

OUR HOME FIELD

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WHAT THE HOME BOARD IS DOING FOR THE NEGRO.

M. M. WILCH.

It is needless to say there has never been a time when Southern Baptists have been indifferent to the material, moral, and Christian welfare of the Negro. There has never been a time when our people have not cheerfully, and in a large degree, effectually aided the Negro upward along these lines, by their counsel, personal efforts, financial assistance and Christian co-operation.

During the ante-bellum days the Negroes were given careful moral and religious instruction by the wives and children of their owners, and otherwise. They enjoyed the object lesson drawn from the inside family life and habits of a cultured and Christian people. They disclosed a decided ambition to imitate the virtues thus set before them. During that period of their history, and indeed for some time after its termination, it was their privilege to listen to the same preaching enjoyed by their masters. They were baptized by white Baptist preachers, and were received into the fellowship of white Baptist churches until such time as it became apparent that they had been prepared, or for other reasons it seemed expedient for organizing into separate churches of their own. These churches were organized under the advice and by the aid of white Baptists. They were largely aided in the support of their religious work, and the building of meeting houses by private contributions from their white friends. The matter of collecting these contributions has continued to the present time. Scarcely any religious enterprise among them is projected that they do not make a canvass among their white friends for financial aid. No account has ever been taken of this character of contributions to the support of Christian work among the Negroes. In the aggregate it has been no inconsiderable factor in the advancement made by them.

In addition to this character of help, different church organizations, district associations, and state conventions have aided the Negroes continuously during the past years, and are still doing so.

It is apparent, therefore, that the work the Home Mission Board is doing for the Negro directly, is a mere incident in the aggregate work that has been, and is being done for them by Southern Baptists. The policy of the Home Mission Board in all its work favors co-operation with other Baptist organizations. The work, therefore, it is doing among Negroes, while somewhat varied, is in all instances co-operative work. One of the phases of this work during the last few years has been under what is known as the New Era plan. This work is participated in by the Home Missionary Society, of New York, the White Baptist convention in the respective states in which the work has been conducted, and the Home Mission Board.

The plan has been to employ from two to five of the best equipped Negro preachers in such states, where they have organized a system of ministers and deacons institutes, devoting their efforts

largely to the instruction of Negro Baptist ministers, and encouraging them along lines of profitable study, which have been mapped out by the co-operating bodies. Since this work was instituted a few years ago, it has been carried on with more or less satisfaction, and generally with favorable results, in the States of Alabama, Georgia, Kentucky, Missouri, North Carolina, and Virginia. Since the meeting of the last Southern Convention the term of the work in Georgia has expired. It has not been renewed on account of divisions among the Negroes themselves.

As a result of a conference of representatives of the Home Mission Board of the Southern Baptist Convention, and the Home Mission Board of the National Baptist Convention, which conference enjoyed the benefit of the presence and counsel of the Corresponding Secretary of the Sunday School Board of the Southern Baptist Convention, the Home Mission Board is engaged in co-operative work with the National Baptist Convention. During the first year this work consisted in an appropriation of \$1,800 for the support of two Negro general missionaries. Their labors have given such satisfaction that the two Boards are now co-operating in the support of four male missionaries, and two women who are engaged in aiding the Negro women throughout the Southern States to better organized Christian efforts.

In co-operation with the Maryland Union Association the Home Mission Board is aiding in the support of three missionary pastors whose labors have made a fine impression on the Negroes of Maryland. The Board contributes to the support of Rev. W. H. McAlpine, D. D., Theological Instructor in the Selma University, Selma, Ala.

In addition to the above the Board is aiding in the support of work among the Negroes in several other Southern States with which it is in co-operation in general mission work. For instance, in making application to the Home Mission Board for assistance in its general work, the State Board of Tennessee requested an appropriation of \$2,500 for co-operative mission work during the current year. In connection with the application the State Board said: "This will be used, if granted, in payment of our joint missionaries. The State Board will give an equal amount with the Home Board to every missionary jointly employed," etc.

