

The Home Field



Home Mission Board

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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

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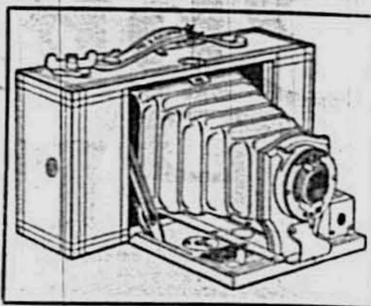
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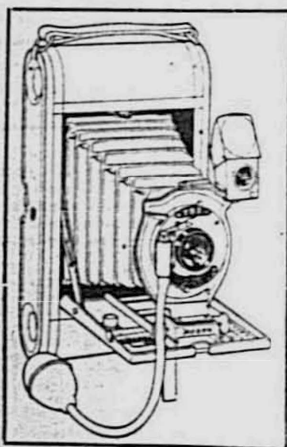
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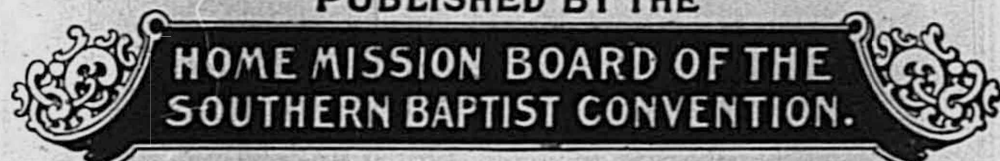
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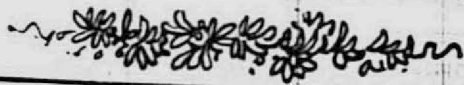


“**N**OW, when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”



“And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord. * * * And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest, and on earth peace, good will toward men.”



The Home Field

VOL. XXI

DECEMBER, 1909.

No. 5

Greater Home Missions

D. W. KEY, D.D.



THE GEOGRAPHICAL center of the United States is not far from Omaha, Neb. While the center of population is far eastward, yet the middle lines drawn from north to south and from east to west insist that Omaha is near their intersection and is therefore our central city. In spite of the mathematical demonstration, we straightway forget the figures and still think of Omaha as eccentric, a city of the far West. But it is the center only of "Continental United States."

"Continental United States!" The reports of our government now discriminate between that band of land stretching across the North American continent from the Atlantic to the Pacific ocean and the possessions of our country. Within the last ten years especially, our relations with other nations and peoples have been modified and formed so rapidly that ouromenclature is now strained and sectional. The term, "Continental United States," forces us to think of tropical Porto Rico, Arctic Alaska, the Panama Canal Zone, down alongside the equator, and then westward to the Philippine islands, seven thousand miles.

Looking eastward from our possessions in the Old World, we see our mid-Pacific islands, Guam and Hawaii. Uncle Sam is long-armed, since Hawaii is four thousand miles from the Golden Gate. The Old World is in the arms of the New World,

the Continental United States, the Colossus of the New World. Greater contacts, greater opportunities and greater obligations have created a Greater United States, which is still in early adolescent years. The growth of the United States has not been according to a constitutional program, but according to the spirit and life and principle of a developing nation.

Not only in the extent of territory, but in the composition of our population, there is a Greater United States. Here God has made all the nations of the world to be of one American blood. Here the peoples of the earth are united in making a great nation, rubbing out racial and social lines of separation and forming a brotherhood. Here is rising a commonwealth of kings. Take heed to this roll-call of the nationalities and races now living with us and sharing our national life:



D. W. Key, D.D.

African, Armenian, Austrian, Bohemian, Bulgarian, Bohemian, Chinese, Croatian, Dalmatian, Danish, Dutch, English, French, Finnish, Flemish, German, Greek, Hertzogvinian, Italian, East Indian, West Indian, Montenegrin, Magyar, Polak, Polish, Portuguese, Roumanian, Russian, Russinak, Ruthenian, Scandinavian, Scotch, Servian, Slavinian, Slovak, Swedish, Syrian, Turkish, Welsh.

Many of these new Americans are in the Southland, though the South has been in the eddy of the mighty stream that has

been rolling westward. Our country is not a vast territory, not an aggregation of people, but a mixed population associated on terms of liberty, equality, enlightenment and fraternity. As the trees are many, but the forest one, so these many races are being fused into one Greater United States. As in the forest the giant trees protect and nurture the fragile ferns and mosses and stretch out their sheltering arms and drop their benedictions of food and shade upon all lowly growths, so in our national family life, the strong should help the weak.

Greater home missions should keep pace with the moving and complex currents of our growing country. As ideas are getting about, there are many collisions and conflicts that quicken thought and action. Christianity was born in a stream moving out from Jerusalem to the ends of the earth. It inherited the momentum of this stream and converted it into spiritual energy of immense power.

Truth ever wins in a free combat with error, and fears no fiercest fights with giant powers of the world. The work of home missions is not that of "minding the gap," but of seeing and seizing the gap as an open door to a field where seed may be sown and a harvest reaped.

More than thirty home mission societies expended in their work in the United States during the last century about \$140,000,000. It is estimated that about \$150,000,000 more was spent by Bible societies, Sunday-schools and other agencies fostering Christian education and literature. Individual gifts and services, it is believed, would swell the total employed in home missions to something like \$300,000,000 during the century.

A hundred years ago a home mission society set forth its object as that of "furnishing occasional preaching and to promote the knowledge of evangelistic truth in new settlements in these United States, or further, if circumstances should render it proper." That was the modern beginning of greater home missions. The home mission idea at first was, "Save America." But as the home mission work widened, the enlarged thought was and is, "Save America to save the world." Such a mission outranks political, industrial, educational and

commercial ends, momentous as these are. They are not excluded, but included as processes toward the greater goal.

The kinship and oneness of home and foreign missions is a matter of revelation from the Bible and of experience.

The broadening out of home missions means foreign missions. The work of foreign missions is dependent on home missions just as the tree in the air is dependent on the tree under ground. It has been estimated that twenty-five per cent. of the foreign missionaries went out from the fields of home missionaries. He who says that he believes in foreign missions, but not in home missions, is like one who would say that he could see east, but could not see west. The work is one. Home missions and foreign missions are but reverse sides of the same coin.

As an illustration of the unity of missions, take the case of the conversion of "Two Chinamen, baptized by Dr. J. W. Millard into Eutaw Place Baptist church, Baltimore, some years ago, who became constituent members in the organization of the First Baptist church on the Isle of Pines." Or of a mission church in South Carolina that has sent out a teacher to Cuba and another to Panama Canal Zone.

