

November 1909.

# Our Home Field

John H. Sampson, Librarian  
West Haverhill, Mass.



A JUNGLE SCENE IN CUBA.

# Home Mission Board

## SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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

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# Our Home Field

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# Our Home Field

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## Home Missions and Social Improvement

CHAS. S. GARDNER, D.D.



IT IS SUFFICIENT to state without argument the proposition that social improvement will come only as the principles of Jesus are more thoroughly understood and applied to all the relations which men sustain to one another.

A thorough understanding of his principles will create social unrest, discontent with conditions as they are, because it makes more obvious the unrighteousness and unbrotherliness in them, just as the plumb-line reveals the lack of straightness and uprightness in the wall. But the discontent which is created by an understanding of the principles of Jesus is a healthful, temperate, constructive discontent. It is not like the devastating fury of a blind and besotted populace which feels itself goaded by despotism beyond the limits of human endurance.

The social discontent which has its origin in Christian intelligence leads to well-directed action, the patient and progressive application of Christian principles to politics and law, to money-getting and money-spending, to the claims and contentions of labor and capital, to city government, to the selling and drinking of intoxicants, to

the cleaning of slums. But why attempt to enumerate? In the light of Christian Ethics, "social problems" abound and multiply in bewildering numbers and complexity.

Christianity does not breed the evils; but it does breed "the problems." That is, it sets men to agitating and promoting methods of getting rid of the evils. The spread

of Christianity will not stop social agitation. Nothing can do that except death. "Social problems" are the problems of a living society; and as Jesus came to give life—"abundant life"—it can not reasonably be expected that the extension of his religion will put a stop to the agitations which are the inevitable incidents of a growing life. But it will put sanity, conservation, righteousness, love, into the unrest of men. What thoughtful men dread is not agitation, the struggle for better conditions. But it is the selfish recklessness, bitterness, hate, that too often have marred the social striving and pro-

duced evils as great as those which provoked the discontent.

The rational and temperate discontent which Christian intelligence begets can be allayed only by changing our relations and



Chas. S. Gardner, D.D.

conduct to correspond with the ethical principles which Jesus taught. The iniquities and evils which Christianity reveals can be remedied only as men can be brought to practice Christianity. Men in their business methods and ideals, in their political programs and policies, must be governed by the principles of Jesus. The social order must be constructed after the model of the Kingdom of God. Yea, the social order must be transformed into the Kingdom, in order to eliminate the social evils of which men complain. This gradual transformation is social improvement. Any agency, therefore, which is engaged in propagating a vital Christianity is making directly for social improvement.

The Home Mission Board is working at this great task and working at it in the most direct way. Look at its work in the mountains. Narrow clannishness, with the inevitable feuds characteristic of primitive society, lingers yet in the mountains. It does not indicate an excessive individual blood-thirstiness, but a very backward stage of social development. As, by means of Christian education, the higher ideals and broader spirit of Christianity are given the mountaineers, this evil with its attendant wrongs disappears as darkness ceases when the light comes. The clan spirit is displaced by the consciousness of universal human brotherhood and the man across the mountain is seen and felt to be a brother as truly as the man who dwells in the same valley. The war of the clans ceases and men who had belonged to hostile groups and were therefore ready to shoot one another at sight join hands to promote their common interests and build up a higher, saner, sweeter civilization.

Turn now to the Board's work in the great cities. The most critical and dangerous of our numerous social problems center there. Social situations exist there—and are growing larger and more complicated every day—which are full of peril for the future of civilization. And it is well to remember that these situations are the inevitable result of the social process. That is, they are produced by certain great fundamental forces that have been at work everywhere and always throughout the history of social development.

The massing together of great aggrega-

tions of poor, ignorant, inefficient people—vast hosts of the mal-adjusted, who become the easy prey of demoralizing influences, the ready victims of social disease, crowded by the economic pressure nearer and nearer to those frightful, abysmal whirlpools of vice and degeneracy which we call "slums"—these alarming aggregations of those who for one reason or another have failed or are failing in the competitive struggle of our civilization, is a serious challenge to the hope and courage of the most optimistic among us. Then the saloon, the brothel, the gambling den, with all their accompaniments, are indigenous and root themselves so naturally in those conditions that many intelligent men despair of ever eradicating these evil institutions from our large cities.

And the task is a truly herculean one. The saloon is partly cause and partly effect of these conditions, and if we are seriously expecting to win the day our prohibition laws, which I believe in with all my heart, must be supplemented by a more vigorous constructive program of missionary and educational work that shall change the conditions which not only provide a congenial habitat for the saloon, but, to a certain extent, render it inevitable.

The primary need is the propagation in the midst of these conditions of an aggressive, ethical, vital Christianity which shall awaken conscience, rekindle dying hope, stimulate unfeebled wills and bring a heavenly environment to replace the vicious environment which is steadily and inevitably debasing manhood into beastliness.

The Home Board is working at this task in several of our strategic cities with just as much vigor as the means placed at its disposal will permit. What is being done is pitifully little in comparison with what needs to be done. Every dollar the Board receives, if used in this work, would not fulfill the measure of its possible usefulness along this line; and it might all be so used as to stimulate to much larger local undertakings in our important cities.

It is hardly possible to overestimate the urgency of this work. To Christianize the population of our great cities, if these words are understood in their true significance, is the cardinal task of civilization of today. We shall never have a pure life, pure poli-



tics, a pure civilization, until that task is accomplished. We shall have them all the day it is done.

Our cities are the pillars of our civilization. Whether our social order shall be strong, beautiful, rising ever higher, or shall be decaying, crumbling, rattling, falling into hideous ruin, depends upon whether we shall do this thing or leave it undone. We should remember that the ruin of every social order that has passed away began in its commercial and political capitals.

When we look at the frontier work of the Board we see it contributing to the same great work of social improvement in a different but not less vital way—counteracting the demoralization incident to a new or transplanted civilization, and helping to fashion aright the social order that is rapidly organizing itself out of the heterogeneous and chaotic elements that have been brought together from the four quarters of the earth.

But from another point of view the Board, it is apparent, is making a most important contribution to social improvement, and one that is little thought of. It is doing a great thing in helping to awaken "the social conscience" of our Baptist people. I have been especially pleased with this feature of the work of the Secretaries. Their addresses are bringing home with great power to our people their responsibility for social conditions, their solemn obligation to improve those conditions, the identity of their interests with the interests of society at large. They are educating our people to think of their religion as a great constructive, as well as consecrative, force, and to consider their churches as social institu-

tions, significant elements of the social order, with a direct and definite mission in and for the social system. In my judgment this is a service of capital importance.

The greatest deficit in the account of our civilization today is the lack of an adequate "social conscience." Progress toward a divine ideal of society "halts on palsied feet" for the lack of it. When once men realize the identity of the interest of one with the interest of all, and the breadth and depth of their obligation to level up all the lowlands of society, the Kingdom in its fullness will be at our doors. Blessed are those who are preaching, writing, striving in every way to develop a "social conscience" of sufficient power to move men to collective action for the building up of a divine order of society!

A word in conclusion as to the relation of this work to our foreign missions. Heathen nations are accustomed to identify a religion with the civilization which has grown up under it. We ourselves do the same thing when we are passing judgment on their religions.

They are, therefore, studying our civilization, our social system, our social customs, and ideals. Will not the final judgment of heathen nations upon Christianity be determined by what they find in our American society?

Let us beware. Christianity should develop intensively as it does extensively, lest it fall in the latter respect. Whoever is helping to bring our social order up on to the level of the principles of Jesus is giving most vital aid to the foreign mission enterprise.

Southern Baptist Theological Seminary.





## Home Board Evangelists in Nashville

THE CORRESPONDING SECRETARY.

**B**EGINNING in November there will be an evangelistic campaign in Nashville. For some two years we have been trying to arrange for this campaign.

The evangelistic force of our Home Board will be there in full and along with them Dr. W. W. Hamilton, Dr. W. E. Hatcher, Dr. H. A. Porter, Dr. H. Boyce Taylor, and Rev. T. O. Reese, City Evangelist.

Dr. Hamilton, who before leaving the services of the Board last June, did much to arrange the campaign, will have general charge as well as preach for the Edgefield church.

We give below a list of the pastors and churches of Nashville, and the brethren who are to do the preaching:

Pastors—	Churches—	Evangelists—
R. M. Inlow	First	W. E. Hatcher
G. A. Lofton	Central	Luther Little
Wm. Lunsford	Edgefield	W. W. Hamilton
R. W. Weaver	Immanuel	H. A. Porter
W. J. Stewart	Southside	W. L. Walker
Wilson Woodcock	Calvary	T. O. Reese
J. H. Wright	Seventh	Otto Bamber
J. N. Booth	Centennial	C. A. Stewart
	Belmont	W. A. McComb
E. K. Cox	Howell Mem.	R. Wright
E. H. Yankee	Third	G. H. Crutcher
A. E. Booth	N. Nashville	W. P. Price
C. I. Hudson	N. Edgefield	H. A. Hunt
	Grand View	W. D. Wakefield
J. E. Skinner	Lockland	H. B. Taylor

For months we have been planning and praying for this combined effort. Dr. R. W.

Weaver, chairman of the local committee, before the campaign begins, writes most hopefully as to the outlook. It seems that the Baptists of Nashville were never so heartily united in any undertaking. As the time (the first Sunday) approaches they are anxious for the campaign to begin. Humanly speaking all things seem to be ready.

We are expecting great things to come from this campaign. Nashville needs a thorough work of grace. Our Baptist people there are weak. We are hoping that the glorious results of similar campaigns in New Orleans under the leadership of our evangelists may be even surpassed in Nashville this month.

