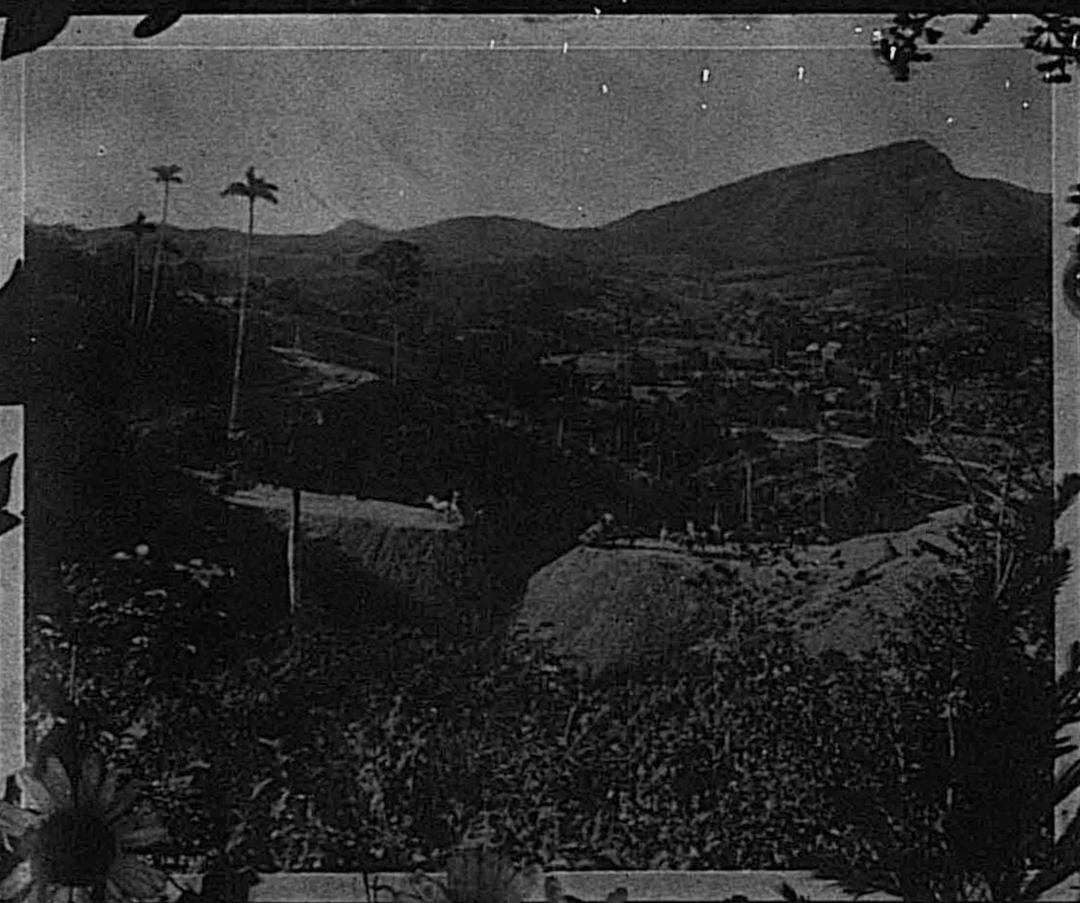


The HOME FIELD

JUL 1910

John H. Kemper, Librarian, 500
West Broadway, 1910



ROAD BUILDING
IN BEAUTIFUL
CUBA

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

Regular Meeting 3:00 p. m., the First Tuesday of Each Month

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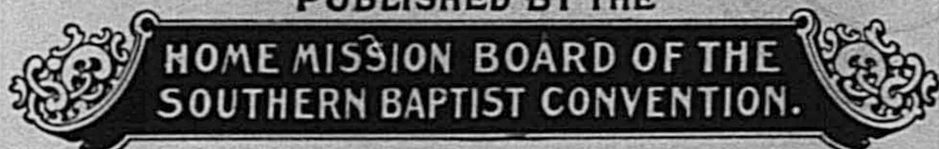
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The Home Field

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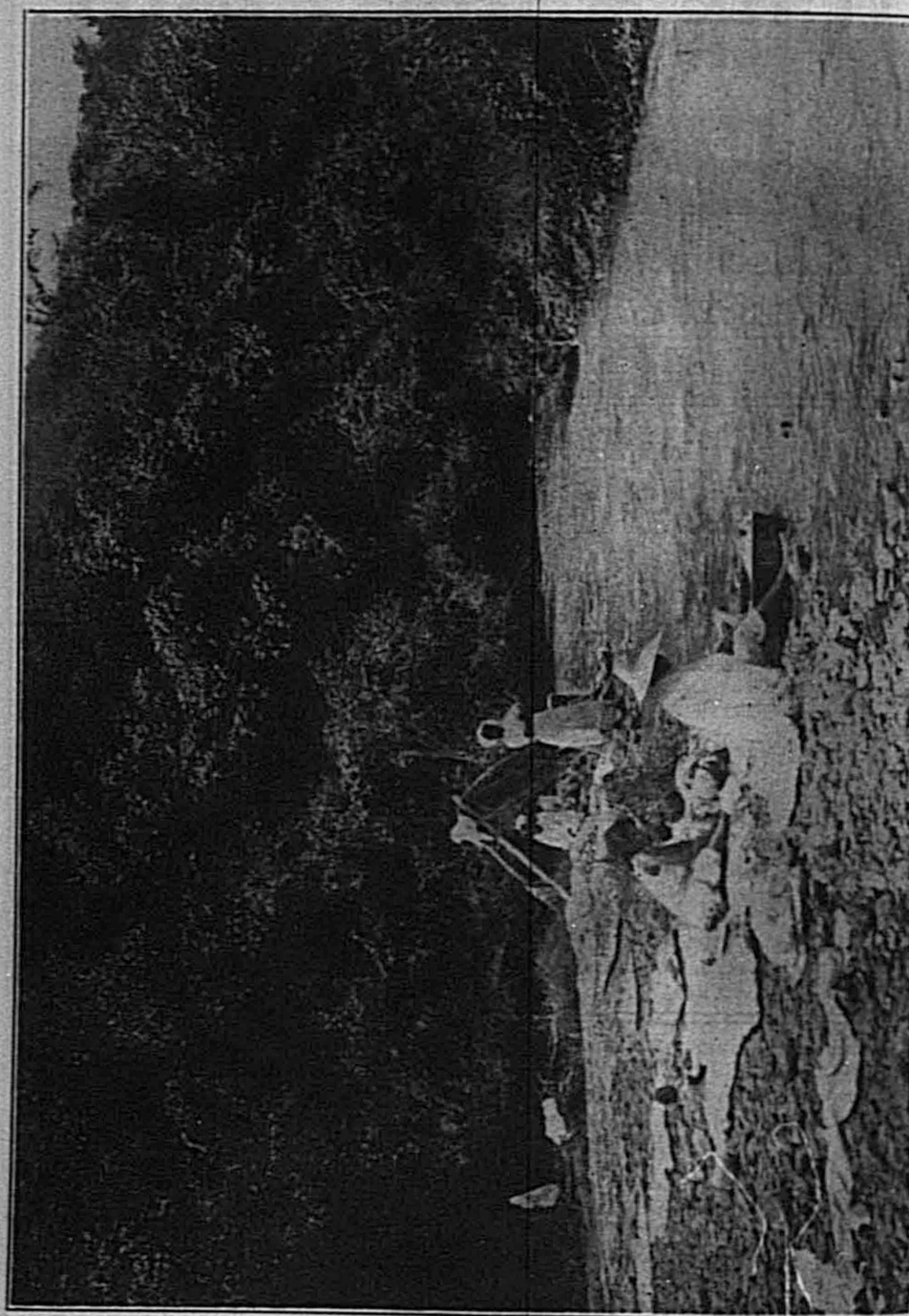
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The Home Field

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The Inter-Denominational Laymen's Movement and Home Missions

The following letters were published in the American Missionary, the monthly of the Congregational Home Mission Society, last month. They will make interesting reading for Southern Baptists. They serve to locate responsibility for the absence of Home Missions from the program of the undenominational Laymen's Missionary Movement. We call attention to the latter part of the reply of the executive committee of the Interdenominational Laymen's Movement. The executive committee "fears that it is not possible to unite in co-operative home mission work," "under existing conditions." But from "efforts now being put forth," the committee hopes that "relations will be brought about which in the future may render such united effort possible." It seems clear enough that this careful terminology means that the executive committee of the undenominational Laymen's Movement means by cutting out Home Missions now, to press all the denominations to yoke up their Home Mission work under its inspirational and potential leadership. This does not tally with the Southern Baptist Convention's instructions to the Home Board about joining the Interdenominational Home Missions Council.



THE American Missionary speaks as follows: It has been felt by many from the beginning that the Laymen's Missionary Movement was unfortunate in its decision to exclude every sort of home missionary effort from official recognition. That such exclusion was not necessary is conclusively proven by the fact that in Canada the Movement has covered with entire success both the home and foreign field. Recently a Joint Committee on Home Missions, representing the Federal Council of Churches and the Home Missions Council, presented to the Executive Committee of the Laymen's Missionary Movement a memorial on the subject. This memorial, with the reply received, is, by request of the Executive Committee of the Home Missions Council, printed herewith. We ask that it be given careful reading. At some future time we may comment upon it.

New York, April 16, 1910.

To the Board of Directors of the
Laymen's Missionary Movement.

Dear Brethren: A Joint Committee on Home Missions, representing the Federal Council of the Churches of Christ in America and the Home Missions Council, has been of late freshly considering the relation of the remarkable movement which you have in charge to the work of extending the kingdom of Christ in the United States and its dependencies. We venture to present for your fraternal consideration the thoughts which have come to our minds. We rejoice most heartily in the Laymen's Missionary Movement as one of the notable indications of this present time that the salvation of the world is a matter of deepening concern to men who are heavily burdened with the heavy cares of business. We rejoice in it as well, because it is one of the ways in which people of God of many names are enthusiastically moving together. We

appreciate, we think, to the full, that deep solicitude for the evangelizing of the uncounted dwellers in pagan lands who have no hope and are without God in the world, which has led you in past days to desire that their sacred and pathetic claim should be urged upon the churches separate from every other. We can not, however, escape the feeling that it would be a great misfortune if such should be your permanent plan of procedure. To say nothing of the fact that it does not adjust itself readily to systems of benevolence adopted and in force in the several denominations represented, and to pass lightly by the perplexity which you and we continually feel in explaining why a Laymen's Missionary Movement should exclude from the field of its vision a large and important section of the world, we face the more serious fact that such an attitude appears to ignore certain most appealing types of missionary service. It does, for instance, include:

(a) The pagans native in this country, some thirty tribes and bands of whom have no Christian work of any kind among them.

(b) The pagans from various parts of Asia who live in our land, some of whom, when converted, are the most available and economical missionaries in Asia.

(c) The unevangelized foreigners from other parts of the world who are coming here in such numbers as will largely determine the character of this country before long as a base of operations for evangelizing the old world.

(d) The Africans in this country, some of whom are no farther removed from pagan ancestry than are some of our native Christians in mission lands.

(e) The Spanish Americans who are our nearest foreign neighbors, and also those who have recently come under the national flag.

(f) The overwhelming multitudes of the unevangelized who threaten to paganize the metropolitan centers of the nation.

(g) The new communities which are just now being created and which are sure to speedily become, as the history of the past proves, either enthusiastic and generous centers of force for world-wide evangelization, or else impediments to that work of the most serious kind. In these days of

world unity, what we are to the nations of the earth counts for infinitely more than what we may say to them.

It is our earnest hope, therefore, that as you approach the Congress at Chicago and consider the adoption of a national missionary policy, you will be led to enlarge your plans so as to include all the great outstanding features of missionary endeavor.

