work rests with the children who may be trained at our hands to become their own leaders. We need \$10,000 (\$15,000 would be better) to put up the kind of house the situation demands.

We are glad our Home Board has started the ball to rolling with an appropriation of \$3,000. I trust that many special gifts will be secured outside of that and that the time is near at hand when the call of Laredo to the Baptists in behalf of the increasing thousands of her Mexican population who know not the real gospel of salvation, will have a hearing.

Laredo, Texas.

Home Missions

T. P. BELL, D.D.

Editor's Note: It is a distinct pleasure to present to our readers the following article from the pen of Dr. T. P. Bell, editor of the Christian Index—an editorial appearing in the Index under the date of September 30. Dr. Bell has had the unique distinction of serving at different times as a member of each of our three Southern Baptist Convention Boards, a valuable experience, which, we believe, he alone has had. This vigorous editorial illustrates quite well the present quickening of Southern Baptist interest in the growing importance of home mission problems and work.



IT IS MORE THAN PROBABLE that, for some time to come, a peculiar emphasis will be put, by all Christian denominations, on foreign missions. This by reason of the fact that, not only in this country, but in Europe as well, there are strong influences at work antagonistic to world-wide evangelism. It would seem that the great advance made in the last few decades in this work, and the recent great activity of many strong forces working for an early evangelization of the whole world, has stirred up the great enemy of God and man, and led him to marshal his forces anew against the advancing hosts of the Lord's army of conquest. Both without and within the churches are found opponents of the work, and many are the pleas they use to turn the Lord's people from their duty to him. Very largely are they using flanking tactics, attacking methods of work while pretending to be friends and well wishers of the general cause.

This condition of things will naturally tend to concentrate the forces of the Lord on the points attacked, and lead them to pay most attention to the places where the enemy are most busy. Where the assaults on any line are most fierce there will wise leaders concentrate their forces and mass their strength. Almost to a certainty will the various denominations be compelled to put special emphasis on this department of work in the near future. The world's and the devil's antagonism to the commission and its Lord is finding fresh expression in many quarters.

We mention these facts, not now now to make a plea for foreign missions, but the rather to emphasize the need of our giving attention to our home mission work, whether this be represented by our State Board in the narrower sphere of what we

call State missions, or in the wider one, wherein our Home Mission Board operates—the whole South, with Cuba and Panama attached. If the battle rages about foreign missions, there may be danger of our forgetting the less endangered work at home and resting in the thought that it is safe. Especially is this so in view of the fact that the opposers of our foreign mission work are seeking to injure it by pretending to be the ardent friends and advocates of home work—a work that is, however, so indissolubly linked with that to be done abroad that he who cripples one can not fail to injure the other also. For the two are one in spirit, though different in administration, and both alike find their incitement in the love of Christ and their highest obligation in obedience to him as Lord.

And both will be done, if done at all, by the same people. He who would put them in opposition to each other loves neither. He who said, Jerusalem, Judea, Samaria, said also, The uttermost part of the earth. And he who said, The uttermost part of the earth said also, Jerusalem and Judea and Samaria.

Passing by, for the time being, State missions, of which we speak almost every week now, and which will especially occupy the minds and call out the gifts of our people until the convention meets in November, we propose to write of the work of our Home Board.

This work vitally concerns us all. It has to do with our own loved land. It affects the conditions of our own daily lives and reaches forth in its influence and power to affect the lives of our children and children's children. It is one of the mighty forces which are working to-day to determine what our country shall be to-morrow, and a hundred or a thousand years hence.

This Board is one of the potent agencies

now arrayed on the side of truth and righteousness, seeking to make these the foundation pillars of the present and future civilization of our beloved country. We shall not go astray if we say that it is one of the greatest of these agencies for good.

With its hundreds of missionaries, supported in whole or in part, working in every Southern State and in Cuba and Panama, seeking souls, establishing churches, building up saints, organizing Sunday-schools and developing the undeveloped forces of the denomination, it is putting mighty powers at work for the good of the home land and for the ultimate evangelization of the uttermost parts of the earth. With its workers in the rapidly growing cities and towns of the South, fields too large and costly for individual States to cultivate, it is seeking to put the impress of the Christ upon that pulsing life which, flowing out from these heart centers, penetrates, with saving or damning power, to the remotest rural communities in the land. With its mountain schools, it is shaping unto higher, nobler, more useful lives the stalwart boys and girls of the mountain regions, boys and girls whose splendid powers and possibilities—yes, and whose limited opportunities, have attracted the attention and are eliciting the money and labors of other denominations. Here, too, it is fitting laborers for the ever-opening fields at home and abroad, some of whom give promise of becoming mighty men of valor in the Lord's army of conquest.

In its work among the foreigners, who as yet are only "sifting down" into some of our States, but will soon be flocking to them as doves to their windows, even as they are now doing in other States, it is fitting for Christian citizenship those who, left alone, will swell the army of anti-Christian citizenship, to the destruction of our most cherished ideals and institutions. In its church-building work it is helping to house, and so to equip for larger power and usefulness, the small, weak churches which

are to grow into strong and mighty agencies for good at home and for evangelization abroad.

Time and space fail us to speak of the Board's work—foundation work—in Cuba and Panama, where new-born peoples, politically speaking, are in waiting for the impress of the gospel, that the life before them may be "unto the Lord;" or to refer to the small but interest-telling work with and among the Negroes, now growing strong enough to need little financial help, but much of moral and fraternal.

But we would do violence to what is meet to say in this article, if we failed to make mention of the work of evangelism being done by the Board through its selected corps of evangelists employed. There is an evangelism, and much of it, that has much of error mixed in with the message it delivers, and another which, even preaching the truth, seeks quantity rather than quality in its ingatherings. We are persuaded that the over-prevalence of these kinds has proved very injurious to the churches and the cause they represent. The only way in which the work of such can be prevented is by a wise, sane evangelism, carried on by men who know the language and the principles of Zion and are more intent on winning converts than they are mere church members.

The Baptists of Georgia have moved forward grandly in their missionary and benevolent work in the last decade, especially in State and foreign missions and orphanage and educational work. Now they need to move up on home missions. Not that they must fall back or stand still in these other matters, but that they must do better on home mission lines. The Committee on Co-operation, looking over all the fields and seeking to adjust receipts to needs, has asked the Baptists of the State for \$44,800 for this conventional year, and the Southern Baptist Convention has made similar request. Last year we fell nearly \$10,000 below this amount. Let us come up to it fully this year.



EVANGELISM

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

The New Awakening

REV. C. A. STEWART, Home Board Evangelist.



RELIGIOUS REVIVALS are as old as religion. By them Christianity marks the stages in her progress. Nearly all of Christian history crystalizes about them. They are not peculiar to any one age or nationality, but are the heritage of all ages and all nations.

Each awakening may differ from the other in some particular, due to race temperaments and spiritual conditions. They usually result from the proper emphasis of a neglected doctrine whose province it is to cure the prevalent spiritual declension of the times. Every general spiritual depression originates in the neglect or perversion of some Scripture truth. The proper recognition of that truth is the only remedy.

