

Sept. THE 1910.  
HOME FIELD

Mr. L. E. Hall, R.R. 2, Box 22,  
1101 1st St., Jan. 1911



The problem of the  
Negro race in the South  
is religious rather than  
political. The fairest  
omen of the present on  
this towering question  
is the evident increase  
of interest among South-  
ern white Christians  
in the religious uplift  
of the black people.  
We cannot aid the Negro  
to his best self-realization  
without advancing further  
ourselves. We cannot hold  
him down without being  
hindered from coming  
to our own best race-  
expression.

— B.D. GRAY, D.D.

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AUSTELL BUILDING, ATLANTA, GEORGIA.

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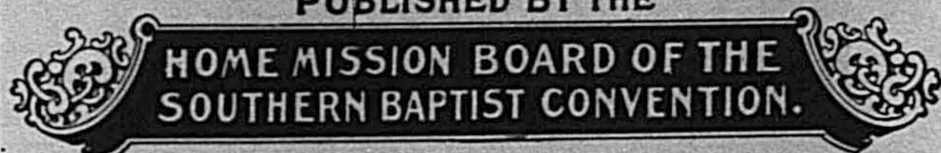
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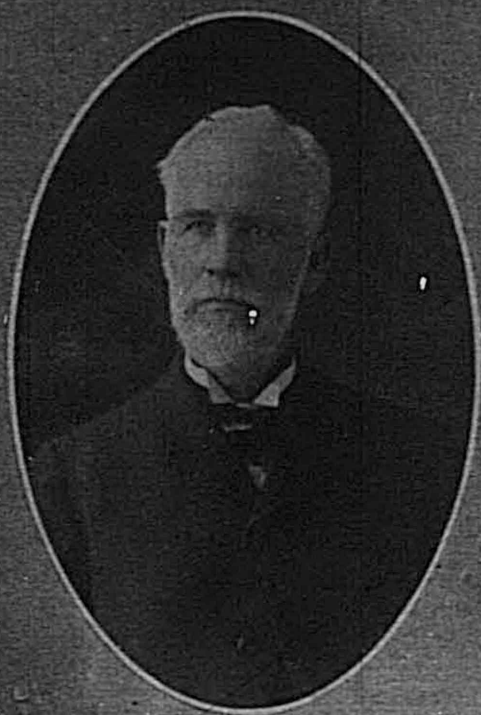
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Yours cordially  
J. B. Gambrell

# The Home Field


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No. 2

## The South's Obligation to the Negroes

DR. J. B. GAMBRELL

 IF I can at all read the signs of the times or discern the currents of political, industrial, social and religious forces, as they are running today, the South has just entered upon a new era, which can be made great, or can be sadly marred by her own people. This much is certain, we have passed the day when Northern passion and ignorance of the true conditions in the South can much affect Southern destiny.

Failure to do the impossible, that is elevate ignorance and incompetency into the seats of power, has brought the nation to a very much soberer state of mind than could have been expected at the close of the civil war, when the Negro was idealized as a noble man, downtrodden and treated simply as a beast of burden. Much of the glamour has passed, and with its going saner views are obtaining everywhere.

Many things have happened and are happening every day to bring people of the nation and the world to their senses. The gradual spread of the Negroes northward, their infusion into the life and politics of the North, the race riots North, and the frequent recurrence of mobs have brought sober minded people everywhere to the conclusion that the trouble lies deeper than latitude, or "previous condition" or color. And the acquirement of our colonial possessions, with the mixed and laggard tribes and nations coming under our flag has brought the whole nation to a realization of the patent fact that peoples differ, and by as much as they differ care must be had not to degrade the highest standards of morals and government to the low ideals

of an incompetent people. The whole nation has been under that practical kind of education which an idealistic unmarried woman gets concerning the management of children—after she is married and has a house full of children of her own. It is safe to say that the South will not be much more pestered about the Negro problem, but will have a free hand to work it out for herself, for the nation and the world. It is now really becoming more and more a national and world problem, but the big end of it rests on the South, and will for an indefinite period.

### A White Rather Than Negro Problem.

I am free to say that in my thinking, the far greater problem in the South is the white problem. If the white people in the South will do right, deal with the laggard people among them in a humane, just, Christian and statesmanlike way, no one need dread the result. The peril of the situation is not most in the blacks, but in the whites. The Negroes, by their very nature, and by their past associations, are clay in the hands of the potter and the white race is the potter. We can mar the vessel or we can shape it for service and for glory. And further, blended as we are, the whites can not degrade the blacks without degrading themselves. There is a law written in the moral constitution of the universe by its great Maker to the effect that all advancement is along the course of truth, mercy, righteousness, enlightenment and service.

To state the case in a concrete form: If a white man cheats a Negro, the white man is hurt more than the Negro. If the white people degrade the Negroes for

## THE HOME FIELD

money, as with bar rooms, the white people have voluntarily taken a lower place than they have given the Negroes. If the white people have light and knowledge, and withhold it from the black people, the Scriptures will be fulfilled in them. From him that hath not shall be taken even that which he hath.

The Southern white people are face to face, at close range, with an opportunity and a duty of tremendous import to every interest of our civilization. We can not get away from it. We can not turn it over to others. We can not evade it. We must grapple with it like Christian people, or let it rot the life out of our civilization. I will not dwell on the fact that the Negroes did not bring themselves here; that they served our race in the past, that they safeguarded our homes during the civil war, and many other things which ought to appeal to our kindlier feelings. We must face the great incontrovertible black fact: They are here, millions of them, and millions on millions more are coming along the course of nature to curse or bless the land. If they had been rained down on the land or driven from distant shores in tiny crafts which they could not guide nor control, the case would be, in substance, the same.

They are here. Every one of them has an immortal soul, for which Christ agonized in the Garden and died on the Cross, and concerning which He gave His disciples charge to disciple and teach. For my part, I will not hear any one discuss the Negro, if he will not stand with me at the Cross. To me any man is a heathen, if he takes the heathen view of men. Civilization has its roots in Christianity. All progress in all directions must be measured from Calvary. This is not rhetoric; it is the simplest truth illustrated by the history of the world. The State never rises above the common level of the people; therefore, the problem of progress is to be solved by growing people. And this applies to the entire population of any country. A sober, intelligent, religious people, who fear God and regard men, will build a noble civilization on any part of the earth's surface. An ignorant, bestial, profligate race will build nothing, but will prove a burden on the productive classes.

## To Save Them Is to Save Ourselves.

The South's near and urgent duty is to look to the improvement of the Negroes. This is urgent from every consideration, even the lowest. The 10,000,000 Negroes of America are a tremendous industrial force, handicapped in a terrible degree by ignorance and immorality. To evangelize and teach these people is to contribute directly and in the most effective way to the industrial energy of the country.

It is nothing to the point to say, that if they were not here, other and better laborers would come to us. We must reckon with the fact that they are here, and the further fact that they will be in the future, as in the past and now, the mud-sill of the South's industrial system. From an industrial point of view, therefore, it is the highest function of Christian statesmanship to elevate the foundation of our industrial system, as well as social system. From the Christian viewpoint, our duty is plain. We must evangelize and teach the Negroes for their sakes and ours. The spirit that would save them will save us. The spirit that would abandon them to ruin will introduce the dry rot into our churches everywhere. The spirit that would save others is the spirit that saves us always and everywhere. It is the simple truth taught in the Scriptures, and when a church centers its concern in itself, it dies: "Whosoever will save his life shall lose it" is the Master's statement of the workings of the inwrought law of the Kingdom. It works with all the certainty of gravitation, and it applies as broad as the human race. It is up to us, therefore, to evangelize the Negroes for every reason known to the Christian faith.

## Present Conditions.

Nothing I have said is meant to imply the contention that Southern white people alone have the burden of the African race on them. Far from it. Northern people have done a noble work among the Negroes in the South since the war, mainly through their schools. That they have not been uniformly wise may be admitted; but after subtracting all imaginable evil, a vast good remains. Relatively they will do less in the future. And after doing all they can in reason be expected to do, it will be only a little compared with the bulk of the burden left.

The Negroes themselves must do most of what is necessary to their elevation. Whoever underrates what the Negroes have done since the civil war for their own betterment is either woefully ignorant or wickedly perverse. Their accomplishments read more like a story of Aladdin's lamp than a plain recital of facts, stated in figures. The Negroes have made marvelous progress in wealth and in education. They have now noble leaders, men and women of culture and vision, who are leading the race to higher ground. The leaders are, almost without exception, sane as to the proper lines of progress, and as to the relation of the races; far more so, as a rule, than Northern advisers of their race were forty, twenty, ten years ago, or even now.

If I can judge properly the hour has struck for a new approachment of Southern whites and Southern blacks,

white people away from a struggling race in our midst. Such demagogues are at best but educated barbarians devoid of the spirit of Christianity and civilization alike.

#### Help the Negro Help Himself.

I am profoundly convinced that the line of real progress is along the course of racial feeling and racial pride. Not much can be done plowing across the rows. Humanity must be worked with the grain, not across it, if we succeed much. It seems to me that our efforts will count for most, if we everywhere reinforce the Negroes in their plans and efforts for progress. They must walk on their own feet and it is for us to steady their steps and lead them on till they are sufficient in themselves. Of course, white people must exercise due care not to encourage wild and selfish schemes; but every worthy enterprise among the Negroes should have our encouragement.

The Negroes should be taken into every moral movement, such as anti-saloon, anti-gambling movements, and the better side given ample guarantees of protection against combinations of wicked men, white or black, who would do them harm. Their preachers and teachers should have cordial recognition on all suitable occasions for the work they are doing. White people should preach for them and teach them as opportunity and need shall call. If any one thinks this beneath him, let him



The Old Cabin Home

for a common upbuilding on the basis of acknowledged racial distinctions; but a common basis in Christianity. What the Negroes have done in the South in forty years, they have accomplished as they have been steadied and helped by the white people. There is hardly a meeting house built by the Negroes, of the tens of thousands they have, that white people have not put money into it. The whites have taxed themselves tens of millions of dollars for Negro schools. All this should go on in an ever enlarging spirit.

Paralyzed by the tongue of the demagogue who would turn the helping hand of the

think that Christ died for them. It was one of the glories of Gen. Stonewall Jackson that he regularly taught a class of Negroes in Sunday-school. I glory in the fact that my first pastorate was a Negro church, and they helped me as much as I helped them.

With a new approachment of the races in the South, with open hearts and minds, and the free play of the spirit of Him, who, though He was the Lord of Glory, became the servant of all, we will go on together to fulfill our mission in the earth, and at last sit down together in the Kingdom of God with all the faithful.