One of the large home missionary boards of another denomination than the Baptist recently expended one million dollars in one year, one-half of which amount was given by churches that had been planted or helped by the board. It was also reported by the same denomination that within twenty-five years churches that had been helped by home missions gave more to their own denominational missionary work of all kinds than home missions had cost that religious body in an entire century. Congregationalists rejoice that four-fifths of their churches are of home mission origin, while the Presbyterians of the North claim that nine-tenths of their churches are of home mission planting.

If Southern Baptists do not enter even more heartily upon home mission work, it will not be for the lack of most inspiring examples set by other denominations. Our own great past pledges us to greater things in the future. Our achievements beyond the Mississippi have been so constant and of

such gigantic proportions that we are amazed at the moderation of our surprise and appreciation.

The palpitating life of Oklahoma, Texas and the West should arouse us to action more heroic than we have ever attempted. The swirling tides of life now rushing into the Southland challenge the churches to organize themselves for doing great

things or be relegated to the infirmary. Then there are vast spaces of quiet life where the gospel seed may be sown in fertile soil with assurance of abundant harvest. Who scatters roses may be tracked an hour later by withered flowers, but he that scatters rose seeds may be tracked for generations by beauty and verdure.

Washington, Ga.

The Voice of the Plain

SYLVIA



WENTY-FIVE YEARS AGO men said: "West of Bismarck no Sabbath; west of Mile's End no God." Now there is a Sabbath and a God, not only on the border of the great Northwest, but also that of the great Southwest.

This has been accomplished very largely through the efforts of the Home Mission Board and its representatives, the patient self-sacrificing home missionaries, whose praise may be unsung and whose fame may be unheralded, but whose lives count them heroes of the Cross in our homeland.

It is of an experience of one of these heroes that I wish to tell you.

It was Christmas, 190—, and the wide-awake town B—, which had hustled into existence a few years previous, bedecked itself in gala attire. The shops, resplendent in holiday colors, displayed beautiful and tempting Christmas articles. With buoyant step and happy faces that smiled at you the crowd hurried past, while tucked under the cloak or snugly hidden away in a pocket, was the gift for some dear one. Oh, the joy of a love gift!

But who is this coming? His step is slow and his eyes have such a troubled, pleading expression. Now he is abstractedly reaching his hands deep down into his pockets, first one then another. He even turns his coat pocket wrong side out, but not a nickel, not a penny does he find. He is the home missionary for that district and has a little boy at home expectant and joyous, for is it not the night for Santa Claus!

Up one street and down the other he wandered, once more turning to the post office

for the long expected check. But it did not come. How could he go to his wife and child without a single gift, and with scarcely the necessities of life in his home? True, the wife would understand and help him bear it too. But the baby, his boy, looking for Santa Claus!

The lateness of the hour at last brought him to his home, and there in the hush of night by the chimney hung the little stocking, while little William lay asleep in his tiny white bed, a smile upon his darling features.

The heart-sore father and mother had a restless night of troubled sleep. Next morning they were awakened by their little boy. He had awakened early and run for the chimney. There he got down the little empty stocking and searched it in vain for the jimcracks and presents that make Christmas joy for the little ones.

With an expression of bewilderment and pain on his dear little face, William crept quietly over to the bed and then into it, up close beside his papa, and sobbed:

"Oh, papa papa, Santa Claus forgot me!"

That father and mother will never forget the picture of their little boy as he held the empty stocking, nor these sobs of child-faith meeting its first Rubicon. In the February following little William went to play in God's garden. For him there are no more heart-broken cries, but there is still crepe on the faithful hearts in that home.

"Yes," said the father, in relating the sad story; "here is the little empty stocking. I always carry it with me. Oh, if I could only have filled it that one time!"

And his manly form quivered with a tempest of grief and sorrow.

Baptists of Southwest Surpass all Records

J. F. LOVE, Assistant Corresponding Secretary



THIS is the Convention period in the Southwest as well as throughout the South. Beginning with the Missouri Convention the closing days of October the Conventions follow one another in rapid succession in Texas, Oklahoma, Arkansas, and Louisiana.

In Missouri With the Baptists.

It was a pleasure to have Editorial Secretary Masters with me at the Missouri Convention and also to have him take the brief time which the program allotted to home missions. The Missouri brethren were glad to see Bro. Masters and enjoyed hearing him speak.

I have never seen a better session of the Missouri Convention, nor has the body ever met to celebrate a more victorious year of Christian service. Missouri Baptists are coming to a consciousness of the large possibilities within their ranks and are more and more to be felt as a force in advancing the kingdom of Christ. Secretary J. C. Armstrong has "made good" in his important and trying situation. He has his heart set on larger things for Missouri Baptists in home and foreign mission contributions. The following figures are taken from his annual report:

Amount contributed to Southern Baptists for home missions.....	\$17,992.48
Amount contributed to Southern Baptists for foreign missions....	26,111.42
Total	\$44,103.90

These figures show a commendable gain over the previous year.

From Missouri, Brother Masters and I went on a visit to our Osage and Pawnee Indian Missions, but he will doubtless tell Home Field readers about these things. We regretted that he could not remain in the Southwest longer and that we could not have more of his companionship. I hope he will tell Home Field readers just what his impressions are concerning Baptist opportunities in the Southwest.

Marvelous Results in Texas.

A little more than an hour ago at this writing, the Texas Convention closed a great session in the city of Dallas. The body assembled in the great auditorium of the First Baptist church. I have never seen a Convention—State, or Southern Baptist—meet in a house so well adapted to comfort and the effectiveness. More than 2,800 messengers alone were in attendance, besides many hundreds of visitors. Keeping up the record of a dozen years, there was not a negative vote cast during the sittings of the body.

Great interests claimed the attention of Texas Baptists this year, as always. Of course, Dr. Gambrell and State missions held the center of interest for the body. As often as this great general has surprised Texas Baptists with his annual reports, the success of the year's work was such as to add another of these surprises. The treasurer showed receipts amounting to \$132,646.44 for State missions, the total for all missionary benevolences being \$383,440.80.

There were 9,417 baptisms and 10,214 persons received by letter, making a total, including 3,927 constitute members of churches organized, of 23,558 additions to Baptist churches under missionary labors during the year. Does any one wonder that there was surprise?

We haven't the figures for the women's work, but make the general statement that the work of Texas women is progressing as rapidly as that of their brethren. Other great matters claimed the attention of the Convention, such as the Southwestern Theological Seminary, the Buckner Orphans' Home, the Educational work of the State, led by Dr. A. J. Barton, formerly Field Secretary of the Home Board, the Baptist Memorial Sanitarium, already open to the public with a hundred patients within its walls, etc.