Spiritual decline will always finally attend that people who teach a one-sided gospel. The symmetrical preaching of the symmetrical gospel is the only panacea of all spiritual disorders. The centrifugal energy back of the revival of the sixteenth century was the preaching of the doctrine of justification by faith; the revival of the seventeenth century gathered about a needed emphasis of the doctrine of divine sovereignty; the revival of the eighteenth century was generated in the preaching of the doctrine of regeneration by faith; the revival under Finney announced the doctrine of free agency and individual responsibility.

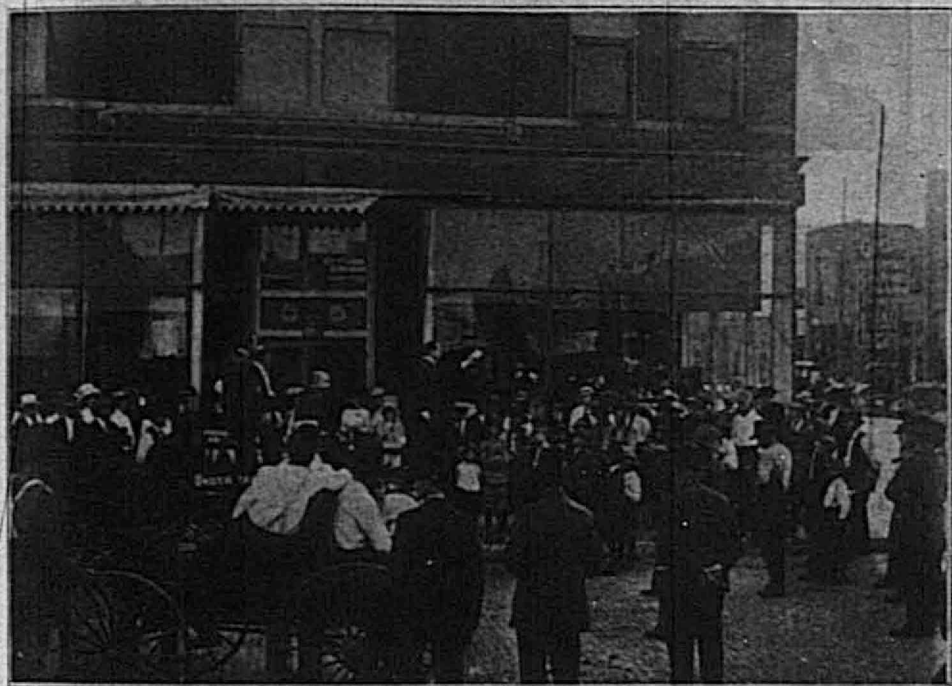
We are now upon the threshold of another great religious awakening. It matters not how some people despise the idea of a revival, we have not outgrown the need. We never will until "this mortal has put on immortality." Revivals are as essential in religion as they are in nature. As human

nature is always the same fluctuating sort, revivals will always be a necessity.

The coming revival is not to be of that theologically invertebrate order that some of our enthusiastic ecclesiastics declare it will be. Like its forerunners it will crystalize about the teaching of doctrine that has been either neglected or perverted. It will be essentially a doctrinal revival.

It will not be the realization of the prophet's dream of organic union of the denominations upon a credal basis so broad that all people can stand upon it together without sacrifice of teaching or practice. Such a plan is preposterous; is to doubt the candor and integrity of the denominations. These advocates of union may have no convictions they can't sever company with, or refuse to compromise for the sake of sentiment. This, however, is not true of all Christian people. There is a great host that believes if union is ever realized it must be upon the Word of God, unwarping and untainted by the vagaries and traditions of men. This army will never sell the truth for a human whim, nor for the accomplishment of a desirable object. It is a Roman postulate that "the end justifies the means," and is both unreasonable and unscriptural. Unholy alliances cannot permanently promote holy ends.

Some weak Christians become terribly nervous when it is proposed to connect doctrinal preaching with a revival. There can be no real awakening and permanent results without the presentation of doctrine. Doctrine is the very foundation and steel frame that gives stability and permanency to every true revival. There is an evangelism, prompted by the lust of numbers, that plays wholly upon emotionalism and sensational-



Evangelist C. A. Stewart Preaching in a Street Meeting at El Reno, Okla.

ism, and uses clap-trap, whoop-and-hurrah, shekel-gathering methods. Such evangelism thinks more of statistics than spirituality. In its calculations the figures always lie. Such evangelism is like a bunch of burning shavings, it blazes up for a moment and is soon out. It lacks support. It has no bone. It is weak and sickly and soon drops by the wayside. Paul was the greatest of evangelists and theologians. His letters and sermons are heavy with doctrine. The abiding evangelism not only stirs but establishes.

No people are so richly equipped for championing this new awakening as the Baptists. The doctrines that are already stirring the Christian commonwealth and are the dynamics of the new revival, are distinctively Baptist. We are talking just now of a "new theology," a "period of theological transition," and the "religion of the future"; but when the ecclesiastical weather has settled, we will discover that old and much neglected truth is the "new theology." The transition will be the shed-

ding of the old skin of traditionalism, and the "religion of the future" will be the Christianity of Jesus Christ. The new will be a revival of the old dressed in modern terminology.

The cardinal doctrine of the new awakening will be the necessity of regeneration before church membership. This doctrine will not compromise with those who vainly try to sprinkle the world into the Kingdom of God. This teaching will displace the heresy that a child "born in the pales of the church" is born again. This doctrine is wholly antagonistic to the theory and practice of our Pedobaptist friends. It is the most vital of Christ's teachings, and must be rigidly adhered to and enthusiastically supported. This doctrine is gradually forging its way to the front among all so-called evangelical Christians. Wherever it is properly presented it stirs the Israel of God, brings conviction to the sinner, proves to be a mighty revival power. This is the keynote of the next great awakening—"ye must be born again."

EDITORIAL

A STUDY OF RELIGIOUS GROWTH IN AMERICA.

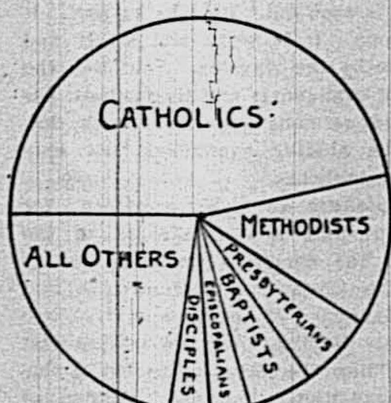
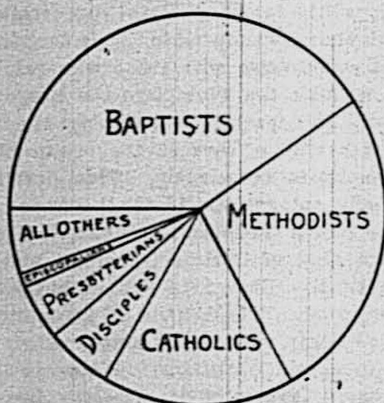


THE NATIONAL Census Bureau, from time to time, shows a census of the religious bodies of the United States. The religious census giving facts up until 1906 is just from the government press. It is issued as bulletin 103, and may be had by any student of religious conditions in America on application to the Census Department.

