

SPECIAL NUMBER FOR PASTORS

THE HOME FIELD



"For I preach the worth
Of the native earth—
To love and to work is to pray."

March 1913 —

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

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

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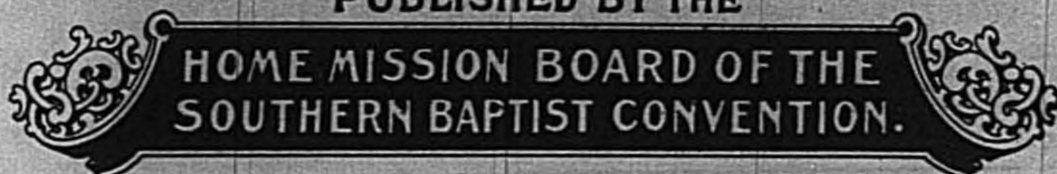
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The Home Field

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¶ THIS SPECIAL NUMBER carries eight extra pages. It is being mailed to all Baptist pastors of the Southern Baptist Convention in addition to the regular subscribers.

¶ IT CONTAINS many timely special articles as well as the regular editorial and other features.

¶ IT BRIMS with material helpful to pastors and others in connection with the present Campaign for Home Missions.

TO READ IS TO BE CONVINCED!

THE HOME FIELD is the Home Mission Organ of the Southern Baptist Convention.
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THE HOME FIELD

Entirely too much confidence is put in spontaneous combustion in religious matters. It often doesn't occur, in fact generally does not occur. The outcry against high pressure methods anywhere is generally from the camp of Meroz. Every great spiritual movement comes with dynamic force. Men commonly do not evolve out of sin; they are not educated out of sin. There comes into their souls a mighty moral and spiritual force, which expels the sin and lifts the man to a higher plane.

We have in the account of the opening of the campaign for the conquest of the world on the day of Pentecost, all the elements of the right kind of doing. Great power came on the people; men were swept along and away from themselves. In a single hour the cords that bound them to the past were broken. They were disenthralled, were lifted up, were swept by the thousands into the Kingdom. And in that atmosphere charged with such power a great

A great collection in a church, where men are swept out of their littleness and meanness by getting a larger view of Kingdom interests, prepares the way for better church culture for months and months, even on into years.

Many a man in a single hour has had as marvelous conversion on financial questions as Paul had concerning Jesus Christ and he has been a new man from that day on. And what has happened to men has happened to churches.

There are two reasons for strenuous collections. One is, there comes to be a real necessity, urgent, so urgent indeed that it can't be put off without injury to Christ's cause. Our people ought to be trained to meet an emergency manfully, always, so and with never a whine about it. And then the other necessity for "high pressure" collections is to enlarge people who are enthralled to little ideas, and who, if some-

Q I AM FULLY PREPARED to say that so-called high-pressure collections are of unspeakable advantage and have a distinct place among the ongoing of things in the Kingdom.

collection was taken to meet an emergency. The people were there from many nationalities; there was destitution. Tithing didn't meet the case at all. There had to be some heroic giving right then and the people gave, some all they had, some less amounts. A mighty collection was taken to meet a pressing need.

Breaking Up The Hard Pan.

NOW THAT is an example of what ought to be done in every church in the South. It is easy for people to become enslaved to habits. It is not true, as we often say, that people have habits. Habits have them. That is the very meaning of the word. A dynamic collection in a church often sets a church free. Farmers have learned now that when the ground is hard and doesn't yield itself to the ordinary methods of cultivation; when there is a hard pan under the thin layer of top soil, the way to bring on a new era in the field is to put dynamite under the hard pan and break it up, thus loosening the soil, making it possible to have far better cultivation, with better results.

thing doesn't happen extraordinary, will pledge their lives away and do nothing for Christ's Kingdom.

Cultivate System, But Manfully Meet Emergencies.

I GIVE THIS word of caution. Let's not play one of these methods of taking collections against the other. It is the evil practice of some people, preachers, even to play one Scriptural teaching against another Scriptural teaching, one doctrine against another.

Let's cultivate systematic giving, taking pains it is not nine-tenths system and one-tenth giving, as is the case with some. Then let's meet every emergency like we ought to meet it. Even tithers ought to give offerings and on great occasions ought to imitate the people at Pentecost.

And I have this friendly word to pastors to close with. Study up on collections, learn how to take them, learn how to prepare your people to give, get the thing right in your own thinking and in your own heart, and be certain that, as bishop of a church, your church doesn't join the tribe of Meroz.

Mission Campaigns

LIVINGSTON JOHNSON. Corresponding Secretary of North Carolina Convention



THE TIME OF YEAR is now at hand when we must round up our collections for Home and Foreign Missions. Only two months remain before the closing of the books, and by far the greater part of the whole amount to be raised must come in during these two months. This habit into which we have fallen of leaving so much to be done until the very last, so far from being an ideal one, has many serious objections.

It places upon those who are charged with the collection of mission funds an unnecessary burden. Only those who have gone through a nerve-racking campaign such as we experience during the last week of the Conventional year, can have an adequate conception as to its meaning. While the Secretaries feel it more keenly than any others, there are thousands and tens of thousands in the South who, because of

general Boards, though the latter are liable to feel the effects of them.

For the above reasons and others that might be given, the mission secretaries of the South, both State and general, have been urging for years, the necessity of some better financial method, whereby our contributions may be made with system and regularity. If there is a secretary in all the South who does not desire such a plan and who would not do everything in his power to make it effective, I do not know him. To no class of men would its successful operation bring such immense relief, as to the mission secretaries.

And yet, there are some things to be said on the other side.

It is Not Now As Bad as it Appears.

OUR PEOPLE do not leave to be done during the last few days, all that the figures would seem to indicate. Much of this mon-

ENTIRELY too much confidence is put in spontaneous combustion in religious matters. Often it doesn't occur, in fact generally does not occur. The outcry against high-pressure methods is generally from the camp of Meroz.

their peculiar interest in missions, are brought into a state of deep suspense and harrowing anxiety.

The Present Policy Inadequate.

THE PRESENT POLICY necessitates the borrowing of large sums of money, both by the State and general Mission Boards. The interest paid on borrowed money would support a good many missionaries at home and abroad. In borrowing this money the Boards are forced at times to strain the credit of the denomination to a point that a good business policy does not justify.

To leave so much to be done until the very last is extremely hazardous, in that it causes so much to hinge upon a mere contingency. Bad weather on the two or three last Sundays of the year would in many instances prove disastrous. Unusual political excitement in an election year, often diverts the minds of our people from the work of the Lord. These last two dangers apply more directly to State Missions than to our

ey is collected, but for one reason or another is held till the very last.

Take State Missions in North Carolina, as an example. The church that contributes the largest amount to State Missions has a period of two months in which to collect the money. Some of it is paid in on the first Sunday of the period, but the collector holds it until the very last. He uses this to stimulate the membership in their gifts. By turning it all in at one time, and having it acknowledged as a whole, he undoubtedly secures more than he would, if it were given to the treasurer week by week, and acknowledged in small amounts. The same thing is true with that church in regard to Home and Foreign Missions. Many other churches and some of our associations work on the same method.

You may say this is not the ideal, which I readily grant. But it must not be forgotten that we are a long way yet from our ideal. The Convention treasurers are sometimes careless and fail to make remittances

promptly, but improvement is being made in this particular. At our last Board meeting, for instance, the treasurer was instructed to make monthly remittances to the treasurers of the Home and Foreign Boards, and these instructions are being carried out strictly.

There is no great period of inactivity among our people. From the first of September until the first of December, the pressure is on for State Missions in a large majority of the Southern States, and from January the first until the first of May, our general Boards have right of way. Between these dates the other objects and special collections must come in. We have therefore, two South-wide campaigns, two periods of "rounding up," one in the spring and one in the fall, with numerous other interests coming in between. With most of our town churches it is a year-round business now, while a few of our country churches are being brought into this method.

campaign lifts our denomination to a higher level. A State Secretary, whose work is in possibly the most conservative State in the South, said recently that if the introduction of a systematic method should result in the elimination of the mission campaign, it would in his judgment be unwise to introduce it. He believes in system, but he also has a high estimate of the value of the mission campaign.

We cannot go from an unsatisfactory method to one that is ideal all at one bound. For nearly three-quarters of a century we have been working on our present method. While we are all free to confess that it is far from ideal, I for one am not ready to admit that it has been a failure.

We have made improvement in our present method and we must work on toward the ideal until we attain unto it; but we would just as well face the fact in the outset, that it is going to take time and patience. It must be "line upon line, precept upon pre-

Q A GREAT COLLECTION in a church, where men are swept out of their littleness and meanness by getting a larger view of the Kingdom's interests, prepares the way for better church culture.

Educational Value of Campaigns.

WHILE THESE State-wide and South-wide campaigns are seasons of deep anxiety, they are not unmixed evils. There is an educational value about them which in my judgment we under-estimate.

As much as we may deride them, the old political campaigns had an educational value. Many unnecessary things were injected into them, which created prejudice and engendered strife. But by having the issues discussed and party principles enunciated, people become more intelligent citizens.

So a State-wide discussion of missions, which succeeds in turning the thoughts of the people to the things of the Kingdom and causes them to make a united effort for the accomplishment of a great task, has an educational value that is hard properly to estimate. As a vessel is lifted by a lock to a higher plane so every successful mission

cept, here a little, there a little." Meantime, while we are in this transition state, let us do the very best we can under existing conditions, gradually working out of the old into the new and better way. It would be very unwise to throw off the old altogether, until our people are ready and willing to adopt and use the new.

We certainly need to adopt a better financial system. The scriptural plan, as set forth in 1 Cor. 16:2, is the best ever devised. This, however, is not incompatible with a mission campaign. I think a careful reading of 2 Cor. 9 will show that in this very collection Paul used both the campaign and the weekly plan of proportionate giving. The campaign was used to inspire them to give and the systematic plan to secure regular and proportionate giving from every member of the church. The time is not yet, and I doubt that it will ever be, when we can dispense with the mission campaign.

As to High Pressure Giving

H. A. BROWN, D.D., Winston-Salem, North Carolina



WHEN will our churches learn that if they would bring things to pass in the Kingdom they must make use of aggressive methods? Will it always be so that the children of this world will be wiser in their generation than the children of light?

What if our great manufacturing establishments did not send out vigorous men to wage a war of effort in trade? Would not the hum of industry soon be silenced and we be standing at the corners with out hands in our pockets?

There is no problem simple in the beginning, or missionary movement that is not strenuous. Our leaders must march to the firing line and bring their ammunition

money, and yet there is no other way to get hold of some. It is high pressure in the springtime, when nature brings out bud and blossom. It is high pressure when the wheat is ripe and ready to fall, if we gather it into the granaries. It is time to be up and doing with every sort of method, when a thousand Macedonian cries are saying to us: "Come over and help us."

When men get their hearts stirred by the appeal of desperately earnest men, their purse strings relax and the mission cause receives a practical forward movement.

Many training classes have been organized in Southern Baptist churches within recent months.

These movements will doubtless aid much in the direction of larger and more systematic giving for future years, but they will

Q LET'S CULTIVATE systematic giving, taking pains it is not nine-tenths system and one-tenth giving, as is the case with some. Then let's meet every emergency like we ought to meet it.

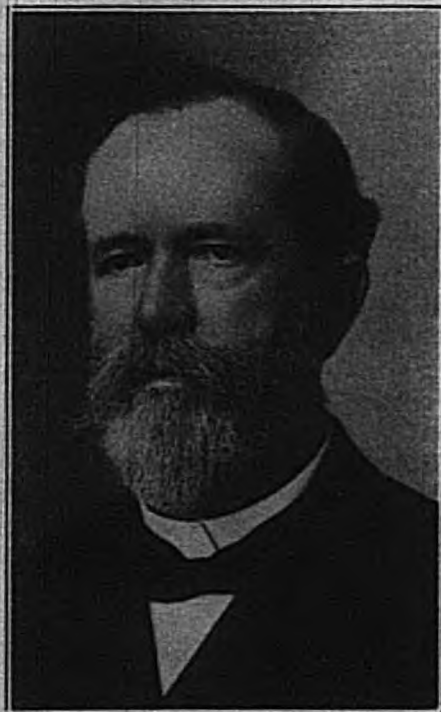
with them, if they would battle down these strongholds of indifference.

Oliver Cromwell said: "We need men, men who make conscience of everything." Jesus said. "The Kingdom of heaven suffereth violence and men of violence take it by force." No slow, lazy, lizard-like movements will measure up to requirements of this description.

That was a stirring time in the history of Israel when David went before the people to appeal for money and service for the building of the Lord's house, as recorded in First Chronicles 29:1-10. With an enthusiasm born of faith he said: "Who is willing to consecrate his service this day unto the Lord?" Then we are told that the chief of the fathers and the princes of the tribes of Israel and captains of the thousands and of hundreds, with the rulers of the king's work, offered willingly. Is it probable that they would have made an offering if David had not set their hearts on fire with his zeal for the house of the Lord?