# Negro National Publishing Board

J. M. FROST, D.D.

**I**N THE United States there are considerably more than two million Negro Baptists, and they have their churches, associations and conventions, working together in harmony and in somewhat organic unity, and all with one great purpose, to fulfill their mission for the

Kingdom of God. They are much like the white Baptists—in their organization more like the white Baptists of the South than of the North. This comes in part from instruction, and in part from imitation, but largely also from their own working out of New Testament principles, doctrine and practice. I doubt if we have yet half realized what the Negro race may yet be in this country, and in the world for maintaining the simplicity of the gospel and its rich provision for improvement of the human family.

Baptists as rightly considered are not "the church" with its people, but are a great people numbering many millions with their many churches, local in character and influence and power, as may best meet their needs for the expression of Christian life and belief and service. The

Negro Baptists are a mighty host with the others, and are like them in the great fundamentals of Christian truth.

The Negro National Baptist Convention has the whole United States as its territory; and in organic structure and method it is much like the Southern Baptist Convention; its sessions are made up of delegates from every State in the Union and numbering many hundreds of earnest men

giving themselves for the things pertaining to the Kingdom. It has been my privilege more than once to speak in the sessions of this convention, in behalf of one or more of its great enterprises, and I have been tremendously impressed with its power for good and its efficiency in the management of its affairs.

This National Convention has its National Baptist Publishing Board at Nashville. I have had the privilege of watching it from the first, and have seen it grow from an unpromising start, and have rejoiced to see it come to its place of great usefulness among the Negroes, as an enterprise of their own, worthy and successful in every way, and a tremendous agency for good. It was founded some thirteen years ago, in a movement led by Dr. R. H. Boyd, a very able Negro, and of remarkable executive and initiative skill. He has made a great record for himself in Nashville, though coming here as a total stranger at the beginning of his work. What he has accomplished for his race in founding a great publishing house and in making a literature for his people, is not surpassed so far as I



R. H. Boyd, D.D.

know by any man or set of men among them.

The National Publishing Board commenced at the very base with absolutely nothing, except a few earnest men with a great purpose, and with hearts to serve God and their fellows. They chose Nashville as the base of operation because of the great printing facilities here, and the success of the Board has been remarkable and its career phenomenal. It used other

printers at first, but now they have a fully equipped plant of their own, and do their own printing with workmen of their own race.

Its chief publishing business is the making of Sunday-school periodicals, numbering ten or a dozen, and aggregating for the year nearly twelve million copies. It also issues in this same line the National Baptist Sunday School Commentary, an annual 8mo., cloth bound book, thoroughly creditable in every way, and having each year the remarkable circulation of eight thousand copies. It has also issued a song book adapted to the needs of the Negro Baptists, and which has proven very successful. There are also other books and a large number of tracts. All this is done by Negro editors and writers and managers and workmen, who do the work on their own machinery and through their own plant.

In addition to all this the Negro Board, under wise leadership and skill, has created and is operating other lines of business and manufacture, such as making church furniture, etc. It has its own plant, in the way of ground and building and machinery, and full equipment of every kind and up-to-date in character.

They can make a book, commencing with the manuscript from the writer and delivering it in completed form to the reader. They can make church pews and church pulpits from the rough wood of the mill to their full completion for service in church buildings, and it is all in the hands of Negroes, and is conducted in a most successful way. The business of the concern has grown to immense proportions, and holds a commanding place among the things being done by the Negroes and for the betterment of their race—all tending to the improvement of their condition in giving them a better citizenship and in making them more useful in the national life.

Among other things, too, and as a mighty factor for good, this Negro Publishing Board is a Sunday School Board. It has in charge the Sunday-school interests of the Negro Baptist churches of the country at large, and is doing much, very much for

fostering and directing their Sunday-school cause. They have their Teacher Training Course, which they themselves have wrought out with real ability and which they are conducting with unusual efficiency. Then there is also under the auspices of the Board the National Baptist Sunday School Congress which is in full harmony with their National Convention and under its approval, meets annually to discuss the Sunday-school interests in a directive and inspirational way. These are all mighty agencies, each separate within itself, and yet all combined in a co-operative way for the one great work. Taking these things altogether no one can forecast their mighty influence and fruitage for the future.

In co-operating with this Negro Publishing Board to help the National Baptist Convention also has a well ordered Home Mission Board, of which Dr. Boyd is also the secretary and treasurer. By direction of the Southern Baptist Convention our own Home Board is working in co-operation with the Negro Home Board to help forward its work, and is thus helping a worthy people at a most strategic point. I was with Dr. F. H. Kerfoot when, as Secretary of the Home Mission Board, he first inaugurated this co-operative plan. It was a small beginning, and yet he put into it the thinking of his great mind and the warmth of his great heart. Every advance that has been made since has been altogether worthy and commendable, and ought to appeal to our people in every way.

The co-operative work of the Home Mission Board for the Negroes gives co-operative sympathy, such financial help as is at the disposal of the Board, and yet leaves the Negro to direct his own affairs and to make the best possible out of himself. It helps the Negro that he may help himself, it honors the Negro that he may honor himself.

In this concluding remark I venture to suggest that if any reader of this paper, which I have written out of my heart, should chance to look in on the plant of the Negro Publishing Board, he will be thoroughly convinced that I have not in any way overstated the facts, but rather have hardly done them justice.

Nashville, Tenn.

# Uncle Joe's Defence of the Senator

RICHARD CARROLL

Editorial Note:—The following story rings true and will touch a tender and sacred place in the heart of many a Southern white man and woman. Its author, personally known to the editor for many years, is a Negro Baptist minister and editor who has the full confidence and respect of the best people of South Carolina without respect to creed. Rev. Richard Carroll is a Negro leader and speaker of that class that fills with hope and cheer the hearts of whites who want to aid this race toward its best self-realization. The brief story given of inter-racial fidelity and love is worthy to become a classic.



RECENTLY I attended the Sunday-school convention of the Mt. Canaan Negro Baptist Association at Bland Baptist church, between Trenton and Johnston, South Carolina.

Soon after I had finished my speech I met Joe Gibson, a colored man, who has lived with Senator B. R. Tillman thirty-six years. Uncle Joe is sixty-six years old and possesses consid-



Richard Carroll.

erable intelligence and refinement. He was neatly dressed and the side beard which he wore was in keeping with a style peculiarly his own.

He drove one of Senator Tillman's mules to a neat buggy. But he said that he could have driven one of the horses if he had so desired. He said also that what belongs to Senator Tillman belongs to him. When I

came upon Uncle Joe he was lecturing the crowd about him on the excellent qualities of Senator Tillman. I asked Uncle Joe if he did not think it was time he was leaving Senator Tillman. He answered:

"For what, to go where? There is no place on earth better than Mr. Tillman's home. None better for me 'cep' hebben."

"Does Senator Tillman curse much?" was asked the old man.

"Yes, but he don't cuss me; and when he gits to cussin' around me I ken stop him. He hears me. All I has to say to him is, 'You shet up dat cussin' now.'"

"Well," said I, "what is your occupation on the senator's place?"

"I ten's to de senator's business, an' I tells you right now, Senator Tillman can't git no white man to ten' to his business like I do; an' you nor no other man, white or black, can't come thar an' git nothin' from Senator Tillman 'less he come in an' through by me. He sen's everybody to me."

"Did Senator Tillman ever knock you?"

"No, lawd," said Uncle Joe. "He never knock me hisself, and thar ain't no nigger nor white man dat dare put his hand on me while de senator lives; an' Mr. Tillman's wife is de bes' woman in de United States."

"How does his son treat you? Did he ever knock you?"

"He never put his han' on me sence he was born. I raised him, and knocked him many times he 'served it; but he never knocked me. Dont you know dat Senator Tillman is as much a gent'man as any white man you know?"

"How does he treat other colored people on his place?"

"Treat 'em like he treat me. He cuss at 'em sometime, but his cussin' ain't nothin' but mout'."

"Don't you think you had better go somewhere else and live now?"

"Does you think I is a fool? Mine you, Rev. Carroll, Senator Tillman gives you a cow one time, an' he wouldn't er done so if I hadn't ter agreed. An' you got a good brekfus at our home de fust mornin'. Now yer wants me to leave him. I'se gwine to tell him dat you ain't as good a-fren' as you make out. How could I do 'thout him and he do 'thout me? I will die today for him, an' he wud die for me."

Morgan told of Mr. Pickens he wept. He said:

"Richard Carroll, you live in Columbia, and if you want a picture of my boss you see Dr. Butler, who practices medicine in Columbia."

Uncle Joe at this point got angry and walked away, and said, "I don't keer who yer boss was, he didn't treat you no better than I was treated."

This was a very interesting conversation to me. I have made five or six visits to Senator Tillman's home in the last twenty years, and have always found Uncle Joe at



In this scene is poetry for him who has the eyes to see. In the cotton fields from the Carolinas to Texas, the greatest industry of the South touches its greatest sociological problem. In the open fields of this fair domain has the Negro lived the life which has made for him a warm place in the Southern heart.

About this time Rev. George Morgan, who belonged to ex-Gov. Pickens, and who is about seventy years old, another dignified, high-toned and aristocratic colored man with intelligence, came in the ring to tell something about Gov. Pickens and his family. He told how he was one of the pallbearers for Gov. Pickens and his wife, and how kind he was to "his niggers." As Rev.

his post of duty. One would think from Senator Tillman's abuse of Negroes on the stump and elsewhere that he is mean to Negroes. But Uncle Joe put it right when he said:

"Rev. Carroll, Senator Tillman makes dem speeches jes' for fun. He talks dat way jes' 'cause some people likes to hear him."

# Our Obligation to the Negro

B. F. RILEY, D.D., Birmingham, Alabama.



HERE is no escape from it. Objections do not meet obligations; never did, never will. Obligation imposes a duty till it is met and fulfilled. A duty shunned or a duty delayed, is a duty still. It boots nothing to say that the Negro is ungrateful. While this is very far from being a general fact, yet granting it does not relieve us of the obligation to Christianize him. To seek only the appreciative among men would be a travesty of the Christian religion. If the Negroes were a mass of stolid ignorance and of leaden torpor, might this not heighten our obligation to bring them to Christ?

We heed prejudice rather than piety when we come to the question of the Negro. Unless we intend to be recreant to our obligation to a race of millions of people in our midst, we cannot escape the duty of seeking to evangelize them.

We support missionaries in Africa, where the Negro is at his worst. Why should we not evangelize a segment of ten million Africans at our doors, where, as a result of the revolutions of Providence, they are thrust on us as a positive obligation? If the genius of Christianity was ever challenged, it is now in these American States by the presence of the Negro.