We have been studying this report and are here giving considerable space to such a digest of it as may be of special interest to the readers of the Home Field. The last religious census before that just issued, was for the year 1890. A comparison between the two is very instructive as to religious tendencies in this country. In 1890 32.7 per cent of the population were members of some denomination. In 1906, 39.1 per cent were identified with some religious denomination. This increase was very largely due to the unprecedented immigration of Catholics into this country during the period covered. This fact is sufficiently indicated by the following:

In 1890, 9.9 per cent of the population were Catholics, while 22.3 per cent. were members of evangelical denominations. But in 1906 we find that the percentage of Roman Catholics is increased to 14.3 per cent. of the population, while the members of other denominations have increased to 24.1 per cent. In other words, while Catholics have gained 44 per cent. on the population, all other denominations together have gained slightly less than 2 per cent. on the population.

We will now turn to a presentation in which will be seen the contrast

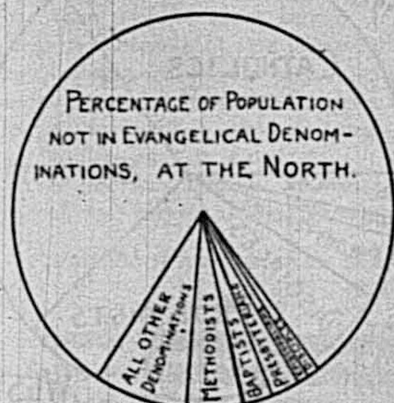


Relative Denominational Strength at the South Relative Denominational Strength at the North

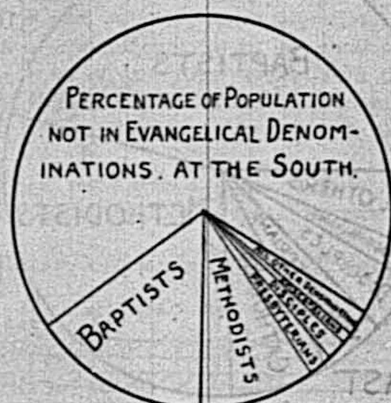
between the religious tendencies in the Southern Baptist Convention territory and in the rest of the country. The first chart published herewith represents the relative numerical strength of the leading denominations in the South, while the second shows that of the same denominations at the North.

It will be observed that Baptists are far ahead in the South. They have 39.5 per cent of the church membership. Methodists come second with a membership of 26.5; while the Catholics are third with a membership of 15.9 per cent. The Disciples have 5.2 per cent, the Presbyterians 4.9 per cent, the Episcopalians 1.7 per cent., while all other denominations have 5.9 per cent.

At the North, Baptists are a relatively inconsiderable number. We have 5.7 per cent of the membership, while Catholics have 46.3 per cent., the Meth-



Percentage of Denominations to Population at the North



Percentage of Denominations to Population at the South

odists 12.5 per cent., the Presbyterians 5.9, the Episcopalians 3.2, the Disciples 2.5, while all others combined have 22 per cent.

At the North from 1890 to 1906, Baptists lost 1.3 per cent. membership, compared with the average growth of all denominations. Methodists lost 2.5, Presbyterians .7 per cent. In the same period, Northern Episcopalians gained .2 per cent., the Disciples .2 per cent., and the Roman Catholics 5.2 per cent.

In the Southern Baptist Convention territory the Baptists, as compared with the entire religious growth, gained 1.5 per cent., while the Methodists lost 7.9 per cent. The Catholics gained 4.4 per cent., and the Disciples .7 per cent. The Episcopalians remained stationary, and the Presbyterians lost .4 per cent. There was a gain of 1.4 per cent. in all other denominations.

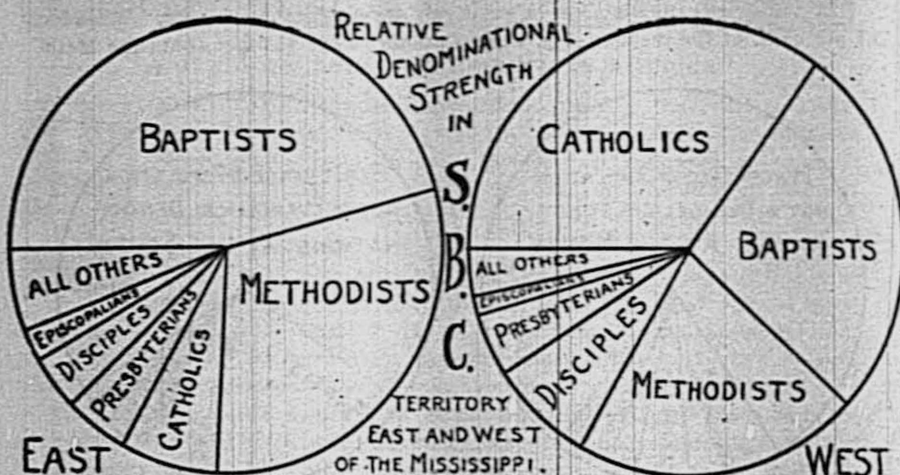
The next chart shows the percentage of the population not in evangelical denominations at the North in the year 1906. The membership in evangelical denominations at the North is only a fraction more than 20 per cent. The companion chart shows the percentage of membership in evangelical denominations at the South in 1906. It is a fraction more than 31 per cent. This in a rough way indicates that religious conditions are about fifty per cent. better in the territory of the Southern Baptist Convention than at the North.

It will be seen, however, that both in the territory of the Southern Baptist Convention and in the rest of the country, the religious situation in America is not such as to encourage complacency and satisfaction. On the contrary, it is serious and distressing in the extreme. The United States, according to the testimony of students of religious conditions in the world, is the chief hope for the religious future of the nations. Especially have veteran missionaries in foreign countries sought to impress this fact upon the consciences of American Christians. Surely there is a great work to do if we are to make and keep this country a Christian country in fact as well as

OUR HOME FIELD.

in name. Surely American Christianity must gird itself for faithful missioning at home in order that it may do a more valiant part as the evangelizing agency of nations that lie in darkness.

The next chart is a study of the relative conditions in the territory of the Southern Baptist Convention west and east of the Mississippi river. It will



be a surprise to many that in our Convention territory which lies west of the river, the Romanists have a larger membership than the Baptists. In that territory 34.4 per cent. of the membership is Catholic, while 27.5 is Baptist, 21.3 Methodist and other denominations have a smaller number, as shown in the chart. In this estimate, New Orleans has been counted with Louisiana, which is a west-of-the-Mississippi State, but if New Orleans were counted with the east-of-the-river country, the percentage of Catholics would yet be larger than that of the Baptists in the western territory.

East of the Mississippi river in the South, Baptists do not lack very much of having one-half of the entire membership of all the Christian denominations. It is altogether probable, if all of them counted their members as closely as do the Baptists, we would have quite or more than one-half. The percentage in this territory is: Baptists 45.7 per cent., Methodists 30 per cent., Catholics 7.4, Presbyterians 2 per cent., Disciples 3.9, Episcopalians 2 per cent., and all others 6 per cent.

A careful survey of these charts may suggest to the reader that the great conflict of religious views in the future in America may be between the Baptists and the Roman Catholics.