"This missionary department will include what we do in co-operation with the Colored Baptist State Convention. We have been helping our colored brethren for several years, and we propose to still continue to stand by them in their efforts to evangelize and educate their people." Thus the Home Mission Board is materially aiding in work among the Negroes in Tennessee, through this plan of co-operating with the Tennessee State Board. Aid of a similar character is being given to the Negroes in Mississippi, Florida, Texas, and some other states and territories.—*Kind Words.*

WORK AMONG THE INDIANS.

BY MRS. BELL (GRIFFIS) BRENDLE, MISSIONARY TO THE CHEROKEES.

This is a great field. There are so many here who know not the saving blood of Jesus. Husband and I travel all over the Cherokee Nation. We visit the full-blood Indian in his home, and talk to him about the love of God. Many are giving their hearts to Him, and trying to walk in the "Jesus road," as they call it. O how good it

is to see these red men, that only a short while ago were wild and roaming the woods, scalping the pale-face, now "clothed, in their right mind, and sitting at the feet of Jesus."

At one of our meetings not long ago, 200 of these Indians were singing:

"Have you had a kindness shown, pass it on, pass it on,

"T was not given thee alone, pass it on, pass it on."

As they sang the love of Jesus seemed to beam from each dark face. I thought, was it possible that this was the red man of a few years ago? Then the thought came, do missions pay? And I could almost hear the angels in heaven answer back, as they rejoiced over sinners saved, "Yes, yes, yes." But the territory is so large we cannot do half we would wish to do. There are many places here where the Word of God has never been preached. Many of these Indians have never heard the story of the Cross. Then there are so many poor white people that have come here and settled, living away back among the hills. These tell us when we go and hold a meeting, that it is the first meeting they have attended in twenty years. One boy, about fifteen years old, had never heard a sermon or seen a preacher. O can we afford to neglect these? Surely not.

One of the great needs of this field is literature, good books. Hundreds of these Indians' homes have not a book in them, for this reason, the Indian could not read English, and there was no book printed in Cherokee. Imagine a whole nation without books. But now the children are going to school, and learning to read. And this is the time for them to have good books. They will read, and if they do not get good books, they will read bad ones. Christian friends, shall we help these Indian youths by giving them good food to build their characters on? The Devil is ready with his books; he never loses an opportunity. I visited the Cherokee Orphans' Home not long ago. There were about 175 children in the home, and not a book for them to read. I gave them some cards with a picture and a verse on them. They were the happiest children I ever saw. Some of the smaller ones slept with them in their little hands, and brought them down to the breakfast table with them next morning and tried to spell out the words. O how I wished for books that these children might read!

I decided to start what I shall call an "Endless Chain Library." I will get the books and send them out to be read, then have them returned, and will lend them out again to some one else, to again be read and returned, and so on as long as they last, thus forming an "Endless Chain." Now, how many who read this would like to send me some good book for this purpose? I want good Christian books that will give the reader a nobler, purer, grander idea of life, books to help them form character, and help them in their Christian life; and smaller books for the little children, just beginning to read. Many of these books will be taken in the homes and read by the children to their parents who cannot speak a word of English; but the children read and interpret to the parents. How many of you have books in the home that could be donated for this purpose? How many would like to buy new ones and send us? Just put your name in them and say, "or the Endless Chain Library." I will be so glad to receive any such books. Send them prepaid to Mrs. Belle Brindle, Talequah, Indian Territory.

May you all pray for my husband and me in our work, that we may be successful in teaching lost souls the way to be saved.

I am personally acquainted with Brother and Sister Brendle. They are our Missionaries to the full-blood Cherokees in the Indian Territory. Pray for them, and if you will, send Mrs. Brendle a book for her use among the Indians, who so much need something good to read.—F. C. MCCONNELL.

OUR HOME FIELD.

PUBLISHED ONCE A MONTH BY THE
HOME MISSION BOARD

—OF THE—

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SAVANNAH.