Permit us in closing to say a frank and brotherly word. We can easily imagine that some of you hesitate to take such a step as we urge, because of your fear that the endeavor to combine two sets of interests, which, however closely related, are in form and organization separated, will be accompanied by differences of judgment as to the proportion of emphasis, relative place in presentation, division of funds, etc. We have, as we believe, wide acquaintance with the minds of the men in positions of leadership in home mission councils, and are confident that we speak for them in the fullest way when we say that their chief concern in this matter is that in these days, when all the currents of Christian thought and endeavor are flowing together, the Laymen's Movement shall not be, even in appearance, a force making for division. We could behold with unmixed pleasure the mounting of contributions for foreign missions to sums hitherto undreamed of, if only there be in the effort which produces such results a program and policy of inclusiveness. We are more than content that home mission work shall get such hearing and such support as its intrinsic worth and the devotion of those charged with its guidance shall command. We do not desire in any way to share in the fairly-won prestige of the Laymen's Movement, save as we bring to it like contributions of solid achievement and footing in the regard of the churches. We seek not yours, but you. We have no stipulations to make, no claims to assert. We simply desire that a situation which, though it involves no possible reflection on the motives or deeds of any one or of any organization, is yet a source of anxiety and embarrassment, shall by your large-minded action be transformed into an opportunity and an inspiration. Fraternally yours,

L. C. Barnes,
Chairman of Joint Committee.

April 25, 1910.

To the Joint Committee of Home Missions
Representing the Federal Council and
the Home Mission Council.

Dear Brethren: The Executive Committee of the Laymen's Missionary Movement received with pleasure the communication which you addressed to them under date of April 16th, setting forth your reasons for including Home Missions in the policy to be adopted at the National Missionary Congress in Chicago, and they desire to express to you their warm appreciation of the fraternal spirit in which your communication is conceived and stated, and to assure you of their earnest wish to reciprocate that spirit. Recognizing fully the vital relation of the religious conditions and needs of the home land to the missionary enterprise abroad, the Laymen's Missionary Movement, far from countenancing any depreciation of the work at home, desires to emphasize in a strong way its supreme and indispensable importance, and is eager to give all the aid it can to this work. Throughout the conventions thus far held, the Movement has laid special stress on the appointment of a missionary committee in the local church, which should see that all missionary interests, both home and foreign, are adequately provided for, and has also recommended that the weekly offering system be adopted for all missionary work. The Movement has sought, and will continue to seek in the future as in the past, to emphasize the claims and importance of the home work and urge that in each denomination and in each local

church the whole missionary duty must be faced and adequate provision made for all work that waits to be done both at home and abroad.

Upon receipt of your communication, the Executive Committee of the Laymen's Missionary Movement again fully considered the questions raised, and reached the conclusion that the Interdenominational Movement can not, at this time, wisely change its basic principle of standing in a special way for Foreign Missions, for the reason that the Executive Committee fears, after conferring with various communions, and under existing conditions in the United States of America, that it is not possible at present to unite in co-operative home mission work in the fields which you suggest, all of the Christian bodies which are now united in this Movement in carrying forward the work abroad. The hope, however, is strongly entertained that eventually, by the efforts now being put forth, relations will be brought about which in the future may render such united effort possible. The Executive Committee also determined to authorize a conference with the Home Missions Council, or with the Joint Committee, as you may determine, as to practical ways in which the Movement can further assist the home mission causes of the church.

We remain, dear brethren, fraternally and sincerely yours,

The Executive Committee of the Laymen's
Missionary Movement,

Per Mornay Williams,
Vice-Chairman.



OUR SPANISH Speaking Neighbors

Church Buildings and Schools for Cuba

M. N. McCALL



A STUDY of conditions in a mission fields leads to a better understanding of the things needed for the prosecution of the work. What is necessary in one place may not be essential in another. Methods of work in one country may not be wisest in another, for temperament, modes of thought, habits of life, all have to be taken into consideration.

Many of our Cuban congregations have their Sunday morning meeting for worship at eight o'clock, and their Sunday-school at nine, and the brethren go home to breakfast at 10:30, because this arrangement best suits their division of the day.



New Home Board Church at Sagua la Grande, Cuba

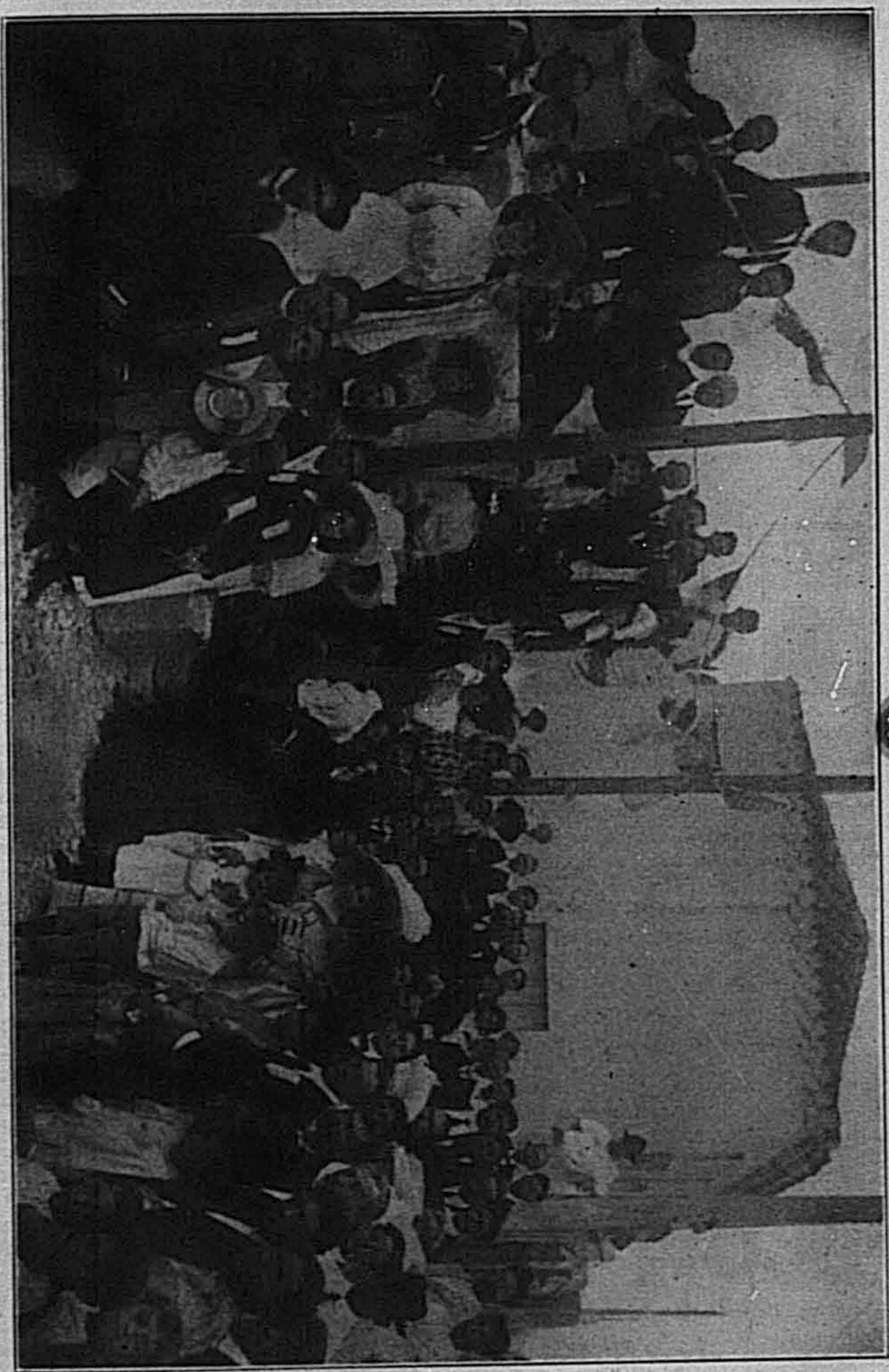
A church building probably counts for more in a Spanish-American community than anywhere else on earth.

They are accustomed to the objective in religious worship. We admit that it is necessary to cultivate the spiritual and discourage the idea that God "dwelleth in temples made with hands," but the fact remains that a house of worship, however humble it may be, attracts them, and many are thus drawn to their first opportunity to hear the Word. In every town in Cuba where we have built a chapel there has been a greatly increased interest and a decided stimulus from the time the first stone was laid.

Some months ago our Board completed a beautiful little chapel in Sagua la Grande. Before, we had been worshipping in a rented hall, and were looked upon as transient propagandists of a strange religious creed, and our enemies openly predicted that some morning the town would wake up to find that we had folded our tents and stolen away between suns, to be heard of no more in that community.

As our building took shape, however, they began to think that perhaps we had come to stay. And when, to their surprise, it was completed, and compared favorably with other buildings on its street, their respect was commanded, and on dedication night it was filled to overflowing with the critics who had declared so loudly that we were people of a day. They attended for the first time a gospel service, and many have continued to come.

So it has been everywhere in Cuba. Money spent in chapel building is wise propaganda. It will be a bright day for us when all our little struggling congregations are housed



Laying the Corner Stone for the New Baptist Church at Sages la Grand, in January, 1910

Another great aid in gospel work is the day school. This is a country of private schools because the public schools are not popular with families that are able to pay tuition. The system might be good if it were properly worked, but the present results, both moral and intellectual, are miserable.

This opens to us a great opportunity, not to furnish free education, but to attract those who will pay their own way. To give a good school, sensibly conducted, where moral influence is right and children are really advanced in the rudiments of an education, is to cultivate an ever-widening

circle of friends for the work, and open an ever-increasing number of doors to the missionary.

The results would in every sense be greatly increased if all our central stations could have a modestly equipped, rightly conducted day school. But equipment, be it ever so modest, costs, and there is not the wherewith to make a beginning. Some of our pastors are pleading that we help them get started in this way, assuring us that, after a beginning has been made, the school will no longer be a drain on the mission treasury.

Havana, Cuba.

Our Cuban Mission Work

VICTOR I. MASTERS



CUBA is 730 miles in length, and it varies from 100 miles in the east to twenty-five miles in the neighborhood of Havana. Its area, including the Isle of Pines and lesser islands, is about 44,000 square miles.

The north coast is steep and rocky and the bluffs in the middle provinces rise toward the northern sea 500 feet in height. Much of the south coast presents bluffs to the sea front. Toward the west end of the island some mountains rise to the elevation of 2,500 feet, while in the east some have twice that elevation. Sugarcane is an important crop relatively in Cuba as cotton is in the South. In addition, sweet potatoes, tobacco, and bananas are raised.

Of the more than 2,000,000 population in the island, about 89 per cent. are natives, while the rest are foreign born. Three-fourths of the foreigners are from Spain; among the other foreigners represented, China leads with about 11,000; while Africa comes second with 8,000, and America third with 7,000.

Contrary to the popular idea, the proportion of Negro population in Cuba is no larger than in the South. In fact, there are several Southern States in which the Negro population is much larger than in Cuba. The Negro population is 32 per cent. and the white population is 68 per cent. of the citizenship.

There is a great amount of illiteracy

among the Cubans. The census returns of 1889 showed that 64 per cent. of the population could not read. Under the influence of the United States, more schools have been established and this situation is at present not so bad.

Religious and Social Conditions.

As one would expect where the Church of Rome has had an undisputed sway in forming the religious standards of the people, social morality is at a very low ebb among the masses of the Cuban population. The fees required by the priests for a marriage ceremony have been so large, that the parents of a large number of Cuban families have not been legally married. And even when we add to the percentage of married people in Cuba, those who have thus assumed the marriage relation without the sanction of law, still only twenty-four per cent. of the population is married. The legally married constitute only about one-half the proportion of the population they do in the United States.

By the terms of the Spanish-American treaty Cuba now has religious liberty for its people. Even before this, many of the people were breaking away from the unavailing superstition into which the teaching of Romanism had allowed them to descend. In fact, Rome had aided them in this descent. Since the independence of Cuba, this trend away from the Church of Rome has become more pronounced. In many places the priests are having a hard time

striving to steer the people away from the attractive power of the gospel as preached by the missionaries.

The Church of Rome has thrived in Cuba so long only by the aid of the government. It appears unable to hold its own under the conditions that now confront it. The mission work of evangelical denominations has great opportunity in Cuba. There is a corresponding obligation, as the people turn away from the superstitions that have so long held them down. They will be in danger of turning to infidelity if we do not give them the gospel.

Our Baptist Mission Work.