It will doubtless be a surprise that the Southern Methodists have, according to the figures in this census record, fallen off in their relative strength among the denominations as they have, and no one will be more surprised than will be our Baptist people. The Methodists have in the days past, stood shoulder to shoulder with the Baptists in the South, carrying the gospel to the frontier and to the poor and needy, and God has abundantly blessed them. We do not feel here like venturing an opinion as to the reason for this relative falling off.

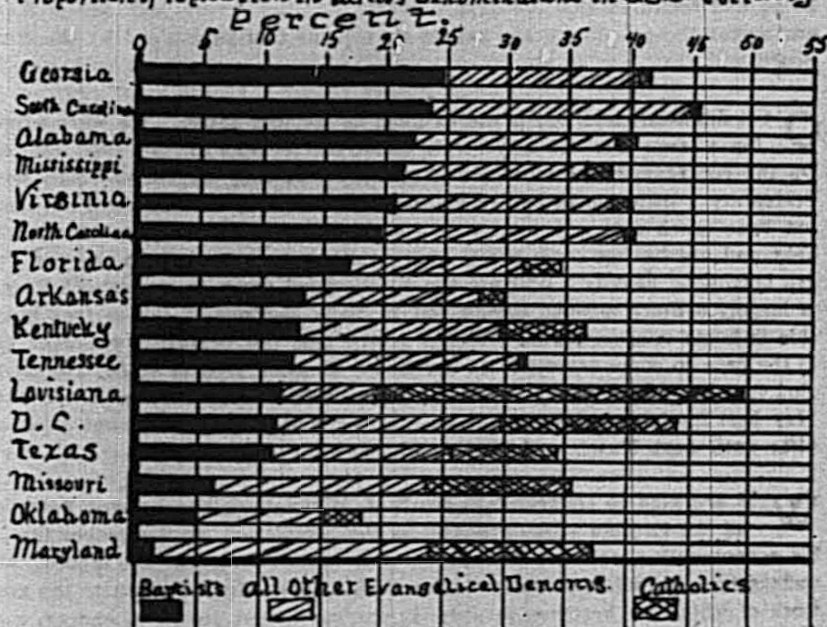
The last chart which we present gives by States the religious affiliation of people in the Southern Baptist Convention territory. In each case the chart shows the Baptist membership, all other Protestant membership, and the Catholic membership. It is very suggestive to the home mission student, for it serves to indicate where Baptists have the most work to do if

we are to take and hold our Southland as we should for Christ. Particularly does it show the magnitude of the task which awaits the devoted attention of Southern Baptists in the great Southwest.

It deserves to be said that the Catholic membership, as shown in these charts, is not estimated on the basis used by other denominations. Still it is impossible to do otherwise than to use their figures. Perhaps their way of estimating membership is, by counting the entire number of persons in the Catholic families. Furthermore, this large increase of Catholic numbers has been brought about largely, if not almost entirely, by immigration. A large membership of this character is not as significant, as to its moral and spiritual import, as is a membership made up of American people. Still this large growth of Romanists in this Great Republic is not without pronounced significance, and it ought to lead us to serious thought as to our own duty as Baptists in this situation.

In five States in the Southern territory, more than fifty per cent. of the church membership is Baptist. Georgia leads with 57.9 per cent. Mississippi

Proportion of Population in Various Denominations in SBC Territory



has 56.5 per cent., Alabama, 54.9 per cent., Virginia 52.4 per cent., and South Carolina 51.3 per cent. North Carolina just escapes being in this class with 48.6 per cent.

Of the eleven States in which Baptists are the largest denomination, every one is in the Southern Baptist Convention. Beside the six that have just been mentioned, these States are Florida, Kentucky, Tennessee, Arkansas and Texas. Methodists are the most numerous body in Oklahoma, and the Roman Catholics in Louisiana, District of Columbia, Missouri and Maryland.

We have given no attention to the financial showing of the denominations in benevolent and mission work in all this digest. If we had done so, any pride that we may feel for the popularity of our views among the people, would have been taken away by the relatively small showing Southern Baptists make as compared with other denominations.

HOME FIELD EDITORIAL PARAGRAPHS

THE Home Board has recently added three excellent men to its staff of evangelists. They are Rev. Otto Bamber, Rev. George H. Crutcher, and Rev. W. L. Walker. The headquarters of Brother Bamber will be Birmingham. Brother Walker will have his headquarters at Charlotte or Atlanta, and Brother Crutcher at either Nashville or Memphis. The Board has not secured a man as general evangelist, but is in earnest consultation about it. We ask brethren everywhere to pray that the Lord may lead the Board in this important matter.

THE mountain mission schools of the Home Board are opening this fall with an unprecedented attendance. Superintendent A. E. Brown estimates forty per cent. as the increase in the schools that have opened until the time of this writing. This is exceedingly gratifying. It shows at once the popularity and efficiency of these schools. It also manifests how deep and abiding in the hearts of the lads and lasses of the Southern highlands is the longing for an education. It is impossible to over-estimate the largeness of the opportunity Southern Baptists have in these schools to train for Christian living and social service the next generation of the several millions of Southern mountaineers. There are twenty-six schools this year aided by the Home Board.

OUR financial condition is not as good as we had hoped. We were expecting a large increase in receipts above the receipts for this time last year. On the contrary the receipts are not as great as they were a year ago. Some States are a little ahead but others are much behind. The work of the Board has been much enlarged, moreover we closed the year with a considerable debt and are having some heavy appropriations to pay early in the year. We are borrowing heavily. Will not the brotherhood come to our relief? True it is largely a State mission period, but in many sections in the various States this is home mission period. We earnestly beg the brethren wherever this is the case to come especially to our help. Brother, if it is home mission period in your church or your association, stir up all the forces to do their very best for home missions and do it without delay. We must not delay our gifts until next March and April. Come to our help now.

WE are glad to congratulate Dr. R. J. Willingham, the beloved Secretary of the Foreign Mission Board, on the completion, on September first, of his seventeenth year in secretarial service. Dr. Willingham has labored with unflagging zeal and enthusiasm during these years. He has given to the great work of which the brethren put him in charge, almost unlimited energy, a devoted heart, and a capable mind. He has never spared himself. In fact, in the last year or two, it has become apparent that he has labored too hard for even his iron constitution, and many friends are suggesting that it will be wise for him to tax himself less. We are glad to know, however, that Dr. Willingham's health is now vigorous. We congratulate him most heartily on the remarkable growth and success which has attended his leadership in foreign mission work, and also upon the splendid lot of men whom he has associated with him in the administration of the work. May the Lord abundantly prosper Dr. Willingham, and give him to the brotherhood yet many years for this service. We offer our hearty congratulations and well wishes, and may we be permitted to see Southern Baptists going forward and ever upward in their gifts to and interest in foreign missions.