Now, will not our brethren and sisters everywhere pray for the power of the Spirit in the Tennessee Capital? Our people there are comparatively weak in numbers. Let us pray for a large accession to their forces. They are expecting the campaign to bring the churches into deeper spirituality, quickened zeal and heartier fellowship for concerted activity in the future. This will be a notable month in their history if all these blessings befall them. So far as daily prayer for God's favor upon them will constitute us helpers in the work, let us make ourselves fellow-helpers in this campaign.

*The total receipts for home missions at the Home Board office since last May have been \$44,511. For the same period last year they were \$42,053. This is an increase of slightly more than \$2,500. But when the larger amount is taken into consideration upon which the Southern Baptist Convention instructed the Home Board to plan its work for the present year, the receipts are considerably less in proportion than they were last year. Brethren beloved, remember and pray for our home mission work and lead your churches to give liberally.*



# The Plea of Lone Wolf

MRS. ALEXANDER MILLER



IT WAS with a peculiar exhilaration of spirit that we awoke in the gray dawn of that frosty October morning in Southwest Oklahoma. The rarified atmosphere of the high and dry climate always imparts physical buoyancy and snap. But on this particular morning we were going to make our first visit to a camp-meeting among the Indians, and our curiosity was whetted to keenness.

There are many Indian tribes scattered throughout the West, but by the white man they are popularly classed either as civilized tribes, or wild or blanket Indians. Our trip, being in Southwest Oklahoma, naturally was to a gathering of one of the wild tribes.

Harnessing our Indian pony to a two-wheeled cart we sped away across the long stretches of prairie toward the point where earth and sky seem to meet. No mountain, not even a hill, broke the line of vision, but over yonder to our left is a fringe of bluish gray mountains—the mountains we love so well.

Our frisky little pony seemed to challenge distance and time, so quickly did he hurry along. And now we plunge into the prairie grass and are literally buried alive, except for the Indian trail, which the pony faithfully follows. There may be other travelers; if so, the only suspicion we can have of that fact is the bending and waving of the tall grass. Greatly enjoyed was that morning's drive. The air fresh and untainted, from God's own hand in God's own country, exhilarating and freshening every portion of our bodies.

But, see! there is the brush-arbor under which we are to hold our meeting. The material for this arbor has been brought for miles and miles, wood and logs being as scarce in this country as though they had been cornered in a trust. With much labor and perseverance the ground had been burnt to kill fleas, ticks and other pestiferous insects and the arbor and seats arranged, and around these now stood the tepees like sentinels. A peculiar odor attracts our attention and over to our left we discovered

a shack on top of which are two or three beeves, slain and placed in the sun to "ripen" for eating. You may know how we enjoyed (?) our breakfast!

The sunrise prayer-meeting is just over, and we are invited to break our fast by a kindly Indian, who pleasingly waves a big stick toward a board covered with eatables—all except the beef!

Breakfast being over, the meeting begins in earnest. Great crowds have gathered, from twenty miles and more. They have come from many tribes, and make a weird, thrilling scene that calls to mind that there



Big Tree, a Kiowa Chief. He Was Once a Terror and Murdered Many on the Texas Frontier. He was Condemned to Hang, but Pardoned. Now a Deacon of Rainy Mountain Baptist Church.

is to be a judgment day for all nations. It is no picnic crowd. They are there for worship.

The white missionary takes his place. By his side stands the faithful interpreter. Prayer in which they sometimes all join aloud, hymns which they all sing, and numerous testimonies of the preciousness and saving power of Christ's love occupy the first hour. Then the sermon, more experience meetings, another sermon and so on, continuing until late at night, closing only for meals. Frequently has the preacher

been awakened at two o'clock in the morning by the lights of a lantern swinging full across his face, and the request:

"Brother Row, come and preach for us. There is a great crowd waiting."

What a lesson for us who do not love God's Word enough to listen to a thirty-minute sermon twice on Sunday.

It was on the third day of such a meeting that we heard what to us was the most



Mrs. Alexander Miller.

poetic and appealing address ever delivered by an Indian orator. It was made by Lone Wolf, one of the most noted Indians of the Southwest and one of the bravest and best of men. He is living near the town that bears his name. A happy man, an honored citizen and a deacon in a Baptist church. Lone Wolf and a number of the Kiowas visited this meeting and he was invited to speak. He was not a Christian, but his heart had been warmed by the influence. And this is what Lone Wolf said:

"When the Great Spirit made this world, he divided the year into two seasons, the warm season and the cold season. In the warm season the whole world is full of light and life and joy and happiness. The grass and flowers spring up and grow on

the prairies. The trees bud, blossom, and bear fruit. The birds make nests and sing in the trees. Streams of living water flow through the land and quench its thirst. All creation rejoices. We feast on the fat things of the earth. The fruits are sweet and juicy; everything is beautiful, everything pleases and makes happiness; the earth is a song of praise to its Great Spirit maker.

"But the cold season—it is different, sad, lonely, dead. The grass dies; the flowers wither; the leaves fall from the trees; the animals are poor and always crying with hunger; even the waters in the stream become hard like a stone. There is no joy, no pleasure, no life. Everything is dreary, lonely, cold, dead."

He paused for a moment, then with an expressive sweep of his hand toward the Christian Indians, a kindly smile illuminating his face, he said in accents so sweet that they fell upon the ear like the tinkle of silver bells:

"My friends, you are the summer time of life. You have knowledge. You can read this Book." He laid his hand on the Bible. "It brings you joy and happiness and peace and"—clasping his hands and looking upward—"heaven."

Again he paused and turning to his own people, the blanket Kiowas, he stretched out his hand, appealingly, and said with most thrilling pathos:

"We are the winter of life: no joy, no happiness, no knowledge, no Jesus."

Again turning to the Christian Indians with an infinite yearning in his voice, he pleaded:

"Oh, friends, will you not share with us your life and light, joy and gladness; your knowledge, your Bible, your Jesus?"

Without another word he sat down among his own people. Some one broke the silence with the hymn:

"There is a fountain filled with blood," and every Christian and civilized man and woman joined in the singing. As best they could amid sobs and tears they gave their hands to every blanket Indian under the great arbor.

Shall the plea of Lone Wolf to you be in vain?



## Five Days' Experience in City Mission Work

MISS MINNA S. ROESEMANN.



ARRIVING at the church for prayer meeting on February 11, the pastor was standing on the steps, saying: "There's a woman inside I'd like to have you speak with."

The discovery was made that she had been put out of her house on account of owing two months' rent; also, that there was no food or money to buy provisions with, and the woman herself in a rather delicate condition. After promising that we would come and make an investigation on the following day, and giving a little money with which to buy food for breakfast, she hurried home to her two children, eight years, and sixteen months' old, respectively.

February 12, 1909.

The weather is very unpleasant, cold and raining, but the missionary must go and see about the family that is to be set out on the street.

Arriving at the place called "home," we wonder how a man can demand \$8 per month rent for such a place as this, and of a man who has not had steady work for nine months. A look around the room and at the two almost naked children and one of them nearly blind, convinces us that this family, no matter what the past has been, were in much need at present.

So, we left the two little children alone and the mother and missionary started out to find rooms into which to move. After walking around about three hours in the rain, and being turned away from several places because of the father not having any work, we located one large room on C street, inquired about the rent, paid it, and let the family move in. Supplied the children with clothing, and got provisions for the family. Arrived home at five p. m.

February 13, 1909.

This is Saturday, the day which I am trying to take off for rest, but quite often duty calls even then, and so it is at ten a. m., when the door-bell rings. In answer to the ring, we find Mr. M—, a member of our church, there, saying:

"Can you go down to H street to see about a family, consisting of mother and daughter, the former helpless, and the latter at the point of death?"

Arriving at the home, I found the sufferer had passed away, and how sad to think that they lived within one block of a Baptist church, and to die without hope for eternity! The mother, seventy-five years of age, helpless, and bitter against God and Christianity, was left alone without relatives and with very few friends. Financially, these people were not in need of help, but they were in need of friends, more so than the poorest of the poor, and the plea of the mother was: "Try and get me into a home where I can be cared for until I die."

February 14, 1909.

This is Sunday, and it has been a very busy day, but a blessed day for the Master. It is now ten p. m., and I am ready to return



Miss Minna Roesemann.

to the afore-mentioned family to stay all night.

After seeing that everything is in order, and the old lady put to bed, she asks if all

doors were locked. After answering in the negative, she says:

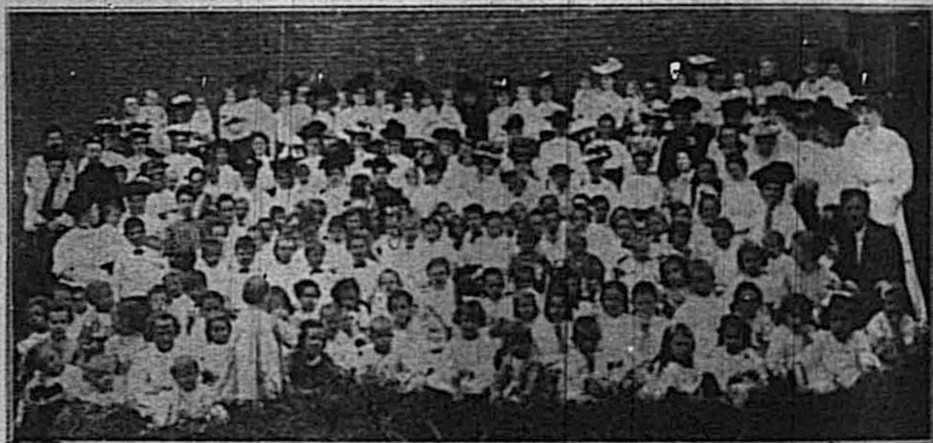
"I can not sleep, so you get a chair and sit by me and I will tell you a secret, which my daughter and I have kept for fifteen years. Now she is gone, and I soon will be, and I am going to tell it to you, so you may know why we lived all to ourselves and allowed very few people to come near us."

And here the missionary listens to one of the saddest stories she has ever heard since being in the work in St. Louis.