A departure in the conducting of the denominational newspaper has been effected in the purchasing of the Baptist Standard by a company of brethren who will conduct

it as a purely missionary and philanthropic institution. During the Convention, after a speech by Dr. Geo. W. Truett, 160 shares of stock at \$100 a share were taken by messengers of the Convention. This will be increased. No purchaser of the stock is to receive interest or dividend on it. Many of us think that this action of Texas Baptists is fraught with large possibilities for the coming of Christ's Kingdom in Texas and everywhere. All our Baptist people will watch the experiment with keenest interest.

Rapid Strides of Oklahoma Baptists.

The Oklahoma Convention was in session at Chickasha last week. I have attended this Convention for several years and am prepared to say that this was far and away the greatest Convention ever held in Oklahoma. The attendance upon the meeting was the largest in the history of the Convention and the purpose and spirit of the meeting were correspondingly mighty.

Secretary Stalcup and his fellow helpers came to the Convention, worn by an arduous campaign, but flushed by great victory. \$22,624.29 had been raised by the Baptists of this new State for State missions during the year and 4,078 persons have been baptized, 4,413 received by letter, making a total of 8,491 additions to the churches. Every session of the Convention was marked by power and enthusiasm.

Oklahoma Baptists are getting under way a great work in the redemption of this youngest but one of the mightiest of the States.

A significant action of the Oklahoma Convention was the passage of a resolution declining co-operation with a union evangelistic organization which proposes a State-wide campaign, covering a period of ten months. In this action Oklahoma Baptists took the high stand of the Southern Baptist Convention at its last session, as declared in the action declining to enter into the federated home mission counsel.

Where Society is New Vultures of Vice Gather for Prey.

Of special interest was the report of Rev. J. B. Rounds, the consecrated missionary to the miners of Oklahoma. This brother carries with him an assortment of tracts in the following languages: German, French,

Slavic, Polish, Lithuanian, Spanish, Choctaw, Russian, Hungarian, Greek, Syrian, Choctaw, Swedish and Danish. The following extract from his report is worthy of attention of all our people, as well as that of the Oklahoma Convention:

"I desire to speak briefly here of the white slave traffic, though this may not be considered within the subject matter of my report. This evil has reached such alarming proportions that the governments of Great Britain, France, Germany, Belgium, Denmark, Spain, Italy, the Netherlands, Portugal, Russia, Sweden, Norway, Switzerland and our own United States have entered into an international agreement looking to its eradication. Recent newspaper comment has included Oklahoma City in the chain of cities between the East and Texas engaged in this nefarious traffic. The moral influence and active opposition of the Baptist General Convention of Oklahoma to this evil are essential to its downfall."

It is well enough for Home Field readers to bear in mind that the successes which have attended the year in Texas and Oklahoma have been achieved in the face of the greatest drouth that ever parched this Southwestern country perhaps. For almost an entire twelve months, a large part of this Southwestern country did not receive one good rain. If the Lord shall be pleased to give our people good crops next year we may look for still greater surprises in the annual reports of these bodies.

Work of a Co-operative Missionary.

As an illustration of what a consecrated home missionary means to the coming of Christ, let me give you some figures from the last quarterly report of Rev. R. C. Pender, joint missionary of the Home Board and the State Mission Board of Texas. During these three months, Brother Pender raised in cash and pledges for State, home and foreign missions, Buchner Orphans' Home, Old Ministers Relief, Christian Education, etc., \$14,950, and secured 81 subscribers for the Missionary Worker, besides the spiritual and untabulated results of his labors during this time.

An account of the other Conventions in the Southwest will be given Home Field readers in the next issue.



*SOME PIONEERS OF THE PLAINS STILL
PREFER THE HISTORIC MODE OF TRAVEL*



I WANTED to breathe the ozone of the plains, view their landscapes, see their people, bathe my soul in their suggestions and ask questions of every one like I was a Minister Wu. That was partly my reason for the trip to the Southwest. I spent a week and saw much. It was just a tiny little of all there is to be seen.

When you come to St. Louis, you are twenty-four hours out of Atlanta, as the train runs. But when you reach St. Louis (or Memphis, or Vicksburg, or New Orleans), you have only come to your point of departure for the Southwest.

At St. Louis I percolated through the immense train-shed on to the proper train out of about twenty-five assembled there from and for the points of the compass, and five hours later I was in Sedalia, where the Baptist hosts of Missouri were in their annual conclave.

Two days of sweet fellowship with the brethren and of observation of the activities of the convention, over which President E. W. Stevens administered with genial grace the parliamentary control, modified to the needs of a Christian assembly, and I departed, with Dr. J. F. Love, for a hurried glimpse of the Southwest.

It was our hap to travel on the Katy Limited train. This handsome wheeled caravansary of the Missouri, Kansas & Texas Railway had only been in service two

weeks. But it was crowded to the limit. The road operates between St. Louis and Kansas City to Oklahoma and Texas points. Therefore the periodical "homeseekers day," out of St. Louis, Kansas City, Memphis and other points, which only the day before had headed a torrent of humanity toward the Southwest on every available train of every railway, affords many passengers for the Katy road on trains of all classes, even to the glisteningly new Katy Limited.

As Dr. Love and I sat in our seat in the well-appointed observation sleeper, we saw a middle-aged man climb up into the berth in front of us. He ascended with all his clothing on, down to the substantial and unpolished boots. He sat in the berth for awhile, the boots protruding frankly into the aisle, and when at last the foot gear disappeared, it went to rest with the wearer in his upper berth.

I sighed for some Joaquin Miller or Bret Harte to see and immortalize the antithesis of this booted pioneer and the handsome sleeping car. It was somewhat amusing, too—to us! The people on the car did not seem to notice the episode. In saying which I have given a bit of the local coloring of the great new country I went to see.

For the old and the new mix there with a vengeance. The wilds of untutored nature walk daily in free and easy contact with all the paraphernalia of comfort and ease which the modern arts and sciences have provided. The two get along in genial com-

radeship, too, albeit the modern comforts lose something of their polish and staid dignity by the contact, and possibly the wilds of nature are put a bit out of countenance by the unwonted intimacy. Anyway, it is edifying and exceedingly novel to see them jog along together. The like was never seen before and will not be seen again. Steam plow and unturned prairie sod, Pullman car and miles of barren plain, adventurous city-man stimulated by necessity or faddism to hobnob with plainmen and Indian tribes—of such antitheses is the American frontier of 1909.

Visit to the Osage Mission.