The meeting of the Southern Baptist Convention, at Savannah, Georgia, May 8th, 1903, ought to be the greatest meeting the Southern Baptists have ever held.

Savannah is reasonably accessible to all our territory. The great Southern Railroad system runs splendidly equipped trains from the East and from the West, reducing to a minimum the anxieties of travel from all parts of the country.

Our brethren from the West will come on the Southern Pacific, the Cotton Belt, the Choctaw, and the Frisco to the end of their lines, and then join the great throngs on the Southern going into Savannah.

Savannah herself will present thousands of attractions to our brethren and sisters from different parts of the country who have never seen the beautiful city, and the semi-tropical country around, not to speak of the fact that the city is situated near enough the ocean for the inlanders to have the privilege of an excursion out on the ocean.

Having mentioned some of these physical features, let the brethren remember that they are coming to Georgia, Baptist Georgia, and that it is next to going to Texas.

While it is too early to speak authoritatively, yet in all probability, we are to be gladdened at our next Convention with the greatest advance that our Baptist people have ever made in any single year. Certainly never in the recollection of this generation have times been so prosperous, and the people so well able to come together and rejoice in the Lord. Let the hosts of the Lord come up to Savannah.

While our brethren of Texas, Arkansas, and the Territories have had the hardship of coming across the Mississippi two or three times in succession to attend the Convention, they are nothing daunted—they'll be there. And if our brethren of the West can come in phalanx as they do from

year to year, surely thousands, literally thousands, will come together and make it one of the greatest meetings ever assembled on earth.

My brother, make your arrangements now, to come; and bring your wife along, let her see the Convention. And if the Lord has been a little extra kind to you this year, bring somebody else. No man is ever quite the same man again after he has seen the Southern Baptist Convention. It gives him a new idea of Baptists, and of the coming of the Kingdom of our Lord.

Our Sunday School Board has, no doubt, had its usual, if not unusual growth during this year, and our two Mission Boards are hopeful of coming to the Convention having realized the ardent, prayerful expectation of the brethren as they prayed and planned at Asheville. The Lord graciously grant it.

A MISSIONARY AND SUNDAY SCHOOL INSTITUTE.

The Georgia Baptist Convention at its last session directed the State Mission Board of Georgia to arrange for a Missionary and Sunday-school Institute to be held some time during the winter. This meeting was arranged for at the First Baptist Church in the city of Macon; that generous Church kindly offering to entertain all who attended the Institute.

Dr. Jameson, Secretary of the State Mission Board, was successful in creating a wide-spread interest among the pastors, resulting in the presence at the Institute of at least 150 of them, besides many others who were not pastors.

The programme and arrangements of the services were in the hands of Dr. Jameson, who conducted it with increasing interest from Tuesday night, February 17th, to Sunday, Feb. 22.

Two regular lecturers, Dr. J. R. Sampey of the Southern Baptist Theological Seminary, lectured twice every day on the Old Testament Scriptures, mainly the Prophets, and Rev. B. W. Spillman, the Field Secretary of the Sunday School Board of the Southern Baptist Convention, lectured twice each day on Sunday schools. Besides this, the Secretary of the Foreign Mission Board, and the Secretary of the Home Mission Board gave three lectures each on their work, and the Secretary of the Sunday School Board one lecture on his work. Dr. Wm. E. Hatcher gave three lectures on the work of pastors, and Dr. R. T. Vann gave a lecture on Christian Education.

Three sessions a day of the Institute were held, and seven lectures delivered. Making in all about 30 lectures, most of which were of the very best.

This Institute meeting arose out of the feeling wide-spread among the Georgia Baptist brotherhood that they needed a meeting for study, instruction, and co-operative fellowship, in addition to, and a little different from their State Convention. And the universal verdict of those present is that this meeting, devoid as it was of all mere business proceedings, met that wide-spread demand. Many think no meeting, certainly within recent years, in the State of Georgia, was a better meeting, or calculated to do more general and far-reaching good.