Once these folks were great society people and members of a prominent church in the West End in St. Louis, but when disgrace came upon the family it was more than the

So the promise was made that these difficulties would be removed.

"Oh, but I do not like to have you help us any more," says Mrs. B—; for I think that soon we will be able to help ourselves, but my husband gets so discouraged. You know he had his finger cut off two weeks ago, and the Company's physician has neglected it, so that yesterday he was obliged to go to the dispensary to see a physician, and he is afraid another joint has to be taken off before his hand will get well. All this while, while the joint of his finger is off, he works every day, and walks the floor at night on account of pain, but has not been able to earn more than \$5 per week. Out



Miss Rosemann's Primary and Cradle-Roll Mission Sunday-school Class.

mother could stand. So, with the only daughter she moved to the North Side and lived a very secluded life, until the Lord parted them.

February 16, 1909.

This is Tuesday, and calling day.

After some twenty names and addresses had been selected, and the Lord's blessing called upon the day's work, the missionary starts out.

The first call is upon Mrs. B—, in regard to her daughter of thirteen, who wishes to be baptized and unite with the church.

"Yes," says Mrs. B—, "Alfrida is ready and there will be no objections on my part, for I think she is converted, but Alfrida has no dress, and there are various other things that will be necessary to have before she can be baptized."

of that \$2.50 pays for two furnished rooms, and the remaining \$2.50 supplies the family of six with food and clothing."

After leaving Mrs. B—, we went to the dry goods store, bought material for a dress and a few other things, took this to Mrs. R— (one of our members), who promised to have the dress ready by Sunday, so Alfrida could be baptized.

Our next call is at Mrs. A—. who had been at the house the evening before, and not finding the missionary at home, left word to be sure and call on her today.

Entering the one room, which she calls "home," we find her busy quilting. Turning she said:

"I'm so glad you come."

"Well, Mrs. H—, what is the trouble you are in?"



"Oh, it is not me, but my son. He got drunk and disturbed the peace, was arrested and got eight months in the work-house. No doubt he is getting what he deserves, but this is the first time he has been sent to the work-house. As the work-house is full, he is compelled to sleep with a man who has tuberculosis, and I'm his mother, and would like to get him out.

"When he is working he helps to support me, which is hard for me to do alone. I was down to the judge, and he told me it would have influence to get him out if I went to see the mayor, and will you go with me?"

Our next call is on Mrs. W——, who became a member of our church about a year ago, inquiring about her boy, eighteen years old, and not expected to get well. The mother said:

"I am so glad I gave myself to the Savior, on whom I can lean in this great trial. If it was not for his help I would go crazy. If only my husband was a Christian, what a comfort it would be to him, for he thinks so much of Willie."

We next call on Mrs. B——, whose little boy was not at Sunday-school. Though we never met Mrs. B—— before, in less than ten minutes the missionary knows all about the trouble in this home. The father out of work, the oldest son, sixteen years of age, not willing to work, the mother, thirty-four years of age, with a four-weeks-old baby in her arms, and unable to do her work as that dreadful disease tuberculosis has a strong hold upon her. It was a pitiful home to behold.

On my leaving, she asked if we could give her a bar of soap and a nickel to buy some oil for her lamp. No Christ, no Bible in the home, consequently nothing to lean upon in this time of trouble and sickness.

We next went to Mrs. C——, engaged her to go to Mrs. B's to wash and clean for her. Leaving Mrs. C's, we meet one of our little girls, who said:

"I've been looking for you since dinner time. My mamma wants to see you."

"All right, Esther. Let us go and see your mother."

Entering the room we find her weeping. After a word of greeting, Mrs. N—— says:

"I've been walking all morning to find work, but did not succeed, but I must get rid of Esther. She is big enough to earn her own bread. I don't like to send her to a factory, for they learn so many bad things there, so I thought maybe you know a private family where they would take her for board and clothing.

"Esther is a good girl, willing to learn, but has to be taught, and I would like to have her learn house work, but in these two little room and the little cooking we do, she will never learn it, and I can not keep and feed her any longer."

Mrs. N—— had just gone through a three months' experience in the city hospital, and was still weak and despondent, because people have been telling her she did not look strong enough to work.

Made five more calls during the afternoon. Returned home at 6:30 p. m.

*On the face it is plain, and experience has abundantly demonstrated the fact, that it is far easier to delegate some substitute to preach the gospel in Africa, than it is efficiently to grapple with the nasty problem of the Negro quarter five or ten blocks down the street.—Joseph E. McAfee.*

# OUR SPANISH Speaking Neighbors

## Our Mission Work in Cuba

VICTOR L. MASTERS



THE ISLAND OF CUBA, together with the smaller islands about it, has an area of about 44,000 square miles, and by the last census a population of something more than 2,000,000. It got its independence from Spain by the treaty at Paris, December 10, 1898.

Cuba is divided into six provinces. In the four western provinces Southern Baptists conduct missionary operations through the Home Mission Board. These provinces have in them three-fourths of the population of the island.

Our work began in Cuba in 1886. Up until 1898 the work was in the entire island. At the instance of the Home Mission Society of our Northern brethren a conference was held in which we ceded to them the work embraced in the two eastern provinces, in which our Board had already established a very promising work at Santiago de Cuba and other places.

The Lord has greatly blessed our mission work in Cuba. At the present time we have sixteen ordained ministers and fifteen other workers engaged in our mission work on the island. Fifteen of the men are pastors of churches, and also give more or less of their time to other preaching stations. Eight of them are theological student workers, who, in connection with their studies in the Havana Baptist College, give a large part of their time to mission work in and around Havana.

Two of the men give their whole time to teaching in the Havana College, while four of the women are also engaged here. Another woman worker, Miss Carmen Garcia, is a city missionary in Havana.

Our Cuban work is prospering at every point. The Havana College is doing a fine work and laying foundations of great value for the future of our mission work and the general social welfare in Cuba. There are nearly one hundred in attendance. The president of the college is Rev. W. W. Barnes, a very capable man.

Supt. M. N. McCall, whose administration has been so satisfactory and successful in all of the Cuban work, gives part of his time to the college, a part to the pastorate of the Havana church, and a part to the general oversight of the work.

All of the pastors of the churches outside of Havana are native Cubans. They are a fine lot of men. They are laboring with zeal and with tact, and nearly every one of them is proving his sincerity by enduring persecution for Christ's sake. The names of these brethren will be found in the annual report of the Home Mission Board, which is published in the current minutes of the Southern Baptist Convention.

We now have eighteen churches and twenty-three other preaching stations on the island, and in the Isle of Pines. The total membership is 1,240. It has been the policy of our missionaries in Cuba to be very careful about receiving members. It is not improbable that they could have had at least twice as many members as they now have if they had not observed this careful and conservative policy. This conservatism is rendered necessary by the character of many of the people among whom our work is conducted.

The Isle of Pines is a part of the Havana province. Our mission work was opened





A Group of Baptist Ministers in Cuba. A Fine Body of Men.

there in 1905 by Rev. C. D. Daniel, now superintendent of our Mexican missions in Texas. This mission consists of a church at Nueva Gerona, which is a city of about 15,000 souls, and of great age. In addition to this, Pastor J. J. Negrin regularly preaches at Santa Rosalie, a few miles southwest of Nueva Gerona. The little church has about fifty members, and the work there is being conducted under most favorable auspices.

The Isle of Pines is about forty miles south of the western end of Cuba, and is admirably adapted to stock-raising and to fruit and vegetable culture. The climate is delightful. A large number of Americans are already there, and it is destined to become a great winter resort place for people from the States, as indeed, many places in the island of Cuba are fast becoming.

## Four Years in a Cuban Town

SUPT. M. N. McCALL



PRETTY town on the south coast of Cuba is Trinidad. Approaching from the sea, one sees it set back among the hills two miles from the shore, its low, white, tile-roofed houses shining like jewels in a setting of green. Further back the hills become mountains, extending as far as one can see east and west, and between the mountain ranges and the hills near the shore are valleys as beautiful and as fertile as can be found anywhere.

The town is very old. More than a hundred years before the Pilgrims landed at

Plymouth, it was a well established colony. In 1519 Cortes and his Spanish Cavaliers, en route to conquer Mexico, put into its harbor a few days for rest and supplies. Back in those early days it played an important part in the history of Cuba, though its people have always been largely cut off from the rest of the world by lack of communication.

Many stories are told of its former wealth. In the Valley of Trinidad there were once forty-two sugar mills, whose owners built luxuriant palaces and lived at ease in the city. The southern slope of its hills and mountains was once luxuriant with coffee

groves, and long pack trains brought their valuable cargo to be shipped at the port.

Its people have always been friends of liberty. Germans and Americans as well as Spaniards settled in the valley, and their descendants were such ardent advocates of liberty that Spain had always to keep a strong garrison at that point.

But the ravages of war tell no more desolate tale than is found in that section. One lone sugar mill is active, where once there were forty-two. The coffee plantations have disappeared and only a few struggling groves remain. The fertile valleys and hillsides have been turned into pastures because their owners are no longer able to sow them in cane. Many of the old palaces, their mahogany doors daubed with common whitewash, have become the dilapidated homes of the descendants of the slaves of their owners.

Oppression brought poverty, poverty has compelled ignorance, and ignorance has bred superstition; so that Trinidad is not what it once was. Cut off from the rest of the world, a prey to unscrupulous priests, it has become one of the most fanatical Catholic sections of the island. The best of its people have been made intolerant by an intolerant and vicious priesthood.

It was thus that Pastor Franqui and his noble wife found it four years ago when they went to open work under the direction of the Home Mission Board.

The task was a difficult one, and there was much to discourage. For four months he preached to an audience composed of his wife, the servant of the family, and the servant's little boy. And the latter would not have been there unless employed in the house.