The work of the Home Board that was begun in 1886 suffered in the early years from causes not necessary now to detail. There was some doubt in the minds of many as to the wisdom of the purchase of the *Jene* property for church purposes in Havana. This property cost about \$60,000. As it is now between \$125,000 and \$150,000, the doubt as to the wisdom of the investment has been dissipated. This building is admirably located, and furnishes room, not only for the church services, but for our Havana college. In addition, the rent from the store rooms in the basement are about \$2,500 a year.

For the last several years the work has

been prospering in the most gratifying way. The present membership of the churches is 1,315, an increase of 22 per cent. for the last year. The present property value of the church building and lot of our mission is \$177,000, though the cost of the property was only about \$117,000. In Cuba, as elsewhere, the Board has shown itself to have unusual caution and good judgment in purchasing property for our mission work.

The present number of organized churches is twenty-two. During the year three churches have been organized, and one independent church has been received for aid from the Board. There have been 237 baptisms during the past year, and the total contributions made on the mission field for all churches reached \$3,559, which is an average of \$2.70 per capita for the total membership.

Besides the organized churches, there are about twenty-five mission stations, at which regular services are conducted. As these missions gain sufficient strength they are organized into churches.

During the past year houses of worship were erected by our Board at Cardenas and Sagua la Grande, at a total cost of \$12,116. The work is in a very prosperous and promising condition in both of these important cities on the northern coast.

It would be hard to overestimate the

Baptist Convention Delegates at Dinner at Cienfuegos, January, 1910



value of the Havana college to our mission work. In addition to the large number of young men and women who are trained for service in a private way in the churches, valuable theological training is given to the young preachers.

The Home Board is fortunate in the men it has in Cuba as missionaries. With the exception of Superintendent M. N. McCall and President W. W. Barnes of the Havana College, all of the male missionaries are native Cubans. They are men noted for their zeal, tactfulness, and efficiency. A number of them are men of considerable culture. To this number, the Havana College is adding each year.

In the college, besides Superintendent McCall and President Barnes, there are five other teachers, four of whom are women, while one is a Cuban gentleman.

The Present Opportunity.

I can not do a better thing toward making this story complete for the purpose intended, than to quote here from the report of the Cuban work, presented at the Southern Baptist Convention at Baltimore in May.

"We have an open field for the gospel. Opportunity is written large on everything Cuban. Our opportunity is 450 miles long and comprises one and a half million souls.

"Many places are asking for missions and mission schools. Several thickly populated country places have offered to donate lots on which cheap chapels may be built, provided the Board can supply a missionary. But we have extended the work so much during the last two years that it seems best to devote ourselves to intensive effort on missions already opened, until workers and means be increased.

"We also need more of the same kind of work that is being done. Chapels in many places, a good day school in every town of importance, more young men taken into the training class from among those who are desirous of learning, the equipment and enlargement of our Havana school, the extension of active evangelization into the many small towns and rural districts as yet untouched by gospel influence—these are our needs, and we pray that God may raise up means to meet them in the next few years."



The Calling of Federico Rodriguez

M. N. McCALL, Superintendent Cuban Missions



OME seven years ago, on an island more than three thousand miles from Havana, there lived a young man of poor but respectable family. He was one of a family of twelve, and he lived the careless, easy life of his semi-tropical land, as so many young men have done before and since.

I imagine Federico Rodriguez was a leader among the young people with whom he associated, for nature had endowed him above the average in many respects. He was handsome and strong physically, and there was a sincerity about him that invited confidence. He was of more than average persistence in any undertaking, so it is not surprising that when the parish priest wanted some one to help solicit funds for the annual fiesta to the patron saint of his town, he enlisted the services of our young man.

Thus we see him at twenty-one—a handsome, ruddy-cheeked, dark-eyed, rollicking young brick mason, possessing such sturdy qualities that his intellectual superiors sought his companionship and were his friends. I suppose he was no saint in those days, for his environment was not conducive to sanctity, yet he was not as great a sinner as many of his companions, for there was nothing mean or sinister about him.

One day there came a new experience into Federico's life. A boyhood acquaintance who had spent two years in Washington and Baltimore, had learned that there were churches other than the Catholic, and in Porto Rico had come into possession of a Spanish New Testament, which he presented to our young man.

He began to read it, at first through curiosity. Curiosity led to interest, and by and by interest became so strong that its proddings gave him no rest. Like the Eunuch of old he longed for some one to explain what he read. In his day-dreaming he fancied the explanation could best be found in the great Republic of the West, where this New Testament had been printed.



Federico Rodriguez and His Accomplished Bride

After some months the wooings of this star which he had seen in the West, could no longer be resisted, and it became the determination of his life to reach the great Republic, learn its language, and through it obtain the explanation of what he read.

No Italian peasant's dream of America as the land of promise was ever so bright, for he coveted not her gold and ease, but her knowledge of the way of life. Not a hungry body but a thirsty soul he wished to satisfy. Was not this star which led him the same that led others toward Bethlehem so many years ago?

But how was he to go? How could a stranger who spoke a strange tongue meet his desires when no emigrant parties were leaving, and no American ships passed that way? What prospects were there in the land of promise for one without friends?

He was not daunted. He said to himself: "Cuba is near the United States. Spanish is spoken there, and many come and go annually from here, so I shall not be without friends. I will go to Cuba, amass three hundred dollars, and spend two years in the United States, where I can learn what I wish to know."

So he embarked. It is an experience difficult for the average Southern Baptist to appreciate. The truth in its purity is preached from thousands of pulpits every Sunday, and the hungry soul has not far to go for food. My own childish mind was amazed at the story of the crudeness of our civilization of two generations ago, when they told me that my grandfather

had to ride horseback twenty-five miles to present himself for membership at the nearest Baptist church. But what of deliberately starting out on a voyage of nearly four thousand miles in search of the truth, and that on the part of a young man of modest station and limited education? Can any story of search for the Holy Grail be more touching?

Our young man did not reach the land of his dream, but he has found his heart's desire. It was so ordered that about the time he was traveling westward another man, somewhat older than himself, was traveling south, and one day five years ago they met at the door of the Baptist Temple in Havana. A cordial invitation was given, and he became a regular attendant on the Baptist mission meetings. After a few months he presented himself for baptism.

Some months of constant attendance passed. He was encouraged to take part in the young people's meetings, and his first attempt at public utterance will probably live long in his memory, for as many have done before, after a few words there came confused silence and apparent defeat. But his earnest purpose was not to be trifled by trifles, and a few months later we were not surprised when he applied for admission to our training class about to be organized at that time, which he entered as charter member.

Up to this time he had not attracted much attention, for he had never told his story in detail, but throughout the three years that followed his sturdy earnestness and unflagging application showed them-

selves. Early training had been lacking, the mind was not accustomed to study, but his dogged perseverance conquered. He was soon the confidante and spiritual advisor of his fellow students, and won the respect of both students and teachers. As one of his classmates said of him:

"When he gets after a fellow it is better for him to capitulate immediately, for you can not shake him off."

He has finished his course of study now, and is at work, real work—assistant pastor in one of the most difficult fields on earth, where the brunt of the work must fall on the assistant. But the staying qualities are still there, and will remain, for a man, would not travel four thousand miles and deliberately make sacrifices for a cause unless he was in earnest.

Some months ago he led to the altar the accomplished Christian woman whose face is beside that of her husband's in the picture presented herewith.

It is not often in a pastor's life that he baptizes a man, teaches him three years, preaches his ordination sermon, performs his marriage ceremony, and has him for assistant pastor. One could be pardoned for feeling a special interest in such a case. Such has been my relation to Federico Rodriguez.

It is needless to say that such cases form bright spots in my life in Cuba. Is not one such worth five years of work? And if there are several such it is impossible for even the darkest moments to convince me that our efforts have been in vain.

Havana, June 7, 1910.

No nobler impulse ever led a people to war than that which filled the American people in the war which freed Cuba from Spain. But Cuba has not yet determined whether it can govern itself. It takes the gospel of Christ to make a people free. Evangelical Christianity has now an opportunity in Cuban missions to enable the islanders to complete their liberation from the bondage of powers that ruin. We must fight to bring them to that light and liberty which is of God—a nobler campaign than that of El Canèy or San Juan or Santiago!



Baptist Sunday-school Picnic Train on the Panama Railway

VICTOR I. MASTERS



THE CANAL ZONE is the territory which was ceded to the United States on November 18, 1903, by the Republic of Panama, for the purpose of constructing and maintaining the Panama Canal. It is a strip of land ten miles wide and forty-seven miles from ocean to ocean across the Isthmus.

The Republic of Panama is not a part of Central America, as some think. It is a territory between the oceans in the isthman country, which has a length of about 480 miles, and a breadth of from thirty-seven to 110 miles, an area of 31,500 square miles, and a population of about 300,000.

Panama was at a former time a part of the Republic of Columbia, a South American State. The Panamans asserted their independence in November, 1903. In that same month the United States recognized the independence of the new Republic.

Some History.

Panama was settled at a very early date. On its soil are remarkable ruins, that are of great interest to the archeologists and that indicate a civilization of which there are no present records. The city of Panama was settled in 1518, long before the first English settlement was made at Jamestown, in Virginia.

The population of Panama is badly mixed. It comprises Spanish, Indian and Negro elements, with an addition of immigrants from the United States and Europe that have increased largely since Uncle Sam has begun canal operations. There are

also about 3,000 Chinese.

The two principal cities are Panama on the Pacific coast, and Colon on the Atlantic coast. These cities are at the termini of the canal and are under the jurisdiction of the Panama Republic, though on the canal strip. They were exempted in the treaty which gave the strip to the United States.

Panama has about 25,000 inhabitants and Colon five or six thousand. An American colony has been built on American soil at Ancon, on the outskirts of Panama, and a similar town on the outskirts of Colon, which is called Christobal.

Our Work.

Southern Baptists were the first Christian denomination in America to enter upon mission work in the Zone after it became American soil. Our work began in 1905. Before that time the Romanists had sway in that and all the surrounding country, and the people were largely given over to superstition and immorality.

At a prior date the Church of England and the Jamaican Baptists had conducted mission work in this country. The Church of England had ceased its mission activities at the time the Zone was ceded to the United States. This work has since been revived by the United States Episcopalians. The Jamaican Baptists, in 1907, offered their mission work in the Zone to the Home Mission Board of the Southern Baptist Convention, and the Board took it over. The work which thus came under the direction of the Home Board was and is largely among the Negroes. The work

among the whites has been started by our missionaries since the Home Board took hold there. The missions which came to us from the Jamaican brethren have also been enlarged and developed.

Our Missionaries.

Our Baptist mission work is prospering in a marked way in the Canal Zone. There are eleven churches and four mission stations. There are three regularly ordained ministers. They are: Rev. S. M. Loveridge, Culebra, Canal Zone; Rev. J. H. Sobey, Empire, Canal Zone; Rev. J. L. Wise, Superintendent, Gorgona, Canal Zone. The unordained helpers are five in number. They are: Rev. H. W. Dohrmann, Chas. Moulton, Henry Clark, C. R. Rigsby and Nathan Seely. All these helpers except Brother Dohrmann are colored men. The ordained ministers are all whites.

Notwithstanding the present "Union Church" encroachment, the membership of our mission churches has increased by baptism during the year thirty-one per cent, and the collections have averaged \$7.16 per member. In this estimate, the entire present membership is included. This is an

unusually fine record and surpasses the usual contributions and growth of our churches in America.

The "Union Church."