## A Debt to the Black People.

We are solicitous to evangelize the foreigners who find their way voluntarily to our shores, and very properly. If this be right, what shall be said of that mass which in other years was forced to our shores, reduced by compulsion to slavery, enriching our people for generations by unremitting toil, educating seven generations of whites while themselves were kept in bondage and in ignorance?

What shall be further said respecting our obligation to the Negro, when he maintained our armies in the stress and struggle of a conflict, one of the proposed results of which was to continue him in servitude? What shall be said of the Negro's loyalty during the stormy days of war, during any one of which days he could have lain the South low in ashes, and con-

verted it into a holocaust by the destruction of our defenseless women and children? If there were nothing more than the Negro's chapter of faithfulness during that dire extremity of the States of the South, this would be sufficient to elicit our gratitude and interest in his behalf.

Massing the facts thus, with respect to the long service rendered by the Negro, his servitude of centuries, his production of much of the wealth of the South, his fidelity to the white man through generations, his protection of our defenseless ones during the war, our sense of gratitude alone, independent of other considerations, should lead us to aid him at a time when he most needs it.

The fact is that if ever one people were indebted to another, the whites are to the Negroes of the South. If one people was ever under obligation to champion the cause of another in the interest of protection, justice and general well-being, that people is the whites of the South in the behalf of the Negro. Nor can this obligation be dismissed by divers charges and various objections.

Every charge made by the whites against the Negroes is really a consideration in favor of Christianizing the black man. Is he worthless, as so many claim? Christianity's task is to make him worthy. Is he vicious and criminal, as is so often urged without discrimination? So much the greater is the obligation to make him a man worthy of the name. No matter what the charge against him, it carries with it the obligation to assist and relieve.

To allege that the Negro cannot be relieved of these, is to transfer the charge from against the Negro and aim it directly against the gospel, and to assert in the same breath the inefficiency of the gospel. To deny his capacity to grow better is to deny Christ and Christianity. When the Christian begins to denounce the Negro for his shortcomings, he is stating, though it may be in passion, his duty to come to his rescue with the gospel.

## A Deacon's Skepticism About the Negro.

The present writer may be pardoned for recalling an incident of some months ago,

when, in conversation with a Baptist deacon, the writer was asked in rather a contemptuous tone:

"What are you seeking to do for the Negro, anyway?"

I briefly stated the plans and work. Then the deacon said with a sneer: "Well, I don't have anything to do with Mr. Nigger, myself."

I answered, "And you claim to be a Christian?"

"Yes," he said, with flat emphasis.

"And a Baptist deacon?"

"Yes."

"Would you be willing to say the same thing in prayer to God on your knees?"

"Say what?"

"Just that which you have said to me, that you don't propose to have anything to do with any people?"

He hesitated, and finally said: "No, I don't think I could do that."

"Then, do you mean to say one thing to me about a people to whom you are indebted, and not be willing to repeat it to God?"

He was confused by the question for a moment, and was manly enough to say that he was mistaken, and really felt that he must be identified in interest with every people.

Like Peter on the occasion of his visit to Cornelius, herein lies the difficulty with many of our people. Their vision of duty is clouded by prejudice. But as the apostle acknowledged on that same occasion, he was brought to see that "God is no respecter of persons." This being so, how can we be?

#### The European Immigrant.

Another phase of obligation arises from a quarter that is rarely thought of. It is quite the fashion to refer to the Negro as a "menace," "peril," and "an undesirable citizen," when, in point of fact, the Negro has been, since the war, a cordon of protection about our society and our civilization. After the last word about the Negro has been said, the fact remains that but for his presence in the South we should have had, as a servant class, the refuse and the riff-raff of southern and eastern Europe. Instead of the tractable and docile Negroes, a people whom we know and who

know us, we should have had the mafia, the black-hand, the sceptic and infidel, and the irreligious and criminal class already alluded to, schooled in centuries of vice and crime. Better far "bear those ills we have than to fly to others we know not of."

Just now the Roman Catholics are beginning to discover what a mighty factor the Negro would be to their growing system in this country, and are quietly at work to win him to the Pope. Of this fact, I am fully apprised, and the movement is more formidable than many think or suppose. While we may now neglect and despise the Negro, it may be to our future sorrow. He is now ready and responsive. He can be won. We have talked and written much about the Negro; the time has come for action.

No one can study the relations between the two races in the South without being impressed by the prevailing ignorance alike on the part of each concerning each other. The ignorance is of such character as to engender mutual suspicion and distrust, prejudice and hatred. These elements lie dormant till easily touched into action, then comes a violence which has so often brought shame to our civilization.

#### Religious Progress of the Race.

It will be new to many to learn how much genuinely benevolent work is being done by the Negro race. Among the people of America, and in proportion to his ability, none surpass him in his ardent support of the cause of world missions. One never hears a Negro protesting against the use of money collected from them for evangelistic work in distant parts. The Negro gives most cheerfully and readily of his hard earnings. Doing his work apart and in his own way, the great body of whites is ignorant of the supreme sacrifices which he makes in the daily aid of his people, as well as that which he is doing for the general promotion of good in the world.

Who knows of the homes and the places of refuge which the Negro has quietly and unostentatiously provided for the aged, the infirm, and the sick of his own people; for the work of local missions in obscure districts, as well as for the heathen Negro in other lands? Who knows of the self-sacri-

ficing men and women among them who quietly thread their way daily among the tenements of their people, advising, reading, consoling, cheering, inspiring and pointing to better things to come? Who knows of the support of about thirty foreign missionaries by the Negro Baptists alone on distant fields? Who that knows of the character of the means derived for the support of these missionaries on distant shores—that the money comes from the hard earnings of maids, porters, cooks, nurses, waiters, newsboys, bootblacks, shoemakers, barbers, janitors, gardeners, butlers and others of the race?

In the retired quietude of his own endeavor, far from the ordinary observation of the bustling life of the white man, the Negro is active, moving, pushing, expanding, growing, as a factor of civilization, and if ever a people under the bending blue deserved encouragement and aid, it is the worthy Negroes in these States of the South. He both needs and deserves help and encouragement. His worthy efforts and struggles are a positive tragedy. If the facts in their entirety could be known

to all whites alike, as they are known to some, there would be a speedy transformation of sentiment concerning the worth of the Negro to our civilization.

Let us seriously face these facts. The Negro is a man, and we cannot seek to make less of him. On the contrary, not to use the golden opportunity which God has offered us in seeking his elevation in the scale of moral and spiritual excellence, is not to remain guiltless before our common Lord. If we be Christians indeed, and not in name merely, that fact forbids us feeling contempt or engaging in oppression toward any man for whom Christ died. He may be black, poor, ignorant, and even wicked, and basely so. No matter, he is an object of salvation. For him the scheme of redemption was planned. For his sake Christ laid aside the regalia of Heaven and came down to earth. For him He made atonement for sin. For his regeneration, He shed forth His Holy Spirit. There is joy in heaven when he repents; and when he dies, if he dies in faith and submission to God, he is carried by angels to the realms of the blest.



# Work Among the Negroes

M. M. WELCH.

**T**HE Negro in our midst constitutes a providential mission problem to which Southern white Baptists dare not maintain an indifferent attitude. If we would regard the order of the divine commission we must interpret the providence which has placed ten millions of Negroes in our midst for their permanent home as a challenge to our Christian fidelity.

The Board has been careful to conduct its work among the Negroes in line with the specific instructions of the Convention, which means that the principal part of this work has been done in co-operation with the Home Mission Board of the National Baptist Convention. The notable exceptions to this plan of co-operation have been in the States of Maryland, Virginia, North Carolina and Missouri. With the exception of the States named, all the States within the bounds of the Southern Baptist Convention have favored the Board's doing its work in co-operation with the National Baptist Convention.

The work in connection with the Home Mission Board of the National Baptist Convention has been conducted on a conservative basis during the year. The special care that is exercised in the selection of missionaries and the difficulty in securing suitable workers has limited the number of workers in this important field considerably below the appropriations that have been available for the support of the work. Special care is exercised by both the Home Mission Board of the National Baptist Convention and by our own Board in the selection of all mission workers. None are accepted for

work without the approval and recommendation of their own people and of our white brethren in the States, and especially in the communities in which they live and are best known.

Among other important objects kept in mind in the prosecution of this work is the teaching of the proper friendly relation of the races to each other. We feel sure that our brethren can trust the sanity of our own Board in this particular, and we feel confident that if the views entertained and policies adopted by the Home Mission Board



M. M. Welch

Office Secretary Home Mission Board

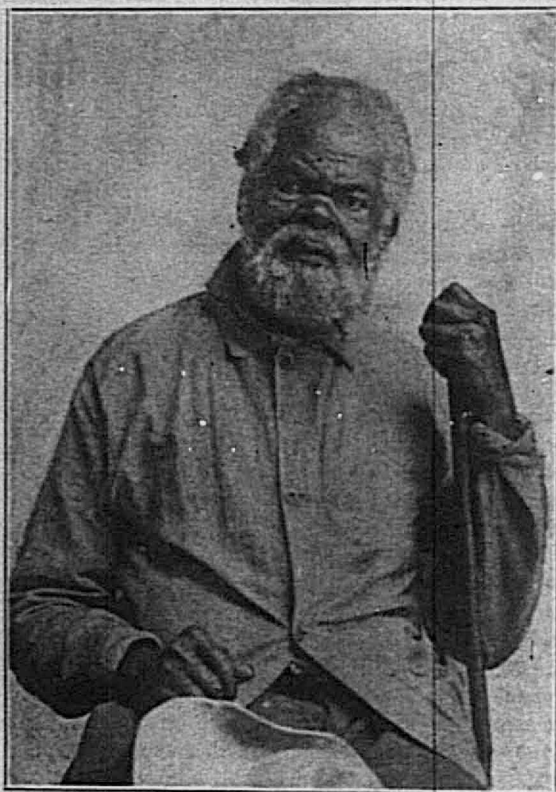
of the National Baptist Convention were as well known, they would receive approval.

During the last year there were employed in connection with the National Baptist Convention twenty co-operative missionaries. They held 212 Bible conferences at which 18,898 preachers and deacons received instruction. They reported 1,873 baptisms and additions to churches by letter, 3,328. They also attended 306 district associations.



# THE CALL OF THE BLACK

ALEX W. BEALER



From the cabin on the hill,  
Where his song is never still;  
From the furrows in the field,  
Where his labor harvests yield;  
From the wood-pile in the lot,  
Where the sun is shining hot;  
From the wagon on the road,  
Where he guides the groaning load;  
From the kitchen in the home,  
Where his footsteps daily come;  
He is calling, people of the South!  
Though he may be black and so uncouth;  
Calling, loudly calling out to thee,  
From the chains of sin to set him free.