But Franqui is one of the kind that smiles and works on. Arguing with an atheist in the street one day, he was challenged to a formal debate as to the existence of God. He accepted, provided the debate should be public and conducted from the platform of his rented preaching hall, conditions which were reluctantly accepted by the challenger. On the appointed night the hall was filled to overflowing with a miscellaneous crowd, which had assembled largely through curiosity. Thus he secured his first hearing.

Franqui made a score, winning the sympathies of the audience and the permanent friendship of his opponent. A few of those who came to the debate returned to the next service, and thus began a work which has grown steadily ever since.

It was our pleasure recently to attend and to take part in the fourth anniversary of the organization of the work, and it was an occasion of justifiable rejoicing on the part of the pastor and his wife. God is showing them the fruit of their labors to a gratifying degree. Knowing that the chapel would not accommodate the audience, preparations had been made in the large open court of the Spanish home, and a large audience gathered under the multi-starred tropical sky.

There was no need of electric fans, though it was the last of August, for the soft, fresh breeze from the Caribbean filled the court with comfort for all. Long before the hour arrived, every seat was taken, and when the exercises began there were as many standing as sitting.

Of course, not all were Baptists. Perhaps not all present were even friends or sympathizers. But whether friendly or hostile, all got a good presentation of gospel truth before the evening was over. For Franqui is as "wise as a serpent," and sandwiched in among the recitations and special music, were several brief discourses, prepared by Franqui himself and delivered by the young people of the congregation—discourses presenting briefly the heart of the gospel, and the beauty of the Christian graces.

The court of the old Spanish home, that had no doubt many times been given over to the sound of revelry in "old Spanish days," rang with the voices of young Cubans sounding the gospel note.

The pastor read a report of the work of four years. During that time there had been two hundred and twenty professions of faith in Christ. Many of these had fallen away, many are as yet unbaptized for prudential reasons, but there is a body of faithful, active church members, imbued with the spirit of the Master, who "thank God and take courage," as the days go by and their number is gradually increasing.

Havana, Cuba.



## Baptist Missions in the Canal Zone

VICTOR I. MASTERS



SOUTHERN BAPTISTS are conducting no mission work in Central America proper. On December 4, 1903, Panama asserted its independence of the Republic of Colombia, which is a South American State. Uncle Sam smiled upon the large ambition of the doughty and half-clad denizens of the narrow strip of land that extends between the two Americas. So their assertion of independence was made good.

On November 18th following its independence Panama signed a treaty with the United States through which the United States got the strip of ten miles wide by forty-seven miles long, in which strip we are now constructing the canal.

In 1905 the Home Board entered upon our mission work in the Canal Zone. It needs to be said that, though the surrounding Panama districts are very destitute of the gospel, including among others 30,000 Indians of the San Blas tribe, who have never yet been touched by missionaries, our mission operations have been confined to the Canal Zone.

About 50,000 men are employed by the United States government in digging the canal and in operating the Panama Railway. These, as well as the natives, are the object of the missionary labor of our missionaries.

There is great need of mission work in the Canal Zone, and in the Panama republic. The lamented Dr. T. T. Eaton, who made a trip to the isthmus in the winter of 1903-4, wrote as follows in the Home Field for April, 1904:

"Not only is there sad religious destitution in Panama, there is also a terrible state of morals. In one village, for example, with over a thousand population, men, women and children, there are only three married couples. Beastliness reigns, and there is no public sentiment in favor of decency. There was a carnival of lust and vice under the DeLesups' reign, and that continues. A state of greater need for mission work could scarcely be imagined."

The need thus instanced by Dr. Eaton is even more urgent now, and it will continue to be more urgent. In the year 1907 more

than two hundred vessels entered the port of Panama City, and a large number entered Colon. When the canal is finished the number of vessels that will come through this canal will be largely in excess of that, and men of every tribe under heaven, men who do business in the great waters, men many of whom are wicked, will compose the Canal Zone throngs. The wickedness which these men will bring, together with



Street Scene in Panama.

that which is already there, makes this mission an exceedingly important one.

At the present time we have five missionaries engaged in the work at various churches and stations along the Canal Zone. The preaching points embrace Panama, Colon, Culebra, Gatun and Gorgona. At present there are three organized churches. Our missionaries are Supt. J. L. Wise, J. H. Sobey, H. W. Dohrman, S. M. Loveridge and Mr. Clark.

The work of these men is necessarily to a considerable extent among an unsettled population, and therefore great good will be done that may never appear in any reports that they can make. We will all rejoice at this. Nor will this change greatly after the canal is completed, for a large part of the work always will be among men who are birds of passage. The Lord has told us to sow by the side of all waters. In a sense scarcely equalled by any other place in the world it is possible for Southern Baptists to do this by entering energetically on the work of taking the Canal Zone and the surrounding country in Panama for Christ.

# Primo Navarro

V. I. MASTERS



**I**N SANTA CLARA province, Cuba, from which sometimes in his untiring equestrian movements he crosses over into Matanzas to the west, there resides a modest Cuban missionary of our Home Mission board, whom I wish to introduce.

Primo Navarro is his name. Dr. Gray with fond humor calls him the cavalryman of Santa Clara, because the missionary is great on horseback riding, now that he has a horse to ride. That, however, is getting forward too fast in my story.

Primo Navarro was born some forty years ago, at Sancti Spiritus among the mountains, away over in Southeast Santa Clara. Spain oppressed the country and there had been wars. In consequence the family of Navarro

life to judge of Christian denominations, he might fairly be criticised for fickleness. But he had not, and the naivete and readiness appeal to us with which he each time took the best thing that was in sight. He has not become dissatisfied with his Baptist faith, and we shall see that his Christian walk is both fruitful and beautiful.

Navarro speaks of all these changes somewhat after this fashion:

"I liked the Episcopal better than the Catholic, for I was never a Catholic at heart. But still I thought the Episcopal was very much like her mother. When I got acquainted with the Methodist, I saw she was less like the mother, so I joined the Methodist. But I always felt that there was something I had not yet learned, and when I became acquainted with the Baptist doctrines I found just what I had been looking for all the years, something that had no earthly mother, but belonged to a different class."

Immediately Primo Navarro began to preach. He sought no appointment, but forsook his work as a mechanic which paid \$100 a month, and went out to tell the good news, with no salary at all. He went about from village to village, speaking in restaurants, private homes and

any—and everywhere he could get together a bunch of people who would listen.

Through the recommendation of Pastor P. J. Franqui, now of Trinidad, then the Cienfuegos pastor, Navarro was appointed a missionary of our Home Board at a salary of \$15 per month. He took the appointment and worked as faithfully as if he was getting a hundred. He went from village to village on a regular circuit, and frequently before Navarro was ordained the Cienfuegos pastor was called out into the country to baptize Bro. Navarro's converts.

Brother Navarro walked on his mission-



Dr. Gray with fond humor calls him the cavalryman of Santa Clara.

was left in much reduced circumstances. When the Spanish-American war took place, Navarro refugeeed in Key West with many other Cubans.

While in Key West he heard the gospel in an Episcopal mission, and thereupon forsook his Catholic faith for Episcopal membership. Then he met some Methodists and liked them better; so he joined the Methodists. Last of all, he came under the influence of our Baptist mission at Cienfuegos, and accepted its teachings almost immediately, because they appealed to and satisfied him as none of the others had.

If Bro. Navarro had had a fair chance in



ary journeys, and frequently washed his own clothes in the rivers and streams. He claimed the hospitality of the country huts, and readily won his way to the hearts of the common people. But too much walking made many corns on the toes of the happy-hearted evangel of the Santa Clara highways and hamlets, and it was plain that Primo Navarro needed a mount for his journeys of love and good will. A horse was provided. His physical make-up being what the ladies would call spirituelle, albeit he was wiry, indefatigable and full of vitality, Primo Navarro's legs, it is said, almost reached the ground as he journeyed astride his rather small raw-boned gray steed. But he was not journeying for appearance sake, and joy and helpfulness radiated from him wherever he came, his corns curing meanwhile.

Let us stop for a somewhat more particular look at this genial man, whose quaint personality and loving optimism of faith quite win one, even though he resides north of the Florida straits. We present two pictures of our missionary. One shows him mounted and on one of his habitual cross-country mission journeys, the other shows him amid a beautiful sylvan scene about to administer the ordinance of baptism, his

hands stretched high toward heaven in invocation.

Navarro is a tall and thin man. His face is tanned and deeply furrowed. The eyes are unusually clear and transparent. There is a nervous, restless air about him and every movement and expression suggests and reflects earnestness. The general expression is one almost of melancholy, but the face frequently becomes alight with a quaint humor.

He is a philosopher of the people. He knows well how to get the ear and the sympathy of the Cuban countryman. He has a bright mind. This he has proved by the fact that all of his useful stock of learning has been acquired since he was thirty-five years old. He studies at every opportunity. Recently he has taken to studying music, so that he may play the organ at his mission stations. At not one of them is there anyone to perform on the modest instrument that Bro. Navarro desires to use to add to the harmony of worship in song. In fact, it is said that most of the people never heard an organ before the missionary came.

Two months ago, when Superintendent McCall of the Cuban missions last saw Primo Navarro, the missionary was rejoicing on account of his progress in mastering the mysteries of pressing the organ keys in a



Amid a beautiful sylvan scene about to administer the ordinance of baptism, his hands stretched high toward heaven in invocation.

way that would make harmonic sound. He said he could play two hymns with one hand. A month later he reported through the mails to the Superintendent with almost childlike gladness that he had now become able to play eight hymns with both hands, and had won for his work an organ a good woman had promised on condition he would master the thing.

When Navarro was bantered for his studious assiduity while he was practicing on the organ, with a voluminous by-product of plaintive and unarticulated wails from the reeded instrument, he replied:

"A great many play for pleasure. I must learn to play of necessity, for this thing is an absolute necessity in my work."