IT WAS our special purpose to visit the Osage and Pawnee Indian missions. The Osage mission is located south of the Arkansas river, in northern Oklahoma. The mission is a mile out from Pawhuska. Pawhuska is a town of 5,000 and is administrative headquarters for the Osage property affairs. The town is on the Midland Valley railway, six miles from its crossing with the M. K. & T. road. A valley and its surrounding elevations form the town site.

The Osage reservation is a rolling country of 1,500,000 acres. There is a deal of blackjack and post oak in the rather stunted forest growth that here and there relieves the monotony of rolling plains. There are 2,230 Osage Indians on the reservation and each of these gets about \$350 a year from all sources. The money is collected and paid to the Indians by the government agency.

A family of five gets \$1,750 a year, a lot



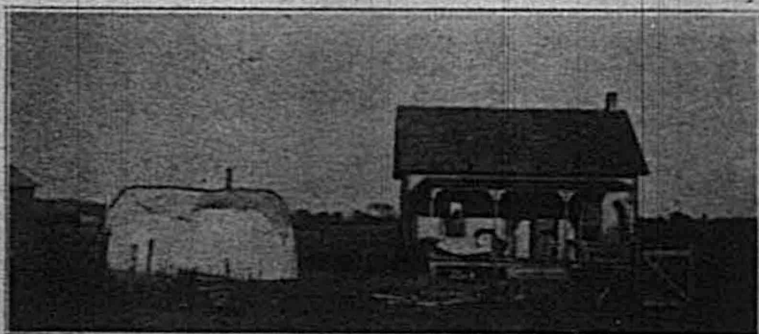
Missionary Day and Some of His Young Men.

of money for folk of the simple habits and wants of the Red Men. And this money is doing much for their undoing, as it would on the same conditions for any equal number of white people. The first thing I saw, as we drove out to the Osage camp, was a carriage drawn by two horses, in which were four Osage women and five children driving into the town—probably to spend their money.

The next was a picturesque individual, whether man or woman the first view did not tell to our untutored eyes, staggering in the abandon of drunkenness in the yard of a cottage in the "camp." This person



A Valley and its Surrounding Elevations form the Town Site.



An Osage Home. The Squaw at the Window is Suspicious of our Picture-Making.

wore a heavy shawl of broad white, blue, and bright red stripes, and the nether garments were of Indian be-draggled pattern and ended in moccasins. The man (I was told it was a man) gesticulated wildly and waved his hands toward high heaven, the long, abundant, black hair streaming down to his waist.

Whatever the native virtues of the Indian, he is like putty when in his wild state he faces the vices of the white man. The "fire water" and the other baser means of animal indulgence are too much for him, and the money which comes without toll or thought makes these easy to get.

Missionary J. A. Day had serious sickness in his home during our visit. Therefore

we did not have the advantage of his companionship as much as we could have wished. His child was recovering from a fever, and a young lady school teacher in his home was desperately ill. Miss Grace Clifford, our lady missionary there, was also engaged in nursing the sick.

Dr. Love and I met the Indians in their council house and spoke to them through our Osage interpreter, Brother Orlando Kenworthy.

The Indians received our words with signs of approval, albeit there is even in the Christian Osage something of the stoicism of the whole Indian race.

None of the older Osages seemed to understand the English. Their language has never been reduced to writing. The stoical old fellow who sits on the floor of his cottage or tent with his feet stuck out in front (both men and women do this, and do not use chairs) thinks how he will manage to spend all the money that is handed over to him at regular intervals by Uncle Sam without any intervals of edification from scanning the printed page. If an old family-tree and freedom from care, with money to spend, will justify the use of the much-abused term, Mr. Osage is a gentleman, but he is certainly no scholar.

He still wears his variegated blanket and color-trimmed nether toggery, does the Osage lord of earth. So does his wife. In fact you have to learn things in Osage costume and physiognomy before you can tell whether it is Chief Elk-Tooth, or his wife, Onco Morning Star, whom you are addressing. Both wear their hair long and black, and to the unpracticed eye they do not look very much unlike, especially when they are young. The Osages have a very fair skin, even the pure-blooded ones. It is often of a more delicate texture than that of many whites.

At the council house we met the famous Newatsa, a wrinkled little old woman snuggled in a blanket. Newatsa sat while we spoke, with her head downcast, Indian fashion, but with an occasional sharp glance at the speaker. The Lord Jesus reigns in the heart of the old Osage woman, and how



Osage Squaw and Papoose

she does like to speak of him! We called on Newatsa at her modest two-room cottage, but she was out at the time, presumably engaged in the Indian substitute for leaving cards on the women friends.

A new public school building has been erected at Pawhuska, and this means much for our Baptist cause. The Catholics have a large school plant at Pawhuska, and they get from the government \$125 per year for each Indian they educate. Last year they got more than \$8,000 for their Pawhuska school. It is not generally known, but it is true that the Catholics get government money for eight of their mission schools for the Indians and the total amount received last year from the government for this purpose was \$81,332. It is the age-old, un-American Catholic way, which they will never stop until they are compelled.

From Pawhuska our journey to the Katy railroad was made on a peaky little gasoline automobile contrivance that runs on tracks of a comparatively new railroad. This thing is made to carry ten persons, but it carried twenty to twenty-five at seventy-five cents apiece for the six miles ride between Pawhuska and the other railroad. It is run by an individual. No corporation would probably have the nerve to make the charge this fellow makes. For the love of money he is probably ahead of any corporation in our part of the country. Oklahoma law allows an individual to exploit the public, but restrains a corporation.

We started for the Pawnee mission by way

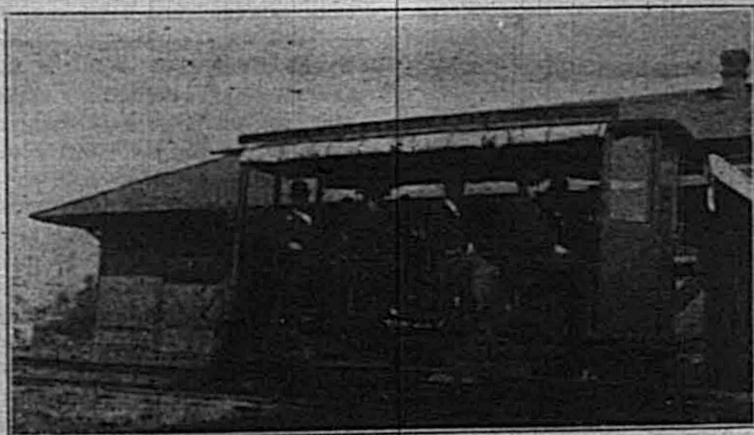


We Called on Newatsa at Her Two-Room Cottage.

of our gasoline buckboard. Next the Katy railroad deposited us at Hallett, where we had time to look upon the scenery and figure on investments in town lots.