## Home Thoughts From Europe.

HENRY VAN DYKE.

L. E. REYNOLDS.

1. It is good to see the old world, and travel up and down Among the famous countries and the  
 2. Oh, London is a man's town, there's power in the air; And Paris is a woman's town, with  
 3. I like the German fir-woods, in green battalions drill'd; I like the gardens of Versailles, with  
 4. Oh, Europe is a fine place, yet something seems to lack, The past is too much with her, and the

cit-ies of re-nown, To ad-mire the crumbly cas-tles, and the monuments and kings; But  
 flowers in her hair; And it's sweet to loaf in Ven-ice, And it's great to stud-y Rome, But  
 flashing fountains filled; But, oh, to take your hand, my dear, And ram-ble for a day In the  
 peo-ple looking back; But life is in the pres-ent, And the fu-ture must be free; We

CHORUS.

soon or late you have enough of an-ti-quat-ed things,  
 when it comes to living, then there is no place like home.  
 friendly old Western woods, where nature has her way. } So it's home again, and home again, A-  
 love our land for what she is, and what she is to be.

mer-i-ca for me! My heart is turning home again, to God's countrie, To the blessed land of

Room Enough, beyond the ocean bars, Where the air is full of sunshine, and the flag is full of stars.

# The Repovitch Family

MISS MARIE BUHLMAIER, Port Missionary at Baltimore



THE LAST the long expected moment had come. All necessary arrangements were made and everything was in readiness for their journey from Galicia to America.

Yet it was by no means a small undertaking for Franz Repovitch and his family to sever all ties of country, home and associations, and consequently Franz did not treat the matter lightly. But hope and desire for greater opportunities and more favorable circumstances in providing for his family, together with loved ones who had gone before and were urging their coming, finally settled the question.

## Franz Repovitch and Family Come to America.

Christmas was approaching, and if all went well they would have time to get to their destination, settle down somewhere and celebrate the glad day once again in the



The Immigrant Mother and Her Two Small Children  
larger family circle. And they all looked forward to this happy occasion with joy and great expectation, in spite of the meager state of their purse. After all, it is not money, but love—true, unselfish love, contentment of heart and good will toward all—that brings and makes true happiness and real joy.

Then, too, early in the new year another addition to the family was expected, so that all in all there was reason enough for them to go now and not delay longer.

When Bremen, the port city, was reached, they, like all immigrants, had to submit to a thorough bath and careful examination by the attending physician, which examination, while some were rejected, they all passed satisfactorily and were allowed to embark.

All went well until this side of the great deep was reached. Here the United States examining doctor found an objectionable eruption on little Anton's skin, and, therefore ordered him detained and placed in a hospital.

## Little Anton and His Parents' Anguish.

What now? Minors, according to law, must be accompanied by a natural guardian and Anton was not quite four years of age. The parents were told that the eruption in all probability would soon be healed, and so, hard as it was, they concluded that it would be best for the mother and baby Leopold to remain here with Anton, while the father would leave for their final destination and take with him the two older children.

But, alas, days grew into weeks and still there was no telling how long they would be obliged to wait! For Anton's trouble was now pronounced eczema. The poor mother's grief was great. She knew her own condition, but was also anxious about her little son away in the hospital, while she and the baby were kept in the detention house.

The poor woman cried incessantly, and begged for an opportunity to see her sick child. The man in charge tried to comfort her by the promise that when the missionary ladies came (referring to Miss Froehlich and myself), he would ask them to take her. And this was done.

To witness the anguish of that mother's heart was sad, to say the least. Not only was she troubled on account of existing conditions, but also from constant fear of deportation.

In the meantime, word received from her

husband only added to her sorrow, when she realized that the care of the children prevented him from going out to work, and they missed their mother at every turn. He constantly urged her coming, yet there seemed no way out of the difficulties surrounding and keeping her here.



German Hungarian Girl

Oh, the pangs and heartaches this enforced separation and detention brings to these poor immigrants! We do all within our power for them—why, just only one such trip to one of the hospitals takes our entire afternoon. We visit them, we try to comfort and cheer them, and they appreciate our efforts, but we can never fill all their void or hope to take the place of their own.

#### Christmas of the Repovitchs.

Christmas found us again at the detention house. We had brought books, dolls, toys, candies, etc., to distribute among those there, including also the Repovitchs. All were pleased and for at least a little while sorrow gave way to gladness and praise. Yet Mrs. Repovitch cared for nothing else but the opportunity to visit her dear boy and take him the toys and goodies we had brought for him.

And a dear boy he really is. Everybody loves him. They tell us he is so patient, kind and good, and gives them not the least trouble. Surely, this is remarkable for a child away from his natural guardians, especially when it is remembered that he cannot even understand the language of those around him, and he himself of such a tender age!

Of course he was pleased to see us, pleased also about the things we had brought him, and with evident satisfaction he ate his apple to the very core, careful not to lose a grain of it.

The doctor assured us that the boy was doing nicely but would not commit himself as to how long he might yet have to stay.

"Could he perhaps go in a week?"

"Hardly."

"Two weeks?"

"I can't say, yet I think not."

"Not in two weeks!"

A fresh outburst of tears and silent wringing of hands gave testimony as to the impression his words had made upon the poor mother. She bade her son an affectionate farewell, took up her baby, and about an hour later, was back in the confines of the detention house, where she had been since the second day of December.

And this was Christmas for the poor, lone woman! She, too, might have said: "My tears have been my meat day and night," and it was touching to see little Leopold turn his face with a puzzled, searching look to the face of his mother and mournfully try to stop her tears.

The husband wrote to ask whether his wife could not be allowed to go, upon the supposition that, when the sick child was well enough to travel, he be notified. He himself would come on and take the boy home. We took the matter up with the commissioner, but kind as we always find him, he could not grant this request.

Right here it must be admitted that, owing to the fact that she was a Slavonian who could not understand much German, we had not been able to converse with her, nor could we get on the inside of her affairs until now, when, though another unfortunate one held there, who knew the language, we learned the true condition of things, and then, equipped with all the facts, made another attempt to advocate her cause.



A Typical Croat

We now succeeded not only in getting a favorable hearing, but were also given the opportunity to appeal to our doctor in person, who promised to take prompt action in this and other cases we had asked him about.

## A Rift in the Clouds.

To our surprise and pleasure we were told upon inquiry the next day that "these people were all released and left town yesterday." But there was still another surprise in store for us, when two days later a message called us to the office of the steamship agent.

"Well, Mr. P.," I said, "what is it you want to see us about?"

"Why, it's concerning the Repovitch woman. They (referring to the immigration authorities) want assurance that the child now in the hospital will be cared for and delivered to its parents whenever it is released, before they are willing to release the mother. Will you please take the matter up with them?"

Certainly we were willing, but still we could not pledge ourselves to deliver the child in person to his parents, if that was expected. We would gladly take charge of him and watch our opportunity at one of the landing days to give the boy over to the care of an immigrant traveling that way.

This statement was also made to the officers in charge, and upon the pledge of

our word "that valuable piece of paper" was filled out and handed over to us.

With happy heart and buoyant step we again called on Mr. P., showed him the release paper, and then were given "the paper next in importance." This, a railroad order, called for a ticket from Baltimore to Clinton, Indiana, and was a duplicate of the original issued in Bremen, November 18. The release dated January 11, shows that fully two months were consumed in going from point to point.

Mrs. R. left with baby Leopold on the same day of her release, which was handed to the man in charge.

Was she grateful? Yes. Happy? No. How could she be, for she was compelled to leave her precious boy behind, and no one knows when she will see him again. When she does, he will hardly know his own, and surely will never understand and realize fully that he was the innocent cause of untold grief to his loving parents.

It cannot be denied that the promise of our loving watchcare for the child in her absence made it quite a little easier for the mother to bear up under the separation when, with a tender "God bless you," we bade her a last farewell.

*It was through the Negro in our experience that the South lost her mastery, her mastery not over him alone, but over those opportunities for a national leadership and for an uninterrupted eminence of service to which her capacities entitle her. It may be that through this same strange, waiting, baffling factor in her life, her ascendancy, in higher forms, may again return—in forms not threatening the estate and dignity of labor, the sway of freedom, the instinct and custom of our age, but bestowed by an age and a democracy which she has supremely justified.—Edgar Gardner Murphy, in closing paragraph of his book, *The Basis of Ascendancy*.*



## OUR RELIGIOUS DUTY TO THE NEGROES



**E**XPRESSED in terms of selfishness, the main trouble about sitting on the other man to hold him down is that you cannot get up to do anything yourself while you are at it.

There is no question but that many of the better class of whites in the South have been among those who have thought it necessary to use repressive measures in dealing with what we have come to call "The Negro Question." Moreover, certain repressive measures which have been used by the Southern whites in dealing with the Negro since the war were necessary. The Negro was unfit for the franchise when it was put in his hands. In the hour of his coming from slavery he was unfit to take into his untutored and childish hands the institutions and privileges that a superior race had developed only after many generations of effort.

The people who gave the Negro the franchise and even took measures to enforce the Negro rule in the South at the close of the war, now freely admit their terrible blunder, and the better element of the Negroes themselves will admit that the black man was unfit to perform the functions of full citizenship when he was given his freedom. The civil war is past, slavery is gone, and nobody is more thankful than the Southern white people, albeit we are slow of heart to believe all the self-complimentary expressions of some of our Northern friends as to the moral elevation of the motives which actuated them as agents in the hands of Providence in securing freedom for the black man. The war is gone and the more awful reconstruction period is gone.

The Negro has not gone; he is here, ten million strong, to abide permanently among the twenty million white people in the South. It is a situation of the utmost gravity, not paralleled in history. We Southerners have grown to know it from our mothers' milk. Our very familiarity with it may lead us to discount its immense significance.

Amid many voices that have spoken on our unique situation, there is beginning to emerge a voice which we believe is from God and which gives us good cheer. This message is to the effect that the Negro problem is a religious problem rather than a political or social problem. That is to say, the more thoughtful element among the Christian people of the South are beginning to see clearly that when we shall approach the race problem in the spirit of Christianity and shall deal with it in that spirit, we shall find a right solution of the great matter which a unique and strange destiny has placed on the shoulders of the South.

From 1845 until now Southern Baptists have every year reaffirmed their sense of obligation for the religious uplift of the Negro. In the year of the organization of the Convention there was a deal of feeling between the Northern and Southern wings of the denomination, of which the Negro himself was the innocent occasion. But in that year the Convention passed the following resolution: "Resolved, that the Board of Domestic Missions be instructed to take all prudent measures for the religious instruction of the colored people." And in his address issued to the whole denomination, President W. B. Johnson

of the Convention said: "We sympathize with the Macedonian cry of the sons of Ethiopia among us, who are stretching forth their hands in supplication for the gospel."