By those who know best, Primo Navarro is said to be unsurpassed as a mission worker among country people. Most of the older country people in Cuba can not read and many are full of superstition. Primo Navarro reads them like an open book. He catches them in their sophistry and shows them the foolishness of their superstitions, as few others could do. He speaks to them in their own language, laughs with them at their own jokes, and regularly beats them out on their own ground.

Navarro declares that it will not do to preach to his people as preachers ordinarily do to their congregations, and he consistently pursues unique sermonic methods. The discourses probably could not pass muster with a professor of homiletics. But they attract, and his simple earnestness and sincerity appeal to all classes.

His field of work extends over about thirty-six miles of territory, which round he makes on horseback. In the round he preaches to his three churches, at Escarza, Cumana-yaugua and Camarones, and to several mission stations besides.

Weather does not matter with Primo Navarro. He goes through the tropical rains that fall much from May to November, as well as the rest of the year. Sometimes his horse can scarcely get through the bogs. He says he needs several horses, and he does.

"For," says this fascinating Cuba man of

the Master, "the horse has to rest, while I need no rest."

When he comes in from a twenty-mile ride, the horse is done for. Not so with the rider. He laments that he must wait for the horse to rest, whereas, with another horse he could immediately start out on his ministry of love in another direction. For the saddle is as comfortable to Primo Navarro as a rocking chair, and he carries a song and contentment in his heart whenever he is on the way to tell the people of Christ and salvation.

To the Cuban people in all the countryside in his province Primo Navarro is prophet, friend, letter carrier, horse doctor and dispenser of sympathy and cheer. At first his wife objected to his new life. Now she is a sincere disciple, and bears patiently his frequent and prolonged absence from home.

All hail to this winsome pioneer of the gospel in Cuba! His \$15-a-month salary has been increased to something like \$40, but is still very small. This man would rather preach Christ without pay than to labor at something else with good wages and a snug home. But the laborer is worthy of his hire. We honor ourselves by supporting men who bear the good news of Christ to the people.

We take off our hats to salute Rev. Primo Navarro, the unique "cavalryman of Santa Clara," the true man of God, in whose heart is love and helpfulness, and whose feet are shod with the preparation of the gospel of peace!

By the way, there are scores of men who will read this story who could as easily as not make a present of a horse to Primo Navarro. A horse sixteen hands high too, and able to keep from ungraceful nearness to the ground the nether limbs of the tall gospel pioneer of the Cuban countryside. Primo Navarro does not need so many horses, but he needs one additional horse and the one he has certainly needs an equine assistant in the performance of its part as transportation agent for this indefatigable and efficient man, Primo Navarro, prophet and pioneer for the Prince of Peace among so many needy people.



## Campaigning in the Southwest

J. F. LOVE, D.D., Asst. Cor. Sec'y.



THE SEASON for the district associations is an interesting and important one in any part of our Baptist Zion, but especially is this true of the Southwest. The associations out here embrace larger territory and the messengers come from longer distance, but when they get together there is something doing. Rarely does one en-

ful service under the Home Mission Board for eight years.

The Dallas County Association, amidst deep feelings, gave Miss Sievers the Chataqua salute and assured her of sympathy and earnest prayers while she labors to turn the feet of these newcomers into the paths of the Prince of Peace. We commend her to a like consideration among all of our Home Field readers.



Messengers to Mullins Association, at Comanche, Oklahoma.

counter a dull hour in a Southwestern association.

A beautiful incident in the Texas Dallas County Association this year was the introduction to the body of Miss Clara Sievers, our newly appointed missionary to the immigrants at Galveston. Miss Sievers is an accomplished and consecrated young woman. She speaks German and English with equal fluency, which will be a great advantage to her in her port work. Her father is an honored German minister, who did faith-

There is no better sign of Baptist growth in the Southwest than the number of new churches which were admitted at almost every association in Oklahoma this fall. We did not attempt to keep a complete record, but as samples, the Zion Association received six new churches, the Mullins eight and the Comanche ten.

It is safe to say that every dollar of this year's Home Board receipts could be spent in the Southwest alone, and for the single item of providing houses of worship for the



An Oklahoma School House in a Town of Five Hundred Inhabitants.



Messengers to Concord Association, at Clinton, Oklahoma.

new churches organized during the year by State and home missionaries, and not one dollar of the expenditure be wasted.

But, on the other hand, we would by building these houses go far to save the results of the missionary and evangelistic work of the faithful soul-winners who have gone abroad in the field harvesting for Christ.

Much, very much, of the results of missionary labor must be lost if the churches which the missionaries organize can not speedily be provided with houses of worship.

At these associations, one not only sees the results of missionary labor in the number of new churches admitted to these bodies, but on every hand he hears tidings of glorious seasons of refreshing from the Lord. These worn and jaded missionaries come up to these district associations for a touch

of fellowship with kindred spirits, and almost without exception they have good reports of the Lord's blessing upon their labors through the summer months.



Miss Clara Sievers.

The need of church buildings is strongly emphasized by the way this Southwestern country is building school houses in all the communities. In Oklahoma, for

instance, 3,200 school houses have been built in two years, and these houses are splendid modern buildings, adapted to school work. The older States have nothing to equal these houses and are not likely to have for a great while, because they have no such school funds as these Southwestern States have. Some of the district schools cost as much as \$50,000.

The above building is in a town of about five hundred people, and is a fair example of the class of buildings erected in these small communities. There is no Baptist meeting-house in this town. The association had to meet in the school building. There are 21,000 school officers in Oklahoma, and the whole State is being lifted upward and forward out of ignorance and to enlightened citizenship. The situation calls for a stronger ministry and a better equipment for our Baptist churches.

What wealth there is in Oklahoma, much of it is yet undeveloped! At one point from your car-window you can see vast stretches of corn, wheat or alfalfa fields; at another, mountains of coal, and at another, oil, gas wells and tanks almost as thick as forest trees. In one view there are to be seen 300 oil tanks, each one of which, we are told, cost \$10,000.

A vast wealth is being accumulated by the operators of these oil fields, and the State is getting a large revenue from them, while many communities are, at least, temporarily, literally flooded with money.

Oh, that our King may get his portion! Oh, that Southern Baptists may save the men of the Southwest from the peril of rapidly increasing wealth!





#### A CHAT WITH OUR SUBSCRIBERS.

Have you renewed your subscription to the Home Field? If not, it will be well to do it at once. It is our rule to discontinue subscriptions on expiration of the time for which they are paid. We do not wish to be too insistent, but we wish to ask you some questions, Mr. Subscriber, before you may make the mistake of letting your subscription drop.

Isn't the Home Field about the most attractive mission magazine you have seen?

Isn't it quite alive, and just brimming with information and inspiration about saving our country?

Is that not what you want in your mission magazine?

We believe you like the Home Field. Many of you have taken the pains to tell us so.

Dr. F. C. McConnell, the silver-tongued and golden-hearted, the one-time secretary of the Home Mission Board, writes:

"You are making the Home Field a treasure to every pastor and a jewel in religious literature. Such work will tell. God richly bless you."

Many write like that. Still —

There are an estimated number of 665,000 Baptist families in Southern Baptist churches. Only one in five of them take the denominational weekly, while less than one in twenty-five take the Home Field. Yes, we are ashamed to confess it, but confession may stir some dear souls—ah! there are many—who are asleep among Southern Baptists, as to the large significance of a proper circulation of our denominational periodicals and papers. When we once engaged in denominational weekly editorial work, and in that worthy vocation camped on the trail of reluctant Baptists for subscriptions, the un-failing refrain of the half-score of excuses for not taking the paper was, "It is too high!"

We came to edit the Home Field. Its subscription price for a year was a pale, blustering, timid, little twenty cents. But, instead of the multitude of subscriptions one would expect, who believed the refrain of the reluctant ones aforesaid, behold! about one-seventh as many are found to be subscribing for the inexpensive mission monthly.

We are not surprised. The main question is one of interest or indifference, not of price. Indifference is the trouble. The best way to overcome this indifference—in fact, the only way that promises large and permanent success—is to put the matter on the consciences of the pastors and Woman's Missionary Society presidents, and other workers for the Master.

Nothing short of this will do. We pray that God may give to the leaders and workers in our churches a conscience for the mission of the denominational press!

We trust that sincere and helpful souls may heed our appeal, and send us large clubs of subscribers in these Indian summer days. Sample copies gladly furnished on request.

And by all means, send us your renewal.

## OUR HOME FIELD.

## A GREAT MISTAKE OF THE MORAVIANS.



WE HAVE been looking recently into the mission methods of the Moravians. We wish to give the results of our study to our readers in this editorial.

While we were in the midst of conning the subject we came across a striking editorial in the Home Mission Herald by Dr. S. L. Morris, the Corresponding Secretary of the Home Mission Board of the Southern Presbyterian General Assembly. Dr. Morris quoted the utterances of an English delegate recently returned from Herrnhut, Germany, where he had been in attendance upon a denominational meeting of the Moravians. The utterances of this delegate are so illuminating that we give them in part:

"We often hear of the example the Moravians have given the world by their foreign missions. It falls to us to remind the churches that there is a first work as well as a greater work. 'To the Jew first,' said the greatest of missionaries. To the Englishman first (but not only), must be the Englishman's motto; and, *mutatis mutandis*, the American's motto and the German's.

"As for our Moravian foreign missions, we must retrench. We have desires that must be disappointed. We must surrender half of our work in Nicaragua, give up a mission in the Himalayas, and retract and retrench in Nyassa and South Africa. And why? Just exactly because we cannot keep pace with the financial obligations. The men have never failed, the opportunity does not fail—the money fails! . . . We have given more in the last decade than ever before. The German province is run dry. In England and America the contributions are, proportionate to our size, enormous. For many years all idea of advance must be abandoned."