Some people are wonderfully afraid of high pressure methods in raising mission

not have much appreciable value in meeting our present emergency. Many of those who belong to these classes are women and



Dr. H. A. Brown

girls, who do not control the "sinews of war."

The men who have the money are often too busy to take a training course. They must be reached, if reached at all, by earnest, "red-hot" appeals from their pastors, who have their ears and confidence as no others have or can have.

A face-to-face canvass by well selected persons may do much to supplement the pastor's appeal.

Let the work of training go on, and the more the better. But let not the pastors

"hug to otheir bosoms the fond delusion" that money will flow into the Lord's treasury like streams of water, if they do not press the matter and stir up the minds of the people by way of remembrance.

Every pastor ought to say with our Brother Peter: "I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance"—

Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die."

A Fifth Sunday Meeting in New Mexico

MRS. E. B. ATWOOD, Albuquerque, New Mexico



IT WAS at Encino, a little village situated on a New Mexico tableland nearly 7,000 feet above sea level, without hill or tree, except that several miles to the north, where the plain breaks up preliminary to the more distant mountains, a narrow line of stunted cedars is visible.

Across this snow-covered prairie the savage north wind cuts his way unhindered except by great masses of "tumble weeds," a

on again, looking for all the world like animals moving across the prairie.

The meeting house at Encino is an erstwhile saloon, which the twenty-five Baptists in the community, with the assistance of the Home Board, have recently purchased for use as a church. It is a long building with square, store-like front, with doors and windows at each end, but without an opening in the long adobe walls.

Inside, a few rude home-made benches and a two by twelve plank running along the wall next to the stove furnish seats for the worshippers.

On each wall a placard bears the legend: "No se permite mascar tabaco en esta sala"—Chewing tobacco not allowed in this room. Just in front of the benches about midway of the room is the counter over which the tinkling glasses were passed in the "happy days of yore," but the counter now serves as a pulpit.

At one end of this bar stands the stove, which like the Baptist Convention of New Mexico finds the circle of its operations too great for its capacity. At the other end of the ancient bar stands the organ, which has a broken pedal, and which like many health seekers in New Mexico, speaks forth the praises of God with one lung.

The preachers in attendance are the State Secretary of Missions, the associational missionary, who is also pastor of the church, and a neighboring pastor who has come horse-back fifteen miles across the country to be present.



Secretary E. B. Atwood of New Mexico

special New Mexico production, which move forward a few jumps and pause and move

This last has passed his three score years and the frosts cling in his hair and beard, but in his heart burn the fires of enthusiasm for the Kingdom of Christ. His life is rich in experience, he having baptized 4,600 converts during his ministry, and besides having been a member of the legislature of Kentucky at one time. The preaching, though without the emphasis of long-tailed coats and white ties, was simple, direct and fervent. The tide of enthusiasm rose higher with each service, and tears of gratitude and joy flowed as we magnified the grace of God together.

The attendance ranged from fifteen to thirty, but those present were the most eager listeners. The hospitality was beautiful and Christ-like; every family seemed anxious to have the preachers in their home. It has seldom been our lot to meet a finer, more whole-hearted and genuinely sincere group of God's children than are found in this little church.

The people are from Missouri, Kentucky, Alabama, Oklahoma and Texas. If I could tell their story and make you see their battle with adverse circumstances, it would stir the hearts of Southern Baptists with

sympathy and love for our brothers on the frontier.

Most of these people are homesteaders and dry-farmers, and how hungry they were for the gospel! Moreover, they seemed to feel themselves fortunate if their hunger had not been for more material things. Let us take a confidential glance into some of these Christian homes.



The Secretary and His Family on a Trip

Here is a deacon, intelligent, spiritually minded, consecrated and prayerful. He was for three years a student in Georgetown College, Kentucky, the Secretary's own Alma Mater. His wife, a Missouri girl, whose two brothers are preaching the gospel back home, is in every way suited to be his help-mate.

These facts were not so surprising to the writer, for all over New Mexico are many such Baptists, who are educated, and well trained as religious workers. Some have followed the lure of the land, many others have come in search of health. While battling now against hard material conditions, these Baptists constitute a strong nucleus of future development. The deacon referred to, with his wife and five children, has been living out a claim.

Last year he received just \$8.25 for his entire crop, so he found it necessary to move into town and run a hotel to make a living. In spite of his crop failure, this



The Secretary Performing a Domestic Function

brother gave \$15 toward the purchase of the church building.

Another brother from Alabama has given up his claim to the wind and sun and coyotes until such time as he may be able to sell out and return to his old home. To the question if the country were not good for sheep and cattle, the reply was that it is



Frost clings in his hair and beard. Once of the Kentucky Legislature, he is now a hero of the frontier, who has baptized 4,600.

one of the finest in the west, but in many cases capital has been exhausted in attempt at farming.

The other deacon of the Encino church is one of God's very own, joyful and devout. With tears he expressed the desire to stay in New Mexico to help further the King-

dom of the Master. To this end he will return to Oklahoma, sell his farm and go into the stock business. He and his godly wife have eleven children, several of them married, and the others growing up with little opportunity for Christian education. They have a native talent for music, and how it stirred the heart to hear them sing! One of the girls is organist for the church, but plays entirely by ear.

Her image rises in vision as she sits on the old chair, entirely too low, her beautiful

face full of the glow of health, both feet on the one pedal of the old organ, she whose life knows so little of youthful companionship, and who has had so little opportunity to develop the talent God has given her, is leading in a strong clear voice as they sing:

"More about Jesus would I know."

And "When the battle's over we shall wear a crown."

Oh, that we had schools for our New Mexico Baptist boys and girls!

Another family must be mentioned. It is the case of a devout woman whose father and two brothers are Baptist preachers in another State. This woman with her children has lived on a claim two and a half years absolutely without school or church privileges, while her husband was working in Oklahoma to make a living. On the last evening of the meeting, after we had sung the closing song and said amen to the closing prayer, this sister's heart became too full to contain itself longer.

She said, "Let us pray again."

We knelt by the rude benches and in front of the old bar, and this good woman poured out her soul to God in thanksgiving and prayer. She thanked God for the coming of the preachers, for the blessed gospel, for the joy of salvation and the hope of glory, and she prayed for the coming of the Kingdom in New Mexico. We rose from our knees singing "Tis the Old-Time Religion," while this sister shouted and shook hands with all present, and the walls of the old saloon echoed to the shout of salvation and the praises of our God!

Home Missions Promote All Missions

W. D. POWELL, D.D., Cor-Sec. State Board of Missions, Louisville, Kentucky.

THE MORAVIANS and some other denominations have well nigh lost their identity as a force in the homeland by virtue of an unhealthy zeal for Foreign Missions, which causes them to consume all of their noble sacrifice in planting the standard of the Cross among the people in far off lands to the utter neglect of the base of supplies.

They possibly lead all others in per capita gifts to Foreign Missions and yet one rarely sees a Moravian church in the home-

land. Like the buffalo and elk which once roamed over the fertile lands of Kentucky they will soon become extinct.

Other denominations pushing Foreign Missions to the neglect of Home Missions show great loss in membership. The Presbyterians, perceiving their glaring mistake, are now undertaking to correct it by giving large sums to prosecute the work in the homeland.

Spiritual strategy requires an exalting of the conversion of the homeland as a means

to the evangelization of the world. It is no idle saying, "As goes America, so goes the world." An individual or a nation to be truly great must be Christian. The emancipation and salvation of the idolaters to the west of us and the Romanists to the east

of us depends on bringing American Christians closer to the throbbing, sympathetic heart of Christ.

Home Missions means evangelism begun at home and carried to the ends of the earth. We front the world.

Some New Testament Methods of Raising Money

A Collection That Grew Out of the Pentecostal Spirit.

Acts 4:32-35. And the multitude of them that believed were one in heart and one in soul; neither said any of them that aught of the things which he possessed was his own, but they had all things in common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.

Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things sold.

And laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

Regular Giving Directed by Paul.

First Corinthians 16:1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there may be no gatherings when I come.

Special Collections Recognized and Used by Paul.

Second Corinthians 9:1-9. For as touching the ministering to the saints, it is superfluous for me to write to you. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaea was ready a year ago; and your zeal hath provoked very many.

Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we (that we

say not, ye) should be ashamed in this same confident boasting.

Therefore I thought it necessary to exhort the brethren, that they would go before unto you and make up beforehand your bounty, that the same might be ready as a matter of bounty and not of covetousness.

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye always have a sufficiency in all things and may abound to every good work.

[The Improved Edition of the Bible recently issued by the American Baptist Publication Society renders verse five above: "I thought it necessary therefore to exhort the brethren, that they should go before to you, and make up beforehand your previously promised bounty." This corresponds very closely to the method that has been in largest vogue among Southern Baptists.]

A Special Collection in Antioch.

Acts 11:27-30. And in these days came the prophets from Jerusalem unto Antioch.

And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

To Pastors Who Want to Do It

J. F. LOVE, Assistant Corresponding Secretary Dallas, Texas



SHALL PRESUME that the very great majority of Southern pastors want to do a great work for the great cause of Home Missions, and that they would like to have some suggestions on how to do it. The suggestions which I make have been tried by the most successful pastors in the South and found to work well. Here they are:

Suggestion No. 1—Order at least one new, fresh, strong suggestive book on Home Missions. Order it now so that you may have time to read it, ponder over it, and under its inspiration prepare one or more sermons and addresses before the time comes to press the campaign.

Many pastors have not only gotten many times the worth of a book in the larger

the interest of your people in Home Missions. Do this now or you will lose a great opportunity.

Suggestion No. 3—If you are west of the Mississippi, send me your orders for leaflet literature with which to supply the entire membership; if east, order from Publicity Department, Baptist Home Mission Board, Atlanta, Ga. Tell how many leaflets you want and we will make the assortment.

The way to use the literature when you have received it, is to prepare a note on the subject of this literature for your people, requesting those to whom it is presented to read it with care and prayer. Put this letter and one or two leaflets in an envelope, and either mail or send it by a committee of boys or girls to each member in the church. In your letter you might also

THE GRANDILOQUENT call of non-denominationalism and inter-denominationalism, now for a season popular and familiar, is taking the temper out of Christian men and women. It substitutes soft sentiment for stalwart conviction and theory for actual work. It does not sound a call to arms, but issues dainty invitations to banquets.

collections which follow the reading of it, but many have so improved their ministry as to win the great admiration of their people and have their salaries raised materially, thus being reimbursed with a fine dividend on the investment.

Without exception, the men who are in demand as preachers and who get anything like worthy compensation for their services, are readers of good books. No investment pays a preacher quite so well and no other so multiplies his power for good. By all means, therefore, begin preparation for a great Home Mission campaign and collection by getting a good book on Home Missions.

Suggestion No. 2—Appoint a committee at once to thoroughly canvass your church for subscribers to *The Home Field*. At the club price of twenty-five cents a year, you can, by thus going about it, easily put this splendid Home Mission magazine into every home in your church, and it will quicken

request that the leaflet be passed on to some other members as soon as it is read. In that way each member would probably have an opportunity to read at least two tracts on different phases of the work.

Suggestion No. 4—In your prayer meeting, Sunday-school, and at your preaching services, outline your plans, take your flock fully into your confidence, talk to them about the literature, ask their co-operation and their prayers.

Suggestion No. 5—The collection. When you have preached one or two rousing, passionate, pleading sermons, pray with your people and tell them to give as in the sight of God and for a great cause. Let them understand the difference between contributing to the task of saving a continent and buying a suit of clothes for a pauper. Ask them to help a great cause in a great way. When you have done your best in the public services, then glean and glean everywhere. Let no one be neglected and excuse no one until he has done his duty.

God's Corner and the Camel Question

WILLIAM RUSSELL OWEN, D.D., Atlanta, Georgia.



HE JEWS WERE largely an agricultural folk. They were sheep tenders and farmers. Southern Baptists are two million strong as agriculturalists. In the nineteenth chapter of Leviticus in the ninth verse these Jewish farmers were told, "Thou shalt not wholly reap the corners of the field, nor thy harvests, nor thy vineyards, thou shalt leave them for the poor and the sojourner." God's corner is to be untouched, unreaped, ungleaned.

Southern Baptists have on every acre of their land, on every limb of their apple and peach trees, on every stalk of their cotton crop, a place placarded by God's invisible fingers, "Not To Be Used for Yourself—This Is Mine." Because *if* is invisible in

Fulton county, in which Atlanta is located, pay more than one-half of the taxes.

By an easy process of simple mathematics the increase of the Baptist wealth in this county alone was \$10,000,000. The entire Association of fifty-three churches turned into the Kingdom of God \$167,000—one-sixtieth of their increased assessed values.

Twenty years ago there was passed by the Georgia Legislature a law forbidding cotton seed to be thrown into running streams. This was made necessary because the farmer, in bringing his cotton to gin, would consider the cotton seed a useless encumbrance to his return trip from the gin to the railroad station, hence this waste seed was thrown into the stream which had turned the gin. That same waste seed, with its oil products and fertilizer and cattle food

Q A CAREFUL READING of Second Corinthians 9 will show that Paul used both the campaign and the weekly plan of proportionate giving. The campaign was used to inspire them to give and the systematic plan to secure regular and systematic giving.

no wise abrogates its obligation. It will be quite visible to a pure conscience.