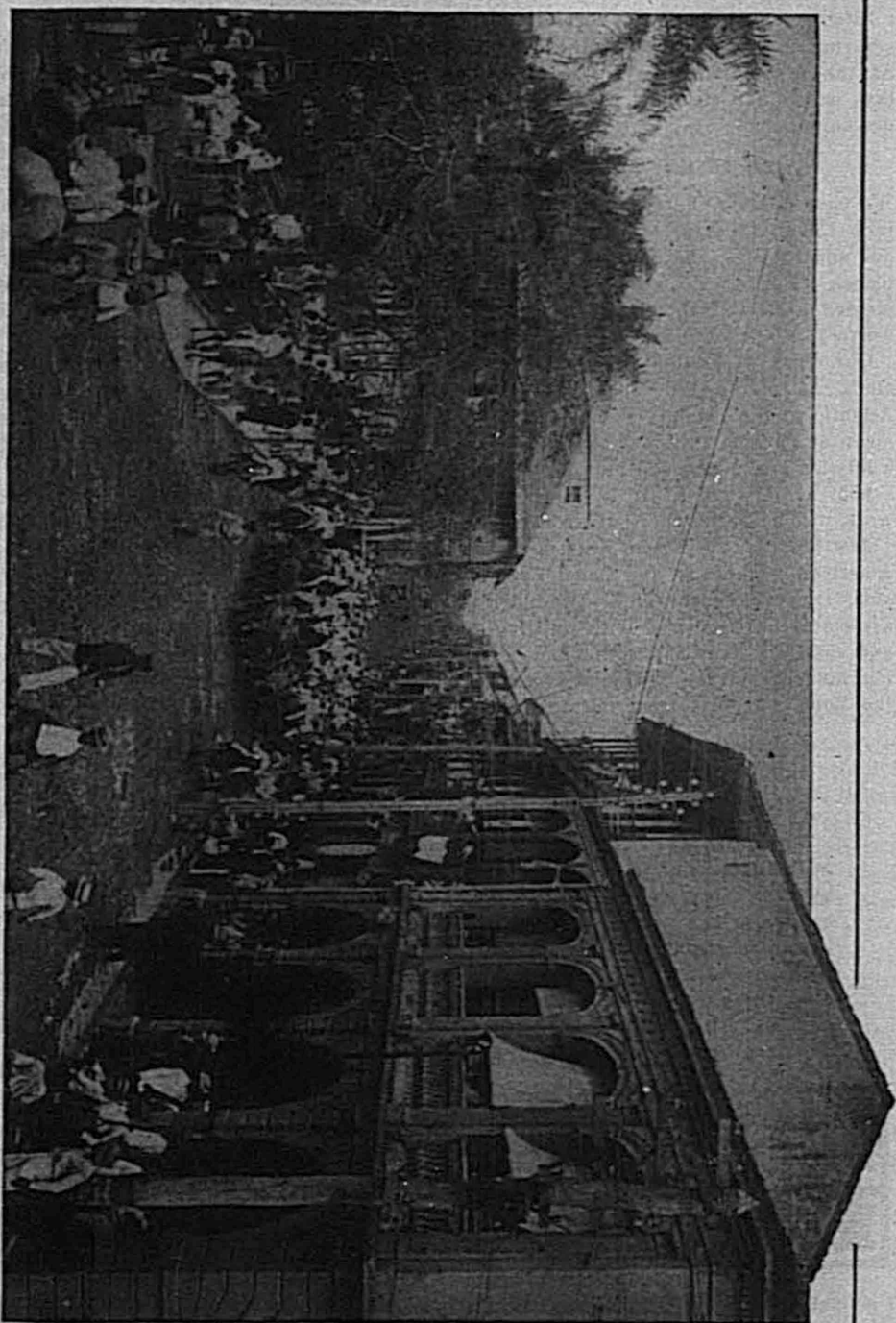
The "Union Church" movement in the Canal Zone has had the backing of most of the religious forces there, except our Baptist mission. It has been led largely by the Y. M. C. A. people, and our missionaries have suffered some persecution on account of their unwillingness to be swallowed up by this so-called "Union Church."

In the *Missionary Review of the World*, in 1909, there was an article describing the "Union church," in which the following language was used: "The Union church at Christobal is an interesting development of recent months in the Canal Zone. The organization was formally completed on January 1, 1909. The Presbyterian constituency has gone heartily and aggressively into the organization. Rev. C. H. Elliott is the minister, and Judge Thos. E. Brown, Jr., a Presbyterian elder, is the president of the society constituting the church."

"In the plan of the Union outline it is

Baptist Sunday-school Picnic of Colored Churches, in the Canal Zone





Street Scene in Panama City at the Pacific Terminal of the Canal, Canal Zone

said: "The activities of the church are non-denominational, its teaching evangelical."

"Membership does not necessitate the severing of connection with other churches. At the first communion service four officers passed the elements, representing four denominations."

Our Mission Stations.

We have mission churches at Gorgona, Empire, Colon, Culebra, Matáchin, Las Casadas and Frioles, and stations at four other places. During the year the Board has erected a Baptist church at Colon that is worth \$6,000 or more, and it is well adapted.

Our work is located with fine strategy along the route of the Canal Zone from the Atlantic to the Pacific. We have not done much at Panama City, and there is need of a mission and a great opening for a Baptist school at this point. It is expected that work will be begun there at an early date.

Just now there is urgent need of two new American workers in the Canal Zone mission. Superintendent J. L. Wise and his associates have labored with untiring zeal and assiduity, notwithstanding the enervating influence of the heat and moisture in the Zone. Reports from our missionaries

show that they are doing more work than would be expected even in a far cooler climate. There is every reason why Southern Baptists should labor faithfully to Christianize the people in the Zone, whether they are natives or whether they are temporary residents. Already in the Canal Zone, the polyglot peoples have foregathered. Among the languages that are heard are German, Spanish, Italian, French, Chinese, Indian, Greek, Swedish and cockney English of Jamaican Negroes.

When once the wonderful engineering feat has been accomplished, and the ships that wander over the deep seas shall pass to and fro across the Isthmus and its mountainous continent-divide, all the other tongues of the nations will be spoken by the wanderers who journey up and down the earth by way of the canal.

Shall the jargon of many tongues be associated with the discord of human selfishness and sin at this gate-way of the seas? Or shall we by the grace of God and faithful missionary endeavor, make it a place where the various tongues of people of every nation out of heaven shall be melted and merged into a sweet accord at the acclaim of the name of Jesus!

Missionary Work in Panama

J. H. SOBEY, Missionary

Superintendent J. L. Wise has valuable associates in the Canal Zone work in the persons of Revs. S. M. Loveridge and J. H. Sobey. The following article by Bro. Sobey was written six months ago, but the story is fascinating now, as is also one we have from Bro. Loveridge. The lives and labors of these heroic servants of God read like fiction. In the tropical climate they labor with an untiring zeal that we of the temperate zone might well emulate. God bless these men and their work. Who will give the money for the bell and organ Bro. Sobey wants for the Colon church? Music means more even to the emotional folk of the equatorial region than to us.



IN 1883 I went to Jamaica, B. W. I., and was pastor of the second largest Baptist church on the Island, where I labored happily for five and a half years.

During this time I wanted more direct missionary work. I sought and found it. Mine was the privilege to take the gospel to two other islands, where the majority of the people are white, descendants of ship-wrecked mariners who

married Spanish women. Many were converted and four churches were formed—one church is called Sobeyville—a missionary and his wife labor among them, and hundreds are in fellowship.

For ten weeks we scoured the Caribbean waters in a little schooner. Calms and squalls gave us a unique if not pleasant experience. On four of the islands we preached, and souls were saved. Little independent Baptist churches are to be found on these islands, that long for recognition with

churches of the same faith and order. In one island the Roman Catholic church has since wrought wreckage.

Along the Spanish Main we called, and where religious liberty existed we presented the gospel. The report of our trip led to the commencement of Christian work in Limon, Costa Rica, C. A. To the astonishment of many I resigned a prosperous church and a happy home, to go as pioneer missionary to Costa Rica, where I labored for twenty years.

During that time we sent two of our children to school far away, and did not see them again for eight years. Our only daughter fills a solitary missionary's grave in Cienfuegos, Cuba, where she died of yellow fever. Our eldest son died in Costa Rica of blackwater fever.

We erected ten church buildings, and now there are four Baptist ministers at work there, and hundreds are in fellowship. It was our privilege to take up work in Bocas del Toro in Panama. There are two missionaries there now. I was able to help bring to the birth the mission on the Canal Zone now under our Brother Loveridge. I came to the Isthmus in 1906 for evangelistic work. The conditions compelled me to remain, so I secured a man to take my place in Costa Rica. On the Zone I made the acquaintance of Rev. J. L. Wise and became connected with the Home Mission Board. Since coming here all that has been done is new; first on evangelistic lines, now also on denominational lines.

At Empire the first Baptist church was formed, I was invited to become pastor. Our progress is slow in consequence of conditions unknown elsewhere, many of which militate against our progress. I give nine services a month to white congregations and with the help of brethren conduct services in four other places regularly. We go to some places where others do not go—into the camps and among people who have no settled home. We have formed a church at Cunette, near Empire. At present our membership is small, yet growing.

At Gatun, which will be the largest town on the Zone when the Canal is finished, we have secured land and laid a foundation of a church building. With the promised help from the Home Mission Board, we are hoping to build very soon in this most needy

place. For two years we carried on work in a camp assigned to us, when, alas! suddenly we were requested to vacate it for quarters for laborers, so that at present we are out of doors. [The Board has now arranged for building the house of worship.]

Brother Wise has pressed me to take charge of the new work in our church building in the city of Colon. Since our opening on October 17th, (though the rainy season is on us) our congregations have been good, and our prospects encouraging. We do need an organ and bell, both essential to our progress. Will some friends help us? We hope to form a Baptist church on the 23rd of November, unless washed out by floods. At present, traffic on the railroad is stopped, no trains from Panama to Colon—floods all around. I shall give at Colon seven services a month, including two week nights. Bro. Wise and others will fill up the places for the month. We have already formed a Sunday-school. We are hoping to see the building soon finished, and water connected with the baptistry; several are awaiting baptism.

Our church will be a light amidst dense darkness. Unblushing immorality abounds not far away. Shameless women from the States carry on their deadly work. Thanks to the Commission this curse does not exist on the Zone. We need a suitable woman to take up rescue work, to save these poor fallen women, and thus save some one's falling sons. Whisky and women curse so many.

Other denominations, proportionately smaller than the Baptists, have more ministers on the Isthmus than we have. We need at least one more at once—one of the ablest and best in head and heart the States can produce to join our staff. We are only three ordained ministers at present. There are five centers where the gospel is not heard once a month.

All along the Central American coast there are openings for us. I know conditions well. Openings are numerous, calls are loud to us. Central America so close to the United States and sending its produce there, commerce increasing in these countries, where dense ignorance of divine things is general—these things are reasons why we should respond to the appeals that are near, as well as far from us. We are able. Our place is in the front. We should go up and possess these countries at once.

EVANGELISM

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

PERSONNEL OF OUR EVANGELISTIC STAFF.

WESTON BRUNER, General Evangelist, Atlanta, Ga.

OTTO BAMBER,

GEO. H. CRUTCHER,

W. A. McCOMB,

J. W. MICHAELS,

Humboldt, Tenn.

Clinton, Miss.

Little Rock, Ark.

W. P. PRICE,

W. L. WALKER,

RALEIGH WRIGHT,

L. C. WOLFE,

Jackson, Miss.

Atlanta, Ga.

Tulahoma, Tenn.

Shawnee, Okla.

L. E. REYNOLDS, Singing Evangelist.

Mr. Bluffer's Remarkable Conversion

WESTON BRUNER, D.D.



MR. BLUFFER lived in a Southern city somewhat famed for its conservatism, but containing many splendid Christian men and women who were ready, and some even anxious, to follow their pastor in aggressive work for the Kingdom. Mr. Bluffer was a man who, because of poor health (now, poor health, a misfortune for most men, was Mr. Bluffer's good fortune), was willing to let his good wife continually support him. This good woman, without a murmur, earned, by sewing and washing, daily bread for Mr. Bluffer and their children. She may have performed some other like easy tasks, but she did it all with no outward sign of rebellion.

In fact, Mrs. Bluffer had, from time to time, spoken to his wife with such authority and threats of what he would do to her if she ever faltered in her devotion, or servile obedience to him, that she dared not give any outward sign of rebellion.

A strange preacher came to town. He brought with him a sweet gospel singer. Everybody was talking about the revival. Mr. Bluffer and his wife and little girl came to see.

God's Spirit touched the heart of the child, and she gave her heart and life to the Savior. The mother of the child was deeply convicted.

Then Mr. Bluffer "got on his ears." It was a remarkable display of latent energy, which might be called down-right opposition.

Mrs. Bluffer's interest grew. In spite of her husband's dire threats she continued to come to church. In a meeting for young people she committed her life to God, and announced to Mr. Bluffer her intention of joining the Baptist church.

Now, Mr. Bluffer's rage knew no bounds. He straightway commanded her to refrain even from church attendance. He followed her to the street corner, so the neighbors could hear his threats. He declared that if she joined the Baptist church he would put a keg of dynamite under it and blow it and the people in it to the regions of damnation.