The Christian Observer, a leading Presbyterian paper, published at Louisville, Ky., comments as follows on the above:

"Let the American churches regard this dilemma of the Moravians as a Divine warning. We must begin at Jerusalem! The superstructure must always be commensurate with the foundation. The foreign work always depends on the home work. Let our motto be: Home work and foreign work are equally important and interdependent."

We pause and applaud with joy the increasing emphasis that Southern Presbyterians are beginning to place on home missions. Northern Presbyterians have for long been probably the most liberal home mission workers in the whole country. All hail to this new emphasis expressed thus influentially from among the Southern branch of that stalwart denomination!

Now to our promised facts about the Moravians. They originated in Bohemia, an Austrian province, about the middle of the fifteenth century, and soon spread into Moravia. In those natal days of the denomination they were called the Bohemian Brethren.

In the early years they grew well. But that was before Count Zinzendorf, noble man and devoted, but one-sided in his mission views, became the leader of the denomination. In 1617 they had 200,000 members, according to the New International Encyclopedia. They have never had that many since.

After the Thirty Year's War, the Moravian remnant migrated to Saxony where they were graciously received on his large estate by the wealthy and devout Count, who was to become their potent leader and give a turn to the denominational tenets that should become their most pronounced characteristic in all the future years.



## OUR HOME FIELD.

Under the influence of Count Zinzendorf a system was established, which Dr. Albert H. Newman in his church history characterizes as semi-monastic. The New International Encyclopedia calls it an "exclusive" system. It was the purpose of this system to train and look closely after the spiritual growth of the adherents. In order to do this, they were kept apart from the people about them, in a circle to themselves. At the same time, they were instructed especially in the duty of maintaining foreign missions.

This exclusive system, this semi-monastic disregard of sin and sorrow and destitution all about them, this failure to give attention to "Judea and Samaria," at the same time they were reaching out to "the uttermost part," is responsible for the unfortunate weakness today of these excellent Christian people in every place where they have been established.

There are today in Europe 38,444 Moravian communicants; in various fields of their foreign mission operations, 34,631; in England, 2,999, and in the United States 17,820. In other words, the Moravians, who in 1617 had 200,000 communicants, in 1909 have a total of only 93,894.

The wealth and broad influence of Count Zinzendorf and others counted much in their favor. The Baptists never had any such leadership when they were getting hold in America. And yet in pursuing a policy of foreign missions only, the Moravians after nearly 200 years in America have only 17,000 communicants, while Baptists, who have pursued the New Testament plan of missions both at home and abroad, have between five and six million members.

When the first Moravian missionaries came to this country in 1736, they traveled on the high seas with John Wesley, also on his first journey to the American Colonies. Today with 17,000 Moravians in America, the Methodists under a balanced mission plan, both at home and abroad, have between five and six million members.

Ninety-three thousand Moravian communicants represent the world-wide assets of the denomination after nearly 200 years of a mission policy which gives no attention to a part of the Saviour's directions for evangelizing the world. Two hundred years of assets under the Baptist policy presents a very different picture. With great confidence we put the Baptist method over against that of the Moravians.

There is a pathos in the situation into which the sincere but unwise policy of the Moravians has brought them. With decreasing numbers, even their unequalled liberality in giving to the foreign work is bringing in an annual total that is inadequate to carry on the foreign work which they have in hand.

Beautiful as has been the devotion of the Moravian brethren to foreign missions, the one-sidedness of that devotion has brought its inevitable consequences. Our Lord has said:

"Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This is the Divine plan of missions. It is the historic Baptist plan. By following this plan our people have been richly blessed of God.

However mistaken the policy of the Moravians may have been, it was an error of the head. Their hearts were true. The almost ten thousand Baptist churches in the South that gave nothing last year to missions of any kind—are these worthy to be compared to the Moravians, who have sacrificed so largely for the salvation of men? Nay, verily.

This denomination has made a great mistake in policy. Let us avoid it. They have shown great faithfulness and willingness of spirit with their substance. Let us emulate their example in this.

## NEW FACTS AND OLD PATHS.

**B**APTISTS are now the largest body of evangelical Christians in America. They have won the prestige of this distinction from the Methodists within the last year or two.

It is worth while to take the trouble to understand the grounds for this assertion. The recent report of the National Census Bureau on the growth of religious denominations in the United States brings the figures up to 1906. It shows that the Baptists increased at the average annual rate of 121,800 in this country from 1890 to 1906. For the same period the average increase of the Methodists was 72,500. In 1906 there were 5,749,800 Methodists and 5,662,200 Baptists. That is, the Methodists had 87,600 more members than the Baptists. But for the sixteen years the Baptists on the average increased 49,300 more each year than the Methodists. Assuming that this rate of increase has continued until 1909, the Baptists now have approximately 62,000 more members than the Methodists.

Baptists increased fifty-two per cent in the period covered in the Census report, while Methodists increased twenty-five per cent.

It is possible to put too much confidence in this large numerical growth of persons who give adherence to Baptist principles, and yet it is a matter for profound gratitude. How Roger Williams, John Gano, Shubal Stearnes and all the splendid galaxy of courageous pioneers of Baptist principles of the eighteenth century and earlier, would rejoice to see how God has prospered in America the great principles of religious liberty and adherence to the Book, for which they suffered persecution, and sometimes imprisonment.

Baptist principles ought to grow in America. They ought to grow everywhere, because they are right. But the democratic principles of the Baptists are more congenial to the principles on which the government of our country is built than are the bases of any other Christian denomination.

There are two considerations that should not be forgotten in this connection. One of these is, that for the period covered above, Baptist growth in this country was only eight-tenths of one per cent. larger in proportion than that of the population, while that of the Catholics was four and four-tenths per cent. larger in proportion than the population growth.

The other is that there is a staggering responsibility upon Baptists to educate in the Christian life the large number of people open to their teaching. Practically half our churches in the South give nothing to missions. Four Baptist families out of five do not receive a denominational paper or publication. The great mass of our people are enlisted, but go on no campaign. They are encamped. They have heard the behest of the Lord: "Ask for the old paths." They have walked straight along the line past the landmarks of believer's baptism, the Lord's Supper, and local church independence, but they have shied off from the landmark of missions, which also the Lord Jesus has put in the old path in which his people should walk.

In our home mission work we seek not only to evangelize the lost, but to join progressive brethren everywhere as a force for building up our people, so that they shall ask for all the old paths, where is the good way, and walk therein, so that they shall find rest for their souls.

Southern Baptists have a great opportunity, and a great obligation, both to evangelize and to develop the people of our Southland.

**L**ET everybody note that the Home Field is now thirty-five cents to single subscribers. To clubs of five or more twenty-five cents. This price does not quite pay the cost of publication.



**W**HEN this magazine reaches the readers, the editor expects to be with Dr. J. F. Lové, our Assistant Corresponding Secretary, on a brief trip through the Southwest, rendering field service and filling himself brimful of face-to-face impressions about that great country and our great mission work and greater opportunity out there. With these impressions, he hopes to frame many a story that will be attractive and instructive for the readers of the denomination's weekly papers all over the South, as well as tell of it in the Home Field. He is keen for the trip, which will be his first real view of the great Southwest.

**O**UR illustrated lecture on the work of the Home Board is proving remarkably popular and successful. The views and the accompanying lecture impart more information in an hour than would be possible in an address. The stereopticon views are unusually attractive and illustrate each phase of the work of the Board. The lecture can be presented advantageously in any church which has electric lighting. As far as we are able, we will gladly present this lecture to churches on request, especially to churches that are about to take their collections for home missions. We also have a lecture specially adapted to the needs of the Woman's Missionary Societies, with which the ladies are highly pleased.

**W**E beg of the ladies who conduct the work of the missionary societies in the churches to emphasize among the Sunbeams and Royal Ambassadors this month the work among the Indians. The women will this month be everywhere studying about and contributing to our mission work in Cuba and the Canal Zone. It is by their mission calendar the month for those objects. It is purposed that the Sunbeams and Ambassadors shall raise \$3,500 for work among the Indians. As the Indians are not up for study in the W. M. U. calendar next year till after the Conventional Year has closed, the only opportunity for the women to press this work among the children is this November. We call attention to the helpful material in Mrs. Gray's Department, and hope our Sisters will give special attention to this subject along with their study of Cuba and the Canal Zone.



# Woman's MISSIONARY Union.

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

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

## Topics: Cuba, Panama, Indians



**W**HILE the regular mission topic for November is Cuba and Panama we feel it imperative that we stress the Indian work for the Sunbeams in this issue.

Our hearts go out especially to Cuba and Key West just now. For, as we go to press the papers are full of the awful gulf coast storm. Telegrams report that our Church in Key West is unhurt. For this we praise the Lord.

The loss of life and destruction to property is great and all the more do we need to put forth our energies and make our gifts to home missions. In the storm-swept portions of our own country the Home Board with probably have to help rebuild shattered churches.

The Canal Zone rivets the eyes of the world. Money, lives and constant labor

make the daily song of progress. The Canal will sweep through the gates and the Orient will sweep in upon the Occident.

One mother in Atlanta sits in mourning for the sacrifice to the progress of the world. Gordon Smith, a civil engineer of Atlanta, grandson of General John B. Gordon, was drowned in the Charges river last month.

When the body was brought to Atlanta for interment near his illustrious grandsire, the whole country honored the brave young man who gave his life to save two drowning natives who could not swim. God bless the sorrowing mother.

He went to Panama as a civil engineer in the service of his country—Christian training made him die like a hero. How many of our noble Baptist boys are willing to volunteer to live and die for the souls and lives of the people in Panama?

## "Big Indian Dangerous, Better Let Alone"

**C**HILDREN, do any of you know that the oldest living missionary to the Indians is Rev. J. S. Murrow, of Atoka, Indian Territory? (Now Oklahoma.) He was once a student of Mercer College, Macon, Georgia, and has been preaching to the Indians for more than fifty years.

That's long time, isn't it.