WE are glad to announce several new and up-to-date home mission tracts. Any of our tracts on mission work may be had on application by pastors and mission workers. The following are just from the press, or are about to come from the press:

Annual Handbook on Home Missions	
A Home Mission Catechism.....	Junius W. Millard, D.D.
Great Southern Wealth and Its Consecration.....	Richard H. Edmonds, Editor Manufacturers' Record.
A Visit to a Mountain Home.....	R. R. Acree, D.D.
The Salvation of the City	O. C. S. Wallace, D.D., LL.D.
Some Cuban Contrasts	Supt. M. N. McCall.
Mountain Mission School Handbook.....	Supt. A. E. Brown.
The Red Man and the "Jesus Road".....	Editorial Secretary V. I. Masters.
Abbreviated Home Mission Facts.....	

THE lovely view of a mountain mill which we present this month on our cover page, represents a picturesque phase of old-time Southern life. Along with many other mechanical contrivances of the pioneer days the water mill with the "over-shot" wheel has been relegated to the highland country of the South, where permanency in types mechanical, as well as in character, is fostered by the inaccessibility of the mountains and coves. Very beautifully did Dr. Jno. E. White, in a recent article in the Home Field, present as his ideal for the future of the Southern mountaineer, Highland Scotland, "where the people have drunk deep of knowledge and religion, and have retained their grand naturalness and simplicity." May it be long before the mountain mill, whose whirling wheels make a musical accompaniment to the song of dashing waters, shall be relegated to the scrap heap. Long live in the highlands the spinning wheel and the loom! Long live among the coves and the green of nature the quiet homes of an honest people, where so largely reside at this day the virtues and affections of our pioneer ancestors from whose one-time place of abode the railway and half a score of concomitants have forever driven away those halcyon days.

WE have been greatly pleased at the many expressions of hearty appreciation that we have received on account of the special woman's number of the Home Field that we published in September. The five thousand extra copies of the edition which we printed to meet the unusual demand that we were sure would follow, have been exhausted, and yet the cry comes for more of this special number from every quarter of the South. Not only so, but the ladies are beginning, as never before, to show their appreciation of the good work the Home Field is doing by sending in a large number of clubs of subscribers. We wish to assure the ladies that the Home Field will not only keep them posted in an attractive way about domestic mission work and its opportunities and problems, but that it will, through the department of Mrs. Gray, and also in other ways, seek to give special attention to those phases of work in which the women are specially interested. Not only did the Home Field for September have in it many high-class articles from the ladies, but almost an equal number had to go over for lack of space. It was a conclusive demonstration of the ability of Southern Baptist women to produce striking and valuable results with their pens in contributions to the columns of our denominational publications—something that their modesty has heretofore prevented them from showing, as every one could wish they would.

Woman's MISSIONARY Union.



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

Union Headquarters: Wilson Building, 15 West Franklin Street, Baltimore, Md.

October. Study Topic: World Survey

"I have set before thee an open door, and no man can shut it."—Rev. 3:8.

There are 1,200,000,000 souls in the world in need of Christianity, with 16,000 missionaries at work among them: it would require 50,000 to evangelize the world in this generation.

"Will the Christian world ever awake?"—Adoniram Judson.

It is a delight to continue this month the beautiful, touching story of our port missionary, Miss Marie Buhlmaier. How she stirs our hearts by these pen pictures! Hear her.

November topic on the prayer card is "Central America and Cuba." We just want to say that we have some new pictures and facts for the November magazine. We will also give the Sunbeam bands and Royal Ambassadors something special on the Indians.

At our request, Brother V. I. Masters, editorial secretary, furnishes us the splendid article in this department on "The World Survey." Mr. Masters has been a close student of missions for a number of years, hence we value his estimate of world wide missions.

The Home Board at the Louisville Convention asked that the Sunbeams, Royal Ambassadors and other children's bands raise \$8,500 for work among the Indians. Boys love to study about Indians. How many of our Baptist boys and girls know that the Home Mission Board of S. B. C. has nineteen workers among the Red Men? We have a new tract on the Indians, that can be had either at Baltimore headquarters or here at the mission rooms in Atlanta. Look out for November Home Field.

So many kind words have been said about our woman's number in September that it is impossible to quote them all. One good sister said that it was better than the men could do. But, of course, that was not meant to be seriously taken. Anyway, we return thanks again to one and all who helped us, and only regret that we could not publish all the good things sent. If the dear sisters will help swell the subscription list, the time will come when we can have more space given to the W. M. U. department. Won't that be a glorious day? Isn't it worth working for, dear sisters?

"Home Mission Handicraft" is a book which will be very valuable to leaders of Sunbeam bands and Royal Ambassadors. It is full of new and useful ideas, which are especially adapted to the study of Indian. It has suggestions for an Indian "pow-wow," together with the picture writing and sign language, which will greatly interest the boys and girls. Other home mission exercises which can be used effectively by Y. W. A. are "The American Girl's Opportunity," "The Gate Opened or Closed" and "What I can Do for My Country"; all of which can be had from the Woman's American Baptist Home Mission Society, 2411 Indiana avenue, Chicago, Ill. Send for a catalogue.

A Brief General Missionary Survey

VICTOR L. MASTERS

WILL THE CHRISTIAN world ever awake?" asked that hero of world-wide missions, Adoniram Judson, as he looked out from darkest Burmah upon the millions of lost heathen.

When Dr. Judson wrote relatively little had been done among Christian denominations to stir them in the interest of the lost heathen. Now much has been done, and, while much, very much, yet remains to be done, it is well to take stock of the progress, since Judson stood almost alone in heathen Burmah and looked out on the other heathen nations of the world, that were either wholly untouched by the evangel of the Cross or almost so.

Before doing so, however, I feel moved to call attention to a tract written by Dr. W. B. Crumpton, Secretary of State Missions for Alabama, at Montgomery, Ala. The tract is a reply to the criticisms of foreign missions, made in a magazine by a certain prominent publicist and politician. The reply is clear, to the point, good natured and complete. I heartily wish it was in the hands of every Southern Baptist. It will strengthen any honest man's belief in foreign missions. It may be had from the Foreign Mission Board.

Of course this tract will never catch up with all the mischief the attack will make, for there are thousands of people who will read such an attack with great gusto who could not by any device be cornered into reading any mission tract whatsoever. But, on the other hand, such attacks as this clarify the atmosphere, enable the churches to make progress in separating chaff and wheat in their membership and incite the friends of missions into a more intelligent study of the work. And, though some will stumble over the attack, the cause will prosper more because of the larger number of friends who will take the trouble to know.

In fact, that certain types of writers should attack foreign missions is an evidence of their virility.

The statistics for 1907, which are the most recent at hand at the time of this writing, and which will do for a general

view, show that there were 14,915 foreign missionaries doing work among the nations, as representatives of the various evangelical denominations. In addition to these there were 91,967 native helpers. This force of workers supplied 31,504 stations and manned 27,000 mission schools, the attendance on which was 1,231,493. This force also maintained 865 hospitals and dispensaries and thirty-nine mission printeries and publishing houses.

As the number of members in the various evangelical denominations in the world is now estimated to be 143,337,000, the foreign missionaries sent out from the various organizations are at the rate of about one to every 10,000 members.

While this shows a great development from the time of Adoniram Judson, it is really very small in proportion to the needs of the lost world and also very small in proportion to the ability of the Christian people of the world.