What does this corner of God's have to do with the Camel Question? Once the poet Heine was the chief guest at a dinner given to him by a rich entertainer. The hostess was Christian, Heine a Jew. The brilliant German-Hebrew poet was remarkably quiet and dull. He had been expected to furnish the guests with wit and humor.

"Are you not well?" asked his hostess.

"Oh, yes," answered Heine, "I have just been watching this plate, and this linen and these appointments and have been solemnly asking myself, what you Christians are going to do with the Camel Question.

"It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of heaven."

Are Baptists Rich?

THE TOTAL INCREASE in assessments for the city of Atlanta last year was \$19,273,743 by official report. The Baptists of

and even human food possibilities, netted the State of Georgia last year \$20,000,000. In our entire Southern States there are approximately 1,000 cottonseed oil mills capitalized at \$150,000,000. The invention of a thermometer for turpentine stills in late years has increased the value of the naval stores business two- and three-fold.

The Georgia mule and the Texas steer; the Florida orange and Louisiana cane; the iron of Alabama and granite of Tennessee; peanuts from Virginia and Carolina rice; Maryland men and Arkansas traveler—all together constitute a wealth that is the world's great marvel. Does not one peril lie in cornering against God?

What Is a Rich Man?

STEWARDSHIP is the recognition that all times of our obligation to dispense our wealth, with a clear relation, to the Kingdom of God.

"Who then can be saved?" Jesus said, "With men this is impossible, but with God"

all things are possible." When a rich man recognizes his duty of stewardship, to dispense of all his wealth in this Kingdom relation, he is forever exempt from the implied odium that attaches to this term "rich man."

Croesus of Lydia was the richest man of his time, and was admired by his contemporaries and esteemed by the common crowd. He spent his wealth on court pleasures and selfish pursuits. It would be impossible for the richest man in America, who used his wealth as did Croesus, to hold even a moiety of the love of his fellowman, today.

Today's call is a call for God's corner to be given to the stranger and the sojourner. This is a call for service to the great social State, which must set its foundations upon those social principles enunciated by Jesus in his program setting forth the plan of the Kingdom of God in the sermon on the Mount.

Every need of man constitutes his right

primeval, and to build himself a house for worship and a home for schooling his growing children.

Robbing God.

GOD'S CORNER; who will reap it and put it into barns, to have God say, "Thou Fool"? Who will bind his camel's merchandise-laden back with bonds so closely drawn that one indulges the hope that he will squeeze through the needle's eye?

A rich man will do it. A man who says, "The silver is mine, the harvest is mine, the orchard is mine, the crop is mine, the hidden metal is mine." This man, who never relates his wealth to God, will do it, and will find fire brands of burning letters written over the gates of the Kingdom of God, "Entrance Impossible."

Which is the most astoundingly foolish, a rich man trying to get into the Kingdom of God with a rich man's selfish heart; or a camel distorting his awkward body, strug-

Q IT IS HIGH PRESSURE in the springtime when nature brings out bud and blossom. It is high pressure when the wheat is ripe and ready to fall. It is time to be up and doing with every sort of method.

to glean in our fields. The Yellow man has a God-granted right to bring his scythe and swing it with swift stroke in our proud field of wheat, the Brown man must be given opportunity to thrust his boney hand into our cotton fields and pluck him fibre for his garments. The Mountaineer and the Frontiersman with flashing axe and singing saw have God's own sanction to come into our forests and fell the trees, to smooth the timber, to bear off their burden to the clearing by the side of the road in their land

gling to squeeze through the needle's eye; or a Southern Baptist farmer carrying twelve bales of cotton to market and neglecting to give the price of one of them to God; or for any preacher in city or country, be he rich or poor, to preach the gospel of the Kingdom for ten, twelve, thirty years, and failing to give scrupulously systematically, prayerfully, honestly, a definite proportionate part of all that he has to God—and neglecting the sacred duty of a leader, to put this portion into the treasury of the Lord.

The Week of Prayer and Self-Denial Thank Offering for Home Missions

B. D. GRAY, Corresponding Secretary

OUR good women and young people throughout the South will make March their great Home Mission month, observing the first week of that month as a Week of Prayer and Thank Offering for Home Missions. Heretofore it has been a blessed season in its spiritual uplift and liberal gifts.

Splendid, indeed very attractive programs have been prepared for the Women's Societies, Young Women's Societies, Sunbeams, and Royal Ambassadors. Beautiful collection envelopes accompany each program; the Woman's Societies have general Home Mission work, the Young Woman's Auxiliary and the Junior Y. W. A. have Moun-

tain Schools, Sunbeams have our Home Mission Board Schools in Cuba, and among the Italians and Cubans in Tampa and our Mexican school at El Paso, Texas, while the Royal Ambassadors will give to our Indian work.

The Woman's Missionary Union has never sent out a more attractive and helpful program. With all the societies and every member of each society co-operating in this work all past records will be broken. In every society the program ought to be studied well beforehand and preparations made for a generous gift from every individual. It will be a Week of Prayer above everything, and earnest prayer will bring deeper consecration and result in larger giving.

In many churches and societies it will

be impossible to observe the first week in March. Wherever that is the case, then take the next most convenient week in March. Let the societies through the proper channels send their gifts on as rapidly as possible.

We are in great need of funds, our debt being larger than ever before at this period of the year. Prompt remittances will relieve our interest account and remove the increasing suspense under which we labor as to the financial outcome at the close of the year. Heaven's richest blessings on our women, young people and children during this great season of prayer and gifts for Home Missions. By concerted effort the sum total of their gifts will be an inspiration to the men of our churches to do larger things for the Lord.

The Case of Home Missions Just Now

B. D. GRAY, Corresponding Secretary



FROM PRESENT INDICATIONS we should have a great report to make to the Southern Baptist Convention next May. The Lord is leading our forces gloriously. Thousands are being saved, hundreds of weak, struggling churches are being helped to self-support and aggressive work. Every department of our work has gone forward, the outlook for the future is glorious, the opportunities are limitless.

The most serious matter is the financial question. We must raise more than \$300,000 in two and one-half months if we come to the close of the year, April 30, without debt. A large sum? Large in comparison with what we have given up to date, but small compared with our ability.

Southern Baptists could raise this amount on a single Sunday morning. While we do not expect to marshall them all on a single day, we ought to get hundreds of thousands of them to make individual gifts to this great work. The success of the campaign hinges on the leadership of the pastors. With them and the co-operation of the elect few, the great body of our people ought to be enlisted.

We have been talking regular, systematic giving but not many are doing it. Our peo-

ple have been accustomed to campaigns and can not be brought suddenly to regular, weekly offerings. We must use both methods.

With the churches that are trying the weekly or monthly system of giving the campaign should be used to make good any deficit. If the church by the weekly or monthly system proposes to give \$1,000 during the year and up to this time has only given \$500 by that plan, she ought to raise the other \$500 during the campaign.

Most of the churches defer their gifts to Home Missions until the spring season. To these the campaign means everything. Now is their time. We ought not to wait until April. A rainy Sunday or several rainy Sundays in April would cost us over \$100,000.

We need wise planning and prayer for the campaign. God can liberalize stingy hearts. The people must be informed. Many of them do not give because they do not know. When the cause is put before them intelligently, strongly, and prayerfully, they will respond. The Home Board will upon request send free tracts on all the work.

Under the leadership of the pastors and some liberal, hearty givers, the whole church can be mightily moved and a worthy

offering made for our great Home Mission cause. Let us pray without ceasing and work with our might. If we thus do and

rely upon God, he will give us the victory and we shall be able to close our year without a burdensome heartbreaking debt.

The Million-Dollar Church Loan Fund

B. D. GRAY, Corresponding Secretary



ONE OF THE MOST CRYING NEEDS of Southern Baptists is a great Church Building Loan Fund for helping struggling churches to erect houses of worship of its own, for its own sake. No permanent and effective work can be done

without such a home.

With Baptists the unit in co-operative work is the local church. Only as we make that effective can we expect power and efficiency in our general denominational work. The local church, its growth and

Our people, however, are becoming aroused. For ten years past the Home Mission Board in its reports to the Southern Baptist Convention has stressed and the Convention has authorized and urged the Board to press the work of securing a great loan fund. The demands of other Home Mission endeavor have been so pressing and our field force so limited compared with our needs that we have not been able to push a special campaign for the loan fund as we desire. However, last May in Oklahoma City the Board presented in their annual report this question to the Convention. A special com-

Q MANY OF OUR MEN must be reached, if reached at all, by earnest, "red-hot" appeals from their pastors, who have their ears and confidence.

efficiency, conditions every step of our progress in our co-operative work at home and abroad.

Southern Baptists do not appreciate as they should the homeless condition of thousands of their churches. A recent estimate puts the number at 3,500 and some think it larger than that. Most of these by proper encouragement and stimulation with a modest loan could erect suitable buildings. In many cases a small gift in addition to the loan would be necessary. The Home Mission Board has been handicapped by the smallness of our loan fund. We have hitherto been forced with few exceptions to confine our loans to \$500 or less to any one church in order that we might help as many weak churches as possible.

Our present loan fund is considerably less than \$100,000. Northern Presbyterians have a fund of nearly \$3,500,000, Northern Methodists over \$1,500,000, and the Disciples have completed their first million dollars and started on the second million, while Southern Baptists with more homeless churches than any other denomination in the land have a pitiful loan fund of about \$75,000.

mittee reported on the subject and the Convention heartily approved the recommendation that we launch

A CAMPAIGN FOR ONE MILLION DOLLARS to be raised in three years and to be over and above our contributions for regular Home Mission work. This to be sure is a great undertaking and will require heroic and united work. But it can be done, it must be done, it shall be done. Not much has been written in the papers so far, while the Board's plans were being matured and preparations were being made for the great task. The Board will have at least three general workers, one for the territory east of the Mississippi, one for the section west of the river and one to span the stream and work in both divisions, supplementing the work of the other men.

Installment notes running from one to five years will be the chief feature of subscriptions, but cash, annuities, and bequests will be sought. Indeed, much flexibility will be necessary to suit the exigencies of the campaign. Already a great deal of preparatory work has been done, a number of gifts received and many promises of help given. Our people wherever the work has

been presented are enthusiastically for it. In a number of cases in different States some of our strongest laymen in addition to pledging their individual support have promised to help in the campaigns in their own cities. In a number of cases they have promised to go to other cities and join the campaign for this fund.

Further announcement will be made as the work progresses. In the meantime we ought to be receiving generous gifts to this great and vastly important work from hundreds and thousands of our brethren and sisters without the necessity of a visit from our field workers.

Correspondence on the subject for the time being should be addressed to B. D. Gray, Corresponding Secretary, 1002 Third

National Bank Building, Atlanta, Ga. All the State Conventions have endorsed this movement and pledged their heartiest support. It is a great undertaking but by the combined work of the denomination we can make it a glorious success.

Remember it is a permanent fund, the principal will be kept intact, it will be loaned to churches for a period from one to five years at six per cent. interest. As the loans are being paid up the money will in turn be loaned to other churches and so help, like Tennyson's brook, will go on forever. Who would not have a part in such a work?

The rich will give their thousands and the poor their smaller sums and both alike in distant future years will lend a helping hand to poor struggling churches.

Q LET US GRADUALLY work out of the old into the new and better way. It would be very unwise to throw off the old altogether, until our people are ready and willing to adopt and use the new.

Missionary and Young Women's Societies, Ambassadors and Sunbeams

The Home Mission Board is full of gratitude for the increasing success of the Woman's Missionary Union in enlisting the women and young people of the churches in our Convention and in organizing them into missionary societies. We are grateful, too, that in the cause of saving America the Union's apportionment for Home Missions has been increased this year to \$112,000.

The Home Board is gratified that the watchword of the Union for the year is: "Teaching them to observe all things whatsoever I commanded you." This is in consonance with the new movement of this Board and its co-operative agencies to do much more to obey the last part of Christ's Commission in training the people in our churches for lives of service. We have long been leaders in saving souls; let us covet leadership in saving lives.

The Home Mission "Specials" of the Union for this year are: for the women's missionary societies, "Work on the Fron-

tier and among Foreigners;" for the young women, "Mountain School Work;" for the Royal Ambassadors, "Work among the Indians;" for the Sunbeams, "Mission Schools in El Paso, Tampa and Cuba." For these purposes, the young women are asked to raise \$8,425, the Ambassadors \$520, and the Sunbeams \$5,866. This leaves \$97,189 to be raised by the women's missionary societies. At the time of this writing, over one-half of the fiscal year has gone and the receipts for Home Missions are distressingly behind. We earnestly solicit the prayerful sympathy and liberal support of each of you.

The first week in March is the time appointed for the Week of Prayer and Home Missions and is the occasion for the bringing in of the Thank Offering. It is our prayerful desire that you, our friends, may make a very full use of this week for the study of this great cause and for the gathering in of your offerings for the holy work of bringing our country to Christ. The Home Board will need the full amount of your apportionment this year.