Now, Father Murrow, as the children call him, is nearly ninety years old and has the Murrow Indian Orphan's Home at Atoka, Oklahoma.

When I was off at boarding school at Mary Sharp College, Winchester, Tennessee, his daughter came there to school, all

the way from the Territory, and that is what I want to tell you about.

One morning, the president read a letter to the school from Mr. Murrow, something like this:

"Dear Dr. Graves: I am sending my daughter, Clara to your college. I cannot leave my work among the Indians to come with her, so I am sending her alone, trusting the heavenly Father to watch her and keep her safe from harm.

"She will travel many miles and cross many waters before she reaches you. Can I ask that you will receive her like a daughter and make for her a welcome in your



school? May God prosper her and bring her safely home again is the prayer of her father.—J. S. Murrow."

Wasn't that a pretty letter? It made all of the 150 girls feel sorry for the little girl who had to come nearly seven hundred miles alone.

But young folk then were like folk now and the girls soon forgot all about the sweet appeal to their hearts that Mr. Murrow made in his letter.

So, when the news ran down the line one morning, "The Indian girl has come," everybody was full of curiosity to see what she looked like.

Wasn't that natural? But it was rude to show it like some did. The girls stared at her and didn't show that welcome they promised.

Now, fortunately Clara was a plucky girl, brimming over with life and fun. When she saw how shy the smaller girls were and heard some of the older ones whispering "Indian." She didn't cry and say her feelings were hurt.

She did the cutest thing you ever heard of. Now, mind you, they were all in the Algebra class, were supposed to be listening to the teacher. But Clara took a pencil and wrote on her tablet in large letters: "Big Injun heap dangerous, better let alone!" and held it so all the class of girls could see.

Wasn't that a cute way to get ahead of the others, who should have been polite? Clara wasn't angry. Her bright eyes were dancing with fun to see how ashamed they

looked. She wasn't an Indian at all; but a little Georgia girl whose father was a missionary. Everybody soon loved "Cogee," as she loved to be called. She told many beautiful and touching things about her life among the Indians.

When dear Father Murrow came to see Cogee in the springtime, the teachers and girls begged him to preach in the chapel. He told so many beautiful things about the Indians! One thing I remember, out of the long ago.

He said that the loyalty and consecration of a truly converted Indian was the most beautiful thing on earth to him. This dear old man still gives his life to the Indians. Suppose you write him and subscribe for his little paper, the Indian Orphan.

What became of Cogee? Why, she remained in college four years, read Latin and Greek; studied analytical geometry, etc., and graduated with honor, and then went back to Atoka and has always been a joy and help to Father Murrow.

She married a government officer, Mr. McBride, for you know that a large part of what is now the State of Oklahoma was then Indian Territory. Cogee still lives out West and has a happy family of boys of her own. Won't they laugh when they read this sketch of their Mamma and learn how she once played Big Injun?

Can't you get your Sunbeam Band to give some of the \$8,500 that the Home Board wants for the Indians? Do it right now in November, this "Indian Summer" month.

Mrs. B. D. G.

## Mission Work Among the Indians

For Sunbeams and Royal Ambassadors.

THE effort of the Southern Baptists in that has been. Let us see—64 years! yonder before 1845. The undenominational Indian Mission Association had headquarters at Louisville, Kentucky and Baptists gave Indians money through that. In 1855 at the meeting of the Convention (S. B. C.) in Montgomery, Alabama, the work was turned over to our Home Mission Board.

Think, children, what a long, long time

that has been. Let us see—54 years! I wonder how much has been done!

A report of the Board to the Convention just before the Civil War shows forty white and native missionaries in its employ, with 135 churches and mission stations and 3,000 church members.

So our grandfathers were not unmindful of their duty to preach Jesus to the Indians. When the Civil War came, our mission work languished, but for many years the

Board has worked among the Cherokees, Creeks, Choctaws, Chickasaws, Delawares, Seminoles and other tribes of the Indian Territory and Oklahoma. Now we are working among the Osages and Pawnees too.

Rev. J. A. Day is one of our missionaries to the Indians. He preaches to the Osages. In a letter to Mrs. J. D. Chapman, of Georgia, he tells of a meeting in which the Christian Indians were relating their experiences.

"It was a time," he says, "when we seemed lifted above time and surroundings and were talking face to face with the Father.

"After a while old sister Newatsa rose to talk. She could scarcely talk, her emotion was so great. But she told us how

she loved her Saviour and how she loved all of God's people, and then with her poor hands covering her face she said:

"Oh, I want to see the good woman that sent God's Word to me!"

Thousands have not learned the Jesus Road. Can not you help by giving some of the \$8,500 the Home Board asks of the Sunbeams, Royal Ambassadors and other Childrens' Bands for the Indians?

Will you not give during November to this object? If we wait too long we will not come to our apportionment, I fear. Turn back, to the W. M. U. number (September) of Home Field and read what Mrs. Carleton wrote about Newatsa, the dear old Indian woman, and how she longs to see the little Indian children at school learning the Jesus Road.

## Home Board Catechism About the Indians

MRS. VICTOR I. MASTERS

Mrs. Masters has prepared this catechism especially for Sunbeams and Royal Ambassadors at the request of the editor of this department. It will also be found helpful to grown-ups who wish to understand our Indian mission work.—Mrs. B. D. G.

Q. Who are the Indians?

A. They are the brown-skinned folk who were living in this country when it was discovered by Columbus in 1492.

Q. How did they live and dress?

A. They lived by fishing and hunting, using bows and arrows to kill game. They used skins of animals for clothing, painted their faces and bodies in many bright colors and decorated themselves with beautiful feathers.

Q. How many are in the United States now?

A. About 300,000, probably as many as at the time of discovery of America.

Q. What State now has in it the largest number of Indians?

A. Oklahoma, where there are 115,000.

Q. What tribes live in territory of Southern Baptist Convention?

A. Cherokees, Creeks, Seminoles, Osages, Pawnees, Cheyenne, Arapahoe, Wichitas, Choctaws, Chickasaws, Kiowas, and others.

Q. What is the government doing for them?

A. Maintaining at great expense a large number of schools and protecting their lands from grasping white men who would take it away from them.

Q. Are they increasing in numbers?

A. They increased 30,000 from 1890 to 1900.

Q. How long has our Home Board conducted mission work among Indians?

A. Southern Baptists have given to Indian missions since before 1845. At first the money was given through the Indian Mission Association at Louisville, Ky. In 1855 our Home Board took over the work, and has conducted it ever since.

Q. When did Southern Baptists have the most missionaries among the Indians?

A. Just before the Civil War. They had forty missionaries, 135 churches and stations and 3,000 members.

Q. Who was the most renowned Southern Baptist missionary to the Indians?

A. Dr. H. F. Buckner, missionary of Friendship Association, Georgia, who labored thirty-eight years among the Creeks, translated the Bible into the Creek language and made a written language for them.

Q. Name another missionary who did a great work.

A. Dr. A. J. Holt, who was the first missionary of any denomination to preach to the Wild or Blanket Indians.

Q. What happened to Dr. Holt?

A. He was heard gladly by the Red Men, but was driven out by wicked persecution of government employees at Ft. Sill. The Commissioner of Indian Affairs at Washington reinstated him and sent the wicked men away.

Q. How many mission workers have Southern Baptists now among the Indians?

A. There are seven employed wholly by the Home Board, who work among the Paw



nees and Osages, while twelve are co-operative missionaries.

Q. What are co-operative missionaries?

A. The co-operative missionary is one employed by the Home Board in conjunction with one or more other Baptist bodies.

Q. Among what tribes do the co-operative missionaries work?

A. Among Wichitas, Choctaws, Creeks, Chickasaws, Cherokees, Seminoles and others.

Q. Name the workers among the Pawnees.

A. Rev. J. G. Brendel, Mrs. Brendel and the Indian Interpreter.

Q. Who are the workers among the Osages?

A. Rev. J. A. Day, Mrs. Day, Miss Grace Clifford and the Indian Interpreter.

Q. Who superintends the co-operative work?

A. Rev. A. G. Washburn, Oklahoma City, who is himself an Indian.

Q. Do the Indians appreciate what we do for them?

A. They do, and many of them are eager to learn of Christ and make good, faithful Christians. Many show a devotion in their Christian faith that is inspiring and helpful to see.

Q. What ought we to do for Indian missions?

A. We ought to keep informed about them through the Home Field, and we ought to pray for the missionaries and the people they speak to and give liberally and frequently for this work.

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—M. M. Welch.

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# Home Mission Receipts from Sept. 15 to Oct. 15, 1909.

**ALABAMA**—1st Ch. Anniston, by Rev. Raleigh Wright for Evang., \$120.00; Tr. Fd., \$1.75; Ex., \$4.75; 1st Ch., Ashford, by C. B. C., \$5.90; Clayton St. Ch., Montgomery, by J. W. O., \$7.17; S. S., \$1.35; W. T. B., Birmingham, \$16.00; Clarke Co. Bap. Assn., by J. H. C., \$55.74; Union Springs, by Rev. H. A. Hunt, for Evang., \$140.79; Tr. Fd., \$10.25; Ex., \$12.25. Total, \$373.94. Previously reported, 987.77. Total since May, \$1,361.71.

**ARKANSAS**—Total since May, \$184.89.  
**DISTRICT OF COLUMBIA**—Total since May, \$79.50.

**FLORIDA**—S. B. Rogers, Cor. Sec., \$125.00; Eaton St. Ch., Key West, by E. D. S., \$37.50. Total \$162.50. Previously reported, \$353.13. Total since May, \$529.63.