The progress which Southern Baptists are making in foreign mission work is very gratifying. This progress is set forth very effectively on a leaflet issued by the Foreign Mission Board, showing the growth in the work during the last ten years. Ten years ago we had eighty-two missionaries on the foreign field and an income of \$109,267, which was an average of 7c for each member in Southern Baptist churches. That year there were 845 baptisms on foreign fields. In the last report of our board it is shown that we have 231 missionaries and that \$460,997 was the year's income, which is 22c per member from our churches. The baptisms for the year were 2,905.

In other words, our missionaries in the foreign field have increased nearly four-fold, the baptisms have multiplied nearly four-fold, the income has increased something more than four times, the contributions per member have increased slightly more than three times. While Southern Baptists ought to give far more to foreign missions than they do, yet this increase in this limited time is exceedingly gratifying.

It is also true that fine results which are

attending our foreign mission work are really small in comparison with what may be anticipated. The transformation which is going on in China is nothing short of marvelous. The whole educational system, which has been developed and adhered to through many centuries, has now been done away with in favor of modern educational methods. It appears that this great empire, which has seemed so difficult to permeate with the gospel of Christ, is in the midst of a change which will make it one of the most easily reached of the heathen nations.

The work of our Foreign Board is being richly blessed in China, and also in Japan, Italy, Africa, Brazil and Mexico. Many of our best young men and women are volunteering to devote their lives to foreign mission work. Many of our most consecrated and best are already on the foreign field. Southern Baptists seem to be entering upon a great period of successful mission activity.

I am purposely omitting any detailed reference in this brief general survey to our home mission work, for the reason that this magazine is always devoted to that work. I may say, however, in closing, that Southern Baptists have a larger opportunity through their home mission work of saving the lost of America than any other denomination in America, and this puts upon Southern Baptists a great obligation. Moreover, they are more and more coming to a realization of this opportunity

and obligation. Within five years past their gifts to the Mission Home Board have more than doubled, and the number of baptisms resultant from the work of the Board have multiplied more than three times.

The last religious census of America shows that Baptists are making more progress than any evangelical denomination of Christians. But this development is in the South very largely, for at the North our brethren failed by 1.3 per cent to keep up with the general growth of the religious denominations during the period from 1890 to 1906.

The flood of immigration, the natural growth of population and the remarkable unparalleled internal movement of population in this country, together with the wonderful increase of material wealth now in progress, create a demand for home mission work such as never has existed in our day in America.

The State Mission Boards, as well as our Home Board, are doing valiant service and increasing their totals for domestic missions each year. The total amount given to our State Boards and the Home Board last year was about \$650,000. About three-fifths of this went to the State Boards and two-fifths to the Home Board.

May the Lord greatly prosper Southern Baptists in their mission work, whether in the States, or in the needy sections of our Southland, or in the heathen nations where millions lie in spiritual darkness and gloom.

Wayside Stories of a Port Missionary

MISS MARIE BUHLMAIER

Editor's Note: This article tells of the experiences of a faithful Home Board Missionary working among immigrants at the port of Baltimore. It is replete with wholesome human interest. The Home Mission Board is increasing its number of women missionaries this year.



TWO YEARS AGO we were introduced to one of our German Baptist pastors and he reminded us that several years before we had notified him concerning some new Baltimore immigrant arrivals, asking that he look them up. It was done and resulted in the salvation of the entire family. But not that only. These in turn had brought in others until at that time about

twenty persons had been saved and added to the church.

This morning's mail brought news of like success attending a like endeavor recently. The Lord be praised.

Lonely Christians in a Christian Country.

WALKING along the street between sessions of one of our district associations recently, we beheld a sign bearing what we felt was certainly the name of a

foreigner, and on coming up to the little shop were prompted to go in and see. The man was Polish and a cobbler by trade. Although not many months in the place, he seemed to have plenty to do. He was a Catholic, like most Poles.

Without a relative or friend nearer than Baltimore, he appeared much pleased to find that someone was interested enough to call on him, outside of a mere business way, and when asked if he were willing to accept a copy of the New Testament in Polish he gladly consented.

A little further up the street I noticed a little group of three standing in front of a cobbler shop bearing a German name. Coming nearer I heard them speaking German and at once resolved to step up to them. After a few introductory remarks, I told them how glad I was to hear the German spoken away from home; also what had brought me down to Cambridge and of my heart's desire to have my own German people enjoy, not only the fellowship of one another, but above all the fellowship and communion of God.

Words fail me to describe the effect of these remarks, especially upon the one woman present. The tears of joy flowed freely as she tried to tell me that nearly three years ago they left their home in Europe with the intention of coming here and settling on a farm. This they did and they now live eleven miles out from C—, doing very well in this respect.

But they little realized how utterly lonely and forsaken they would be along spiritual lines. They hoped and expected, as they were particular to settle only where other Germans are in close range, that they would also find true fellowship religiously. Can you imagine their very great disappointment when they realized that not one of the twenty or more German families living in that section of country were able to appreciate the new comers.

In fact, none of them could enter into real Christian fellowship with them, as they know nothing of the "new creature" in Christ Jesus, nothing of the fact that the Spirit itself beareth witness with our spirit, that we are the children of God." On the contrary, they thought that the woman in particular was not quite right, and therefore dangerous to the community.

When they came, nearly three years ago, the woman had shortly before been converted and was exceedingly happy in the Lord. Her husband was not converted, but understood the need for it. Ever since coming here they have been trying to find a church, or at least some real Christians, but to no avail, until they had become so utterly discouraged that they were sorely tempted to give up in despair, and were beginning to doubt: doubt the truth, doubt God and his unfailing love!

"But now," said the woman, "I know that God has at last heard and answered my prayer, for he has sent you." Oh, praise the Lord, he did not let me wait fully the three years!

Then, turning again to us, she continued: "Do you know, you are the first person I have found since I came to America that I felt it a blessing to talk with! Oh, you have no idea how I have been praying, been watching and waiting!"

All the while she talked she smiled, while the tears fell constantly. And her husband too was moved and said he too was hungering and thirsting for a change, as he felt the need of more than what so-called prosperity could give.

He said that his farm was larger than he had need for, and as he feels it a great responsibility to give or create opportunity for his children to be raised aright, he and his wife had been thinking either of selling out and going back to their homeland or else moving somewhere closer to church and school so as to enjoy also the higher things of life even if at a sacrifice of the other.

This shows again, how necessary it is for us to have a plant near where the foreigners settle where the opportunity may be given them to hear the blessed gospel in their own tongue. We ought to have missionaries and evangelists for them throughout our territory. This alone is the effectual way of reaching out and bringing in those that come to make their home amongst us. This, too, would "stop the leak" most effectively.

The third one in the company turned out to be a German Baptist, who last fall came from Texas to settle near here with his family. He was promised that soon something would be done, that they could have

preaching, etc., but nothing of the kind has as yet materialized. He spoke even of his willingness to come to Baltimore on a visit and the probability that he and his wife, who cannot speak a word of English, would then join our German church there.