He said other words not a few which no Christian would dare use. But the good wife continued to come to church. He followed her, to so intimidate her that she would not join that night. To the pastor she said she feared greatly for her life, which he had repeatedly threatened.

That night God's Spirit was manifest in wondrous power. Mrs. Bluffer, with streaming eyes, came forward to unite with the church. Mr. Bluffer spoke no word, but glared at her, and also at the pastor and preacher with the glare of a great and deep rage. It was a great victory for Christ and for the little woman, and the whole con-

gregation was deeply moved. At the close of service many expected a tragedy, and he did use words to some of the brave Christian women who pleaded with him to surrender to God, words that are not lawful for me to write. The preacher grasped the chance to speak to him.

"I told my wife that she might join the Methodist church and I'd join with her," said Mr. Bluffer angrily.

"But," said the minister, "you are not fit to join any church, Mr. Bluffer. What you need is a new heart. You must surrender to God and be born again before you join any church."

"Well, I'll never join even the Methodist church now," replied the poor fellow, greatly excited.

"I'm not urging you to join any church," said the minister. "What I'm deeply concerned about is your soul. Will you not abandon your sin and surrender your soul and life to God? Jesus loves you and died to save you. God is loving and gracious to forgive. Turn to him that you may live. Then join the church."

The pastor and evangelist joined together in prayer for his salvation. Men said: "If God can save Mr. Bluffer, God can do anything." Both pastor and preacher talked with him and urged him to follow his wife and child, and surrender to God.

He said he had intended to join the Methodist church, but now he would never join any.

In the silent hours of the night he awakened his wife by cursing God. She was horrified at his awful blasphemy, and feared to stir lest in his rage he should turn on her and kill her. Her recital of the story that awful night made the blood run cold. But morning came at last. The bright

sun shone out in prophesy of a bright day for her.

Mr. Bluffer came with his wife to church the next night, sullen and silent. The evangelist announced his text:

"The Lord hath rejected thee because thou hast neglected the word of the Lord."

He declared that man's rejection of God always preceded God's rejection of man, and if a man is damned it is because he has rejected God, who is not willing that any should perish, but that all should come to repentance and life.

God's Spirit honored God's message, and Mr. Bluffer was deeply moved. He lifted his hand for prayer. He lingered after service and let the preacher plead with him. Sunday morning he came to church alone. His face bore evidence of the mighty struggle. Could God snatch from Satan's vice-like grip this poor wretched soul? Let us see.

Sunday afternoon, at a great mass meeting for men, Mr. Bluffer again asked for prayer, and later, with many others, came forward boldly, surrendered to God, and publicly confessed faith in Jesus. God had won. Angels rejoiced and saints on earth wept for joy.

That night he presented himself for baptism, and at the close of the service his wife went up and put her arms around him and tenderly kissed him, while the whole glad church gave him the hand of greeting and fellowship.

It was a memorable sight to behold Mr. Bluffer and his wife and child buried—buried to the old life of sin, and raised again to life; the new life of peace and joy in the Holy Spirit. Mr. Bluffer was a new creature in Jesus.

Dynamite! Yes, but it was the dynamite of God, and a happy family is one of the blessed results.





MOST BROKEN REED ON WHICH RIGHTEOUSNESS CAN LEAN

Of all the broken reeds, sentimentality is the most broken reed on which righteousness can lean.—Ex-President Roosevelt in his London speech.



COLONEL ROOSEVELT had in mind the English rule in Egypt when he used the words that we have placed above. But he could not have uttered a thought that would apply better to certain far-trumpeted religious tendencies of today in America.

There has developed in certain quarters a much-advertised zeal for an outward conformity of the religious cults. The great work that is being done by the Christian denominations for the social and civic welfare is passed by, while any manifestation of loyalty to one's denomination or to truth that the whole crowd does not accept, stands a fair chance to be paraded as "narrowness," "sectarianism," "re-credescence of the bigotry of outgrown dogma," "non-productive and archaic sectarianism," etc., etc.

The dictionaries are ransacked by these unaccustomed guardians of religion for a phraseology picturesque and plentiful enough wherewith to beguile the thoughtless into discrediting the forces which under God have through the generations been blessed to the saving of men and the cleansing of society. At the same time, they are ready with instant applause at every instance of sentimental gush on the part of some reputed spokesman of the Christian faith who has become a disciple to their new and broad way and who utters words commendatory to the new liberality.

Nearly everything that happens is proof to these wayward dispensers of the sentimental religionism that the day of "sectarianism" is doomed. In America new and untried sociological problems are developing with unmatched rapidity. While constituted Christianity is earnestly engaged getting the topography of the new conditions and prayerfully grappling with a dangerous materialism such as the Christian world never before had to deal with, these new and cocksure straighteners of the kinks in the churches, that they have not usually been noted for attending, loudly proclaim their one cure-all, patent remedy of a general giving up of convictions and a spectacular voicing forth to the sinful world that—

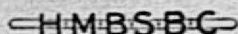
"Now we are all agreed. We have given up all points of differences. Behold how edifying is our spectacular oneness, purchased by giving up much of scripture truth for which our fathers suffered persecution and death. Come, now, unsaved men, and forsake your sins and be born again, for we have made the great concession to the broken reed of sentimentalism that the novel spokesmen for religion have so loudly voiced!"

Does any one seriously think an outward conformity of the denominations, purchased at the sacrifice of conscientious reverence for the teachings of God's word, would prove a panacea for the evils of our day, or that it would make the unrighteous forsake his way?

No; the hope of the new religious sentimentalism is in a loud conjuring with such terms as we have quoted and in leading the evangelical denominations through extra-ecclesiastical agencies into a desertion of cherished convictions

To follow such guides is folly. Denominationalism may run to seed, to be sure, if it is extreme. But truly does Mr. Roosevelt declare that of all broken reeds sentimentality is the most broken; and religious sentimentalism is inherently the most broken of the broken.

The Home Mission work of Southern Baptists and of the other evangelical denominations is a virile enemy of religious sentimentalism. Home and State missionaries grapple with the actual needs of men. They do not indulge in pipe-dream word-making for the reading of the disaffected and the superficial. The Christian denominations can not answer these extra-ecclesiastical creed-makers more effectively than by pouring their gifts into the coffers of their Home Mission Boards. Among them Southern Baptists should be most liberal in this grace, for of all people Baptists depend most for success on a strict adherence to the truth in God's word.



GIVING MONEY NOT ALL OF MISSIONS

IT was Dr. Edward Judson, son of the famous missionary, who said that that kind of interest in missions far away which could at the same time neglect the trying problems of grappling with missions at home is not all that it ought to be.

We are purposely putting the thought more mildly than Dr. Judson did.

It is hard to get people to give money freely for missions. It is still harder to get them to give their own personal interest to annoying and unaesthetic sociological and religious problems at their own door. One can not do Home Mission work simply by writing a check. In addition to the check personal endeavor must be given. Interest must be taken in many a thing that will be trying to one's comfort, social predilections and idealistic dreams.

From this viewpoint—and it is not an imaginary one—Home Missions become a standard whereby to measure a genuineness of one's interest in lost and dying humanity.

It has not been long since we heard a very good woman, who is president of her mission society, lamenting that some foreign people had settled in her particular suburb and that it was necessary for her to ride on the street car with these people. Yet that woman, as regularly as her society meets, stirs herself up into a frame of mind on the necessity of a larger interest in missions. Apparently she can not see any inconsistency between that and an inward resentment at having even to ride on a car with an unwashed foreign peasant.

We heard of a number of excellent folk at our Convention at Baltimore who gave as their reason for staying away from the immigrant pier at which 1632 immigrants were landed during the Convention, that they could not bear to see suffering, and one person said that he was afraid of possible contagious diseases.

Dr. Edward M. Poteat, President of Furman University, has well said: "The Negro here is a severer test of our loyalty to Christ than the Chinaman in Canton; and we can not maintain our Christian consistency while we glow with generous pity and melt to tears upon the recital of the blessings of God upon our work for Negroes in Africa or Brazil, and freeze to hardness on seeing with our eyes the pitiful destitution of the Negroes here at home."

One can not do his full duty by the cause of far-away missions by writing a check, though he may usually depend on getting the praise of the elect simply by doing this. He has done much more than the thousands who do nothing, but he has not done all that is required in order to grapple effectively with the problems of lost souls, corrupted by sin and made unattractive by ignor-

ance and poverty and indulgence. In order to save the lost of our country we must give our money, and we must also give ourselves for many a task that that is deeper than that which makes us foregather with our own particular set.

May the Lord God of grace give unto Southern Baptists that they abound in this grace also.

—HMB—S—B—C—

"CARRYING COALS TO NEWCASTLE"

WE see in our exchanges a good many fine things on Home Missions which we do not undertake to publish, for the reason that our space is so limited. But we feel that we must make an exception in the case of an article by Brother J. H. Scott, Tahlequah, Okla., which was published in the Standard of Chicago in its number of June 18th.

The article deals with some facts about Home Mission work in which the Northern Baptists are engaged. We were familiar with facts and with the seeming inconsistency of these brethren under such circumstances doing Home Mission work in Oklahoma. We have, however, resisted the temptation to say anything about it in the Home Field, lest we should be misunderstood. But we have decided to publish the words of Brother Scott. They gain additional weight from the fact that he himself is a Northern man. He shows how Northern Baptists neglect needier fields to work in Oklahoma. He says:

"The denominational papers, coming to my hand these days, are discussing the question of a redivision of the territory between the American Baptist Home Mission Society and the Home Board of the Southern Baptist Convention. I shall not enter upon the question of abstract rights in the controversy, nor am I interested at this time in any of the arguments pro and con. The only question in mind is this; on what grounds does the Home Mission Society justify itself in spending mission money in Oklahoma? The easy answer to this question is, that it is needed.

"But 'need' is a relative term. There is no question but what there is need of the expenditure of money for the evangelization of people in the most favored and religious community, but when we speak of a mission field we mean a territory where the need is great and relatively great. Does the new State of Oklahoma come under the latter category? Is it more needy than those fields which have been abandoned by the Society, such as Iowa and Minnesota? These States were helped for years and now have been left to walk alone except in some instances where the Society is helping in the work among the foreign populations.

"Let us consider Oklahoma in contrast with the States in the North. This contrast will be simply as to its ability to carry on Baptist evangelism. As to Baptist population: It has five times as many Baptists as Colorado, twice as many as Connecticut, as many as Indiana, more than Iowa or Kansas, more than twice as many as Maine, more than Michigan, more than twice as many as Minnesota, three times as many as Nebraska, ten times as many as North Dakota, five times as many as Oregon, nine times as many as South Dakota, three times as many as Wisconsin, and in no Northern State have we such a masterful spirit of evangelization.

"According to the Year Book for 1909 we find some interesting figures. In two Northern States only do we find that for the year there were more baptisms than in Oklahoma; New York had an excess of less than 400, and Pennsylvania had an excess of less than 1,000. All other States fell behind Oklahoma in this respect. I will venture the assertion that there is no State north of Mason and Dixon's line so well evangelized as Oklahoma.

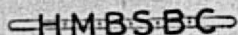
"Many reasons, I grant, account for this but they do not minimize the outstanding fact, nor do they furnish a reason for continuing mission work here. Though a Northern man and in sympathy with the aims and ideals of my brethren in the North, I see no grounds to justify the Home Mission Society in spending mission money here. To put the case in the mildest phrase, it seems to be an exhibition of 'carrying coals to Newcastle.'"

We resist the temptation to ask our Northern Baptist brethren what they think of the facts as set forth in the above paragraphs.

We only add that probably most of the Baptists in Oklahoma are Southern people. It is prevaillingly a Southern State. It can not but be embarrassing anywhere to have the denomination in a single State organization dividing its activities between the general agencies of two general bodies. We think the case is sufficiently made up, and we think we know full well what Southern Baptists would do under similar circumstances. We commend the article of Brother Scott which we have quoted above for the thoughtful consideration of all concerned.

We can not close without expressing our surprise and regret that Baptists are so weak in numbers in States north of the Mason and Dixon's line, according to Brother Scott, that there is no State in the North that is so well evangelized as Oklahoma. Oklahoma has a smaller percentage of population in the evangelical denominations than any State in the South, and a smaller percentage of Baptists than any State in the South, with one exception.