Hallett is a town of two railways, two hotels, two churches, two hardware stores, one school house, three residences, and two storm pits. My statement may be accepted, for it is based upon sufficient observation.

Dr. Love improved the opportunity by making a Kodak picture of a man and his family in a "schooner wagon" crossing the railroad. Some pioneers of the plains still prefer the historic to the present mode of traveling to the unsubdued land of opportunities. Dr. Love is an adept in the exercise of patience and philosophy in waiting at western railway crossings, for he has



A Peaky Little Gasoline Automobile Contrivance that Runs on Tracks,

almost constant experience. It was edifying to see how he can make of prairie grass, scrub-oaks and plenty of horizon a soul-satisfying situation.

With the Pawnees.

WE got into Pawnee very late. But the hospitality of Missionary Brendel would not permit us to hasten to the hall, where we were presently to give an



He can make of prairie grass, scrub-oaks, and plenty of horizon a soul-satisfying situation.

illustrated home mission lecture, to prepare the mechanical apparatus before the audience assembled. We merrily hustled to supper and then hastened to the hall in which we were to give the lecture before the Indians.

I despair of describing that lecture. For such presentations a lecturer usually has his

mechanical devices prepared and in order before the audience assembles, and some one engaged to run the machine. In this case we unpacked the outfit after it had traveled nearly 1,500 miles, found some of the delicate parts disarranged and one or two broken, and while I was fixing them in came the Indians, tramp, tramp, tramp. Church members, outsiders, bright-eyed school children by scores—in they marched to music to have a stereopticon mission lecture.

Neither of my friends had had former experience with the apparatus on which I must depend to satisfy the too-early-assembled audience, and in the circumstances it was impossible to say whether when the last of the hundred preparatory manipulations were made, the thing would go.

In the meantime the mission Indians sang some of their songs, Christian hymns that they themselves have fashioned and fitted to music. The melody was plaintive and sweet, but I heard it only as one in a dream. At last I threw on the current, there was a "short circuit" and no light! Dr. Love addressed the Indians.

In sheer desperation, with a toothpick, dug up from an obscure pocket, I gave some new quirks to the adjustment and the arc light buzzed never so merrily, and outlined a picture on the screen!

Just back of me at the wall sat a number of Indian women, and one of them, Jennie Good Chief, took a special fancy to the exact corner of the room where, when she became settled, I had her hemmed in by myself and the apparatus. In introducing the lecture, I explained about the delayed train and the baggage-smashed apparatus and said that whatever might happen, the people might be sure the contrivance would not explode.

Jennie Good Chief understands English only imperfectly. She had gotten it into her head that I had told the folk to be prepared for an explosion. Thereupon she took the initial steps toward a panic. She began in her corner a series of exclamations and nervous movings to and fro, which, even if I had understood them, I had no time to remedy, for to lecture and run the views through the stereopticon at the same time, and in addition to coax the ma-

chine like it was a frightened child, lest it should fall down on its act, is enough to tax one's powers to the fullest. Since that night I have a larger respect for my ability to think of at least three things at once, all demanding the closest attention.

Bro. Brendel explained to Jennie Good Chief that there was no danger, and the lecture proceeded quite well, according to Brethren Love and Brendel. For my part, I do not have the keenest recollections as to that lecture.

When the Indian pictures were shown—some of them of people in the audience—they manifested especial approval, and when their new church was put on the screen they burst out in applause.

Our mission work at Pawnee is being greatly prospered. It began a little more than a year ago. Already there is a church of fifty-four members. I wish you could come into that atmosphere and feel with me what that fifty-four members means.

They are genuine converts. Most of them, for Jesus' sake have suffered persecution; some of them bitter persecution. For, as soon as the leaders of their time-honored heathen rites found what a thing of power the Jesus religion is, they went to work with a will to fight it. It is beautiful, the narrative by Bro. and Mrs. Brendel of how the poor converts genuine in love and faith, but crippled by a life-long ignorance of the new way and by life-long teaching in the old way, would under the severest pressure of their persecutors remain steadfast in the Jesus road. I have a promise both from Bro. and Mrs. Brendel that they will write out some of these stories for the Home Field. In their native simplicity and spirit they are things of power and pathos.

Everybody conversant with the Pawnee mission work, including the Government officials, speak in the highest terms of it.

What the Gospel Does for the Indians.

WHATEVER may happen to this story in the way of length, some note should be taken of the effect of the gospel on the Indian convert. First, it hits a heavy blow to their native stolidism. The children at the Christian camp come out to meet you; they want to romp and play with you. When we reached Bro. Brendel's home, sev-

eral Indians, both men and women, from the contiguous camp hurried in to give us glad greetings.

Another thing the gospel does for the Indians, as for everybody else, is to make them industrious and honest. The converts quit planning and breeding mischief; one after another goes out to his quarter section of land, erects a tent or cottage and goes to farming. Two of these Indian brethren rode thirteen miles from their farms to be at the meetings incident to the visit of Dr. Love and myself.

Another effect of the gospel on the Indians, which is a very touching one when it is fully understood, is that it weans them from their old customs and dress. Every one knows that Indians are proud of their race and that pride always means sensitiveness about those things on which it is based. The Pawnees, who are a superior Indian nation, have this pride of race and nation. It was the severest obstacle that had to be overcome in the negotiations of Dr. Love with their chiefs which resulted in the opening of our present successful mission.

But when the Indians accept the Jesus way, their humiliation before the Lord stands the test of a full surrender, that with the Pawnees shows itself in a disposition to forsake the native dress and customs. Of course, the "ghost dance" and the heathen festivities are abandoned. But pretty soon, and without the missionary advising or seeming to notice it, the blankets and moccasins give place to citizens' clothes, and the long hair of the men is cut like that of the Americans.

And these Christian Indians feel a certain keen, if quiet, sensitiveness to anything that advertises before them and others their old ways, though these are still followed by the unsaved of their tribe.

For instance, one of the pictures we throw upon the screen in our illustrated lecture is See Eagle, the much bespangled and conjure-ghostified high priest of the historic and elaborate annual ceremonial of sun-worship. This picture is effective before an audience of white Christians, for it tells in epitome the hopelessness of the bondage of a religion without Christ. In the lecture before the Pawnees, the fear-



The Brendel Family and One of their Visitors.

some See Eagle in full regalia was thrown upon the screen. A ripple of preternaturally derisive laughter from the younger Indians and some of the older ones greeted the visualization of the priest, and Bro. Brendel told me afterwards that it was unfortunate that we showed See Eagle, for the Christian Indians not only try to get away from the former things but they do not like to be reminded of them.