We ask you who are church members to give prayerful thought to the proper training of the thousands of unenlisted churches in the Southern Baptist Convention. We invite your prayers that the Home Board and the various State Boards may be guided to take hold of this great vitalization need at once with wisdom and zeal. We also ask you to pray in the interest of our great plan for the Million Dollar Church Building Loan Fund.

We suggest that the Week of Prayer will be an excellent time for getting up in every society clubs of subscribers to The Home Field, the beautiful and instructive monthly of the Home Board. In its pages every

month will be found material that you can use to advantage in your societies. We also call attention to our new book, "The Home Mission Task," and to the large assortment of free tracts on Home Missions that will be sent gladly on application to the Home Board, 1002 Third National Bank Building, Atlanta, Ga.

It is our fervent hope and prayer that the Week of Prayer for Home Missions may both in the depth of interest and in the results in monetary gifts be greater than any our Baptist women and young people have ever had. Yours in Christian bonds,

B. D. GRAY,

Corresponding Sec'y.

Great Jacksonville Campaign

WESTON BRUNER, General Evangelist



THE FLORIDA State-wide Evangelistic campaign opened with the Baptist churches of Jacksonville, January 5. This campaign proved to be one of the best that the Home Board forces have ever conducted. Dr. Hobson declared that the Baptist churches of Jacksonville have entered upon a new era; that they have come into the consciousness of their real mission in the city and that they will undertake, under God, to fulfill it.

Some Results.

Of course all results can never be recorded, but some may be. There were two hundred and eighty-three additions to the white Baptist churches and seventy-nine additions to the colored churches as an immediate, direct result of this campaign. The additions were distributed as follows:

The First Baptist church had seventy-six. At this church the General Evangelist together with Singer I. E. Reynolds assisted Pastor Hobson.

There were sixty-three additions to the Main Street church, where Pastor Mahon was assisted by Evangelist H. R. Holcomb and Singer J. L. Brankenship.

Pastor Peelman, of Grace church, was assisted by Evangelist Raleigh Wright and

Singer H. R. Coffin, where there were fifty additions.

Evangelist J. A. Scott and Singer M. J. Babbett conducted services at the Phoenix Baptist church, where they had thirty additions. Although this church was pastorless, it responded enthusiastically and received great blessing.

Pastor Senterfitt of the Woodlawn church had the assistance of Evangelist T. O. Reece and Singer J. P. Schofield. At this church there were forty-one additions.

Evangelist J. B. DeGarmo and Singer E. L. Woolslage assisted Pastor Kirtley at South Jacksonville. In this difficult field there were twenty additions.

Pastor Collins could not have a meeting in Riverside on account of not having a house in which to hold it; but he and his people co-operated with the First church and received eleven additions as a result.

J. W. Bailey, the evangelist to the Negroes, had charge of the work among the colored churches. Nearly all of the colored churches gladly and heartily co-operated.

Dr. Ford, pastor of the great Bethel Institutional church, was absent in the West on account of ill health, but his noble church co-operated most heartily in the campaign. It was indeed a notable work that was done at the Florida College for Colored People. Here seventy of the five hundred students

professed conversion and many surrendered to God for definite missionary work.

The white evangelists visited this college from day to day as they did also the colored churches. They never preached with greater power than when preaching to these colored people. The responsiveness of the colored pastors and churches to the efforts that the Home Mission Board is now making to help evangelize the colored people is indeed gratifying. Brother Bailey is being received every where most heartily and there is every promise that this new phase of work of the Evangelist Department is going to meet with great success.

A Great Workers' Class.

More and more do I feel the need of permanency in the work that our Department is doing. Because of this fact, I am emphasizing as never before, the training of personal workers. This personal workers' class met every morning from 9.30 to

any two hours, but certainly two or three hundred people remained during the entire day, and eight hundred or a thousand people were present for some portion of the time.

The power of God was mightily manifest from the opening half hour. Prayer, praise, thanksgiving, confession, dedication anew of lives and hearts to God mark this day as one never to be forgotten by those present. It was indeed a mountain top experience.

Results? Well you cannot tabulate results except in part; but within the next three days there were more than one hundred additions to the various churches, nearly all on profession of faith and baptism. The pastors declared that if the campaign had done nothing more than to bring the people face to face with God and duty as did this day of fasting and prayer, the campaign would have been worth while a thousand times over.

Jacksonville is the most difficult city in

Q SPIRITUAL STRATEGY requires an exalting of the conversion of the homeland as a means to the evangelization of the world. It is no idle saying, "As goes America, so goes the world."

10 o'clock and received instruction from Evangelist Raleigh Wright who had been selected to take charge of this phase of the work. Brother Wright is a great teacher and the enthusiasm in this great personal workers' class was maintained throughout the entire campaign; the average attendance reached almost two hundred. We will leave behind us in Jacksonville a large group of men and women who are able to do effective personal work. The value of this to the churches cannot be over-estimated.

Special Features.

There were several special features in connection with this great campaign, to which I would call attention.

Friday, February 15, was observed as a day of fasting and prayer and congregations that filled the church remained from 10 o'clock in the morning to 4 o'clock in the afternoon. Of course there was coming and going throughout the entire day so that the congregation was not the same during

which to hold street meetings that we have found. Yet, in our four street meetings, there were more than thirty men who made a profession of personal faith in Christ. These men were from every walk in life and many of them had not heard a sermon since boyhood. It is a striking fact that the man in the street is reached with far less difficulty than the unsaved man who attends church with great regularity; and has so constantly rejected God's offer of mercy that his soul is no longer moved by the gospel appeal. How this fact should admonish to diligence in effort to bring men to decision in the early period of life.

The General Evangelist was permitted the pleasure of entertaining all the other evangelists and singers together with their wives and the pastors of Jacksonville at an informal luncheon, at the Aragon Hotel, Friday, January 24. The fellowship of this hour was most blessed and many were the words of appreciation spoken by evangelists and singers, of the happy spirit of union among pastors and churches in Jacksonville.

The pastors also spoke gracious words concerning the faithfulness of evangelists and singers and of their determination to continue the great work that had been inaugurated.

Department Notes.

By the time these notes are printed, the evangelistic staff will have visited many of the towns throughout the State of Florida and will be turning their faces toward the goodly city of Tampa, where we shall join forces with the Duke of Tampa and other consecrated pastors, in the effort to quicken, under God, the Christian people and to bring into the kingdom lost men and women. Will not you, dear reader, pray that God will move that city as never before?

Evangelist J. B. DeCarmo, of Blue Mountain, Miss., was recently elected as one of our regular men and began work with

Dr. Powell, State Secretary of Missions for Kentucky, announced in his speech to the great Laymen's Convention, at Chattanooga, Tenn., that he believed all the evangelistic endeavor should be placed with the Department of Evangelism of the Home Mission Board. I am not sure that this is practicable for the present or even for the future; but surely before this could be wisely done, our force must be increased many fold. We could easily keep busy double the force that we have should we answer all the calls that come for help. "Pray ye the Lord of the harvest that he send forth more laborers into his harvest field."

In Memoriam.

Words cannot express our shock and grief at the sudden death of Evangelist R. F. Tredway, of Mansfield, La. He had been with us only a short time, but in that short time had won all hearts completely. He

¶ FOR THE MOST PART the disparagement of denominational distinctiveness is the work of men who glory in dress parade more than in the trenches and the battle charge.

us January 1. DeGarmo was recommended most highly by T. T. Martin and others who are familiar with his character and work as truly a man of God mighty in the scriptures. Great blessing attended his ministry in Jacksonville, Gallahan and Green Cove Springs where he has labored since coming to our department.

The Board has also added Evangelist W. F. Fisher, of Lynchburg, Va., to our staff. Brother Fisher began work February 1. He is well known all over Virginia and North Carolina as pastor and evangelist. His last pastorate was the first church of Alexandria, Va., which church he resigned some four years ago to become General State Evangelist of Virginia. Wherever he has gone, the blessing of God has rested upon him, and we feel sure that in this wider field of service, under God, he will do his greatest work.

was as gentle and lovable as a woman and yet strong and vigorous as a man in the zenith of his power; he was brave and courageous; he was faithful and efficient and we shall sadly miss him; for great is the need of such rare spirits. The workers fall but the work goes on. We commend to God for comfort and grace his loved ones, with the assurance that their grief is our grief, that their sorrow is our sorrow; but likewise with the assurance that we "sorrow not as those who have no hope."

Evangelist W. L. Walker, who has been elected as evangelist to the colleges, begins his special work the first of March.

Evangelist J. C. Owen recently engaged as evangelist to the mountains, is meeting with great success already. There were sixty-seven additions in his Mars Hill, N. C. meeting.



Osages Talk of the Jesus Road.

V. L. M.



MISSIONARY J. A. DAY among the Osage Indians at Pawhuska, Okla., is rejoicing these days. There has recently been a series of meetings at our Osage mission and at last the gospel is finding its way to the hearts of the red men, where there has been hardness and carefully cultivated prejudice against it, as well as that ignorance of barbarism which is characteristic of the wild Indian.

Catholic influence has been added to the other agencies that have made the work of our missionaries among the Osages very difficult. But patient faithfulness and trust in God have at last begun to bear visible fruit, and it is a blessed fruitage. Therefore the joy of Missionary Day.

Associated with him in the meeting were Missionary D. Noble Crane to the Osages at Hominy, Okla.; Brethren Lucius Aitson, of Saddle Mountain, Okla.; Edward Toyebwa, of Mountain View, Okla., both full-blooded Kiowa Indians, and Miss Grace Clifford, the faithful assistant of Brother Day.

Resultant on the meeting were nine conversions and four restorations to the church. When the meeting began an Indian ghost dance, which is the annual heathen religious celebration of the tribes, was in full blast, and the Osages did not give a hearty reception to the preachers of Christ. The meetings were held twice a day and the spirit of God took hold upon the community in a way not before known. Among the nine received for baptism were some of the oldest persons in the tribe and most influential. The Indians raised \$155 to bear the expenses incident to the meeting, and a difficult work has been greatly strengthened.

The Indians are wont to talk out freely in their meetings and Brother Day has furnished some of the sayings of the Osages, garnered from the gospel meetings in the mission church. They are given below for their own worth and they will bear their own message to the interested reader.

"Oh, yes, I believe in Jesus. But I don't believe as you do. I eat mescal [The mescal bean, an invariable accompaniment of Indian heathen religious rites. The bean produces an intoxication and drowsiness. After eating it the worshippers dance around and around until they are in a frenzy, then swoon away.] I eat mescal and talk to Jesus. That's my way, and you talk to Jesus your way. But we both mean the same and God hears us just the same."—Wyohaka.

"God's word doesn't tell you Osages that eating mescal and talking through mescal to Jesus is just the same as talking to the Father through the Son. Jesus says, 'If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you.' Jesus don't need your mescal that makes you feel lazy, and it's the devil that wants Christian people to be sleepy."—Lucius Aitson.

"Oh, I am so thankful I have found Jesus. You all know that I have been spending all my money at the gambling table and for whisky. I knew better, too, but I have been awful wicked. Now I am going to use my money for the Lord."—Mrs. Buffalo.

"Yes; I hear all these good words from the Osages and I am wondering just how much of it you mean and how long your good feelings are going to last. I am afraid that some of you won't hold out any longer than these Indian preachers remain with us."—Newatsa.

"We didn't come over here to you Osages for your money or your presents. We came because we love you and we want to see you saved. Jesus loves you and wants to save you and we want to go back home and take good news to our people—news that will make their hearts laugh. I want many of you to give your hearts to Jesus and come and go with us to the beautiful home he is preparing for all who love him."—Edward Toyebwa.



STEWARDSHIP

AMONG THE DESIRABLE ARTICLES that make the present number of *The Home Field* good from cover to cover is one on "Stewardship," by Dr. William Russell Owen, pastor of the Capitol Avenue church, Atlanta, Ga. The magazine would not have been complete without a capable setting forth of this subject.

It would have been quite easy to fill the magazine with articles on this vastly important theme, for stewardship is in the atmosphere of Southern Baptist thought just now to an extent that has probably not before been equaled.

From the standpoint of a mission magazine there is a single danger in bringing this theme into large prominence. It is the danger that writers, equally concerned for the furtherance of the cause of stewardship among our people, shall find themselves grappling with each other over the question of the interpretation of scripture teaching on the subject. Follows also a risk that such advocates of different theories of stewardship shall misjudge each other with a lack of abounding Christian love.

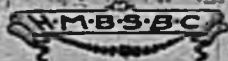
The *Home Field* will be glad to publish articles of such length as so small a magazine may fittingly carry, both from advocates of tithing as the scripture requirement and from advocates of stewardship, as distinct from the law of tithing, as the scripture requirement. But brethren will see the justice of our declining to allow advocates of either of these to controvert the question in the columns of the magazine. In the first place, the magazine is too small; and in the next place its very nature as a semi-official spokesman of one of our Mission Boards, makes it an unfit medium for controversy.