Dr. J. K. Pace, pastor of the Jackson Hill Baptist Church, Atlanta, paid Dr. S. V. Jameson, Corresponding Secretary of the State Mission Board of Georgia, this high compliment. He said that, "such a meeting as the one at Macon was possible only because of the wise and indefatigable efforts and management of Dr. Jameson in bringing it about."

Wherever it is possible to hold two general meetings the same year in any given State, by all

means such an Institute ought to be held. In many respects the Institute is better than the State Convention, of course it can never be made to take the place of the State Convention. There are certain things necessary to be done by the brethren who are co-operating together for the coming of the Kingdom, that must make a Convention, but these other things make it impossible to have an Institute and Convention combined in the same meeting. Therefore, the necessity for a few days together when all the pastors can study in co-operative fellowship the great things connected with the Kingdom and its coming, apart from the routine necessary in a Convention.

MISS BUHLMAIER, BALTIMORE.

Besides the usual enlarged work of the winter months we were also kept unusually busy for this season of the year, in connection with the work at the Immigrants Pier. By far the greatest numbers of any previous year in the same period came this year, which, of course, added to the work. Then, too, we had many sick ones. One steamer brought thirty-eight, who had to be placed in a hospital and among whom it was my privilege to visit and help. Two of these died and it became my duty and privilege to comfort the bereaved mothers.

At another time a young mother was placed in the hospital suffering from erysipelas in the worst degree. Her husband and child had to proceed on their journey alone. It was a comfort to the man when I told him I would visit his sick at the hospital. I did so the next day, and while the poor woman could not speak, she could give signs by which I could know she was conscious of what I was saying and understood what was said. No one in the hospital could talk to her and they were surprised to find that she could make herself understood to me. But oh, she was so sick. I could not expect to say much. So I sought to say much in a few words. Then I prayed at her bedside, and in bidding her good bye, asked; "Should I come again to-morrow?" She nodded emphatically. When I went the next day she was unconscious, and shortly after died. The words spoken about and to Jesus were the last ones she heard on earth.

A few days later, when aboard the same steamer that brought this family, I learned from the stewardess of the devotion of the husband to his wife while she lay sick aboard. When they boarded the steamer, on the other side, all was well; the wife seemed strong and hardy, but soon she was stricken down, and the above is the sad ending.

Oh how happy are we who believe in the Lord Jesus Christ that we can bring comfort and consolation to those in need. May we ever be found faithful in the discharge of all our duties.

SOUTHERN BAPTIST CONVENTION, SAVANNAH, GA., MAY 1903.

For the above meeting the SOUTHERN RAILWAY will be the Official Route from Georgia, as well as from some other sections, and delegates and visitors attending this convention from Georgia earnestly request all those who will make the trip to Savannah to arrange to have their tickets read over the Southern Railway into Savannah. Parties from Missouri, Arkansas, Oklahoma and Indian Territories, etc., coming via Memphis should have their tickets read over the Southern Railway from Memphis or Frisco System to Birmingham thence Southern Railway to Savannah.

Arrangements will be made for through cars to Savannah for the accommodation of all attending the above meeting, not only from the above territory, but also from Maryland, Virginia, the Carolinas, Tennessee and Kentucky, and if you will call on any of the ticket offices or passenger representatives of the Southern Railway relative to rates, and reservations, they will be glad to furnish you with all the desired information and make arrangements through to Savannah.

WOMAN'S MISSIONARY UNION

Auxiliary to S. B. C.

233 North Howard Street, BALTIMORE, MD.

Motto: GO FORWARD.

MISS ANNIE W. ARMSTRONG, Editor.

"THE WHITENED FIELDS."

So many idle, folded hands,
And the harvest fields are white
Low droop the heavy heads of wheat
That wait the reaper's weary feet—
The sickle in his willing hands—
For "the harvest fields are white!"

So fleet, so few the moments be
For binding up the sheaves!
The Master calls; do not delay,
But haste some fruit to win to-day;
For soon our only joy shall be
In bringing home the sheaves!

—META E. B. THORNE.

AN APPEAL, "GO FORWARD."