The Southern Baptists have been faithful in leading the Negro to salvation in Jesus Christ; that is the chief reason why more Negroes are members of Baptist churches in the South today than there are Negro members of all other denomination combined. In saying this we do not mean to discredit the faithful work done for the colored people by other denominations.

There is evidence just now of an increased sense of responsibility for the religious uplift of the Negro in the South. This has been shown in many ways among Southern Baptists, and we are reliably informed that there is a like tendency among our Methodist brethren. There is a growing conviction that the white Christians have a large duty to perform toward this black race that in the providence of God lives among us. We are coming to realize that we cannot be consistent in our missionary endeavor anywhere if we neglect this peculiar problem at our very doors. Our people are beginning to feel that we must take hold of this problem in a larger way than we have yet done.

The words used at the beginning of this editorial have for Southern people in this connection a large meaning. If we are going to do our Christian duty to the Negro, we cannot do better than to aid him toward the realization of the best of which his race is capable. If we fail to do this, we must inevitably suffer ourselves. If we do it, the effort we put forth to lift the Negro to things that are better for him, will also be the means of our own advance.

The best way to grow in character is to help others to grow. And we cannot choose to help some and ignore others. We have got to help the people around us, because God holds us responsible for it and because we will really not help anybody as we ought, if we refuse to do it.

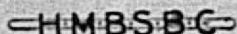
This helpfulness toward the Negro does not mean that we must open the ballot box to ignorant and unqualified Negroes, but it does mean that we will see that the Negro gets exact justice before the laws of our land in his differences with whites as well as with blacks. It does not mean that we must set to work to give free classical education to the Negro youth, but it does mean that we are under obligation to find out what is best for the Negro and in the fear of God to help him to attain the things that are best for him.

We are glad to present several striking articles from well-known writers in this magazine on this subject. It will be seen that they are a unit in setting forth a conviction of the worth of Christian work for the black people. The Home Board is particularly glad that its co-operative work with the National Negro Baptist Convention in maintaining thirty-five Negro missionaries and general evangelists in the South is so successful. Still more are we glad that this co-operative work has become the means of a complete understanding between the Negro Baptists and white Baptists. The work is so fully a success and the spirit of both parties of the arrangement is so manifestly one of mutual confidence, that we feel sure that the time has arrived when we can without difficulty do a larger work among the Negroes than we have yet undertaken.

We present elsewhere a picture of Dr. R. H. Boyd, the Corresponding Secretary of the Home Mission Board of the National Baptist Convention. Dr. Boyd deserves large credit for having done a great deal toward bringing about the better understanding which exists between the white and Negro Baptists of the South. He has the fullest confidence of those who know him, including leading Southern white Baptists.

We sincerely trust that the day may now be upon us in which we may enter upon a larger work for the religious uplift of our brother in black. We have

behind us the faithful endeavor of the noblest and best among our own fathers and mothers in the faith. White Baptists are the most numerous denomination among our race in the South. The Negro Baptists outnumber all other denominations among their race, both in the South and in the entire country. The white Baptists have an opportunity to solve the Negro problem such as no other people in America have. The Negroes are ready to hear us to a larger extent than they are ready to hear any other body of people. It is a large obligation which rests upon us. It lies at our very doors. There is nothing of romance or glamour about it. But love and loyalty to Christ, together with our better understanding of it, call us to it. God give us the grace to take hold of it and to solve it for our country, for our children and for God.



### THE WORLD MISSIONARY CONFERENCE AND HOME MISSIONS

**W**E have watched with much interest the reports of the World Missionary Conference at Edinburgh. It was a meeting of large significance in the world of missions. It devotes its thought to Foreign Missions and only incidentally to Home Missions.

Very interesting indeed are the reports of the movement of this World Conference in the direction of Christian unity, and the efforts in this direction were not entirely devoid of the spice of humor. Several reports that we have seen have declared that prominent speakers insisted that we have essential unity now to the extent that we are really following the Master, and that this, rather than the externalities of union, is what is needed.

We are not sure at this distance that this was the prevailing sentiment at the Conference. If it was, it is substantially what Southern Baptists have been trying to get the Christian world to hear for a long while, and we rejoice that such sentiments should have received approval in this gathering, expressed by representatives of other denominations.

However, our special desire now is to call attention to the fact that the World's Missionary Conference made a pronouncement that can not fail to be of great advantage to Home Missions. It addressed a letter to members of churches in Christian lands in which it was said in part:

"It is not only of the individual but of the congregation that this elevation of spiritual ideals is demanded. There is an imperative spiritual demand that national life and influence shall be Christianized so that the entire impact of the West upon the East may confirm and not impair the message of the missionary enterprise."

That is exactly what the representatives of Home and State Mission Boards have been declaring for years. If we ever expect to convert the heathen we must have a Christian civilization to show them and with which to influence them. It can not fail to clarify the atmosphere that this greatest of all foreign mission assemblies should now be giving emphasis to the same truth.

And the World Missionary Conference sent another letter to members of churches in heathen lands. In this is said: "It is you alone who can ultimately finish this work. The word that under God convinces your own people must be your word; and the life which will win them for Christ must be the life of holiness and moral power, as set forth by you who are Christian to their own race. We rejoice to be fellow-helpers with you in the work."

Here again the representatives of domestic missions in America find voiced a truth which they have been declaring for long, though they have been somewhat restrained in the declaration, lest it should be discounted by some as the over-zealous word of the advocate.

## THE HOME FIELD

## HOME MISSION BREVITIES

The article which we published last month by Brother W. R. Jones, of Yellville, Arkansas, on "The Call of the Ozarks," has caused him to be overwhelmed with letters from Baptists throughout the South who are interested in the worthy cause which he presented. Most of these letters came to Brother Jones from Baptist brethren in the Appalachian mountain region in the South. There is a need of missionary aid in the Ozark region which the State agencies have been unable to supply adequately.

In the "Southern Ploughman," a Negro paper of which Rev. Richard Carroll is editor at Columbia, South Carolina, we find these sensible words about the Johnson-Jeffries fight: "The triumph of Johnson over Jeffries means nothing whatever to the Negroes as a superior race; nor has the white race become inferior because of Jeffries' defeat. If there is a Negro who believes that the race has been exalted by the victory, or that the salvation of the race has in any way been worked out by it, he is to be pitied. On the other hand, if there is a white man who believes that the white race has been degraded by the defeat of Jeffries, he is to be pitied."

One of the most sane and courageous Negro leaders in the South is Rev. Richard Carroll, of Columbia, South Carolina. He is also one of the most eloquent men we have ever heard speak, and has a force and tactfulness in presenting to white audiences the appeal of his race that we have never seen equaled. We are presenting elsewhere a brief article from the pen of Brother Carroll, which shows in an attractive way the tie that binds together the Old South Negroes and their white people. This beautiful characteristic of the ante-bellum days is now passing away. We have in our power the making of a good substitute in the cultivation of a general and larger interest in the religious welfare of the Negroes.

From Big Springs, Texas, Mrs. S. H. Morrison, one of the devoted and generous-hearted women workers of that State, writes: "I am so happy that you are putting our Mexican work before the whole South that I hasten to express my thanks and congratulations. I am only a woman, humble and obscure, and I do not know much, but I love the Mexican people with the love of actual contact, backed up and inspired by the intensity of the love of Christ." Then Mrs. Morrison proceeds to write interestingly about the desirability of establishing a school in which the young Mexican man could be trained for the ministry. Her zeal and Texan buoyancy break out again and she says: "I think it is high time for us to stop theorizing and sermonizing about this foreign problem, time to take hold of it and to go to doing something in earnest. As we would say in Texas—'Quit fooling and get down to business.'"

The family of Dr. J. F. Love, our Assistant Corresponding Secretary, has been resting at Bay View, Michigan. Their many friends will sympathize with them in the fact that Mrs. Love and their little daughter, Elizabeth, have been quite unwell. While Dr. Love was on a trip to see his family at Bay View an accident occurred that barely escaped being a tragedy. A party of five were out in a small boat fishing on the lake when the boat was overturned by some imprudence, throwing the whole party into the water. The party included Dr. Love and his two little daughters. Without any assistance, and with a suit of heavy clothing on, Dr. Love started about rescuing his two children, who were themselves in heavy clothing. It was a most desperate undertaking with the greatest issues at stake. One of the children was under the water so long while the father was rescuing the other that he thought she was lost. We join Dr. Love in gratitude and thanks that he was able to save his little ones.

## A Row of Books

### Along the Trail of the Friendly Years.

360 pages; Revell & Company, New York.

Dr. William E. Hatcher is the author of this book. Persons who have read "John Jasper," also from his pen, will be glad to know of this more recent publication, as will also that large body of our readers who know of the gifts of Dr. Hatcher as a writer as well as a minister.

The present volume is in the nature of an autobiography, but the freshness and humor, wholesome philosophy and religious faith, which characterize every page, give to the volume a charm quite beyond that which one expects in biographical sketches.

We have never read a book, written in a discursive vein, just so happy and fascinating as this. The Old South, the war-period, the days of Reconstruction, the life of the masses and the life of the classes mingle deliciously in the story. Very intimate things in the life of the author are told with a tact and exquisite taste that gives them both charm and value. Humor and kindness seem to touch every paragraph. By all means read "Along the Trail of the Friendly Years."

### The White Man's Burden.

240 pages; cloth; published by B. F. Riley, Birmingham, Ala.

Dr. B. F. Riley is both author and publisher of this book, which is a contribution of distinct value to the discussion of the race question in the South. There is just now an increasing interest in this subject, and there are not lacking signs of real progress in the thought of our best people on the subject.

The book of Dr. Riley is in seventeen chapters. He is himself a Southern man, and has written discriminately. Dr. Riley finds much to encourage hopefulness in the Negro question, declares that Southern whites are debtors to the Negroes in several significant ways and sets forth with conviction the belief that the superior race in the South must help the Negroes towards a racial self-realization that shall be wholesome. He is distinctly opposed to the doctrine of repression, as is every other writer of the better class and of Christian

conviction. It is a book that should be read by every student of this unique, pressing, foreigner problem that always confronts Southern whites at their own doors.

### The Basis of Ascendancy.

Published by Longmans, Green & Co., New York, 250 pages.