We rejoice that a large emphasis on the ministry of money is taking hold of the hearts of our Southern Baptist ministers and laymen. The subject was largely discussed by the Home Mission Board at its January meeting, with the Vice-Presidents of the Board from the various States present and participating. It loomed very large at the Laymen's Missionary Convention gathering in Chattanooga in February. There are evidences that it is being preached in more pulpits than perhaps at any former time.

We know of a number of brethren who are now deciding to give a tenth of their income to the Lord and are joining that honorable band who have through the years been doing this. Both the "tither" and the sincere friend of stewardship who does not recognize "tithing" as a New Testament requirement, can consistently unite in giving the tenth, on the ground that it is a definite, dependable way to accomplish regularity and system in personal beneficence. Or, as for that matter, a larger amount than the tenth may be determined upon.

Both the Laymen's Convention and the Home Mission Board at its January meeting passed resolutions requesting the Southern Baptist Convention next May to give at least half a day to the discussion of the great theme of stewardship. We thank God that he is putting it into the hearts of his people to yield themselves and the use of their possessions more fully into the hands of the Master.

In the development of the discussion we pray that the Lord may lead brethren to see face to face, and that sincere differences held by equally good men as to points of scripture teaching that apply here, may not be suffered to weaken those beautiful and strong bonds of fellowship and confidence that characterize the spiritual body of Southern Baptists.



A FEMALE BELSHAZZAR

A WEALTHY WOMAN, a devotee of social pleasure, is reported in the newspapers recently to have journeyed from Pasadena, Cal., to Palm Beach, Fla., and in six weeks' time to have accomplished the picturesque and gross feat of the expenditure of \$1,500,000 on pleasure.

One hundred thousand dollars went to gowns in which madame shone forth resplendent. Two hundred thousand was expended for the hire of a private yacht. Forty thousand dollars provided madame with private cars in which to protect herself from the strain of delicate nerves and the democratic surroundings incident to ordinary railway travel in America.

Many thousand went to securing some additional jewels for millady. Many more went to pay the expense of brilliant and gorgeous entertainments in which other married women and men along with the unmarried ones, enjoyed the delights of the "turkey trot" dance.

In six weeks this woman expended enough money on pleasure to maintain 15,000 orphan children for a year, or 2,500 missionaries of the cross at home or abroad. With it she could have helped to provide bread for the mouths of tens of thousands of hungry women and children in the purlieus of one of our great cities, and thus could have done something to help atone for the unjust means by which the fortune she was expending on herself was probably accumulated.

This woman is not interesting in herself. Whether by male or female, there is a colossal vanity and puerile selfishness in an exhibition of this kind that is offensive.

But she is interesting as a type. She simply beat a large number of other people the moving springs of whose lives are identical with hers, in playing their own game. As a child we used to tremble as we would read the scripture story of Belshazzar and his senuous, voluptuous feasting and how the handwriting came upon the wall, "Thou art weighed in the balance and found wanting."

We wonder if these modern devotees of pleasure, who find it possible to throw the rein loose on the neck of their unbridled propensities for self-indulgence, on account of the stupendous fortunes which men have found it possible to amass under the inequitable conditions of an economic system which enables the few to bleed the many, do not put Belshazzar's feasting in the shade.

We bring no railing accusation. But we wonder if the average church does not find itself prone to wink at the weakness of men and women who, though in a less spectacular way, are doing essentially what this woman did with her \$1,500,000. The stock arguments by which one finds himself in danger of winking at the infirmness and sins of the rich among the church people need not here be recounted, but not one of them will hold.

Perhaps this growing godless, gross abandon of the irresponsible use of money in the pursuit of pleasure and indulgence, is one of the things that the

Lord is using to awaken many of our choicest Christian people to the necessity of practising and preaching today the gospel of stewardship.

Perhaps the shock occasioned by the flaunting in the face of the public the barren and vicious prodigality of sensuous men and women, is being blessed to an arousing of the people of God to put on the whole armor of God that they may serve him well in the intense present conflict between God and Mammon.

So may it be. Amen.



MEETING THE EMERGENCY

WE ARE ABLE to present elsewhere in these columns such a convincing set of articles on the necessity of our Baptist people rising to meet the emergency created by the large Home Mission deficit that we can not hope to add to the force of the case by extended editorial treatment.

The judicious reader will not wish to miss anything in this number of the magazine. But assuredly he must not miss the articles by Drs. Gambrell, Johnson and Brown, in which the necessity and rightness of a special campaign to help to take care of pressing emergencies in the work are set forth in a way that is conclusive and seems to us to leave nothing to be said.

When John Smith, Mississippi cotton planter by the side of the great river, finds the levee opposite his farm, in danger on account of the spring freshet, he goes on the job of strengthening the levee to stand the unusual strain.

If you were to say to Mr. Smith that he ought to have been at that during the entire year, so that the present crisis would not be upon him, he would probably agree with you, though he might consider you a nuisance for taking his time from the levee to discuss this "academic topic." No more would he want to be withheld from the job to listen to a discourse on the desirability of government aid in dredging the river and strengthening the levees.

No doubt he ought to have fixed the levee opposite his farm before the waters rose. No doubt he believes in the value of co-operative action and regular work on the part of everybody. Assuredly he would give his sanction to government aid. But none of these things stop him now. There is an emergency to meet!

With unanimity and reasoning that is backed up by Scripture, the honored brethren who have written the articles on the subjects of mission collections, declare themselves in favor of more regularity and system, and also for special collections to meet emergencies. Almost in so many words, Dr. Gambrell says that when we get our people trained to give adequately with a regular system, we ought still to be ready to respond to special emergencies.

In connection with this we have gathered and published in this magazine some of the Scripture passages that bear upon the subject, which we regard conclusive both in favor of regularity in giving and in favor of taking care of emergencies by special efforts.

Some of our brethren seem to have become impatient over the necessity of special efforts to raise money for missions. And yet, as Dr. Johnson points out, there is a regularity and system even in these special collections. In each State the late summer and fall is given to stressing the activities that center in the State and the late winter and spring to stressing Home and Foreign Missions.

conscious. At the hospital the physicians succeeded in bring him back to life.

It was Roy Walker, the lad in whose heart hope and confidence dwelt so blithely when a few days before he had set out to seek a place for himself in the industrial life of a great town. In his hand when they picked him up in the drug store they found gripped tightly a brief note he had scribbled to relatives.

"I am a complete failure," it read. "There is no need in me causing my grandmother and folks any more trouble. I want to go where mamma went a year ago. I'll be better off there. I'm in the way here. They don't want folks in the world who are failures. There is no use. Good-bye!"

This might have happened in any other city. With certain variations it might have happened in the country districts. Here is a story of two young boys who were left orphans on a large farm. Out of their almost tragic situation these "babes of the wood" managed to develop into successful lives. Says one of them, now a mature and capable man: "Not a word of comfort, cheer or advice did we receive, except from a few old family servants. Everything was to learn from experience, and this without training is fatal to success."

The rural experience may be exceptional; the urban trial is suffered every day by immature boys and girls whose tender and unsophisticated feet press the pavements of our city thoroughfares, seeking at the doors of "captains of industry" the boon of a chance to work.

What is the matter with our economic system that it has the power to bring despair into the hearts of mere children, who are naturally and wholesomely so carefree and buoyant, when, moved by the desire to do honest work, they stand at the door of our much-acclaimed business system and knock?

"Am I my brother's keeper?" It is the increasing conviction of society in America that each of us is his brother's keeper. This conviction grows in proportion as the spirit of Christianity permeates the social body. But it has not yet proven itself able to meet in a practical way the needs of such as Roy Walker and of mature men and women who in the maelstrom of our insensate, relentless industrialism are driven to despair.

An Atlanta newspaper in constructive editorial comment suggested by the case of this child in despair, said: "Upon the surface the eternal mutual debt, the obligation existing between society and its smallest members, may appear altruistic. As a matter of cold fact, the principle is at its basis economic and not sentimental or religious."

Here seems to be both a purpose to fix responsibility on economic conditions and to patronize as of less worth and potency, the great religious motives, on which surely depends the hope of altruism in economics.

Economic advantage is often an ally in bringing about social reforms inspired and directed by religious and altruistic motives—an ally habitually dense and slow. We have no doubt that the economic advantage of the whole community would be enhanced by social conditions that would give Roy Walker and his kind a chance to work, instead of begetting black despair in his clean boy heart, and leading almost an infant to cry out, "It is no use to try!"

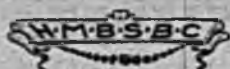
But this same economics, the god of our commercial age, is often the most persistent and forceful foe of those social movements that have for their objective the taking out of the common life of us all the hardness and cruelty of commercialized self-interest.

Let us give due credit to economic considerations that accord their sanction to principles for the understanding of which Christianity blazes the way. When we have done this, it will surely become this largely acclaimed "practical" friend of social uplift to take on no airs on account of the good it may have done.

Godspeed every social force that shall bring the spirit of Jesus Christ into our economic system and make it regnant there. Speed the day when the "front" which organized society puts on when its unfortunate, untutored individual members knock at the door of opportunity, shall be purified from its aptitude at crushing hope and breeding despair.

"They don't want folks in the world who are failures," wrote the guileless child driven to desperation.

Where, in the judgment of the reader, was the failure? Was it the failure of the honest, manly, but inexperienced boy? Or was it the failure of modern industrial civilization?



THE FINANCIAL SITUATION

IF THERE IS ANY WAY to write about a large and unfortunate deficit in the Home Mission collections, that will be unique and attractive, the editor has not been able to find it.

The Home Board apportionment for the year is \$412,000. If we are to close the year without debt, we will need all of it. Within two and a half months of the close of the fiscal year, the entire receipts are \$85,039, exclusive of \$12,000 more or less that has been raised for Evangelism and which will be included in the count in the final round-up.

Even if the evangelistic receipts should bring the amount up to \$100,000 on the date of February 15th, yet the Board will need all of the balance of \$312,000 and there is only two months and a half from the date of the figures we have given, or two months from the appearing of the magazine, in which to accomplish the raising of this large sum.

Southern Baptists can do it. They could do much more than this without any great burden on anybody. But under existing conditions we do not believe that it can be done without earnest work and faithful, prayerful concern on the part of all of our leaders and the churches in every State. The only way we can at present take care of so large an amount is by a hearty, wholesouled special campaign. As a matter of fact, we are confident that the large majority of our brethren will recognize this to be the exact situation.

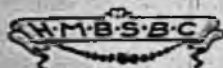
To February 15, 1912, the receipts of the Home Board, exclusive of Evangelism, were \$89,726. At the same date this year they are \$85,039. Notwithstanding the growing emphasis on systematic giving, we have raised less money for Home Missions throughout the first part of the year than we did last year. And we raised a less per cent. during the same months last year than we did the year before.

Following is a comparative statement which shows the situation by States. The first column of figures gives the apportionment; the second the amount raised up to February 15th; the third the amount that must be raised between February 15th and May 1st, in order for each State to meet its apportionment:

THE HOME FIELD

Alabama .. .	\$28,500	\$ 6,619.79	\$21,880.21
Arkansas .. .	10,100	16.05	10,083.95
District of Columbia .. .	3,500	806.20	2,693.80
Florida .. .	10,300	1,345.12	8,954.88
Georgia .. .	54,000	11,485.78	42,514.22
Illinois .. .	3,500	36.15	3,463.85
Kentucky .. .	29,000	8,706.60	20,293.40
Louisiana .. .	9,500	1,209.98	8,290.02
Maryland .. .	9,000	4,285.52	4,714.48
Mississippi .. .	31,000	2,967.14	28,032.86
Missouri .. .	15,900	8,166.09	7,733.91
New Mexico .. .	1,500	132.00	1,368.00
North Carolina .. .	32,500	8,169.66	24,330.34
Oklahoma .. .	5,000	837.83	4,162.17
South Carolina .. .	35,000	9,081.10	25,918.90
Tennessee .. .	25,000	5,119.39	19,880.61
Texas .. .	71,000	2,900.55	68,088.45
Virginia .. .	38,000	12,257.13	25,742.87
Miscellaneous .. .		897.50	.....

Dr. Gray has sent out a personal letter to the pastors of churches throughout the South, calling their attention to the situation and appealing for vigorous and early attention to it. We beg that pasors will give earnest heed to the situation, and we pray that we shall be able to close this year of work, attended as it ~~has~~ already been by large and blessed fruitage, without the disadvantage and burden of a debt.



MISSIONS IN THE SUNDAY SCHOOL

FOR YEARS our Sunday School Board has in the spring fostered a Sunday School Day in the Sunday-schools of the Southern Baptist Convention, the date of the special day being usually the last Sunday in March, as it is proposed it shall be this year.

A committee from the three Boards concerned, composed of I. J. Van Ness, C. D. Graves and V. I. Masters, recently met in the Sunday School Board rooms at Nashville and projected some plans additional to those that have been so advantageously carried out by our Sunday School Board for a number of years. It is hoped that these plans will further the end of securing a hearty observance of Sunday School Day in every Sunday-school in the Southern Baptist Convention.