At this time of writing, the great host of Methodists are rejoicing in the success of their immense undertaking to raise \$20,000,000 as a Centennial Offering. As we think of what they have done, how our hearts yearn for the putting forth of greater effort by Southern Baptists!

The Home and Foreign Mission Boards, S. B. C., have again asked that special effort be made by the women of the churches for the advancement of the work entrusted to them. A few months ago, pleas were made for a Christmas Offering for Foreign Missions. Now it is our duty and privilege to urge that the Woman's Mission Societies and other women of the churches, also the young people "Go Forward" in a united effort for Home Missions.

FIRST—Let us "Go Forward" with *Information*. Knowledge gives impetus. One has truly said "As well expect heat from a painted fire as zeal from one whose love has not been fed with the fuel of facts." Therefore, the literature sent out for meetings during this week should be used to the best possible advantage.

SECOND—Let us "Go Forward" with *Finances*. Few of us, probably none, but have experiences in self denial. These are determined by the circumstances of our lives, but how great the difference between enforced self denial as a necessity or principle of life, and that which is the voluntary offering of earnest workers anxious to give to Christ a special proof of appreciation of His great sacrifice for them. Those who in past years have tasted the joy of such self denial, at the season when a general effort was made for the Home Board and others in sympathy with this phase of giving, are asked to make Self Denial Offerings. Some may prefer the idea of a Thank Offering. If so, may gratitude for boundless blessings spiritual and temporal be the inspiration! The precious assurance that we are the children of God and co-workers with Him, the knowledge of sin conquered, of grace sufficient to bravely bear sorrow, the loved ones spared in the home circle, the joy of friendship, the pleasure of sunshine and flowers, and many, many blessings which come with every day, all make claims upon us. As each purposeth in her heart, so let her give whether it be a Self Denial or Thank Offering, only let us all have some part in this effort for Home Missions.

THIRD—Let us "Go Forward" in *Prayer*. David Livingstone said, "God had but one Son and He was a missionary." "How did he conduct His campaigns? In His personal preparation, He spent a whole night in prayer. He prayed till he was transfigured. He prayed beside the tomb of

Lazarus and, in the crisis and consummation of His ministry, the great high priestly prayer brought Heaven and earth together." He left His poor, tired, scattered disciples to continue His work. By what means? Through the power of the promise: "Ask and it shall be given unto you." As mission workers, let us claim this and other precious promises and make definite requests during this Week of Prayer, March 15-21.

ANNIE W. ARMSTRONG.

HELPFUL LITERATURE.

- 2 Programs.
- 2 Catechisms.
- 2 Narrative Leaflets.
- 4 Expository Leaflets.
- Envelopes for Offerings.

The above list of varied and helpful literature has been prepared by Woman's Missionary Union for Societies in the observance of the coming "Week of Prayer, March 15-21, with Offerings of Self Denial or Thanksgiving for Home Missions."

Appreciating the importance of enlisting the young people in missionary service, one of the "Programs" was carefully arranged with a view to the holding of a special meeting for them. Among other instructive, interesting material it contains the following recitations: "The Heathen at our Door," "Fong Sing" (A Chinese story); "Thirteen Years" (An Indian story); "I Love the West" and "The Two Mitts."

The "Catechisms" are upon the work of the Home and Foreign Mission Boards, and supply a long felt want. They may be utilized in various ways.

"Irene's Self Denial," one of the "Narrative Leaflets" is a bright little story of one who had the true conception of Christ's command "Deny thyself." "A Grain of Mustard Seed" is a touching and suggestive mite box story.

Of the four "Expository Leaflets," one entitled "Self Denial" was written by Dr. Tichenor in 1897. In having a reprint made, it was with the thought that Woman's Missionary Union workers would be pleased that "He being dead, yet speaketh." The second, "A Home Mission Mosaic" of 12 pages contains brief articles on "Far Reaching Influence," "The Modern City," "Roman Catholic Influence and Growth," "Immigrant Children in the United States," "Indians of Indian Territory," and a poem "Our Land for Christ." The third leaflet entitled "The Cost of Being a Roman Catholic in Mexico" is based upon facts gleaned by the Corresponding Secretary W. M. U. during a visit to Mexico last year. "Missionary Heroes" as suggested by the title consists of brief sketches of missionaries who have entered into the reward of their labors, but whose history is an inspiration.