It appears indeed, that Northern Baptists had better center their Home Mission work in their own territory! Oklahoma is a great mission opportunity for Southern Baptists. It might be a great one for Northern Baptists, if they did not have so much needier ones nearer home.



HOME MISSIONS IN CUBA AND THE CANAL ZONE

IN the four western of the six provinces that make up the island of Cuba are more than three-fourths of the 2,000,000 population of the island. These are the four provinces in which our Home Board is doing mission work.

If one is particular as about words and wishes to call this foreign mission work, we have no quarrel with him. It is foreign mission work, and in doing it the Home Board last year expended about \$38,000, and accomplished a most successful work.

This work of the Home Board in Cuba among other things serves very well to illustrate the fact that, while for convenience we distribute the mission work we do by the use of terminology that in a general way indicates where it is, all mission work is essentially one. Not very far below the surface it will be found that the same motive prompts it all.

The Canal Zone work had remarkable success last year. The membership increased thirty-one per cent. by baptism and the gifts per member averaged \$7.16, which is much better than the average in our Southern churches.

We sincerely hope that the information to which we give space in this magazine about the work in these two places will be of general use to the churches and pastors as well as to the ladies.

And we are profoundly thankful at the large success which is attending our work in Cuba and the Canal Zone.

HOME MISSION BREVITIES

The editor has recently been on trips to Latta, South Carolina, and Whiteville, North Carolina, at which places he made Home Mission addresses before summer assemblies. What a beautiful country that is over in the Carolinas; and what splendid folk!

During July the secretarial force of the Home Board will be much engaged at summer institutes and assemblies. It is always a delight to foregather with the brethren in the various States. These summer assemblies are very helpful both for the recreation provided in a wholesome atmosphere, and for the inspirational and instructive addresses.

Dr. Gray, whose fondness for the Old Dominion seems only second to that which he has for his native Mississippi, has been on a recent trip of several days up in Virginia. He made a lot of addresses up there and, while he is too modest to own it, evidently delighted the brethren. Among the addresses was a baccalaureate address before the students of Richmond College.

We are glad to announce that Rev. R. D. Wilson has recently become a special missionary of the Home Mission Board at Galveston, Texas. Bro. Wilson has had varied and successful experience as a pastor, and we regard ourselves as fortunate to procure him for the important work which he is doing as city missionary. We now have in Galveston as our missionaries, Bro. Wilson, Rev. J. H. Meyers and Miss Clara Sievers.

Assistant Corresponding Secretary J. F. Love, Dallas, Texas, and Superintendent of Mountain Missions A. E. Brown, of Asheville, N. C., were present at the meeting of the Home Mission Board in Atlanta on the first Tuesday in June. Dr. Love presented some striking facts about the work in the Southwest. Dr. Brown suggested that there should be a modest increase in the Mountain Mission School work for the present fiscal year.

In the August number we expect to present an article of unusual value by Bro. W. R. Jones, of Yellville, Arkansas. His subject is, "A Call from the Ozarks." His article is a distinct contribution to the religious survey of the South. Come to think of it, did the reader ever stop to think how incomplete is our knowledge of the actual religious needs in many sections of the South? To help remedy this is something that The Home Field will work at from time to time. It is a fruitful field.

In a personal letter to the editor Dr. Josiah Strong, of New York, the famous American sociologist utters the following words, which we appreciate: "Your Home Mission printed material certainly shows that you have live men at the head of your Home Board office. The charts are especially effective, as is also the diagram showing the number of baptisms in Home Mission churches from 1905 to 1910, together with the increase of Home Missionary receipts during the same period. Their correspondence is significant."

Mr. Jos. E. McAfee, Assistant Secretary of the Northern Presbyterian Home Mission Board, has written the best single book that has appeared on Home Missions. It is "Missions Striking Home," and may be had for seventy-five cents. Every Baptist pastor in the South ought to have it. We are glad to announce that The Home Field expects in the August number to present a special article from this American dean of Home Mission propaganda.

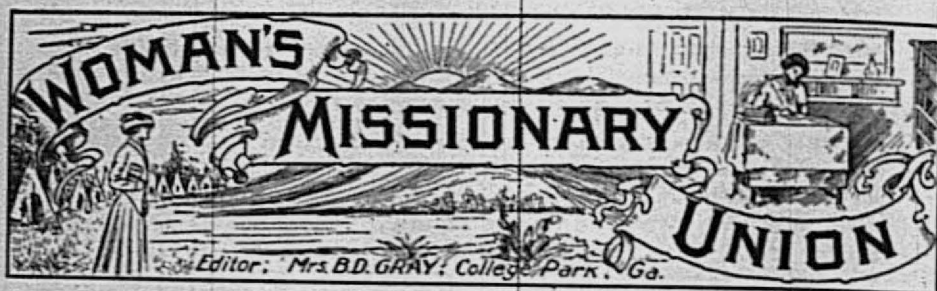
Look out for it. It will be worth the price of five years' subscription to this magazine. It ought to make everybody get up a club at once for The Home Field.

Months ago we expressed our intention of bringing out a special State Mission number of The Home Field. We still have it in mind. Our space is so limited and there are so many subjects for presentation that we have been hindered until now. When we succeed we expect it to be the most interesting number of The Home Field that has ever been produced. So far as we know there has never yet been a general presentation in a single publication of the State Mission work of the South. We are almost afraid to mention it in this way lest some of our enterprising weekly contemporaries should get ahead of us. Well, let them. There will be plenty for our monthly publication to keep pegging away at after they have done their utmost in good work. However, we are going to bring out that number.

We have a letter from the Northern Presbyterian Home Mission Board and another from the Congregational Home Mission Board in each of which it appears that the officers of those organizations have in some way been informed that Southern Baptists are opposed to bringing Home Missions into the work of the Laymen's Missionary Movement. Our readers know how absolutely contrary to the fact this report is. We immediately wrote Assistant Secretary McAfee of the Presbyterian Board and Corresponding Secretary Herring of the Congregational Board giving the facts and sending copies of the Convention Minutes of last year and this year to show the actions of our Convention on the subject. We wonder who is circulating this incorrect report at the North.

Northern Presbyterians really raised \$6,000,000 last year for Home Missions. That is to say the bequest of a wealthy friend provided \$2,500,000 for Church Building Fund of their Home Board and \$2,500,000 as a fund for the regular mission work, while the general receipts for the year were \$1,000,000. Northern Presbyterians are alert and alive thoroughly. They are doing great things for evangelical truth in their part of America. Southern Baptists have even greater opportunities to possess the land in the South than do these Presbyterian brethren at the North but up until this date no such magnificent contributions for the saving of America have come to enhearten our Home Board in giving large and worthy expression to the zeal of Southern Baptists for saving the homeland.

The thirty-two pages of The Home Field are all too brief a space in which to present each month Home Mission subjects to Southern Baptists. We are jealous of the space occupied by every paragraph. We habitually forbear to publish the nice things that our brethren say about us. We believe we will make an exception of these words from Rev. Jno. Jeter Hurt, the gifted pastor at Conway, Arkansas. Says Brother Hurt: "I just want to say that the last number of The Home Field is a masterpiece in every sense. I read it all the way through with increasing interest. The way you fellows have held on to that old ship and tied Southern Baptists hearts to the immigrant problem is a caution—and a joy, too. That's live work! That counts." We thank our brother and we thank all our brethren and sisters who write such words. There is only one thing better than to write this way. It is to get up a club of subscribers and send to us.



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

MISS FANNIE H. S. HECK.

PRESIDENT, RALEIGH, N. C.

MISS EDITH CAMPBELL CRANE.

COR. SEC., BALTIMORE, MD.

July Topic—Cuba

1. Bible reading: Psa. 20:5; John 8:32; Joshua 1:13; Rev. 3:8; Jer. 1:17.

2. Prayer for Cuba's regeneration.

3. Hymn: "Will there be any stars."

4. Reading: "Dr. Dargan's Speech on Cuba and Panama," in the Home Field for June.

5. Reading: July Home Field.

6. Hymn: "I'll go where you want me to go, dear Lord."

7. Closing prayer.

In the annual report of Woman's Work the following fact is noted: "More than 250 new Young Woman's Auxiliaries, over 450 new Sunbeams, and over 100 new Royal Ambassadors have been constituted during the year." The young people and the children are the hope of any country. Especially is this true in America. Let us see that they are well fed on mission literature.

We are so delighted to present in full Mrs. McLure's address on the Home Life of our Training School. Mrs. McLure is now out beyond Fort Worth, Texas, spending the well-earned vacation with her son, Tom McLure. Those of us who were fortunate enough to know Mrs. McLure when she taught in Cox College at Atlanta, also know

Tom as a fine student of Georgia Military Academy at College Park. Now Tom is "growing up" with the West, and making a glorious record and is his mother's joy. Can you wonder that he is proud of his noble mother, Mrs. Maud McLure? Read her beautiful pen-picture of life in the Training School and then thank the Heavenly Father for giving her to us.

We give the closing paragraph of Miss Crane's Annual Report from the recent meeting in Baltimore. The splendid report in full appears in minutes of W. M. U.: "The most valuable truths about work of this sort can not appear in words. The real success of the year lies in the degree to which we have, in individual lives and in societies, realized our watchword. Have we known God better in these twelve months? Do we love His will more, see His purpose with clearer eyes and let Him use us to do His work? The larger numbers and greater gifts we trust are the proof that we know Him better, and we dare to believe that because of the Woman's Missionary Union, many a life here at home and in foreign fields has grown strong and full of 'exploits.' God is never going to shackle us by giving us tasks less than what we have already done; and His call is still the upward one. So may we press toward the goal of grace and knowledge and service so long as there is need of us in Christ's purpose."

How the Work Fares in Cuba

Extracts from Home Board Report at Baltimore, Dr. B. D. Gray Corresponding Secretary.

During the year there have been 237 baptisms into the churches, making the present total membership 1,315. Three new churches have been organized, and one independent church has asked to come under the protection of the Board, making the total number of organized churches at present twenty-two. The total contributions on the field for all purposes reached the sum of \$3,559.46, an increase over last year of approximately \$1,200, and an average of \$2.70 per capita on the total membership. Our present force consists of nineteen ordained missionary pastors, and ten unordained workers, including teachers, but not including pastor's wives.

These workers have conducted during the year 2,443 religious meetings, not counting Sunday-school services, and report 13,795 religious visits. An evangelistic campaign of one month in Pinar del Rio province was very successful, and demonstrates the possibilities of this special phase of work.

New churches have been organized at San Luis, Pinar del Rio Province, Batabano, Havana Province, and Palmira, Santa Clara Province. Mariol, Pinar del Rio Province, has been the center of an independent Baptist mission for several years, and has an organized church. Inasmuch as they were no longer able to provide preaching services for the congregation, they have been taken under the protection of our Board, at their earnest request.

A number of new preaching stations have been opened during the year, the most important being Batabano, already organized as a church, Sancti Spiritus, an important center of 18,000 inhabitants in Santa Clara Province, Vinales and Guane in the rapidly developing Pinar del Rio Province; Esperanza, Condado, San Pedro, towns of importance in Santa Clara Province. In several of these places churches will be organized in the next few months.

One building lot has been purchased during the year in the important center of Cardenas. Two church buildings have been erected—one in Sagua la Grande with a seating capacity of 400, and one in Cardenas with 350 seatings, both having good Sunday school facilities. Both of these buildings are substantially constructed of stone and concrete, are beautiful in appearance, and give prestige to our cause at these places.

Rev. W. H. Robinson, who was pastor at Santa Clara, was forced to retire from the work last June on account of his health. On the other hand, six Cubans have been ordained to the full work of the ministry, viz: Domingo Ponce, Francisco de Armas, F. Rodriguez, Rafael Fragueta, M. R. Ponce, Angel Pinelo. Three of these were trained in the Theological Depart of Cuban-American College. They are all worthy and well qualified for the work.

Quite an impulse has been given to this branch of our work during the present year. We have labored under all the difficulties of a new field and a strange language. There is a woeful lack of teachers and literature, but there has been a marked increase in the number of schools, and the total enrollment has nearly doubled.