I felt that I had enjoyed a wonderful opportunity and was exceedingly glad to have been obedient to "the still, small voice." But the thought comes again and again and I ask myself the question:

"What, if all of God's children were willing to realize the many opportunities all about them, and would actually strive for the real and eternal good of those around them and within their reach! What a

blessed change would soon take place!" Yes, and it's no less our duty. God help us do it just to please Jesus.

"Paying a visit to sorrow's abode,
Helping a burdened one o'er a rough road;
This the sweet thought making duty delight,
Turning the shadows of gloom into light,
Just to please Jesus.

"Giving a smile or taking a hand,
Leading lost feet to the fair Better Land;
Doing and thinking and hearing and seeing,
Eating and drinking and waking and being,
Just to please Jesus."
Baltimore, Md.

The Home Field Honor Roll

See what a splendid lot of folk we have on the Honor Roll. Will you not join this helpful group?

July 15-August 15, 1909.

Mrs. Alexander Miller, Rock Hill, S. C.	151
Dr. Jno. F. Vines, Anderson, S. C.	70
W. A. McComb, Quitman, Miss.	42
Miss E. Naomi Wright, Baltimore, Md.	17
Mrs. O. Lee Chestnutt, Jackson, Ga.	14
Rev. Jeff A. Rogers, Hopewell, Miss.	14
W. D. Powell, Louisville, Ky.	14
V. H. Council, Warrenton, Va.	12
S. W. Russell, St. Stephens, S. C.	12
Miss Sue Williams, Whitehall, S. C.	11
Rev. H. C. Joiner, Leesville, Miss.	11
Mrs. Walter McRea, Natchez, Miss.	11
Mrs. Nora E. Ryburn, Paducah, Ky.	10
W. W. Outlaw, Sr., Colerain, N. C.	10
Mrs. J. W. Coker, Hartsville, S. C.	10
Miss Gertrude E. Brumfield, Greenville, S. C.	10
Oscar E. Sams, Lynchburg, Va.	10
Mrs. J. H. Snow, Dallas, Texas.	10
Mrs. Lucy W. Rodgers, Sumter, S. C.	10
Mrs. A. B. Robertson, Tullahoma, Tenn.	10
Mrs. J. W. Williams, San Antonio, Texas.	10

August 15-September 15, 1909.

Dr. W. D. Powell, Louisville, Ky.	94
Rev. E. A. Cate, Knoxville, Tenn.	32
Miss Eula Walker, Mendenhall, Miss.	28
Rev. B. S. Funderburg, Chesterfield, S. C.	26
Miss Lena Robertson, Seminary, Miss.	26
Mrs. T. J. Walne, Dalals, Texas.	26
Rev. S. H. Thompson, Bluefield, W. Va.	25
Miss Ella Evans, Castor, La.	25

Rev. Frank Willis Barnett, Birmingham, Ala.	23
Rev. T. G. Davis, Joanson City, Tenn.	21
Rev. W. H. Eller, Greensboro, N. C.	20
Rev. J. R. Alken, Fairforest, S. C.	20
Mrs. I. W. Wingo, Central, S. C.	16
Mr. T. C. Kuykendall, Weatherford, Tex.	14
Rev. E. D. Morgan, Gorman, Tex.	13
Rev. C. W. Horschler, Seabree, Tex.	13
Rev. R. A. Kimbrough, Blue Mountain, Miss.	13
Mrs. W. H. Daniel, Jr., Mullins, S. C.	13
Mr. Archie Taylor, Brownwood, Tex.	12
Mr. Lafayette Cooke, Cook's Springs, Ala.	12
Rev. R. C. Blalock, Laredo, Tex.	11
Miss Nelly May Claxton, Bartow, Ga.	11
Miss Winona Lewis, Johnston, S. C.	10
Mrs. Carrie Ethridge, Louisville, S. C.	10
Mrs. M. E. Schrock, Camden, S. C.	10
Mrs. J. W. Garry, North Wilkesboro, N. C.	10
Mrs. C. A. Westbrook, Lorena, Tex.	10
Mrs. D. Rich Winston, Salem, N. C.	10
Mrs. V. I. Masters, Atlanta, Ga.	10



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Some Books and Magazines

SYSTEMATIC THEOLOGY. By A. H. Strong, D.D., LL.D. Volume III. Soteriology, or the Doctrine of Salvation. American Baptist Publication Society, \$2.50 net.

Dr. Strong has at last completed his gigantic task. This last volume maintains the high standard of the preceding volumes and constitutes a fitting climax to the whole work. It is, perhaps, for practical purposes, the most valuable, since, as its subject suggests, theology here finds its application to the main task of the minister. There is also in this volume much to support an intelligent conviction of the doctrine of the church and the symbolism of the ordinances as held by Baptists, and much which this wavering and sentimental age needs to be told concerning a blissful and an awful futurity. No minister's library hereafter will be furnished which does not contain the three volumes of Strong's Theology, and none will be poorly furnished in theological literature which is supplied with these books.

The American magazines that have not gone into the unprofitable business of lending themselves as mediums for expressing skeptical views as to religion, and lecturing in particular the Christian denominations for an unending stream of alleged faults, are growing better and better these days. One of the most progressive and satisfactory publications for women is the *Woman's Home Companion*. It is continually improving, and the October number seems to surpass anything we have seen. It is both artistically beautiful and full of interesting and instructive matter. In making up your budget of magazines for next year you will make no mistake to include the *Woman's Home Companion*.

The *Delineator* woman's magazine has recently changed its form and also improved its quality. It adheres to its forte in giving illustrations and descriptions of attractive costumes and has improved in this respect remarkably. The artistic designs of costumes shown seem to leave nothing to be desired. The *Delineator* has, in its new and larger form, also added the general woman's magazine characteristics,

and in this department there are numbers of interesting stories, profusely illustrated. "Making the Homes of the New Northwest," "Lessons in Home-building from Abroad" and "October Vagabonds" are among the attractive things in the October number. We do not think the *Delineator* has added anything to its strength by getting on the band wagon with that coterie of magazines that are trying to discover all the imperfections of the Christian denominations at this time. In the October number it has an article on "What Is the Matter With the Churches?" which consists of a number of signed letters by distinguished



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preachers. It is not difficult to get distinguished ministers to write on this subject for a reputable magazine, but we are inclined to think the Delineator and other magazines might serve the public more usefully by helping the Christian people in

inquiring in a sympathetic and helpful way: What is the Matter With the People Outside of the Churches? The tendency in many quarters to-day seems to be to lay at the door of the churches all social ills and all human depravity.



Home Mission Receipts from August 15 to September 15, 1909.

ALABAMA.—B. Y. P. U. of Thomaston, by K. W., \$10; Alabama Women, by Mrs. D. M. Malone, for Miss Salter's salary, \$50; Clayton St. ch., Montgomery, by J. W. O., \$3.25; S. S., \$1.22; Tract Fund, by Rev. J. E. Dean, Blount Springs, \$1; Elim ch., by Rev. W. P. Price, for Evang., \$22.50; Dr. W. T. B., Birmingham, \$5; Dr. W. B. Cruikshank, Cor. Sec., \$203.19, for Miss Salter's salary, \$16.64; S. S., Attalla, by B. S., \$3.25. Total, \$422.06. Previously reported, \$565.79. Total since May, \$987.77.