This forsaking of the old way, coupled with the persecution which many of the converts have suffered from their own people, has led gradually, but quietly, to the gathering of a number of the Christian converts into a camp of their own. It is located in a grove hard by the church. It was our delight to visit it, in company with Bro. and Mrs. Brendel. All through the camp the people met us and chatted with us and each one had a smile and a ready hand-shake for the visitors.

Before Dr. Love and I left Pawnee, on the crisp, bright morning of Oct. 23d, Bro. Brendel drove me out by the old Mud Lodge, now falling in and abandoned for another place in the ghost-dance, sun-worship ceremonial. On we drove, across the hills and by the farms out to where amid the lovely forest along the Skedee creek, the present council house is located. It is a circular building, seventy feet in diameter, in which the tribe holds its council meetings.

The elaborate religious ceremonial, which would be of much interest to ethnologists,

though pathetic in the extreme to Christians who have beheld it, is now conducted in the open grove near the council chamber. It lacked but two days to this annual heathen festival when we drove out, and the tribe was assembling with tents packed in the wagons, and was setting up the tents for the four days of ceremonial. The Bureau of Ethnology at Washington has a large book of perhaps 600 pages in which is described this ceremonial. (See Mrs. Brendel's vivid description of it in this magazine next month.)

Suffice it here to say that dancing and allegorical ceremonies with pipes, corn, arrows and wild cat skins, etc., make up this ceremonial. Incident to it is large feasting, and other demoralizing excesses are not lacking. On the last (the fourth) night the weird dance, in which there is frenzy, walling and crying that stir both compassion and dread in the beholder, lasts the whole night and ends at sunrise in a chant and dance, marching out towards the east in salutation to the god of day.

As we drove along the hillside looking down on the golden and scarlet forest canopy, which gives to the Skedee a suggestion of beauty and refinement, we came upon a sight of unusual interest. Just where the open of the rolling plain joins the forest-side, and in a particularly lovely spot, where still slashes of luxuriant aboreal green mingled with the quiet, attractive autumnal hues, we came upon no less a personage than Chief Priest See Eagle and his

wife, Maggie Sperotz, in the act of striking camp for the great week of the feast at the Hopi-dance ceremonial, referred to above.

See Eagle, in the regalia of his priestly leadership, is edifying to look upon, but as we beheld him here in the commonplace act of taking up the reins to drive the two ponies that were hitched to the wagon, he was a less imposing, if equally interesting, spectacle. Out beneath the trees smouldered the dying camp-fire. Beyond in a carefully arranged stack were the tent poles cached anent a future day.

And that was all. For in the wagon behind See Eagle was the tent and the few cooking utensils that comprise the household goods of the heathen Indian. On the front of these he sat, and Maggie Sperotz, the wife of his bosom, was with quiet agility negotiating the distance from the ground up over the right hind wheel to a snug seat on the same tent in the rear of her lord and master.

Across the lovely Black Bear river we drove back into the town, said our farewell to our friends and were soon making another link on our journey.

There are many things I would like to say of the Pawnee mission. It is a highly successful work. Pawnee is the prettiest town I have seen in Oklahoma. It has two or three thousand inhabitants. Our mission is on a lovely elevation in the outskirts. It is near both the railways that enter the town and occupies one of the prettiest sites about the place. A discarded Methodist mission (two houses) is just across the road from it. This property was for sale for \$500. The two buildings are worth from \$1,500 to \$2,000. Our Board was pressed for funds and could not respond in time to Bro. Brendel's appeal. Though he is a man of very limited means, Bro. Bren-

del purchased that property himself, looking to the time when the Board might be able to take it and equip it for needed hospital service for our mission work there.

Thirteen acres of land belong to the building, but it is Indian land and cannot itself be sold until the time of division. Then it will be sold at a reasonable apportionment. As the Indian authorities are outspoken in their appreciation of our missionaries, there will probably be no unnecessary red tape put in the way.

I would like to speak of the Brendel family, of the resourceful lady of the manse, of her gracious mother, particularly of that cute baby Hazel, now waving a bright

adieu to babyhood—for she had birthday number three the day after our visit terminated. Hazel would win her way to hearts anywhere, and she won us. Perhaps for the children at another time I may speak of this tot, already a veteran Baptist Convention-goer, who rode a donkey at Hot Springs and was mothered by 200 Baptist women at Louisville.

The story is so long and the magazine so crowded that I must keep for next month a description of the country and the folk I saw.



See Eagle in the regalia of his priestly leadership.



A National Missionary Campaign

Under the Auspices of the General Laymen's Missionary Movement
October, 1909 to April, 1910

DR. B. D. GRAY, Cor. Sec'y.



THE Laymen's Missionary Movement with headquarters in New York City have planned a missionary campaign of the United States to cover six months, from October, 1909, to April, 1910. Of course, the General Missionary Movement is undenominational, but the various denominations have their separate Laymen's Missionary Movements. The Laymen's Missionary Movement of the Southern Baptist Convention has headquarters at Baltimore with Mr. J. Harry Tyler of Baltimore as Chairman of the Executive Committee and Dr. J. T. Henderson of Bristol, Tennessee, as General Secretary.

This missionary campaign planned by the General Laymen's Missionary Movement will hold meetings throughout our country in various cities, North and South. Brother Tyler in writing to the Corresponding Secretary of the Home Mission Board regarding this movement says:

"I am deeply anxious for the Baptists of the South to reap the greatest benefit possible from it * * *". He further says: "In order to make it effective as far as our people are concerned both the Home and Foreign Boards should be prepared to throw a force of workers into each State and Territory where these conventions are held. * * * I write, therefore, to ask if you and Dr. Love can arrange to give considerable time to this work yourselves personally as well as turn loose whatever missionaries and other workers—ministers and laymen—can be secured * * *. Prof. Henderson and myself will do all we possibly can, but we cannot even visit all these cities. While each denomination will have to do its own work in its own way, yet plans of following up have been wisely and carefully worked out so as to make the effort a concerted and powerful one."

Brother Tyler in his letter referred likewise to a conference in New York City, which was made up of the chairmen and secretaries of the Missionary Movements in

each denomination in our country and Canada, at which conference this mission campaign was projected. Concerning the spirit of that conference he writes:

"I think as never before the importance particularly in the South of combining home and foreign missions and making the campaign in the interest of both was recognized by all. The program of each convention is made up with this in mind and I hope the Home Mission Board and all its representatives will embrace this opportunity to arouse Baptist laymen to the great importance of the work in our land."