The committee is seeking the active co-operation of all the State Sunday-school men in the Southern Baptist Convention. While it is understood that the brethren in the various States will adapt the general plan to suit their own situation, the committee has planned to send to each Superintendent a request that special preparation shall be made to observe Sunday School Day sent by the Boards, on which announcement is made of the observance of the proposed day.

A blank space is left on the chart in which the Superintendent and brethren shall print in prominent figures the amount which the Sunday-school may determine to raise on the special day.

It was recommended by the committee that the division of the funds resultant in connection with carrying out the special mission program should be divided between the two Boards at the ratio of \$4 out of every \$10 to Home

Missions and \$6 out of every \$10 to Foreign Missions. This is approximately the ratio that for the present year is being observed in the Southern Baptist Convention apportionment.

We beg that pastors who may see these lines will foster the observance of this special day and encourage the superintendents and teachers to take hold of it with the purpose of making it count in training the Sunday-school to know more of our mission work and in raising a collection worthy of the cause and worthy of the Sunday-school, to help the two Boards in the present crisis, which presses so hardly on them.

If any Sunday-school is inadvertently overlooked in sending out the material, all the helps and information needed may be had from the Baptist Sunday School Board, Nashville, Tennessee. The program will be found in the Convention Teacher and copies of it will also be sent with the wall poster.



A LITTLE "NEWSPAPER" TALK.

A PROMINENT Presbyterian minister remarked to Dr. John F. Purser, the beloved president of the Home Mission Board: "Dr. Purser, do you know that you Southern Baptists have in The Home Field the best Home Mission magazine in America?"

Dr. Purser, who is always seeking to help some one with a kind, encouraging word, came and told the editor of The Home Field.

"That recognition is gratifying, doctor," said the editor, and added: "But the nine out of ten of our own ministers and the twenty-nine out of thirty of our Baptist people who do not take the magazine and who in most cases do not even seem to know that it exists, are quite sufficient to keep this editor humble and proof against intoxication on account of the compliment."

We are not without some sympathetic understanding of the great majority of our ministers, who are evidently unaware that they are missing something of value in The Home Field. Their mails are full of things that tell the preacher what he must do and take and read in order to be happy and useful. It is not to be wondered that even a responsive and kindly man may after a while develop a certain mental insulation against the strategy of each new device that seeks to command his attention.

But The Home Field is different. If we could just get our pastors to see what it is, we would be relieved of much of the distress that we feel in trying to make a worthy mission magazine to meet the needs of a great mass of excellent people, so many of whom never see it.

For several years some time in the spring we have made a number of the magazine specially to meet the needs of ministers and have sent it to them everywhere throughout the South. So far as we can judge, this has not resulted in securing as many as fifty new subscribers among our great body of pastors. We send forth this number to the ministers, not mainly for their desired subscriptions. We send it that we may put in their hands helpful material about Home Missions in connection with the spring campaign for this great cause.

Yet "hope springs eternal" in our breast. We wish to ask each kind preacher-reader who is willing to submit himself to the catechism: Is not this modest monthly worth your while, beloved? Is it not worth your glancing over each month? It is always good, we assure you, like it is this time. Many and important things press upon you, far more than you can attend to as you could

wish; it is the common lot of conscientious workers. But for the shepherd of the flock, for the leader of the people in the King's service, is not The Home Field worth while?

What saith the deponent? If these words ring true and if the judgment of the brother who may read this the magazine backs up the words, may we not hope that he will send his subscription before the impression wears off, as it may have done many times before? Send us your subscription. Better still, send it and along with it a nice club of subscribers from among your people.



HOME MISSION BOOKS AND SERMONS.

ELSEWHERE DR. LOVE writes to the effect that one of the most helpful and stimulating things a pastor can do in getting ready to press the campaign for Home Missions is to read two or three first rate books on Home Missions.

Five years ago there was scarcely a single volume definitely on the subject of Home Missions in America. Today there are perhaps two score. This output indicates that Home Missions has grown mightily in the mind of American Christianity.

We do not hesitate to recommend to pastors that they secure at least and first "The Home Mission Task" and "The Mission of Our Nation" and read them. The first book is a composite volume edited by this editor, but made up for the most part of articles by distinguished Southern Baptist writers. The book is idealistic, but it hitches the team of Idealism to the wagon of actual Baptist conditions, a consideration of first-rate importance.



We can not here take space to characterize the volume in detail, but it will insure the interest of our brethren at large when we say that in it Dr. W. E. Hatcher gave probably his last written message to Southern Baptists on the philosophy of our denominational ongoing, the philosophy of missions being the immediate subject which he treats in the chapter on "Housekeeping for Our Neighbor."

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ON ANOTHER PAGE will be found the third quarterly report of Mrs. W. C. Lowndes, the treasurer of the Woman's Missionary Union.

The report of Mrs. Lowndes brings the receipts from the missionary societies in the various States up to February 1, 1913, and represents the gifts of the missionary societies for three-fourths of the fiscal year.

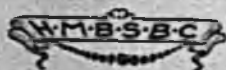
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If our Baptist women are to raise their full Home Mission quota, it will be necessary for them during the months of February, March and April to give \$74,000.

The month of March, beginning with the Week of Prayer for Home Missions in the first week, is annually devoted by our Baptist women to the study of Home Missions and to gather in their collections for this great cause. The chief opportunity our sisters will have to get together the more than \$70,000 to be raised in the fourth quarter of the year, will be this Week of Prayer. We give here a table to which we invite the careful attention of the ladies in the Missionary Societies everywhere. We have prepared this table from the figures found in the reports of the first three quarters of the Woman's Missionary Union for the present year. A study of it will show just how the Union stands in each State in reference to Home Missions:

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STATE	Raised last Year	Apportionment	Raised in first three Quarters	To be raised before April Twenty-fifth
Alabama	\$ 6,200.00	\$ 6,800	\$1,934.23	\$ 4,865.77
Arkansas	2,754.00	3,000	1,012.24	1,987.76
District of Columbia .. .	503.85	500	225.27	274.73
Florida	2,117.55	2,000	353.73	1,646.27
Georgia	15,326.52	18,200	2,986.40	15,213.60
Illinois	684.45	700	.....	700.00
Kentucky	5,281.55	5,800	1,392.68	4,407.32
Louisiana	2,122.30	2,400	397.54	2,002.46
Maryland	1,902.61	2,200	635.56	1,564.44
Mississippi	4,007.60	4,300	2,114.23	2,185.77
Missouri	1,820.02	2,700	1,430.56	1,269.44
New Mexico	85.21	250	3.20	246.80
North Carolina	7,670.16	10,100	7,459.40	2,640.60
Oklahoma	642.15	850	255.37	624.63
South Carolina	10,008.06	12,200	4,843.54	7,356.46
Tennessee	8,247.25	9,400	4,055.16	5,344.84
Texas	14,544.85	15,600	4,534.00	11,066.00
Virginia	13,638.84	15,000	4,368.65	10,631.35

The Union raised a total of \$97,557 for Home Missions last year. The \$112,000 proposed for the present year is an increase of approximately ten per cent. over the amount of last year, though in some States the increase proposed is less than that amount.

The Home Mission Board, after putting off many requests for aid that were worthy, has been constrained to appropriate the whole of its apportionment of \$412,000. To finish the year's work without debt and in good condition, the Board will need every cent of the \$112,000 that our women propose to raise.

With much earnestness and concern we urge that our Women's Missionary Societies do their best during the Week of Prayer in the study of Home Missions and give to this cause. In it patriotism and the love of God and humanity unite to provoke us to perform well a devoted service.



CITY TO COUNTRY—OUR COVER DESIGN.

THE COVER DESIGN for this number of The Home Field was made by a city man who has gone to the country, giving up his city pursuit, which was that of a photographer, and is now happy, with his several sons, raising cotton and cane on a Georgia farm down below Macon. If the poetry which is magnetized in the soul of this editor by looking at the cover design picture could find proper conduits of meter and rhyme and figurative settings forth, we would surely undertake some poetry just now. Letting it go at that, it must suffice to remark that our cover design represents the characteristic Southern pursuit at this season all the way from Virginia to the Rio Grande. And the move of Mr. Edwards, our photographer-friend, from city to country-side is illustrative of the tide that is setting in at the present time, an assuredly wholesome one.

May he and those virile boys find a full and satisfying life there in God's open, where birds sing and breezes blow and plants spring up, caressed by the warm kisses of the sun.

THE WOMAN'S MISSIONARY UNION S.B.C.

WOMAN'S DEPARTMENT

EDITOR
Mrs. B. D. Gray • College Park, Ga.

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

MISS FANNIE R. S. HECK,
PRESIDENT, RALPHIGH, N. C.

MISS KATHLEEN MALLORY,
COR. SEC., BALTIMORE, MD.

TOPIC "WEEK OF PRAYER AND SELF-DENIAL FOR HOME MISSIONS."

God Answering Prayers.

I know not by what methods rare,
But this I know: God answers prayer.

I know not when he sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with him alone,
Whose will is wiser than my own.

—Christian Register.

While we firmly believe that our God is a prayer-hearing and a prayer-answering God, we also believe that he expects us to help answer our own prayers by service.

The great Dr. Broadus was accustomed to quote to his students the following adage:

"For the want of a nail the shoe was lost;
For the want of a shoe the horse was lost;
For the want of a horse the rider was lost;
For the want of a rider the battle was lost;
For the want of a battle the kingdom was lost;

And all for the want of a nail."

Let us apply this to the giving of money to Home Missions during the Week of Self-Denial and Prayer. Think how much disaster will follow your failure to give and pray.

Sisters, let us do our best for Home Missions.

The special objects for the Week of Self-Denial are:

Foreigners and Frontier for W. M. A.

Mountain schools for Y. W. A. and Y. W. A., Jr.

"Indians" for Royal Ambassadors.

Tampa and El Paso schools for Sunbeams.
\$97,000 is the amount the Home Board asks us to give. Will we do it?

The books close April 30th.

How much has your society or band raised already?

Are you planning for a glorious time March 2 to 9 in this Week of Prayer and Self-Denial?

God grant that we may each and everyone do our very best.

The literature sent out from Baltimore for "Self-Denial" week is beautiful and also comprehensible. Complete programs for each organization are provided. Let W. M. U.'s, Y. W. A.'s, Royal Ambassadors and Sunbeams supply themselves with these programs from their own State headquarters. Your own lives will be the richer for the study.

The tract for the Y. W. A. program, "The Sacrifice of a Mountain Girl," by Dr. A. E. Brown, will wring the heart of any true woman. Was it right that she should make the supreme sacrifice of her life because you and I were so slow in giving her a chance to get an education?

Oh! Christian girls, you who are surfeited with opportunities to learn; you who in-

dulge yourselves in extravagant dress; you who live lives of indulgent ease, can your consciences still slumber when you read of such consecration to the call of God on the part of an humble, untaught but noble-hearted Christian girl? You ask, what about the man who could be persuaded to surrender his claim upon so noble a woman?

Well, never mind him. Men are weak things when ambition calls. But what about our failure to give education to our Highland sisters whose grandsires fought some of the hardest battles of the Revolution and then lost themselves and their children in the mountain fastnesses?

Educate a man above his people and nine times out of ten he will leave them. He finds the call of duty far away; he becomes the prosperous merchant in a far away town or maybe the lawyer or the preacher whose praises are on the tongues of thousands. We are not criticizing. We are simply stating facts. The dull heartaches of the mother, sisters and sweetheart left behind, are of no interest to the reading public. The public is interested only in success.

But educate a woman above her people and nine times out of ten she will struggle till she uplifts her own native people. She yearns over them; she sacrifices for them in her heroic efforts to share with her loved ones the benefits she has received. She transforms the home by daily and some-

times hourly sacrifice of her very heart on the altar of Christian duty. Who that is a woman would have it otherwise? What woman that is worthy the name, can desert her own suffering, downtrodden people; but would not she rather die with them? We do not complain at fate. It is God's way for woman. But let us who are more fortunate, inspired by the same noble loyalty to duty, run to put our warm, throbbing hearts close to the suffering ones and by our loving help prove that we are the "Children of the King," whose father is God.

The "mission of woman to woman" is but just begun. Oh, fair young women of the South! make haste with your gifts, and put to shame those of us who have been so slow in removing the shackles from our imprisoned sisters in the Highlands. Endowed with nerves of steel and with dauntless courage and unpurchasable principles, what may not these women of pure Anglo-Saxon blood accomplish when they are liberated from the thralldom of ignorance and isolation!

Make haste to equip them! The world has need of them. They will be the mothers of the coming men when the useless society, pleasure-loving woman has disappeared from sight.

Remember the Savior's words: "Inasmuch as you did it unto one of the least of these, ye did it unto me."

THE HISTORY OF THE SUNBEAM BAND FIRST BAPTIST CHURCH, BIRMINGHAM, ALABAMA

by

Miss Alice Hale

SINCE the "Immediate Task" of W. M. Hayes outlined by Miss Heck, is the organization of children into Sunbeam bands, we have thought that zeal might be stimulated by telling what Sunbeams have been doing in the past.

At our request Miss Alice Hale, of Birmingham, Ala., has written the "History of Sunbeams of First Church Birmingham," organized fifteen years ago.