**GEORGIA**—Undesignated Fund, by H. R. Bernard, \$1,229.61. For Mtn. Schools; College Park W. M. S., \$3.00; Crawfordville Sun., \$3.65; 1st Marietta Y. W. A., \$5.00. For Indian Work: Norcross Sun., \$5.00; Georgetown Sun., \$32c; Adrain Sun., \$1.70; Tattall Square Sun., \$2.87; Ft. Gaines Sun., \$1.20; Flovilla Sun., \$1.00. For Cardenas Chapel: Nashville Sun., \$2.30; 1st Commerce Sun., \$5.00. For Miss Perry: East Point W. M. S., \$6.26; Marshallville W. M. S., \$2.00; Millen W. M. S., \$5.00; Goloid W. M. S., \$1.00. Total, \$1,276.41. Previously reported, \$3,574.39. Total since May, \$4,850.80.

**KENTUCKY**—Market St. Ch., Louisville, by Rev. R. Wright, for Evang., \$7.00; W. D. Powell, Cor. Sec., \$1,111.70; Taylorsville Ch., by W. D. Wakefield, for vang., \$100.00; Women of Ky., by Miss Willie Lamb, Tr., \$25.00 for Miss Salter's salary. Total, \$1,243.10. Previously reported, \$1,753.96. Total since May, \$2,997.66.

**LOUISIANA**—Mt. Hernon Ch., by M. J. S., \$4.47; Kentwood, for Evang., by Rev. W. P. Price, \$33.20; Union Ch., by G. W. D., \$2.55; Bogalusa Ch., by R. F. Wright for Evang., \$33.33; Ex., \$12.35; Tr. F. D., \$10.32. Total, \$206.27. Previously reported, \$1,505.26. Total since May, \$1,711.53.

**MARYLAND**—S. S. Forest Ch., by C. W., \$5.00; 1st Ch. Laurel, by G. W. A., \$6.75; Middle District Assn., by T. G. K., \$2.50; North Ave. Ch. Balto., by C. M. K., \$193.90; Rockville Ch., by C. H. R., \$12.20; Waverston Mission, by G. W. B., 76c; 1st Ch., Hagerstown, by G. H., \$14.21; Henford Ch., by C. E. H., \$7.50; Huntington Ch., Balto., \$3.70; S. S., \$7.00, by L. S. C.; Md. Bap. Union Assn., by J. C. M., \$624.32; Eutaw Place Ch., Balto., by H. W. P., \$330.74; Wilson Mem. Ch., by H. H. B., \$1.65; Pitts Creek Ch., by H. P. M., \$15.00; Wilkens Ave. Ch., Balto., by R. W. L., \$5.00; Gunpowder Ch., by Mrs. M. G. F., \$4.20; 7th Ch., Balto., by H. S. K., \$39.25; Marion Ch., by C. A., \$3.25; College Ave. Ch., Annapolis, by Mrs. F. L. B., \$15.00. Total, \$1,297.63. Previously reported, \$1,250.48. Total since May, \$2,548.11.

**MISSISSIPPI**—A. V. Rowe, Cor. Sec., \$250.00; Indiana, \$1.70; Cuban Chapel, \$5.15; Ch. Building, \$6.00; Eastabachle Ch., by W. A. McComb, for Evang., \$114.75; Tr. Fd., \$12.20; Ex., \$15.15; Houston Ch., by W. P. Price for Evang., \$100.00; Tr. Fd., \$5.50; Ex., \$21.00; Lauderdale Co. Assn., by W. H. S., \$16.15; Richton Ch., by C. A. Stewart, for Evang., \$35.00; Tr. Fd., \$4.70; Ex., \$35.30; Crystal Springs Ch., by W. P. Price, for Evang., \$115.83; Ex., \$15.00; Tr. Fd., \$5.35. Total, \$925.79. Previously reported, \$2,626.12. Total since May, \$3,551.91.

**MISSOURI**—A. W. Payne, Treas., \$2,902.33; W. M. S., \$362.23; Tr. Fd., by D. H., 10c. Total, \$3,264.71. Previously reported, \$1,852.52. Total since May, \$1,117.21.

**NORTH CAROLINA**—Walters Durham, Treas., \$1,500.30; 1st Ch. Hendersonville, by J. S. W., \$25.00; 1st Ch., Wilmington, by W. R. T., \$4.75; Total, \$1,534.75. Previously reported, \$1,574.31. Total since May, \$3,109.06.

**OKLAHOMA**—Glencoe Ch., by A. W., \$1.75; W. B. M. S. for W. M. U. of Okla., by Miss Sue O. Howell, \$25.87; J. C. Stalcup, Cor. Sec., \$163.73. Total, \$206.44. Previously reported, \$343.82. Total since May, \$550.26.

**SOUTH CAROLINA**—Graham Ch., by J. R. J., \$12.35; 2d Ch., Laurens, \$31.97; Fairfield

Ch., by W. S. W., \$12.63; Philadelphia S. S. Pauline, by A. P. W., \$6.75; S. S. Leesville, by W. I. Q., \$1.90; Double Pond Ch., by J. P. C., \$2.43; Waramaker Ch., by A. D. J., \$5.05; Beaufort Ch., by H. T. D., \$3.42; Woodward Ch., by J. C. O., \$16.00; Cross Hill Ch., by E. L. W., \$12.00; S. S. Bethesda Ch., by O. J. Z., \$4.00; Berea Ch., by M. B. H., \$3.33; Charlesboro Ch., by P. E. B., \$1.00; Springfield Ch., by J. B. S., \$3.00; Johnston Ch., by J. P. H., \$60.45; W. M. S. Welch Neck Ch., by Mrs. J. S., 31c; White Plains Ch., by J. W. B., \$4.35; Black Creek Ch., by W. C. G., \$25.00; W. M. S. Carters Ford, by Miss F. H., \$2.58; Savannah River Assn., by H. R. C., \$10.60; Word Ch., by L. M. J., \$3.23; S. S. Union, by J. W. T., \$1.75; Pleasant Plains Ch., by W. N. C., \$12.03; Ridgeway Ch., by Mrs. L. E. H., \$2.53; Bethlehem Ch., by H. E. B., \$1.80; Ft. Mill Ch., by S. L. M., \$10.00; 1st Ch., Columbia, by D. J., \$20.40; Corinth Ch., by J. S. H., \$16.00; Ft. Mill Ch., by Rev. W. L. Walker, for Evang., \$55.15; Modoc Ch., by L. B. W., \$1.00; Antioch Ch., by J. O. S., \$5.00; Poplar Spgs. Ch., by C. O. B., \$4.00; Mountville Ch., by J. H. M., \$9.00; S. S. Bethel, by B. F. L., \$3.33; Batesburg Ch., by W. T. H., \$14.00; Dean Swamp Ch., by W. S. L., 637; Enon Ch., by W. C. W., \$5.00; Ebenezer Ch., by J. P. S., \$6.00; 1st Ch., Winnsboro, by W. R. R., \$12.50; Providence Ch., by D. R. S., \$7.96; S. S. Crooked Run, by E. T., \$4.00; Mt. Creek Ch., by J. D. A., \$24.21; Eureka Ch., by S. J. W., \$5.25; 1st Ch., Sumter, by D. W. C., \$24.00; S. S. Sandy Level, by J. A. E., \$2.10; New Westminster Ch., by L. A. T., \$6.91; S. S. Gloverville, by T. A. G., \$2.05; New Prospect Ch., by G. M. H., \$3.42; 2d Ch., Winnsboro, by A. J. F., \$1.83; Longtown Ch., by J. E. J., \$2.00; Springtown Ch., by J. C. M., \$3.50; Ready Fork Ch., by W. J. R., \$3.25; Taylors Ch., by E. P. S., \$6.41; L. M. & A. S., Simpsonville, by Mrs. O. B. T., \$10.00; Providence Ch., by S. A. W., \$1.00; L. M. S. Pisgah Ch., by Miss A. B., \$3.75; 1st Ch., Lancaster, by W. C. T., \$14.32; Marion Ch., by R. F., \$12.00; Antioch Ch., \$25.00; Laurens Assn., by C. H. R., \$203.74; Union Ch., by H. G. W., \$5.00; Fairview Ch., by I. M. S., \$3.00; Bush River Ch., \$37.00; Kemper Ch., by M. S. M., \$5.00; Orangeburg Ch., by H. C. D., \$10.30; Fairmount Ch., by J. W. K., \$7.00; Harmon Ch., by R. H., \$10.00; Mt. Aeon Ch., by W. T. C., \$40.00; Salem Ch., by E. E., \$7.50; Salem Ch., by H. C. R., \$11.80; Brownsville Ch., \$15.93; Simpsonville Ch., by W. P. G., \$7.85; Mrs. J. M. Cudd, Treas. for Home Missions, \$509.10; Indians, \$96.10; Osage Indians, \$14.52; Thank Offering, \$12.40; Mtn. School, \$1.00. Total, \$1,692.02. Previously reported, \$4,203.83. Total since May, \$5,895.91.

**TENNESSEE**—W. M. Woodcock, Treas., \$1,409.00; Hill City Ch., by H. M. R., \$2.00. Total, \$1,402.00. Previously reported, \$3,452.87. Total since May, \$4,854.87.

**TEXAS**—Leonard Ch., by Rev. C. A. Steward, for Evang. Ex., \$15.05; N. Baptist Temple, by Rev. Luther Little, for Evang., \$85.00; Tr. Fr., by A. N. S., 25c; Tr. Fd., by C. V. C., \$1.30; Total, \$101.60; Previously reported, \$3,043.67; Total since May, \$3,145.27.

**VIRGINIA**—B. A. Jacobs, Treas., \$1,000.00. Previously reported, \$4,215.00. Total since May, \$5,215.00.

**MISCELLANEOUS**—Rev. J. W. Michaels, for Evang. Ev., \$32.61; Mrs. Clance Rainey, Min. New Mexico, \$10.00. Total, \$42.16. Previously reported, \$246.27. Total since May, \$288.43.

**AGGREGATE**—Total, \$14,640.37. Previously reported, \$29,880.89. Total since May, \$44,521.26.



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