We have plans on foot which will do much to supply these needs. The Sunday School Board, in connection with the Home Board, has been very helpful. Rev. B. W. Spilman, one of the Field Secretaries of the Sunday School Board, rendered valuable service on a visit to the island. Some suitable handbooks for teacher training are being translated, and will be published soon in Spanish.

The coming of Bro. W. W. Barnes, of North Carolina, near the close of the last Conventional year, was a very valuable addition to our working force. Under his management the school has enrolled seventy-one during the year. More and more each year the school is becoming a direct instrument in the work of evangelization.

Home Life in Woman's Missionary Training School

MRS. M. R. McLURE, Principal



O THOSE of you who have never visited our school the work must necessarily be vague and rather intangible, so if I can in some measure bring you in heart touch with the home life of the school I shall count myself happy.

Dr. Johnson says: "It is indeed at home that every man must be known by those who would make a just estimate either of his virtue or felicity; for smiles and embroidery are alike occasional and the mind is often dressed for show in painted honor and fictitious benevolence."

Living among the young missionaries, as I do, I see the imperfections of their humanity, but I also see the daily struggles to overcome these and the light emanating from their high purpose and surrendered lives, softens and hides their mistakes. Theirs is no easy task. They have undertaken a work which the Master did not even give to angels, and having undertaken this task the world, yes, even the Christian world, expects of them nothing short of perfection.

The months spent in the Training School are certainly a testing time, and in these days together they learn valuable lessons not found in any book save that of experience. I shall mention a few of these lessons.

Learning the Art of Living Together.

Our students learn the art of living together. What a difficult and delicate art this! And how needful it is for all women! Can you think of any higher type of Christianity than that which carries into daily tasks the same love and enthusiasm with which a really great enterprise is undertaken? Surely "the road to true home happiness is over small stepping-stones," and in our school life we strive never to lose sight of the fact that our home life must in every way be an illustration of the great truths we are trying to teach others.

For over a year our students have been a self-governed body, the management of the social and home life being intrusted to a committee chosen from the senior and

junior classes. This committee is in close touch with the student life, forming the rules and regulations that are needful for so large a household, and advising freely with the Principal, though seeing all from the student's standpoint.

Practical Mission Work by Students.

A matter of our deepest interest in the home life is the practical mission work done by the students, and we know by name the various boys and girls for whom the young teachers are burdened and for whom we unite our prayers. Your hearts would be wrung if you could hear the pathetic cases that the girls find on their mission fields, and again there is a touch of humor. In one Sunday-school class last year the young teacher had with much care given to her classes the story of how Christ had called three disciples, trying to impress it on the boys. Summing up the lesson she asked what were the names of the three disciples whom Christ first called:

Instantly came the eager answer: "Moses and the bulrushes."

One teacher has a class of little Syrian boys, one of whom was taken ill with meningitis. She visited the child at the pitiful home and later at the hospital. The mother's gratitude for her kindness could only find vent in broken English as she would repeat over and over:

"You love ma boy too much."

When the little fellow went home to heaven you need not to be told that that lonely Syrian mother clung to that teacher and that her heart was open to the gospel in a new way.

Trimming Hats for the Poor.

For some weeks Miss Fox, a Training School student, has been trimming hats for the poor, they bringing their old trimmings and shapes, while she shows them how to clean and press and re-arrange them. Materials have been sent in or bought by the mission, so that many hearts have been made happy in this way. One old woman, who had not had a hat in four years, fell heir to some of my old materials. Patiently they stand around waiting their turn, and were more radiant with pleasure over

these second-hand hats than would be your daughter or mine over far handsomer millinery.

In their visiting our girls went into a home where two of these hats, trimmed by Miss Fox, were the admiration of the household. The missionary asked who fixed the hats, and the children, between leaps of delight, said:

"Oh, it was a lady named Miss Wolfe!"

The girls have been most successful with Sunbeam Bands connected with the mission Sunday-schools, and in one mission especially has it been felt that the Sunbeam Band was the key to the situation. It was in this band that the little ones were taught that Christ was their personal friend to whom they could talk reverently and lovingly, and it is touching to hear of the real answers that came to these definite childish prayers.

Welding in Love Dissimilar Elements.

I believe that our girls learn to depend more fully on Christ in the Training School.

Last fall, when we opened with the largest school we had ever had, I realized that our household was made up of many dissimilar elements. We had varied habits of life and thought, though one common purpose. I began to be burdened lest the spiritual life of the school be not as deep as we wished. This burden grew, until a day came when I could think of little else, and my every spare moment was spent in prayer over this.

In the afternoon I called my senior class together and asked if they had felt that our spiritual atmosphere was not what it should be, nor what it had been.

Each one admitted that I was not mistaken, so we got on our knees and asked God humbly to show us how, as the leaders of his school, we could open up the channels for his love and power to flow through.

Earnestly we prayed, and from that afternoon was organized a weekly informal prayer-meeting in my room, where the girls sit around on the floor as we talk to God. Later the junior class held the same sort of twilight prayer-meeting, and God has

heard these prayers, for the tide of spiritual life has steadily increased.

"The Training School Was Praying for Us."

A sweet incident of the answer to one of these prayers was told me last spring. Mrs. B— came with her husband to the Seminary and took the Training School course, being one of our first graduates. Her husband went into an active pastorate immediately on graduation, and soon decided on revival meeting in his church.

Mrs. B— wrote me asking that we should pray for the success of this meeting, and, of course, we prayed. She said that early in the meeting her husband was impressed to announce a cottage prayer-meeting at a certain home. A good crowd was present, but Mrs. B— said that as soon as she entered the room she felt a peculiar atmosphere.

She noticed that there were two men on opposite sides of the room, each with his family about him, and these two men were eyeing each other in a most hostile manner, though neither she nor Mr. B— could account for this.

Shortly after beginning the service the young minister was strangely impressed to request the people to shake hands, and he yielded to this impression. At once these two men rushed to each other and embraced with tears streaming from their eyes, each asking the forgiveness of the other. They were brothers, who had been at enmity for years, and the home in which the prayer meeting was held was their father's.

As they sat in that room, so hallowed by association, they seemed to see their father and mother at family worship, and to hear their father's voice reading God's Word. Their hearts were melted, and when all were asked to shake hands, they forgave each other.

As the pastor and his wife were lying awake that night, too happy to sleep, Mr. B— said: "Wife, I know that the Training School was praying for us." And so God is indeed hearing our prayers and with this knowledge that his ear is open to our cry, we press on.

The Union Mail

MISS FANNIE E. S. HECK

Motto for the year: "Whatsoever He saith unto you, do it."

TOTAL monied aim for 1910-1911, \$244,200.

At the quarterly meeting, which is one of the leading features of the work in Baltimore, much was said of the inspiration and impulse of the annual meeting. Mrs. E. B. Mathews, vice-president for Maryland, and Mrs. H. M. Wharton, made the meaning and aspirations of the occasion live again in all hearts.

Miss Crane sailed for England on the Kroonland, May 31st. The Executive Committee surprised her with the gift of a beautiful traveling bag, filled with steamer letters, to be read on each successive day, while the clerks in the office added as a testimony of love and good wishes a beautiful box of bon-bons. With all the tokens of love from the Union at large and those from her most constant fellow-workers it is doubtful if a happier passenger ever took ship.

In Miss Crane's absence, the office is in charge of Mrs. W. R. Nimmo, the Secretary of the Literature Department, whom so many of the Union workers were delighted to meet in May.

While the entire Union mourns the death of Mrs. W. D. Chipley, none can feel her loss more deeply than the Woman's Missionary Society of the First Baptist church of Pensacola, Fla., of which she was so long a member. But sadness is mingled with thanksgiving that they were permitted to know and work with one so devoted. In speaking of her, they say:

"We believe that the work of such lives as hers is never lost; that the influence she exerted will ever live in the lives of those associated with her and who knew her spirit and devotion. Her life was such that she could say, 'For me to live in Christ, and to die is gain.' We thank our heavenly Father for allowing her to live so long among us, and for His grace that sustained her all through her life."

Mrs. McLure writes from Texas, where she will spend the summer with her son, that the Training School commencement passed off most pleasantly, Dr. A. T. Robertson, presenting the diplomas to the four graduates and Dr. Frost making the annual address.

The very heart of the hopes and plans of the Union for the next year are bound up in the first clause of the Executive Committee recommendations, which outlines a Forward Movement. So important and far-reaching are these plans that we give this paragraph in full and ask for it very earnest thought.

"Forward Movement.—That we adopt a general plan of advance to be definitely pursued along the following lines:

"Membership: by falling in line with the 'Every member' campaign of the Laymen's Missionary Movement, and endeavoring afresh to secure the co-operation of every woman in the church in the work of missions.

"Study: by emphasizing the study of Scripture, by following systematically the monthly topics on the various Home and Foreign fields in the regular society meetings, and by continuing and extending the formation of mission study classes.

"Gifts: by taking as our total monied aim \$244,200, endeavoring to promote among our societies the habit of giving not less than one-tenth to Christian work, and the systematic method of contribution. We further recommend that all treasurers be urged to forward every month the funds received by them.

"Personal service: by carrying on mothers' meetings, cottage prayer meetings, visitation of the sick and prisoners, and other Christian activities that may be needed in our communities."

It is no breach of confidence to give the following appreciation of the Georgia workers from a letter from Miss Emma L. Amos:

"As a body they are so responsive, so ready and so fitted to help bear burdens—aye, more than that—women who are ready to help see visions as well as to realize them. A joy to be in the work in a State where the possibilities are so large and ever enlarging. A joy to know our women are growing in spirituality—and that one by one women of such splendid mental powers, such fine qualities of leadership are being won heart and soul to this great-est work."

Woman's Missionary Union Receipts from April 20, 1909, to April 30, 1910.

MRS W. C. LOWNDES, TREASURER, IN ACCOUNT WITH WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.

WOMAN'S MISSIONARY UNION, CASH CONTRIBUTIONS

As Reported by State Treasurers.

STATE.	Foreign.	Home.	S. S. Board.	Margaret Home.	Current Expenses.	TRAINING SCHOOL. Endowment.	Scholarship & Study P'd.	Total Cash Con'ts from Each State	Total Cash and Box Contributions.
Alabama	\$ 6,582.08	\$ 4,601.04	\$ 100.00	\$ 131.60	\$ 275.00	\$ 500.00	\$ 200.00	\$ 12,389.77	\$ 14,075.20
Arkansas	2,487.84	1,480.88	300.25	30.00	39.50	-----	-----	4,338.47	6,389.75
Dist. of Columbia	396.55	308.94	3.00	44.71	15.00	-----	-----	761.20	1,031.20
Florida	1,675.60	1,278.28	50.02	50.27	60.75	68.01	41.70	3,724.63	4,138.25
Georgia	22,440.61	14,380.36	200.00	135.00	315.00	*1,127.25	774.70	39,372.92	42,469.73
Kentucky	9,005.00	4,737.59	112.49	101.00	450.00	600.00	175.00	15,180.99	16,761.82
Louisiana	2,065.21	2,033.10	11.80	49.25	75.00	25.00	194.25	4,463.61	4,825.61
Mississippi	2,400.00	1,446.43	34.50	61.50	125.00	177.65	-----	4,245.08	5,826.70
Maryland	4,377.51	2,543.23	23.50	108.10	125.00	175.05	211.65	7,567.51	10,127.00
Missouri	5,217.73	2,737.95	-----	72.30	150.00	518.31	273.00	8,969.20	9,779.87
North Carolina	12,118.90	6,820.16	159.71	110.50	260.00	547.44	65.00	20,081.71	22,561.45
Oklahoma	734.93	817.34	-----	10.50	25.00	61.27	111.96	1,791.00	1,761.45
South Carolina	15,440.73	11,000.93	193.06	378.19	210.00	839.35	100.00	28,162.26	29,337.60
Tennessee	6,201.45	5,902.25	82.16	96.51	190.00	61.89	-----	12,494.25	14,296.14
Texas	12,551.88	7,654.97	-----	50.60	175.00	222.70	-----	20,655.15	20,655.15
Virginia	19,520.14	9,644.78	70.23	125.00	350.00	1,138.52	946.00	31,794.67	33,723.05
Total	\$ 123,216.16	\$ 77,881.23	\$ 1,340.63	\$ 1,555.58	\$ 2,800.25	\$ 6,072.43	\$ 6,093.26	\$ 215,959.54	\$ 247,459.52

*In addition to this, a certificate of 3 Shares of Stock of the State Mutual Life Insurance Company of Rome, Ga., was donated by Mrs. Anna Ashburn, of Moultrie, Ga.