We have here another book on the Negro question. It is by William J. Murphy, of Montgomery, Ala. Mr. Murphy has written one or two other volumes on the same theme and his works are commanding the admiration and approval of the highest authorities both North and South. The author is a Southerner who has spent part of his life among the Northerners. He has had unusual opportunities to know the viewpoints and prejudices of the American people on this great question. This volume is illuminating and thought-provoking in the extreme. We commend it to all students of Home Missions and Christian sociology. The author is optimistic as to the future of the South, where these two diverse races must permanently live together. But he distinctly shows that the basis for our future weal on this question is one of applied Christianity rather than politics. He is profoundly convinced that the South will blunder irremediably if it should not forsake any remnant of the policy of repression, in its dealings with the Negro, although he justifies the Southern whites on the ground of necessity in the repressive measures that were used in the Reconstruction days and immediately following.

### The Sneads of Fluvanna.

Time was in America when folk had no time to bother about the family tree. Other things more urgently demanded attention. In those days there were many who developed a theory to correspond to their practice of declining to hark back to their ancestors. This theory frankly discounted such a performance as being effeminate and puerile. We have outgrown those days and have come to regard the family tree a useful thing to look upon; we applaud family reunions in the public press and every one of us is glad to be invited betimes to gather in association with the descendants of an honored ancestral pair.

Mrs. W. E. Hatcher has given us such a volume in "The Sneads of Fluvanna," Fluvanna being the name of a historic county in the Old Dominion, and Snead being the name of a prominent and honored family group from which the gifted authoress is descended. Mrs. Hatcher has done the work of love with exquisite taste and completeness and the printer has done honor to his cult by the artistic way in which he has arranged the book. We are glad of every such contribution as this. It is stimulating to those who live now and the earnest of a wholesome pride for the honor and name of family among those who shall come after.

**Anti-Saloon League Year Book 1910.**

Anti-Saloon League of America publishers, Westerville, Ohio; 256 pages; cloth, 60 cents; manilla, 35 cents.

The Anti-Saloon League's Year Book ought to be in the hands of every minister and of every friend of temperance. From cover to cover it is full of up-to-date, carefully digested and carefully prepared information as to the status of the conflict between temperance reform and the whisky curse. The book abounds in maps and charts that show at a glance what has been accomplished and how much the work of the friends of temperance is making inroads upon the liquor traffic.

**The Morning Hour of American Baptist Missions.**

American Baptist Publication Society, Philadelphia; 475 pages; cloth.

Dr. A. L. Vail has rendered a needed service to the missionary literature of American Baptists in this volume in tracing the beginning of missionary conviction in the country from its inception up to 1814, when at Philadelphia, the Baptist Triennial Convention was formed. It is a book which every Baptist preacher and missionary student should read. It shows how missionary conviction first found expression in faithful pioneer preachers and then in churches and then in associations and general Baptist bodies. And it shows that this development was in exact accord with the missionary program of the Savior, namely, it began at Jerusalem and by perfectly natural and sane processes reached out, link by link, towards the accomplishment of the world program of missions. There was not in early American Baptist history any strained jumping directly from Jerusalem to the antipodes without grappling with some of the overwhelming moral and spiritual problems that interposed all the way from Jerusalem to the antipodes. It is a book which we can highly recommend.





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

MISS FANNIE E. S. HECK,

PRESIDENT, RALIGH, N. C.

MISS EDITH CAMPBELL CRANE,

CON. SEC., BALTIMORE, MD.

## Program for September: World Survey

Scripture: "I have set before thee an open door, and no man can shut it."—Rev. 3:8, Jer. 1:17, John 20:21, Joshua 1:13, Psalm 110:3, Isa. 60:10.

Prayer.

Song.

Reading from "Our Mission Fields."

Reading from Foreign Mission Journal for September.

Reading from Home Field for September. State Mission talk by leader.

Reports from summer encampments.

Song.

Benediction.

## "The Christianity of the World"

SIX GREAT religions dominate the world—Christianity, Confucianism, Hinduism, Mohammedanism, Buddhism, Taoism, Shintoism, while various forms of paganism still dominate a large part of the world. Most of us are familiar with the chart showing Christianity dominating a small part of the world. While this is true, a recent painstaking statistician shows that Christian adherents (that is, those living in Christian countries and called Christians in contradiction to heathen) outnumber the adherents to any other religion in the ratio of almost two to one.—Mission Fields.

The following is given as authentic:

Christianity, 477,080,158; Mohammedanism, 175,000,000; Confucianism, 256,000,000; Buddhism, 147,000,000; Hinduism, 190,000,000. Taoism, 43,000,000; Polytheistic religions, 117,000,000; Shintoism, 24,000,000.

Remembering that the modern missionary enterprise is practically only a hundred years old, the greatest cause for future hope is past accomplishments. Here are some facts in brief:

"Today the entire Eastern world, the erstwhile Dark Continent, and the thousand scattered islands of the Indian and Pacific oceans, are sown broadcast with Christian influences. There are 6,000 mission stations, most of them well equipped and vigorously directed. There are 19,000 missionaries and nearly 100,000 mission workers, native and foreign. There are two million native Christians. The preparatory work has been done. Foundations have everywhere been laid. The Scriptures have been translated into 460 languages and dialects. The total Foreign Mission contributions last year were \$22,800,000. Medical missionaries treated 3,000,000 patients in heathen lands. Thousands of college students are on the mission fields and thousands are preparing to go. Hospitals, dispensaries, schools, colleges, printing establishments abound in all lands. The pioneer period has closed. The age of progress and conquest has begun."

Will we follow it up with our prayers and our money?

## Dr. Gray Pleads for the West

AS TO the scope of our own Southern Baptist Convention Home Missions, all our readers are familiar. Lack of space forbids the reproduction in these columns of tabulated statistics, but we feel impelled to give our readers an extract from Dr. Gray's report to the Convention at Baltimore.

Later we expect to give a whole issue of our department to "Mountain Schools"—the "special" of our Y. W. A's for this year.

But hear Dr. Gray as he pleads for the West:

Southern Baptists have their chiefest Home Mission opportunities in the five States in our convention that are west of the Mississippi river. It is an opportunity such as no denomination in America has ever possessed. If Southern Baptists neglect it, they will never have again an opportunity so inviting and of such magnitude.

No section of America is growing in population and wealth as this. In Oklahoma and parts of Texas vast, wild, and wind-swept stretches of prairie are within half a generation being transformed into the abiding place of the intense and complex civilization of the twentieth century. There was in this territory in 1890 a population of approximately 7,400,000; the population in 1910 is probably not less than 13,000,000. We predict that the forthcoming census will show that the number of white people in these States west of the river lacks less than one million being as large as the number of white people in the Southern States east of the Mississippi.

One of the strongest endorsements possible of the large attention that the Home Board has through all the years given to the needs of the Southwest, is the way in which they are going forward by leaps and bounds in their contributions to all religious work. For instance, the advance in

Foreign Mission contributions among Southern Baptists east of the Mississippi last three years was 33 per cent., while the advance in the States west of the river was 109 per cent. A pronounced, though smaller advance, was, in evidence in Home Mission contributions in the Southwestern States, while Texas Baptists raised more money for State Missions last year than was ever raised, so far as we can find out, by any denomination in any State in the Union.

American civilization has nearly all been carved out of the wilderness within three centuries, but America has never seen any such rapid development as that now taking place in the Southwest, and this growth spells Baptist opportunity. Every frontier movement is distinctly a Baptist opportunity. The freedom and personal initiative that characterize the pioneer essentially comport with the religious attitude of Baptists. To save this virile Southwest to righteousness and a pure Christian faith is a work to inspire the greatest enthusiasm and the highest Christian patriotism of our noblest and our best.

It brooks no delay. There are about 425,000 Baptists in Texas, but there are also about 325,000 Catholics, and approximately 1,000,000 foreigners. There are 70,000 Baptists in Oklahoma and about 80,000 Methodists, but there are 35,000 Catholics, and only fifteen per cent. of the population are members of any evangelical denomination. In Louisiana 185,000 Baptists are off-set by 477,000 Catholics, and only nineteen per cent. of the population are members of any evangelical denomination. 218,000 Baptists in Missouri are off-set by 382,000 Catholics. Only twenty-four per cent. of the population in Missouri are members of any evangelical denomination. Conditions are some better in Arkansas in this respect, and yet only slightly more than one-fourth of the population are members of any evangelical denomination.



# The World Missionary Conference

MISS EDITH CAMPBELL CRANE

WE TAKE pleasure in presenting our readers the following excellent report on the Edinburgh Conference from Miss Edith Campbell Crane, our Corresponding Secretary of the Woman's Missionary Union, which she has furnished at our request:

In every one of our lives there come times when a few hours or days have so much of significance crowded into them that they appear to have the value of whole years in our experience. It was somewhat like that to spend ten days in the fellowship of the great Conference in Edinburgh, and realize that for the whole body of believers on earth the brief period was a significant time.

That was not because the Conference made rules or laid down obligations for other people, but because God was letting in the light of His will upon the methods, accomplishments and plans of those who are working in His name, and men were more than ever willing to learn His way of doing His work.

Another reason why it was a time of great significance was (as has been said by many others already), that never before in the world's history was there gathered such a group of keen minds and skilled specialists in missionary policy to exchange experiences and discuss common problems. There was almost infinite variety in the viewpoint of those who stood upon the platform from day to day sharing in the discussion of such points as the missionary message and how to present it best to the non-Christian community, the position and training of native missionaries, the Christian school as an agency in evangelization, the problem of bringing the whole church in the homeland into active relations with the work of worldwide missions. But the surprising thing was that in spite of diversity of opinion. There was a splendid harmony of purpose, and that in the common earnestness of all for the exalting of Christ there was but little room for foolish speaking. Practical suggestions growing out of actual experience were what most of the speakers brought to this symposium.

For example, one of the strongest reports was that on education as a means

of Christianizing the life of a nation, and strong evidence was brought forward to show how great a work for the Kingdom may be done by a more carefully-planned, better-equipped system of schools. Men who had spent years in China or India pled for larger staffs of teachers and thoroughly trained ones who should help to give these countries the educated Christian native leaders they so sorely need. I thought of the schools we are maintaining, many of them crowded with pupils, undermanned by weary men and women, each doing the work of two or three people; then of the wealth that is gathering in the hands of Southern Baptists; and last of the young men and women in our colleges who might be such splendid reinforcement for the slender line at the front. Our thought must go further, and claim for Christ's service in the schools abroad not alone these young people—our best—but these same young people thoroughly equipped for teachers, with the best pedagogical training we can possibly give them before they go.

It seems almost unfair to select only one subject, even though it be the important one of education, when so many other commission reports were so vital and so deeply interesting. The same fearless, straightforward, discussion of the great subject of unity and co-operation was very enlightening. The new hunger for common fellowship because of our common Lord and Master one felt was a God-given thing, and we might trust the Holy Spirit to lead us to a conviction of what real unity is and what it would mean for the world. As the ablest speaker on this topic, Professor James Denney, said: "We shall never gain unity as the result of any ecclesiastical statement—it will come when we all have the same soul-attitude toward Jesus Christ, Savior and Master." One great lesson we were learning there was that the only true unity is that which is in Him.