Miss Alice was the organizer and has continued to be their leader throughout the combined pastorates of Drs. D. I. Purser, Pickard, Gray and Dickinson.

It would be interesting to know how many children have felt the "magic of her touch." Only eternity will reveal all the good she has done in training these children to love and support Missions.

Only last November we were present when Dr. Gray helped to ordain one of the Sunbeam boys—deacon of the First church.

Modesty forbids Miss Alice giving as much praise as she should to her own untiring zeal and persistent efforts in behalf of Sunbeam work. Fifteen years of continuous life in a Sunbeam Band speaks volumes for the leader. Miss Alice writes as follows:

Our Sunbeam Band was organized October, 1888 with twenty-seven members enrolled, though for several months previous to this time it was a missionary Sunday-school class of fifteen bright, interesting girls. They contributed very liberally to missions once every month. The spirit of missions was truly and firmly planted in the hearts and lives of these girls—the teacher herself, with the girls, catching more and more “a vision of missions.” The Sunday-school Superintendent, Mr. Cabiness often called them the “Sunbeam” class. This name they truly deserved, for they were so bright and happy that others caught the spirit of happiness wherever they went.

In October, 1888, we heard of the Missionary Band called “Sunbeams,” organized by Mrs. Hamilton in the South Side Baptist church. On the next Sunday we asked the girls how they would like to have a Sunbeam Band. Every one was eager for it. So a meeting was called for the following Saturday at the teacher’s home. During the week every one worked hard to get others to come. So on Saturday afternoon in the home of the teacher, the Sunbeam Band of the First Baptist church was organized with twenty-seven members enrolled. Maud Terrel was elected president; Maggie Smith, secretary and treasurer. Each member contributed money for missions in Cuba. The leader made them a talk about our missions in Cuba. After all business was over they had an old-fashioned candy pulling. The offering and amount from the candy sold was \$17.15. We felt that this was a good beginning. Everything did not run smoothly always. Sometimes the leader and a faithful few were discouraged and felt as though they had better disband. Then Mrs. Hamilton would come to our rescue, encourage and enthruse us and the work grew, and grew. Others became interested until our membership reached to 40 and 50 and with the good and encouraging letters we had from “Cousin George,” our Sunbeam Band became an active useful department of the church. With the help of Missionary evenings, when the “Missionary Ship” was built, which was a beautiful object lesson in Foreign Missions, and when many other mission topics were studied, the church itself grew in missionary zeal. The Word tells us, and

we know it is true, that “A little child shall lead them.”

The Sunbeams became more and more interested in missions as their knowledge of missions increased. We tried always to plan our entertainments with this object in view. For instance: “An evening in China,” with different members impersonating some missionary in China, giving life sketches of those they represented: “An evening in Japan,” with a drill on our missions in Japan, etc.

These were pleasant times socially, as well as being instructive. Many of our old members refer to these days as “happy times” in their lives.

Today there are many women and men filling useful positions in life who were members of our Sunbeam Band. One man is now at the Seminary in Louisville and gives promise of being a good preacher. One who was for many years our president, Mr. Ben Pool, is a useful and influential member of a city church, contributing largely, especially to missions, and for some time was superintendent of a Sunday-school. He often says that the Sunbeam work influenced his life and it was there he resolved to serve God all his life.

Another, is one of the best Sunday-school teachers in a prominent city church. Her love for missions is so great and so truly does she lead her girls in this work that they are called the “Missionary Class.” She is now the pastor’s assistant. She says she owes much of her love for missions and for service to impressions received while a Sunbeam.

Another is now a missionary in China, Mrs. Roach, who was Miss Ola Lloyd. We feel very grateful that she was for several years one of our most useful and faithful members.

In our own church in Birmingham there are now five teachers in our primary department who were members of the Sunbeams.

One of our most consecrated girls, Vara Pulliam, is now the wife of the efficient Sunday-school secretary, Dr. Landrum Leavell.

A good deal of money was made by the band for missions; many boxes of supplies sent to frontier missionaries; the poor and needy often helped at home.

IMMIGRATION OR "THE FOREIGNER IN AMERICA"

THAT matchless writer, Frederic J. Haskin, says upon this subject. "It seems reasonable to assume that the end of the migrations of man is still centuries away, and that many generations will rise and pass beyond earthly concerns before any approximate equilibrium of population will be established.

As things stand today, Europe and Asia, with about two-fifths of the world's area support four-fifths of the world's population.

It naturally follows that from these two continents must flow the rivers of humanity which will bring the population of the earth to a common level if such a level is ever reached.

Europe for centuries witnessed one tide of humanity after another sweep westward from Asia—the Celt, the Teuton, the Latin, the Slav—and its population has grown until it is now four times as dense as the rest of the world.

And this, in spite of the fact that once the Asiatic tides of humanity ceased to sweep westward, other tides in turn started out of Europe, whose ends are not yet, and which already have carried perhaps 100,000,000 souls across the seas to other continents.

Perhaps the most interesting probable development in human migratory matters for the early future is the indicated tide through the Panama Canal.

All the world looks for a boom throughout the Americas as a result of the opening of the great water-way.

Especially will this be true of the Pacific sides of the two continents.

Suddenly and almost by magic, this whole region is to be brought 5,000 miles nearer to the European immigrant embarking ports. In the interchange of commerce, 500 hours will be saved. Think of how much

nearer San Francisco will be to Liverpool!

How actively this whole Pacific slope is engaged in getting ready commercially for this wonderful event in human affairs, is a matter of daily comment in newspapers and magazines.

North America, with its up-to-date western world system of agriculture, manufacturing and commerce, can support a population of a density equal to that of Asia, and consequently we have yet room for 300,000,000 souls.

South America can furnish space and living for 300,000,000 immigrants and their descendants.

It is a remarkable fact that when the immigrants get settled and really carve out homes for themselves—marked changes come over them physically as well as otherwise.

Anthropologists have been much surprised to see the most fixed of all the racial characteristics change under the influence of American conditions.

What a hopeful sign is this! What a tribute to our Christian civilization.

Could you, dear reader, but stand at the "Immigrant pier" with our faithful missionaries and see these millions disembark from the ships, you would be overwhelmed by a sense of responsibility. Time and again has Miss Buhlmaier said: "The Lord is hurling the heathen at our very heads and hearts." What is Christian America doing to get ready for this multitude? What are we, of the Southern Baptist Convention doing to meet the incoming millions? Your secretary of the Home Mission Board, Dr. Gray stands pleading with you to give the money for this work. He is really "advancing upon his knees," praying daily that the great Baptist host may catch a vision of the possibilities that lie before them and that seeing they may give.

TOKEN OF THANKSGIVING

IN 1894 the W. M. U. Executive Committee recommended the establishment of a Week of Self-Denial for Home Missions. In the following May, the Corresponding Secretary,

Miss Annie Armstrong, says: "The Week of Self-Denial was cordially accepted by the societies through their delegates, but no time set nor object proposed. Dr. Tichenor

TREASURER'S REPORT FROM NOVEMBER 1ST, 1912, TO FEBRUARY 1ST, 1913
THIRD QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION
MRS. W. C. LOWMEYER, Treasurer.

STATES	WOMAN'S SOCIETIES					YOUNG WOMAN'S AUXILIARIES					BANDS					ROYAL AMBASSADORS					TOTALS
	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Training School		
Alabama.....	\$3,397.30	\$84.40	\$2.50	\$1.00	\$228.25	\$226.59	\$45.00	\$.....	\$.....	\$53.25	\$209.97	\$53.90	\$2.68	\$.....	\$1.00	\$11.20	\$2.00	\$.....	\$.....	\$5,098.04	
Arkansas.....	290.03	9.75	.....	.....	5.00	.....	.....	.....	.....	.....	43.49	.....	.....	.....	.....	.....	.....	.....	.....	349.27
District of Columbia.....	216.15	13.26	19.25	.....	.....	61.57	2.60	.....	.....	.....	22.57	.....	.....	.....	.....	.....	.....	.....	.....	369.66
Florida.....	554.27	112.95	13.45	16.00	52.80	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	836.21
Georgia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Illinois.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kentucky.....	2,639.38	492.26	13.40	18.74	204.20	417.66	92.15	4.60	50	44.25	152.03	39.73	1.50	5.76	5.90	12.50	50	.....	.....	4,145.06
Louisiana.....	315.87	278.03	.....	5.50	30.50	32.20	6.40	.....	.....	.....	40.98	6.10	.....	.....	.....	.....	.....	.....	.....	716.05
Maryland.....	294.25	199.64	7.00	9.75	57.00	12.24	12.29	.....	.....	.....	20.21	2.00	25	.....	50	.....	.....	.....	.....	594.92
Mississippi.....	698.87	222.80	17.00	42.50	161.80	49.66	36.25	.....	.....	.....	9.10	1.00	.....	.....	5.00	.....	.....	.....	.....	1,288.09
Missouri.....	1,116.75	118.63	.....	3.50	47.00	56.30	15.00	.....	.....	15.00	.....	1.25	.....	.....	.....	35	.....	.....	.....	1,382.88
New Mexico.....	13.40	3.20	.....	1.40	50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	18.50
North Carolina.....	1,133.32	466.06	20	.....	254.04	233.55	79.35	.....	.....	64.35	82.06	51.03	.....	.....	10.85	6.89	14.72	.....	.....	2,396.37
Oklahoma.....	19.88	20.25	18.43	5.34	104.75	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	144.88
South Carolina.....	7,344.29	810.83	7.65	.....	58.40	177.73	54.13	.....	.....	.....	137.65	64.40	.....	.....	.....	30.00	5.00	.....	.....	8,237.29
Tennessee.....	1,413.76	689.90	72.38	.....	50.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,630.22
Texas.....	4,551.28	2,007.10	20.65	.....	1.81	1,308.59	139.86	2.03	.....	19.81	1,375.74	76.11	10	.....	10.41	125.33	12.35	50	60	6,632.57
Virginia.....	9,076.06	891.92	.....	.....	311.68	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	13,371.74
TOTALS.....	\$53,074.86	\$7,321.98	\$191.91	\$103.73	\$1,567.73	\$2,576.59	\$482.98	\$6.63	\$0	\$529.66	\$2,093.80	\$295.52	\$4.53	\$5.76	\$33.66	\$186.27	\$34.57	\$50	\$60	\$48,211.78	

*In addition to this amount Alabama has given \$146.00 to the Kathleen Mallory Hospital

STATES	VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS					TOTALS				
	W. Societies	Y. W. A.	Bands	Home Mt. Sch's	Home Miss.	Home Mt. Sch's	Home Miss.	Home Mt. Sch's	Home Miss.	TOTALS
Arkansas.....	\$107.15	\$.....	\$.....	\$5.00	\$.....	\$11.63	\$.....	\$.....	\$.....	\$107.15
Kentucky.....	327.52	73.70	288.33	3.55	.....	.....	.....	.....	.....	693.10
Maryland.....	776.85	25.80	.....	.....	.....	.....	.....	.....	.....	802.65
Missouri.....	211.44	162.00	.....	.....	.....	2.50	127.85	.....	.....	742.25
North Carolina.....	449.90	.....	.....	.....	.....	.....	.....	.....	.....	430.45
Texas.....	430.45	.....	.....	.....	.....	.....	.....	.....	.....	.....
TOTALS.....	\$2,303.31	\$316.50	\$298.31	\$17.68	\$127.85	\$17.68	\$127.85	\$17.68	\$127.85	\$3,033.67

tells us that more than the \$5,000 asked of us was contributed." Then the following year she says: "The Week of Self-Denial was observed in March throughout the States. One little orphan girl who was presented with two cents—an unusual possession for her—gave both to this offering. A cook in a family, seeing the earnestness of the children of the household, did extra service and contributed the \$1 earned by her labor!"

And so the record goes on until we come down to 1904, the year of the great fire in Baltimore when all the literature for the Week was burned, but as Miss Armstrong says, "just how or just where, we don't know—the literature was reprinted and shipped in time, as though no fire had occurred. Larger gifts were made by individual societies than have been given before." In 1907, we see that the Week has grown even more in power and is spoken of as the Week of Self-Denial and Thanksgiving and last year nearly \$20,000 was raised as a result of its observance.

And what is it to be this year, dear friend? Can we not take an inventory of the many reasons for self-denial and thanksgiving on our part and render unto God an offering which shall truly come from sacrifice, but because of thanksgiving? The Home Board has been generosity itself in giving to us large supplies of literature for the Week so that none of us can be excused from the observance on that score. Let us encourage our pastors to preach on Home Missions on or near the first Sunday in March, and let us of every grade of our organized societies be united as one in the heeding of their message, in the use of the literature and in the giving of a glorious thank offering to Christ, whom we long to see enthroned in the hearts and lives of the people of our country.

"Happy is the people whose God is Jehovah."

"Give thanks unto him and bless his name for Jehovah is good."

KATHLEEN MALLORY,

Cor. Sec'y, W. M. A.