For An Immigration Detention House at Baltimore

WE gladly present to our readers a resolution that was passed at the last session of the Union, meeting in Baltimore. Let all the sisters pray that Congress may be moved to hear this plea. Miss Woolford, of Maryland, offered the following resolution:

Resolved, That we, the Woman's Missionary Union, assembled in annual session in the city of Baltimore, Md., earnestly request Congress to make the full appropriation of \$250,000 necessary for the erection of a Government Detention House, at the port of Baltimore, without further delay, and would therefore urge Mr. Bartholdi,

Chairman of Committee on Public Buildings and Grounds, House of Representatives, Washington, D. C., to use all his influence to bring this about.

At this Baltimore woman's meeting there were enrolled five officers, 255 delegates and 593 visitors. All persons visiting the pier realized the crying need of a Government Detention House for the immigrants.

Dear sisters, Southern women do not wish to vote. We would not exchange our privileges for any supposed rights of suffrage. But we can implead Congress in the interest of the neglected and then we can do that better thing: Pray God to work on the hearts of men.

Bits of Cuban History

FOR SUNBEAMS AND ROYAL AMBASSADORS

WHEN was Cuba discovered?

Oct. 28, 1492, by Columbus, the landing being near the present city of Neuvi-tas, on the north coast of the province of Puerto Principe.

Did He Know?

Columbus died before it had been determined whether Cuba was an island, or as he suspected, a part of the continent of Asia, and not far removed from the dominion of the Great Chan. In 1508, two years after the death of Columbus, King Ferdinand commissioned Sebastian de Ocampo to explore the coast; and sailing around

Cuba, he established its island character. He also discovered Havana harbor.

How many inhabitants were on the island at that time?

About 200,000. When the Europeans settled the island these natives were enslaved and put to work on the plantations and in the mines. At the end of fifty years the original inhabitants had died of hard work and at present, no trace of Indian blood is to be found in the island.

Who worked for the Spanish lords then?

African slave trade was carried on for centuries and only abolished in 1883.

Honor Roll from May 15 to June 15, 1910

Rev. C. M. Brittain, Lakeland, Fla.....	55	Mrs. H. C. Pearson, Elizabeth City, N. C.....	11
Dr. W. D. Powell, Louisville, Ky.....	27	Miss Grace M. Hirzel, Baltimore, Md.....	11
Mrs. N. P. Cofer, Richmond, Va.....	25	Mrs. R. Krouse, Lake Charles, La.....	11
Mrs. J. P. Smith, Jackson, Miss.....	22	Mrs. P. M. Murphy, Gainesville, Tex.....	11
Miss Ruth Gary, Leland, Miss.....	18	Miss Kate D. Perry, McAlester, Okla.....	11
Mrs. Jno. O. Gough, Thomson, Ga.....	15	Mrs. S. H. Morrison, Big Springs, Tex.....	11
Mrs. S. P. Ingram, Anniston, Ala.....	14	Mrs. Dora M. Henslee, Dickson, Tenn.....	11
Mrs. F. H. Davis, Prattville, Ala.....	13	Miss Kate Thomason, Columbus, Ga.....	10
Rev. Chas. G. Elliott, Stonewall, Miss.....	12	Mrs. A. G. Schimp, Baltimore, Md.....	10
Mrs. E. L. Welch, Mobile, Ala.....	12	Mrs. M. C. Wate, Madison, Ga.....	10
Mrs. W. H. Simpson, Norway, S. C.....	12	Miss Macy Cox, Magnolia, N. C.....	10
Mrs. Louise Boyd, Summit, Miss.....	12	Miss Lucy Gaines, Whitesboro, Tex.....	10
Rev. S. C. Dean, Oakdale, La.....	11	Miss Eva Hockaday, Creedmoor, N. C.....	10

Home Mission Receipts May 15 to June 15, 1910.

ALABAMA—Scottsboro, by Rev. R. Wright, for Evang., \$125; Tract Fund, \$7.40; Tract Fund, by R. J., \$1.73; W. T. B., Birmingham, \$5.00. Total, \$139.13. Previously reported, \$6.50. Total since May, \$145.63.

ARKANSAS—Rev. J. S. Rogers, Cor. Sec., \$60.

FLORIDA—Sunbeams Eaton St. Ch., Key West, by E. D. S., \$1; S. B. Rogers, Cor. Sec., \$37.30. Total, \$38.30. Previously reported, \$43.61. Total since May, \$81.91.

GEORGIA—J. J. Bennett, Cor. Sec., \$733.88; for Indians, \$14.30; Miss Perry, \$2; Tract Fund, by L. T. R., 39 cents. Total, \$753.37. Previously reported, \$294.75. Total since May, \$960.12.

LOUISIANA—Grace Ch., New Orleans, by Mrs. F. G. M., \$23.50; S. S., \$20; W. M. U., \$6.50. Total, \$50. Previously reported, \$2.50. Total since May, \$53.50.

MARYLAND—Tem. Com., First Ch., Baltimore, by J. R. G., \$28.94; Brantly Ch., by C. W. W., \$44; Wednesday Evening Fund, \$10; N. Avenue, by C. M. K., \$36.29; Eutaw Place, by H. W. P., \$127.16; Seventh Ch., by O. M. L., \$30.13; First Ch., Cambridge, by A. C. D., \$4.10. Total, \$290.62. Previously reported, \$108.60. Total since May, \$399.22.

MISSISSIPPI—Second Ch., Jackson, by W. A. McComb, for Evang., \$125; Tract Fund, \$12.50; Ex., \$8.50; Woodville Ch., by H. A. Hunt, for Evang., \$19; Ex., \$10. Total, \$175. Previously reported, \$172.25. Total since May, \$347.25.

MISSOURI—Campbell Ch., by H. A. Hunt, for Evang., \$61.46; Expenses, \$18.60. Total, \$80.06. Previously reported, \$2.50. Total since May, \$82.56.

NORTH CAROLINA—Y. W. A., First Ch., Asheville (Self-denial), by Miss H. L., \$26.13. Previously reported, \$7.10. Total since May, \$103.24.

OKLAHOMA—B. Y. P. U., Tyrone, by W. H. C., \$2.77; Chickasha Ch., by J. F. Love, \$100. Total, \$102.77.

SOUTH CAROLINA—Catechee, by J. F. W., \$1.20; Beulah, by S. C., \$2.20; M. F. F., Page-land, 2.60; Gilgal, by M. B. B., \$10.15; S. S., Easley First, by R. B. H., \$2.25; Pine Grove, by W. J. G., \$1.95; Little River, by S. F. E., \$5.72; Col-ston, by P. M. V., \$1.35; Barkers Creek, by J. W. Q., \$3.67; Rock Hill First, by J. W. H., \$4.26; Lynchburg, by C. E. T., \$9.06; Sumter First, by D. W. C., \$20; Waril, by L. M. J., \$4.50; Saltha-hatchie, by L. M. B., \$2.45; Mt. Olivet, by J. L. W., \$1.60; S. S. Central, by D. A. B., \$3.97; Or-angeburg, by Dr. Weston Bruner, for Evangel-ism, \$249.65; Expenses, \$30; Corowaca, by E. S. C., \$5; New Westminster, by L. A. T., \$8.35; W. M. U. of S. C., by Mrs. J. N. Cudd, Tr., \$122.08; Indians, \$32.22; Osage Indians, \$25.15;

Thank Offering, \$60.20; Damascus, by M. H. L., \$2.55. Total, \$623.12. Previously reported, \$361.94. Total since May, \$984.17.

TENNESSEE—W. M. Woodcock, Treas., \$79.81; Mountain Schools, \$3; Indians, \$57.71; salary O. T. Finch (March and April), \$200; Rev. Geo. H. Crutcher, for Evang. Ex., \$6.10. Total, \$346.62. Previously reported, \$146.84. Total since May, \$493.46.

TEXAS—Oak Forest, by H. M. C., \$14; Mc-Kinney Ave., by Rev. Luther Little, for Evang., \$100; Tract Fund, by W. S. C., Carthage, \$1.60; Tract Fund, by W. W. H., Lexington, 20 cents; F. M. McConnell, Cor. Sec., \$769.94. Total, \$902.24. Previously reported, \$5.83. Total since May, \$908.07.

VIRGINIA—W. H. M., Orange, 50 cents; B. A. Jacob, Treas., \$700. Total, \$700.50. Previously reported, \$2.55. Total since May, \$703.05.

MISCELLANEOUS—J. W. Michaels, for Evang., \$44.69; Jr. B. Y. P. U., Calvary Ch., Cairo, Ill., by Mrs. F., for Indians, \$1; Society Missionary Inquiry of T. B. S., Louisville, by G. W. D., \$4.50; 12 1-2 shares Copenhill Land Co., 6 per cent. dividend, by C. A. D., \$75. Total, \$125.19. Previously reported, \$92.19. Total since May, \$217.38.

AGGREGATE—Total, \$3,733.82. Previously reported, \$1,240.71. Total since May, \$4,974.53.

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DURHAM, N. C., \$16.85

Tickets on sale daily July 1st to 8th, inclusive, also July 18th, 19th, 25th and 26th, limited to reach original starting point not later than fifteen days from date of sale. For one dollar may be extended to September 1st.

SARATOGA SPRINGS, N. Y. \$35.15

Tickets on sale July 4th, 5th and 6th, limited to reach original starting point not later than midnight July 15th. For one dollar tickets may be extended to August 14th.

DETROIT, MICH., \$23.20

Tickets on sale July 7th to 11th, inclusive, limited to reach original starting point not later than July 21st. For one dollar tickets may be extended to August 20th.

KNOXVILLE, TENN., \$6.10

Tickets on sale June 19th, 20th, 21st, 25th, 26th, July 2d, 9th, 10th, 16th, limited to reach original starting point not later than fifteen days from date of sale. For one dollar tickets may be extended to September 30th.

ATHENS, GA., \$3.15

Tickets on sale June 25th, 26th, 27th, July 2d, 3d, 5th, 9th and 16th, limited to reach original starting point not later than fifteen days from date sale. For one dollar tickets may be extended to September 30th.

Proportionately low rates from all other points in Georgia.

SPECIAL TEN-DAY RATES

Cumberland and St. Simons, Ga., \$10.00.

Atlantic Beach and Pablo, Fla., \$12.00.

Tickets on sale for Saturday trains to August 27th, limited to reach original starting point ten days in addition to date of sale.

Local sleeping car Atlanta to Brunswick on 11:10 p. m. train, open for occupancy at 9:00 p. m.; also sleeping car for Jacksonville and new electric lighted coaches.

SPECIAL WEEK-END RATES

Warm Springs, Ga.....	\$ 2.85	Demorest, Ga.....	\$ 2.85
Lithia Springs, Ga.....	\$.85	Dillards, Ga.....	\$ 4.65
Austell, Ga.....	\$.80	Franklin, N. C.....	\$ 5.50
Flowilla, Ga.....	\$ 1.75	Tallulah Falls, Ga.....	\$ 3.50
Indian Springs, Ga.....	\$ 2.25	Tiger, Ga.....	\$ 4.15
Mt. Airy, Ga.....	\$ 1.80	Turnersville, Ga.....	\$ 3.40
White Sulphur Springs, Ga.....	\$ 1.60	Wylie, Ga.....	\$ 3.95
Clarksville, Ga.....	\$ 3.00	Brunswick, Cumberland, St. Simons.....	\$ 6.50
Clayton, Ga.....	\$ 4.30	Atlantic Beach and Pablo, Fla.....	\$10.35

Tickets on sale all trains Saturday until August 28th, good returning on any train until Tuesday following date sale.

SPECIAL SUNDAY RATES

Warm Springs, Ga.....	\$1.00	Indian Springs, Ga.....	\$1.25
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Tickets on sale for Sunday morning trains until September 4th, limited to date sale.

For further information apply to Southern Railway Ticket Agents.

J. L. MEEK,
Asst. Gen. Pass. Agt., Atlanta, Ga.

JAMES FREEMAN,
Dist. Pass. Agt.