The last day was given to the consideration of the Home Base, and it was deeply absorbing. Every one felt that it was not in the obstacles of the foreign field, the dangers and difficulties surrounding our work there, that our severest trial lies; but in the comfortable lethargy of us who live

in an atmosphere of Christian freedom and security. God save us from indifference to the need of our own dear country and of the dark places of the earth, was the petition of many a heart there.

It was the closing session that reached the flood-tide of power. The questions of method were dropped, and the leader, Dr. John R. Mott, brought us face to face with the definite claims of that Conference's revelations upon our own lives. There was much quiet time as the whole audience bowed in the last hour of dedication. The sense of submission and of triumph is so put by a writer in the Scotsman:

"No man could listen to that call summoning to the surrender of self to the cause of God and humanity without feeling the stirring of shame for lives of flabbiness and selfishness. And when Dr. Mott asked the greatest audience that has assembled in Edinburgh for many a day to dedicate themselves to this work—and sudden silence filled the hall—that was the supreme moment of the wonderful Conference. All of a sudden the unseen became real to a great

crowd. The city of God and the palaces thereof glowed and gleamed—and they are not afar.

"And there was nothing more to do but to sing a psalm. These were the words:

'Now blessed be the Lord our God,  
Now blessed be the Lord our God,  
The God of Israel.  
For He alone doth wondrous works  
In glory that excel;  
And blessed be His glorious name  
To all eternity  
The whole earth let His glory fill,  
Amen, so let it be.'

"And with these words of triumph still ringing in our ears, men and women hushed and still, poured out into a night in which the lamps glowed through a haze. In their hearts they felt the throbbing of the passion which will win the world. And in the coming days they will carry the glow of it and the quickening of it to the ends of the earth. Thus the great Conference of Edinburgh will usher in a new day over all the world."

### Quotations From a Valuable Book

**W**HAT about Home Missions?

Let us quote from "Missions Striking Home," that superb book by Joe E. McAfee: "I wish you to believe that the call of the Homeland expresses itself in universal terms and 'sounds' out an age-compelling demand. That call is this: First, the appeal to a yearning, heart-wrenching passion against sin and for sinners at close quarters. It is the immediate tug of sinning humanity's need. It is the rallying forth in search of the Holy Grail and reining up the steed at the plaint of the beggar crouching at the palace gate. There is a ring of sincerity and the peal of immediate reality in the call of the Homeland.

"He that loveth not his brothers whom he hath seen—what warrant is there for concluding he will discover a love for those whom he hath not seen?"

"A saved America holds the key to the world's saving"

"Unsaved America must remain at best a lame foreign missionary agent."

"The virtue of any does not lie in whither

he goes; but only in he going where he ought to go."

"The calls of the homeland are all merged in the one deep-toned call to the capture of the stupendous forces of our American life, the mightiest spiritual organism in God's world."

"Home Missions are not alone missionizing at home. They are by the very necessities of the situation the most effective sort of world-wide missions, since they are getting the American most effectively ready for those important functions for which God has evidently designed him among the peoples of the earth. There is nothing which can mean more for the good of the whole world and for the advancement of the Kingdom of God in all the earth than that the American people should be downright, upright, inright, outright Christians."

Mrs. Leake's article on medical missions as an evangelizing agency in Foreign Mission Journal, is superb. Of course, it will be put in tract form. What thrilling information this article contains! How our Y. W. A. leaders will welcome it!

## Union Mail

MISS FANNIE E. S. HECK

THE FOURTH of August found Miss Edith C. Crane, the beloved Secretary of the Union, back at her desk in Baltimore, full of new missionary enthusiasm gathered from the Great World Conference of missions in Edinburgh, and with a host of memories gathered from a short but exceedingly pleasant stay in Scotland and England. Later Miss Crane will share many of her missionary impressions with Union Workers.

Mrs. Maude R. McLure, principal of the Union Training School, who has been summering in Texas, has had the pleasure of meeting with many Texas workers at different summer encampments. Doubtless, like all those who go down into this Empire State, she will come back with much to say of the greatness of its size, its future and its heart.

The enlargement of the Training School buildings, authorized at the last annual meeting, is progressing well under the direction of the never-tiring local board of managers, aided by their able adviser, Mr. Trevers Whaym. The enlargement for the present is confined to kitchen and pantries. The number of applications for entrance, however, indicates that a very full school will tax bed rooms and dining room to their uttermost capacity, if not beyond it.

It will be gratifying to all Union members to know that the Baptist Women of Florida are perfecting plans by which they will give a large sum to Home and Foreign Missions as a memorial to Mrs. B. B. Chipley. Thus being dead she yet speaketh.

The Y. W. A., of Durham, N. C., is making a great preparation to welcome home their missionary, Miss Beulah Bowden, of Madero Institute, Mexico. Miss Bowden has written them that she could "talk for days" about her work and they are going to give her an opportunity to do so, by making her the central figure of a three-days institute to which they are inviting representatives from other Y. W. A's.

Those who write about missions are

apt to take too much for granted. Mrs. McComb, of Mississippi, has written such a clear statement of how a society can be organized in a church as yet untouched by woman's work that others may find in it many helpful suggestions.

September has become in a number of States a special time for State Mission effort. State Missions may well be called the mother of missions, for it opens the spring from whence the supplies for Home and Foreign Missions flow. The programs prepared by the different State committees are exceedingly interesting. For several years Tennessee has prepared programs for a State Mission week; Virginia has an all-day program in charge of the Woman's Society in the morning and the younger societies, Y. W. A's, Sunbeams, Royal Ambassadors, in the afternoon. The offering envelopes, accompanying this program, are attractive, being printed in colors from original cuts. North Carolina is also following the all-day plan.

In the latter State it is interesting to note that the State Woman's Missionary Union is at the request of the State Convention devoting all its funds for State Missions, to church building on State Mission fields. The reason assigned for this request may cause a smile—namely, that it was not only the necessity for buildings themselves, but to throw the responsibility of paying the salaries of the more than one hundred State missionaries on the churches as a whole, a number of whom felt their duty done when the Society had contributed State Missions.

It is by no means to be thought that because there is to be no enlistment day or entertainment month this year this work has ceased. On the contrary this is to be permanently enlistment year. Societies interested in enlarging their membership are asked to write to Miss Crane for suggestions.

We would urge the societies to plan for mission study classes, early and by all means to put in our Home Mission study course in this year's plans.

**TREASURER'S REPORT FROM APRIL 30, 1910, TO AUGUST 1, 1910.**  
**FIRST QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION.**  
**Mrs. W. C. LOWNDES, Treasurer.**

STATES	WOMAN'S SOCIETIES					YOUNG WOMAN'S AUXILIARIES					BANDS					ROYAL AMBASSADORS					TOTALS
	Foreign	Home	S. S.	Board	Margaret	Training School	Foreign	Home	S. S.	Board	Margaret	Training School	Foreign	Home	S. S.	Board	Margaret	Training School			
Alabama.....	\$ 520 15	\$ 96 17	\$ 1 00	\$ 2 15	\$ 9 25	\$ 9 25	\$ 21 52	\$ 28 55	\$ 1 50	\$ 1 50	\$ 6 80	\$ 24 60	\$ 32 68	\$15 99	\$ 4 33	\$ 60	\$.....	\$.....	\$.....	\$ 767 49	
Arkansas.....	105 85	66 62	5 00	5 00	5 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10 00		
District of Columbia.....	66 82	65 80	7 00	6 80	27 75	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	175 02		
Florida.....	2,729 21	2,666 14	87 66	60 81	40 49	201 52	210 98	1 10	.....	28 06	12 72	11 45	.....	.....	.....	.....	.....	.....	198 34		
Georgia.....	1,260 76	283 98	7 50	60 81	175 90	113 14	67 39	3 00	2 00	12 00	60 89	72 33	2 82	14 40	1 45	.....	.....	.....	6,367 42		
Kentucky.....	104 75	81 22	11 50	9 85	88 25	14 31	1 55	.....	.....	.....	32 50	4 60	.....	.....	.....	.....	.....	.....	2,144 07		
Louisiana.....	268 79	118 71	.....	.....	24 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	303 67		
Maryland.....	704 55	628 50	6 00	.....	41 60	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	437 00		
Mississippi.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,385 65		
Missouri.....	2,013 70	3,192 89	9 00	14 55	24 80	374 05	402 92	.....	.....	13 00	123 14	566 10	3 50	18 96	1 00	.....	.....	.....	6,540 44		
North Carolina.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15 85		
Oklahoma.....	1,306 29	838 95	67 05	29 58	111 63	171 33	107 22	11 25	6 00	51 03	139 19	131 97	26 73	19 25	8 10	.....	.....	.....	111 63		
South Carolina.....	853 42	982 51	50 48	3 00	209 15	206 46	138 56	.....	.....	.....	76 85	61 96	.....	.....	.....	.....	.....	.....	2,823 35		
Tennessee.....	3,354 01	3,187 71	.....	.....	.....	222 46	142 95	1 50	.....	.....	320 59	165 46	9 38	27 54	25 95	.....	.....	.....	2,374 74		
Texas.....	1,717 50	811 26	27 42	97 46	256 99	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6,541 72		
Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4,165 96		
TOTALS.....	\$15,005 80	\$12,650 40	\$214 61	\$250 02	\$1,019 81	\$1,374 73	\$1,100 89	\$18 35	\$1 50	\$369 25	\$977 01	\$1,279 76	\$20 67	\$85 48	\$50 82	\$54 70	\$105 05	\$0 52	\$34,662 35		

THE ABOVE CONTRIBUTIONS FOR  
 THE TRAINING SCHOOL IN-  
 CLUDES \$217.05 FOR THE  
 STUDENT FUND.

VALUE OF BOXES TO HOME MISSIONARIES				TOTAL
W. Societies	Y. W. Auxiliaries	.....	.....	
.....	.....	.....	.....	.....
Virginia.....	.....	.....	.....	.....
\$ 125 91	\$ 40 70	.....	.....	\$ 166 61

Mrs. W. C. LOWNDES, Treasurer.  
 Woman's Missionary Union.