The envelopes bear their own message of consecration to Christ and suggest as the reward "She hath done what she could."

Dr. F. C. McConnell, Secretary of the Home Mission Board, has written to Presidents of Societies, and to Pastors urging co-operation in stimulating and increasing interest in the special effort for Home Missions, March 15-21.

Literature and envelopes may be obtained without charge on application to State Central Committees, or to Miss Annie W. Armstrong, 233 N. Howard St., Baltimore, Md.

CULTIVATION OF THE GRACE OF GIVING.

We are to cultivate the grace of giving just as we cultivate other graces. We can do so:

1. By gaining a deeper sense of the world's need. It was this need which prompted the gift of Christ. "Ye know the grace of our Lord Jesus Christ, for your sakes he became poor." "God so loved the world that he gave his only-begotten Son." It is often said that people do not give to good causes because they are ignorant of them.

The more we gain a knowledge of these needs and give intelligently and systematically to relieve them, the more will this grace grow.

2. By a realization of the great gift which has been given to us. Our niggardly giving often is because of a feeble sense of obligation. In this respect also we need to consider the grace of Christ. "Though he was rich, yet for our sakes he became poor." He made himself of no reputation, and lived a life of poverty and suffering. He gave his life for us. He left us with a work to do. How pitiful are our gifts in view of so great a debt and so great a work! If one should save our life, we would feel that a life-time could hardly repay so great an obligation. How much greater should be our sense of debt to Him to whom we owe our eternal salvation! Our thought should be, "Not how little, but how much, can I give?"

3. By the practice of systematic giving. With intelligent and constant exercise, the true spirit of the art of giving will grow. One's interest increases in that to which he gives; hence giving and knowledge will be mutually stimulated. One finds that he is interested in missions when he gives to them. As one perceives, as he cannot help doing, the great benefit which intelligent, systematic giving is, to himself as well as to its object, he will constantly grow in this grace also.

—ADVANCE.

PERSEVERANCE.

Robert Bruce, restorer of the Scottish monarchy, being out one day looking at the enemies of his country, was obliged to seek refuge at night in a barn, which belonged to a poor but honest man. In the morning when he awoke, he saw a spider climbing up the beam of the roof. The spider fell down to the ground, but it immediately tried again, when it a second time fell to the ground. It made a third attempt but did not succeed. Twelve times did the little spider try to climb up the beam, and twelve times did it fall back again; but the thirteenth time it succeeded and gained the top of the beam. The king immediately got up from his lowly couch and said, "This little spider has taught me perseverance. Twelve times have I been beaten by the enemy. I will try once more." He did so, and won the next battle and became free of his enemies. We may have Jesus to help us in our efforts to run the Christian race and live so as to win other souls to Christ. He will help us to deny ourselves and to press forward until we have gained the crown of eternal life.

GARNERED GLEANINGS.

Love of God and love of country are the two noblest passions in a human heart. And these two unite in Home Missions. A man without a country is an exile in the world, and a man without God is an orphan in Eternity.—Rev. Henry Van Dyke, D. D.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falseness and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgust; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and spirit in God's out-of-doors—these are the little guide-posts on the footpath to peace.—Henry Van Dyke.

The World moves by personality. All the great currents of history have flowed from persons. Organization is powerful, but no organization has ever accomplished anything until a person has stood at the center of it and filled it with his thought and with his life.—Henry Van Dyke.

Life is a quarry, out of which we are to mold and chisel and complete a character.—Goethe.

Every dollar spent in Home Missions saves the nation thousands of dollars spent upon crime. Every life devoted to Home Missions saves the land hundreds of lives that might be lost in race, sectional, and class wars.