ARKANSAS.—Sunbeams, 1st ch., Camden, by R. F. T., \$5. Previously reported, \$179.89. Total since May, \$184.89.

FLORIDA.—Rev. S. B. Rogers, Treas., \$24.77; Key West Ch., by E. D. S., \$37.50. Total, \$62.27. Previously reported, \$295.91. Total since May, \$358.18.

GEORGIA.—J. J. Bennett, Cor. Sec., \$509.91; Thomasville W. M. S., for Mtn. Schools, 50c; Capitol Avenue W. M. S., for education mtn. girl, \$1.35, for Cardenas Chapel, by Mt. Vernon Sun., \$3c; Norcross W. M. S., \$1; Macedonia Sun., \$1.70; Thomasville W. M. S., for Miss Kate Perry, \$6.50; Mt. Vernon Sun., for Indian work, 67c. Total, \$522.46. Previously reported, \$3,051.93. Total since May, \$3,574.39.

KENTUCKY.—Elizabethtown Ch., by W. C. M., \$15; Dr. W. D. Powell, Cor. Sec., \$768.21; Kentucky C. C. W. M. W., by Miss Willie Lamb, Sec., for Miss Salter's salary, \$25. Total, \$893.21. Previously reported, \$945.75. Total since May, \$1,753.26.

LOUISIANA.—"A friend," \$10; B. T. Lewis, Treas., \$247; Shreveport, for Evang., \$4.50. Total, \$251.50. Previously reported, \$1,242.76. Total since May, \$1,505.26.

MARYLAND.—Huntington Ch., Baltimore, by L. S. C., \$44.80; S. S., Marion Ch., by C. A., \$3.25; 1st Ch., Baltimore, by G. M., \$5; Wilson Mem. Ch., by H. H. B., \$3.45; Lrantley Ch., Gen. Miss. Fund, by C. W. W., \$28.07; Wednesday Evening Fund, \$10; Eutaw Place Ch., by H. W. P., \$247.97. Total, \$342.54. Previously reported, \$307.94. Total since May, \$1,250.48.

MISSISSIPPI.—Seminary Ch., by Rev. W. A. McComb, for Evang., \$145.50; Ex., \$5; Tr. Fund, \$11.26; W. P. Price, for Evang., \$113.11. Total, \$274.97. Previously reported, \$2,351.15. Total since May, \$2,626.12.

MISSOURI.—W. Payne, Treas., \$660.55; Women of Mo., \$99.59, for Ch. building, \$2.50; Ellington Ch., by Rev. H. A. Hunt, for Evang., \$39.53; Tract Fund \$2, Ex. \$3; Pleasant View Ch., Redford, by H. A. Hunt, for Evang., \$10; Tract Fund \$2. Total, \$819.17. Previously reported, \$1,003.35. Total since May, \$1,852.52.

NORTH CAROLINA.—Bluemont B. Y. P. U., by A. J. M., for Evang., \$4.25; Walters Durham, Tr., \$1,000; Laurel Branch Ch., by R. C. E., \$2.52; French Broad Assn., by H. M. F., \$6;

H. C. B. Bladenboro, \$75; 1st Ch., Concord, by T. D. M., \$10. Total, \$1,099.08. Previously reported, \$475.23. Total since May, \$1,574.31.

SOUTH CAROLINA.—Broad River Assn., Gaffney, by J. B. B., \$1.23; White Plains Ch., by W. H. S., \$1; Cheraw Ch., by A. L. E., \$6.23; Whitney Ch., by A. J. M., \$2; Ridgeway Ch., by L. E. H., \$7.85; Rock Hill Ch., by R. W. S., \$1.34; Waccamaw Assn., by J. C. S., \$1; Beavercreek Assn., by J. S., \$12.34; R. H. W., Simpsonville, \$10; S. S., Campbello, by W. O. B., \$5.20; Palmetto Ch., Columbia, by C. H. C., \$10; S. S., 1st Ch., Easley, by R. B. H., \$5; Y. W. A., Edgefield, by O. S., \$1.25; 1st Ch., Sumter, by D. W. C., \$14; Enoree Ch., by W. B. R., \$2.00; Beulah Ch., by H. G. W., \$2.94; Union Ch., \$2.06; Bethel Ch., by S. A. S., \$8.75; Beulah Ch., Union Co. Assn., by S. C., \$2.27; Warrior Creek Ch., Circle No. 1, \$6.50; No. 2, by A. Jackson, \$4.10; Four Holes Ch., by T. E. E., \$24; Cross Hill Ch., by C. L. W., \$12; Sardis Ch., by J. W. P., \$17.71; Fairview Ch., by Z. H., \$4.90; Mush Creek, \$4.63; N. Greenville Assn., by Z. H., \$10.73; S. S., Woodruff Mills, by W. O. C., \$5; 2nd Division Colleton Assn., by J. B. K., \$12; Ebenezer Ch., by G. W. S., \$1.89; 1st Ch., Rock Hill, by J. C. H., \$25.71; Rocky Creek Ch., by D. H. C., \$1.51; Union Ch., by W. D. T., \$20; Flat Rock Ch., by P. L. B., 70c; S. S., Parkersville, by J. E. B., \$2.44; Jonesville Ch., by J. E. J., \$10; 1st ch., Newberry, by S. S. C., \$26.03; Orangeburg M. W., by J. W. P., \$14.18; Richland Springs, by H. Q. R., \$6; N. Paeolet Ch., by J. F. J., \$2.37; Spring Lad Ch., by O. G. B., \$1.05; Waccamaw Assn., by J. C. S., \$1.51; Hurricane Ch., by J. S., \$1.13; Wedgefield Ch., by W. H. R., \$3.85; Springfield Ch., by J. B. S., \$13; W. M. U. of S. C., by Mrs. J. N. Cudd, Tr. for Home Missions, \$117.09; Indiana, \$42.42; Osage Indians, \$19.60; Mtn. Schools, \$2; S. S., Clarendon Ch., by D. W. A., \$5.85; Flint Hill Ch., by W. F. B., \$7.29; Tyger Ch., by P. S. B., \$1.07; Antioch Ch., by J. O. S., \$6. Total, \$542.81. Previously reported, \$3,661.07. Total since May, \$4,203.88.

TENNESSEE.—Ch. Daisy, by Rev. Raleigh Wright, for Evang., \$17.50; W. M. Woodcock, Tr., \$1,000. Total, \$1,017.50. Previously reported, \$1,063.37. Total since May, \$2,080.87.

TEXAS.—Leonard Ch., by Rev. C. A. Stewart, for Evang., \$60; Tract Fund, \$5. Total, \$65. Previously reported, \$2,978.67. Total since May, \$3,043.67.

VIRGINIA.—B. A. Jacobs, Treas., \$1,500. Previously reported, \$2,715. Total since May, \$4,215.

MISCELLANEOUS.—Rev. J. W. Michaels, for Evang. Ex., \$23.67. Previously reported, \$216.60. Total since May, \$240.27.

AGGREGATE.—Total, \$7,802.24. Previously reported (Cor.), \$22,078.65. Total since May, \$29,880.89.