## Honor Roll July 15 to August 15, 1910

Rev. J. W. Davis, Radcliffe, Va. ....	48	Mrs. I. W. Wingo, Greenville, S. C. ....	14
Dr. W. D. Powell, Louisville, Ky. ....	31	Miss Addie E. Cox, Carrollton, Ala. ....	13
Miss Ruth Parker, Ideal, Miss. ....	27	Mrs. R. J. Lanford, England, Ark. ....	12
Rev. L. S. Terry, Mendenhall, Miss. ....	25	Mrs. Geo. A. Nichols, Crystal River, Fla. ....	12
Miss Pattie Beard, McComb, Miss. ....	25	Mrs. R. H. Lewis, Kinston, N. C. ....	12
Miss Artie Rawles, Clyde, Miss. ....	21	Mrs. D. Z. Woolley, Gordo, Ala. ....	11
Miss Eliza Turner, Richmond, Va. ....	19	Mrs. W. I. Jones, Jackson, Tenn. ....	11
Rev. J. T. Fowlkes, Augusta, Ark. ....	19	Mrs. E. A. Burchfield, Gainesville, Ga. ....	10
Mrs. J. C. Mace, Marion, S. C. ....	16	Miss Melinda Voglesong, Louisville, Ky. ....	10
Mr. W. T. Hightower, San Marcos, Tex. ....	16	Miss Frankie Jeffords, Florence, S. C. ....	10
Miss Kate D. Perry, McAlester, Okla. ....	15	Mrs. R. H. Bruce, Chester, Va. ....	10
Mr. A. A. Dean, Starr, S. C. ....	15	Miss Lillian Kerby, Florence, Ala. ....	10
Mrs. D. H. Hall, New Albany, Miss. ....	15	Mrs. D. F. Lawrence, Alexandria, La. ....	10
Mrs. John Gilbert, Knoxville, Tenn. ....	14	Mrs. Mabel Bowers, Camden, Ark. ....	10
Mrs. E. P. Hawkins, Bastrop, La. ....	14	Dr. Will B. Oliver, Florence, S. C. ....	10
Miss Marie Huhmaier, Baltimore, Md. ....	14	Mrs. J. W. Robertson, Rembert, S. C. ....	10
Mrs. J. T. J. Battle, Greensboro, N. C. ....	14	Mrs. M. A. Franklin, Bentley, La. ....	10
		Mrs. J. W. Coker, Hartsville, S. C. ....	10



## Home Mission Receipts July 15 to August 15, 1910

ALABAMA—W. Y. Q., \$10.00; Dr. W. B. Crumpton, Cor. Sec., \$3.79; Miss Salter, \$25.00; Mtn. Schools, \$10.00; Indians, \$12.25; Immigrants, 63. Total \$61.07. Previously reported, \$504.85. Total since May, \$565.92.

ARKANSAS—Hope Ch., by Rev. Otto Bamber for Evang., \$210.00; previously reported, \$60.00. Total since May, \$270.00.

DISTRICT OF COLUMBIA—Immanuel Mission Circle, Washington, by Miss G. A. P., \$6.00; 5th Ch., 35c.; Mtn. school boy, \$10.00. Total, \$16.35. Previously reported, \$17.38. Total since May, \$33.73.

FLORIDA—Sunbeams Eaton St. Ch., Key West by Rev. E. D. S., for Cuba, \$2.00; Rev. S. B. Rogers, Cor. Sec., \$174.60. Total, \$176.60. Previously reported (corrected), \$209.41. Total since May, \$386.01.

GEORGIA—Rev. A. C. R., \$2.00; Mrs. A. C. S., Augusta, \$1.00; O. W. A., \$1.00; S. S. Ft. Valley, by W. T. W., for Miss Buhmaier's work, \$8.19; Tract Fund, by C. E. S., Mansfield, \$2.17; Moultrie Ch., by Rev. W. L. Walker, for Evang., \$150; Lumpkin Ch., by Rev. W. P. Price, for Evang., \$100; H. R. Bernard, and \$623.11. For Mtn. Schools: From Cedar Creek W. M. S., \$1.56; Hickory Head Sun., \$5; Dudley W. M. S., \$5; Capt. Ave. W. M. S., \$2.45; Ft. Valley Y. W. A., \$5. For Cuba: Albany W. M. S., \$13. For Indians: Oakland City W. M. S., \$7.16; Louisville Sun., \$3.55; Monticello, Sun., \$2; Resaca Sun., \$0c.; Smyrna Sun., \$2. Total, \$942.69. Previously reported, \$1,323.69. Total since May, \$2,266.38.

KENTUCKY—Rowletts Ch., by R. B. G., \$12.25; Ky. Cen. Com., by Miss Willie Lamb, from Sunbeams for Indians, \$66.23; for Mtn. Schools, \$6.10; R. A.'s, for Indians, \$4.50; Y. W. A.'s, for Mtn. Schools, \$57.39; for Miss Salter's

salary, \$33.35; W. M. S. for Immigration and Frontier, \$206.65; Mtn. Schools, \$36.55. Total, \$423.32. Previously reported, \$798.58. Total since May, \$1,221.90.

LOUISIANA—Amite Ch., by Rev. W. P. Price, for Evang., \$63.10. Previously reported, \$208.79. Total since May, \$276.87.

MARYLAND—Franklin Sq., Baltimore, by F. E. W., \$50; Druid Park, by G. W. L., \$20; Ground-rent bequest, Miss Sarah Tyler, \$90; 1st Ch., by J. R. G., \$36; N. Ave., by C. M. K., \$18.91; Eutaw Place, by H. W. P., \$175.73; 7th Ch., by O. M. L., \$20.85. Total, \$411.54. Previously reported, \$979.79. Total since May, \$1,391.33.

MISSISSIPPI—1st Ch., New Albany, by Rev. R. Wright, for Evang., \$191.83; Tr. Fd., \$3.50; Ex., \$10; Providence, by Rev. W. A. McComb, for Evang., \$58.89; Tract Fd., \$10; Oral, by W. A. M., for Evang., \$39.65; Ex., \$10.50; Iuka Ch., by Rev. Otto Bamber, for Evang., \$91.80; A. V. Rowe, Cor. Sec., \$400; Rev. W. L. Walker, for Evang., from Greenwood, \$255; Shaw, \$38; Lyon, \$32. Total, \$1,327.23. Previously reported, \$322.50. Total since May, \$2,249.73.

MISSOURI—Joplin 1st, by K. D. H., \$250; A. W. Payne, Treas., \$382.48. Total, \$632.48. Previously reported, \$1,551.83. Total since May, \$2,384.71.

NORTH CAROLINA—Macon Co. Ass'n, by S. J. A., \$7.40. Previously reported, \$220.22. Total since May, \$227.63.

OKLAHOMA—Stigler, by Rev. L. C. Wolfe, for Evang., \$63; Muskogee, \$54.30; W. B. M. S., by Miss Sue O. Howell, \$48.19. Total, \$170.49. Previously reported, \$197.65. Total since May, \$368.14.

SOUTH CAROLINA—C. H. Roper, Treas.,

## THE HOME FIELD

Laurens Assn., \$139.30; Victor Ch., by E. G. R., \$2.66; Rocky Creek, by D. H. C., \$1.63; Richland Spgs., by W. W. P., \$7; Antioch, by H. W. M., \$2.94; St. George, by H. R. J., \$2.35; Bartlette St. Ch., Charleston, by W. T. R., \$22.50; Mt. Pisgah, by W. A. C., \$2.90; Providence, by S. A. W., \$2.55; Cedar Creek, by L. M. D., \$1.07; S. S. W., 1st Ch., Darlington, by C. B. E., \$14.20; Beulah, by S. C., \$2.49; Hebron, by L. H., \$5; Berca, by A. B. H., \$5.18; Arrowwood, by M. M., \$6.40; Windsor, by G. W. B., \$2.30; Phillipi, by J. S. W., \$14.35; Warrentonville, by D. H. C., \$1; Chestnut Hill, by P. H. C., \$1.91; Rehoboth, by A. W. W., \$2.75; Turkey Creek, by W. E. A., \$16.60; Enoree, by W. W. B., \$2.30; Pine Pleasant, by W. E. C., \$2; Good Hope, by S. T. B., \$3.90; Wolf Creek, by B. F. O., \$15; Sandy Spgs., by E. B. G., \$15; 1st Ch., Sumter, by C. C. B., \$17; Enoree, by J. J. H., \$5; Cross Hill, by E. L. W., \$5; Gaffney 1st, by R. E. L., \$195.76; Mountain View, by L. C. E., \$2; Judson, by D. M., \$10; Waltney, by A. J. M., \$2.65; Rosemary, by F. P. Lee, \$5; Coronaca, by E. S. C., \$2.50; S. S. Bethany, by E. H. M., \$10.42; Ebenezer, by D. E. L., \$15; Waccamaw Assn. by J. C. S., \$19.22; Colston, by P. M. V., 75c.; Williamston 1st, by Mrs. E. C. H., \$6.70; Oak Grove, by D. L. P. S., \$2.05; Washington, by A. B. B., 90c.; Putnam, by W. J. F., \$2; Greenwood 1st, by J. E. C., \$70.50; Bethel, by B. S. B., \$12.46; Springtown, by J. C. M., \$1.45; Little Salthatchie, by L. M.

B., \$5.50; S. S., Springtown, by M. J. F., \$1.62; Mush Creek, by J. C. K., \$1.57; Greenville Assn. by J. C. K., \$7.30; Carolina, by C. W. S., \$1.75; Woodside, \$1; Cherokee Spgs., by W. P. S., \$3.25; Sulphur Springs, \$2.57; Unity, by O. B. T., \$10; N. Pacolet, by W. B. J., 15c; Ebenezer, by G. W. S., \$1.51; W. M. U., of S. C., by Mrs. J. N. Cudd, Tr., \$182.04; Indians, \$52.74; Mtn. Schools, 50c. Total, \$1,011.58. Previously reported, \$1,476.55. Total since May, \$2,488.13.

TENNESSEE—Young South of Baptist and Reflector, by Mrs. L. D. E., \$5.50; Coal Creek, by Rev. Geo. H. Crutcher, for Evang., \$66.50; L. M. S., Hickory Grove, by Mrs. L. R., for work in New Orleans, \$5; Mrs. P. H. M., Mt. Juliet, \$1.75. Total, \$78.75. Previously reported, \$909.46. Total since May, \$988.21.

TEXAS—F. M. McConnell, Sec., for work among immigrants at Galveston, \$14; Self Denial, \$7. Total, \$21. Previously reported, \$1,253.65. Total since May, \$1,274.65.

VIRGINIA—B. A. Jacobs, Tr., \$2,000. Previously reported, \$1,203.05. Total since May, \$3,203.05.

MISCELLANEOUS—J. W. Michaels, Exp., \$22.86. Previously reported, \$350.51. Total since May, \$373.37.

AGGREGATE—Total, \$7,781.86. Previously reported (corrected), \$12,155.90. Total since May, \$19,937.76.

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