Similar correspondence has been had with Dr. R. J. Willingham of our Foreign Mission Board.

As far as possible Drs. Love, Masters and I will attend these conferences. We shall try to secure the attendance of our State Vice-Presidents and as many preachers, ministers and laymen as possible. In a combination of this sort with the Foreign Mission Board, these two great departments of our work should receive a mighty impulse forward.

Brother Tyler and Brother Henderson are pushing the work in line with the plans of the Southern Baptist Convention at Richmond, Va., when our Southern Baptist Laymen's Missionary Movement was inaugurated. The two great departments of our work, home and foreign missions, are to receive the hearty support of our laymen. I sincerely hope, therefore, that our brethren may confer together at these conferences and see to it that our Baptist work in home and foreign missions is greatly set forward. Let us help Brethren Tyler and Henderson in their efforts to make the most out of this great campaign for home and foreign missions.

The time and places for the conferences in the South will be duly published in the weekly papers. Let us anticipate the coming of the Southern Baptist Convention by getting the largest benefit out of this campaign for the two great departments of our mission work.



SOUTHERN CHARACTER TO BE TESTED BY PROSPERITY.



SOUTHERN manhood and courage proved themselves sufficient for the fiery test of post-bellum poverty and distress. Will Southern manhood prove itself capable of mastering and harnessing for the glory of God and His Christ the marvelous material growth and wealth that is now coming to our Southern country?

This trial is going to be far greater than that of the decimation and desolation of the Civil War. An increasing number and variety of domestic mission problems are a characteristic of our times.

These problems are becoming larger than ever. This is just because the country is becoming larger and its interests more varied and its population greater and more complex.

However, there looms above the horizon of the present one single problem that is larger than any of these. The South had the virtue and wisdom to remember God and worship Him in the days of its adversity. In the providence of God, those calamitous days are passed. After having grown into a prosperity the largeness of which our fathers never conceived, the South stands now on the eve of a still greater wealth and expansion. Will the Christian faith of Southern Baptists stand the test of the temptations that this prosperity will bring?

The estimated property values in the South is twenty billion dollars, three times as much as in 1880.

The agricultural products of the South are now of more value than were those of the entire country in 1880, almost as valuable as were those of the United States in 1890.

The South now manufactures more cotton than New England. Twenty million dollars are at the present time being put into Southern cotton mills.

It is estimated that the present cotton crop will be worth between nine hundred and ten hundred million dollars, and yet this is only one-third the value of the farm products of the South.

These sentences are just a few lines deduced almost at random from an astonishing array of facts that tell of the marvelous material progress of the South. Shall this material progress mean materialism?

Shall the bounty of wealth which the cornucopia of fortune is pouring into the lap of the South mean on the part of Southern people a corresponding torpidity in the realization of spiritual values?

A prominent pastor in Missouri, who is known and admired all over the South, stood before the recent Missouri Baptist Convention and declared that the automobiles that were lined up in front of his church on any Sabbath morning represented an investment of more money than the entire amount given by the whole Missouri Baptist brotherhood during the year for mission work. It is estimated that the automobile sale for next year in this country will amount to two hundred twenty-five million dollars. Only forty-eight hours was required to raise a guarantee of \$50,000 for a proposed music festival in Atlanta recently. This same city has just come through an exciting experience

of a national automobile show and automobile races. Leaving out the large sales effected in connection with the exhibit, at least from \$150,000 to \$250,000 was spent in connection with the races.

It is not our purpose to offer here a dissertation on the ethics of automobile races or the automobile craze, nor is this an arraignment of the aesthetic love of music. The instances are illustrations to show how tens of thousands of dollars today are always on tap in our Southern life for any vehicle of pleasure that strikes the fancy of the public, or a section of the public.

We have no complaint to offer in regard to how much money worldly people may choose to expend on their pleasures. But it happens that a very large part of the Southern public are members of evangelical denominations. It is further true that almost as many of them are Baptists as there are in the territory adherents to all other denominations combined. If it should be true of the members of our Southern Baptist churches that they expend money largely on their pleasures, while they give with niggardliness to the cause of Christ, then we have cause to feel humiliated and to awaken ourselves to the insidious and destructive evil which threatens to sap the very foundations of our spiritual life.

It needs to be remembered that it is not alone the man who is spending his money lavishly in the race for material good and pleasure that is in danger of dwarfing his soul in indulgence. If we allow material interests so to possess energy and time and thought that no time is given for the cultivation of higher interests, we shall starve our souls and only get in return a compensation which at such a cost is as the husk which the swine eat. For what shall it profit a man if he gain the whole world and lose his own soul?

We shall, in closing, present an excerpt from a personal letter which the editor of the Home Field has just received from Mr. Richard H. Edmonds, editor of the Manufacturers' Record, at Baltimore. The readers of the Home Field know Mr. Edmonds as the foremost authority on Southern material progress. We never cease to rejoice that Mr. Edmonds vividly realizes that all this material good that is coming to the South will be a menace and not a blessing unless it is consecrated to spiritual ends. He says:

"In a letter to Dr. Gray a few days ago I called his attention to the fact that this year's cotton crop will make the South rich. It will probably give to this section \$150,000,000 to \$200,000,000 more than last year's crop. Georgia alone is likely to receive \$40,000,000 to \$50,000,000 more for cotton than it did last year. Added to this very great increase will be the reviving industrial activity, the expansion of railroad business and the Southward trend of population and money.

"We are again entering upon a period of prosperity. It may not come to the South quite so quickly as to other sections, for to other sections it has already come, but it will be upon us by the time the present crop has been marketed. At the moment Southern farmers are selling their crops slowly, paying off obligations and holding back a portion, hoping for higher prices. Until they fairly well dispose of the crop the farmers will not have much surplus money, but, then, they will have a great deal, and all business interests will feel the effect.

"During the present fiscal year the South can better afford to double its entire contributions to home and foreign missionary work than last year it could afford to give what it did. It was tested then by hard times and by poverty to many, due to the general financial and business depression. It measured up to the situation. This year it will be more seriously tested by prosperity."

AS TO HOME MISSION RECEIPTS.

UP UNTIL the 15th of November only \$58,642.47 has been received at the office of the Home Board for the work of the fiscal year. On the same date last year the receipts were \$55,150.47. That is, \$3,492 more has been received this year than at the same date last year. But when it is remembered that the Home Board is, by the instructions of the Convention, conducting the work on the basis of about ten per cent. expansion, it will be seen that there is urgent need that the churches should give regular attention to collections for our home mission work.