HOME FIELD HONOR ROLL FROM JAN. 15 TO FEB. 15

Rev. Arch C. Cree, Atlanta, Ga.	100	Mrs. L. N. Brock, Knoxville, Ala.	12
Rev. W. D. Powell, Louisville, Ky.	92	Mrs. A. E. Sloan, Clearwater, Fla.	12
Rev. J. F. Love, Dallas, Texas	77	Mrs. Annie Stafford, New Orleans, La.	12
Rev. J. E. McManaway, Greenville, S. C.	48	Mrs. John L. Walker, Wartrace, Tenn.	12
Rev. Jno. M. Anderson, Morristown, Tenn.	51	Rev. T. L. White, Alden, Va.	12
Rev. I. M. Wingo, Tigerville, S. C.	41	Mrs. W. C. Foster, Bay View, Va.	12
Rev. E. E. Bomar, Owensboro, Ky.	37	Mrs. Mamie Espey, Montgomery, Ala.	12
Mrs. G. F. Swandale, Greenville, S. C.	35	Mrs. S. M. Taylor, Marshall, Mo.	12
Rev. J. A. Scott, Stillwater, Okla.	28	Miss Georgia Barnette, New Orleans, La.	11
Mrs. A. M. Foute, Cartersville, Ga.	27	Mrs. H. L. Sparks, Texarkanna, Ark.	11
Rev. Spurgeon Wingo, Scottsboro, Ala.	24	Mrs. W. E. Stanton, Miami, Fla.	11
Rev. S. P. Hair, Fort Mill, S. C.	21	Mrs. W. C. Wood, Paragould, Ark.	11
Mrs. E. P. Covert, Elizabeth City, N. C.	21	Mrs. P. C. Stanworth, Norfolk, Va.	11
Miss Hattie Day, Vinita, Okla.	20	Rev. R. W. Thiot, Augusta, Ga.	11
Mrs. W. N. Surface, Norton, Va.	20	Mrs. Bettie Hankins, Meridian, Miss.	11
Mrs. E. C. Babcock, Chester, S. C.	20	Mrs. Thos. J. Jones, Newnan, Ga.	10
Mrs. W. H. Clements, Auburn, Ala.	19	Rev. E. K. Shultz, Ruston, La.	10
Rev. O. J. Frier, Winnsboro, S. C.	18	Mrs. J. H. Washington, Piedmont, S. C.	10
Rev. J. Dean Crain, Greer, S. C.	17	Miss Julia Lambert, Tunnel Springs, Ala.	10
Mrs. E. Jones, Batesburg, S. C.	17	Mrs. W. J. Barton, Ocilla, Ga.	10
Rev. W. C. Golden, Nashville, Tenn.	15	Mrs. H. P. Gwaltney, Hickory, N. C.	10
Mrs. McG. Sinton, Newport News, Va.	15	Mrs. R. L. Harwell, Midland, Texas.	10
Mrs. W. A. J. Stuart, Ackerville, Ala.	13	Miss Mary Paschall, Waycross, Ga.	10
Mrs. G. W. McKown, Gaffney, S. C.	12		

Mrs. J. A. Carmack, McKenzie, Tenn. 10	Mrs. R. B. Stayton, Wichita Falls, Tex. 10
Rev. R. L. Motley, Nashville, Tenn. 10	Mrs. F. D. Wilson, Augusta, Ga. 10
Mrs. W. E. Pegues, Tupelo, Miss. 10	Mrs. L. G. Grist, Yorkville, S. C. 10

HOME MISSION RECEIPTS FROM JAN. 15 TO FEB. 15

ALABAMA—Sumterville, by Mrs. J. B. S., \$12.13; Dr. W. T. B., Birmingham, \$8; Flomaton, by R. M. H., \$9; W. B. Crumpton, Cor. Sec., \$976.08; W. M. U., \$344.56; Jubilee, \$8; Thank Offering, \$3; Tampa, Havana, El Paso Schools, \$10.55; Mountain Schools, \$36.75. Total, \$1,308.07. Previously reported, \$5,311.72. Total since May, \$6,619.79.

ARKANSAS—Total since May, \$16.05.

DISTRICT OF COLUMBIA—W. M. S., Immanuel, Washington, by Mrs. W. C. L., \$18.75. Previously reported, \$787.45. Total since May, \$806.20.

FLORIDA—S. B. Rogers, Cor. Sec., \$52.06; W. M. U. of Fla., by Mrs. H. C. Peelman, \$80.08; Clark Mem. S. S., Tampa, by S. C. M., for salary J. B. Silva, \$10. Total, \$142.14. Previously reported, \$1,202.98. Total since May, \$1,345.12.

GEORGIA—Dr. H. R. Bernard, Aud., \$1,292.90; for Frontier Missions: Mt. Zion, \$1; New Brunswick, \$2.25; 1st. Brunswick Sunbeams, \$2.65; 1st. Carrollton W. M. S., \$2; Hahira W. M. S., \$2; Ft. Valley Y. W. A., for Rev. and Mrs. P. J. Vermillion, Okla., \$10; W. M. S., Bowersville, by Mrs. H. M. C., \$3.95. Total, \$1,316.75. Previously reported, \$10,169.03. Total since May, \$11,485.78.

ILLINOIS—Total since May, \$36.15.

KENTUCKY—Bellevue S. S., by C. P. H., \$6.50; J. B. J., Owenton, \$15; A. W., Williamsburg, \$75; Dr. W. D. Powell, Cor. Sec., \$655.85; Mt. Moriah Burgin, by Mrs. D. S. P., \$50. Total, \$802.35. Previously reported, \$7,904.25. Total since May, \$8,706.60.

LOUISIANA—Dr. George H. Crutcher, Cor. Sec., \$204.62. Previously reported, \$1,005.36. Total since May, \$1,209.98.

MARYLAND—Eutaw Place, by H. W. P., \$345.28; Druid Park, by G. W. L., \$25.96; Cambridge 1st, by A. C. D., \$7.97; North Ave., by C. M. K., \$40.73; 7th, by O. M. L., \$19.98; W. B. H. M. S. of Md., by Mrs. H. B. Welshampel, \$90; Sunbeams, \$2; Y. W. A's, \$13.64; Temple, by J. R. H., \$4.67. Total, \$550.23. Previously reported, \$3,735.29. Total since May, \$4,285.52.

MISSISSIPPI—A. V. Rowe, Cor. Sec., \$300; S. L. Hearn bequest, \$50; Mrs. H., \$50; Mrs. J. M. W., West Point, \$50. Total, \$450. Previously reported, \$2,517.14. Total since May, \$2,967.14.

MISSOURI—A. W. Payne, Treas., \$561.08; W. M. U., \$32.15. Total, \$596.23. Previously reported, \$7,569.86. Total since May, \$8,166.09.

NEW MEXICO—W. M. S. of New Mexico, by Mrs. S. B. Callaway, Treas., \$3.20. Previously reported, \$128.60. Total since May, \$132.

NORTH CAROLINA—Vallie River, by M. P., \$1.60; Berea, by E. L. O., \$20; Clyde and Mars Hill, by Rev. J. C. Owen, for Mt'n Schools, \$150; Hominy, by L. S. C., \$5.50. Total, \$177.10. Previously reported, \$7,992.56. Total since May, \$8,169.66.

OKLAHOMA—Rev. H. B., \$20. Previously reported, \$837.83. Total since May, \$837.83.

SOUTH CAROLINA—Mrs. M. D. C., Dovesville, \$25; Lower Fairforest, by J. A. S., \$1.10; Hamberg, by W. R. M., \$45.77; Little River, by A. M., \$1.32; Taxahaw, by G. C. M., \$3.60; Thomas Mem., Bennettsville, by C. A. J., \$50; Mt. Olivet, by R. E. G., \$3.44; Townville, by J. P. L., \$6.06; Grassy Pond, by A. J. M., \$2.43; Gaffney 1st, by R. E. L., \$75; G. T. G., for

Piney Grove, \$2.70; Emanuel, \$1.10; Thompson Mem. S. S., \$2.25; Friendship, \$2.07; Parkville, by J. E. F., \$5; Clarendon, by D. W. A., \$250; Bellvue, by S. V. B., \$16.45; New Prospect, by C. C. R., \$9.45; Shoam, by R. S. W., \$1.41; Franklin Mill, by D. B. E., \$5.15; Switzer, by J. P. G., \$1.30; Union 1st, by P. E. W., \$9.90; Lockhart, by J. L. H., \$9.25; Cannon St., Charleston, by K. M. S., \$5; Anderson 1st, by D. A. L., \$558.13; Camp Creek, by W. T. M., \$3.90; Newberry, by S. S. C., \$10; Carolina Association, by D. D. E., \$8.87; 2d ch., Pickens Association, by A. A. M., \$4.36; Bethlehem, by H. E. B., \$4.05; Double Branch, by J. W. S., \$4.82; High Point, by D. S. S., \$1.70; Grendell, by G. W. B., \$1.75; Griffin, by S. H. B., \$2.32; Welsh Neck, by A. M. S., \$36; Mt. Pisgah, by Rev. J. E. McM., \$4.27; St. George, by H. R. J., \$1.60; Cheraw, by C. W. E., \$18.75; Lamar, by R. T. B., \$10; S. S., Dillon, by J. T. F., \$352; 2d, Ninety Six, by W. T. S., \$3.10; Richland Spgs., by H. Q. R., \$26.92; Brookland, by W. D. L., \$18; Oianta, by S. J. T., \$3.10; McColl 1st, by H. T. M., \$15; Reedy River, by C. P. B., \$10; Mush Creek, by J. L. R., \$3. Total, \$1,289.06. Previously reported, \$7,792.04. Total since May, \$9,081.10.

TENNESSEE—Eureka Spgs., by S. R. H., \$1; L. D. E., Chattanooga, \$5; J. W. Gillon, Cor. Sec., \$421.21; W. H. Moore's salary, Memphis, \$100; Christiansburg, by W. H. R., \$2.50. Total, \$529.71. Previously reported, \$4,589.68. Total since May, \$5,119.39.

TEXAS—B. M. A. of Texas, by W. W. S., \$13.30; F. M. McConnell, Supt., \$503.06; Mt'n



Schools, \$2.50. Total, \$518.86. Previously reported, \$2,381.69. Total since May, \$2,900.55.

VIRGINIA—W. M. S., Baker Mem., by Miss N. B., \$8.30; B. A. Jacob, Treas., \$1,600. Total, \$1,508.30. Previously reported, \$10,748.83. Total since May, \$12,257.13.

MISCELLANEOUS—Ground, rent, Galveston, by J. H. M., \$15. Previously reported, \$382.60. Total since May, \$397.60.

AGGREGATE—Total, \$9,430.37. Previously reported, \$75,609.31. Total since May, \$85,039.68.

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Kathleen Mallory, Cor. Sec., W. M. U.

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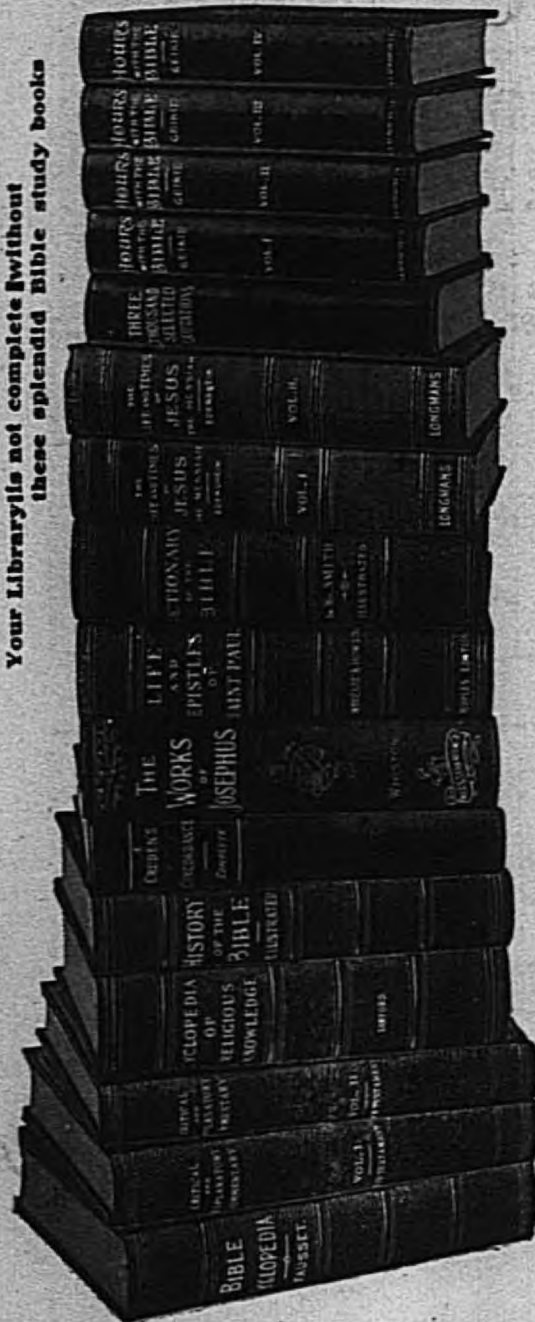
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