Furthermore, Southern Baptist churches have confessedly not come up to the ideal in their manner of taking collections. We are hearing it on all sides, and not too often, that we must give attention to creating more of a system in our beneficences. It is not worthy of a great people that they should let the large and significant issues of their home mission work depend for their success upon such chances as good or bad weather, accidents of nature. That is exactly what we are doing in our present lack of system and regularity in mission work.

We give herewith the amount received at this office from each State up to November 15, in 1908 and 1909. We trust that this list of figures will receive prayerful study:

	1908.	1909.
Alabama	\$5,808.71	\$1,978.16
Arkansas	312.00	187.89
District of Columbia.....	343.82	399.24
Georgia	6,974.89	5,092.30
Kentucky	6,087.00	4,489.57
Louisiana	1,235.11	2,055.88
Maryland	3,030.12	3,279.99
Mississippi	738.30	4,954.33
Missouri	5,119.86	5,117.53
North Carolina	2,742.96	4,110.24
Oklahoma	616.95	607.59
South Carolina	5,930.28	6,926.58
Tennessee	4,260.81	5,591.84
Texas	5,041.90	6,148.61
Virginia	5,626.01	6,695.50
Miscellaneous	215.59	304.12

SOUTHERN BAPTIST WOMEN AND HOME MISSION RECEIPTS.

OUR BAPTIST sisters of the Woman's Missionary Union have apportioned for the current year \$85,000 to be raised for home missions. Of this amount \$52,000 is designated. Thirty-five thousand dollars of the designated amount is to be for mountain schools, \$3,500 for Indian work and \$8,500 for the immigrant work.

Reference to the financial statement by Mrs. W. C. Lowndes elsewhere in this magazine will show that up until the close of the second quarter of the year, on November 1st, only \$11,261 had been raised by our sisters for home mission work. This leaves nearly \$74,000 to be raised within the next six months if the women are to raise their apportionment.

The issues at stake are so great, and we who are placed to administer this work are so helpless, except as our hands are held up by those for whom we are agents in the work, that we feel we must come to them sometimes and express our longing for more regularity in contributions to home missions.

Let the ladies of the women's societies remember the Home Board and its work in their prayers and in their gifts in these days.

THOSE WONDERFUL TEXAS BAPTISTS.

ALL THE South has the right to be proud of Texas, for Texas is worth being proud of. And nobody has quite so fine a right in this particular sphere of gratitude as Southern Baptists. The vigorous blood of the old South, journeying afar by way of the canopy-top "schooner", gave Texas churches the strain of that virility that makes us thrill with pride in these days when we take notice of its strides of progress.

Home missions made Texas a Baptist State. Let not the gentle reader think that he is being confronted too often with this statement. In making it, leading Texas Baptists, former Secretaries of the Home Board, and other leaders in the kingdom agree. It is a great thing that Texas is a Baptist State. It is a great State. It also has a still greater future. At the risk of being accused of saying something which we have on former occasions been known to say, we assert that, if the Home Mission Board had never done anything else in its history than develop for Christ this great empire of Texas in the early days, so that its present Baptist strength became possible, the Board would thus have demonstrated its right to the gratitude of all Southern Baptists.

Nobody is disputing that right, however, so far as we know. In fact, we rejoice every day that progressive Southern Baptist pastors and thinkers, from Baltimore to El Paso, and from Tampa to Kansas City, are awakening more and more to a sense of the greatness and the complexities of the opportunities and obligations in home mission endeavor. When Southern Baptists really become aroused on the subject, what large and blessed results we may anticipate!

Exclamations of joy rather than a repetition of Texas facts given elsewhere by Dr. Love seem to be in order. But we restrain our impulses while we remark that never before in Baptist history in America were 23,558 members taken into the Baptist mission churches of a given State in one year. Never before, to the best of our belief, were there so many baptisms in the mission churches of a State in one year as this—9,714. Never before in all the South, and also in all of America, did the denomination in one State raise for State missions \$132,680 in one year. Never before did a State, even in the much wealthier North, raise a total of nearly \$400,000 for missionary endeavor in one year.

Never before did such wonderful resourcefulness and virility in a given State find themselves confronted by such stupendous opportunities, ready-made at hand for its largest manifestation. In fact, had this unparalleled gift to State missions been multiplied by three and every dollar of it expended in the vast needy districts of this far-extending commonwealth, every dollar of it would have been wisely expended.

Let no one think that Texas does not need the aid of the Home Mission Board. Such an idea is based upon lack of information. If present reports from accredited sources are to be accepted, Texas is right now increasing her population in the great northwestern and southwestern districts to the extent of probably one million in sixteen months. If the Home Board should give half of all its income and add it to the magnificent gift of this virile Texas brotherhood—if a sum equal to this should be used in Texas for the next five years, it would tell immensely for the future of Southern Baptists—in numbers, in quality and in mission gifts for the conversion of millions of lost souls in America and also to the uttermost part of the earth.

We must be permitted to extend our hearty congratulations to Dr. J. B. Gambrell, that splendid old gentleman, that Baptist seer of the Southwest, under whose leadership, as State Mission Secretary, these unmatched results have been attained.

TROUBLE OVER AN INTER-DENOMINATIONAL MISSION BOOK.

OUR attention has been attracted by a criticism in the American Missionary of the recent interdenominational mission book on the Negro. The American Missionary is the monthly home mission publication of the Congregationalists. It is a journal of rather unusual excellence in this class of publications, though it is part of our present purpose to dissent from its attitude on the Negro question.

The mission book on the Negroes was first issued under the title "From Darkness to Light." The inter-denominational committee before whom it had to pass muster got in on the book some work of pruning and changing, supposedly to relieve it of errors and to build up any weak points. Its author is Miss Mary Helm, who is a prominent leader in home mission work among the Southern Methodists. We have not been disposed to recommend Miss Helm's book for study among Southern Baptists, and do not now do it, though we recognize its excellencies.

Our objection, however, is based on an entirely different ground from that of the Northern magazine. The book lacks much of giving as large a presentation of the extensive work which Southern Baptists have done for the evangelization of the Negroes as was due in a publication that claims to be an inter-denominational presentation. We lay it down as a general principle that Baptists may be expected to lose, and not to gain, in inter-denominational alliances. While we are glad to recommend and use books of the inter-denominational series of study that we regard as good and wholesome, we are discovering quite a number of them that, for one reason or another, need to be weeded out.

We are thoroughly convinced that there are several subjects in home mission propagandism that Southern Baptists must treat for themselves. Baptists have been called narrow by too many people and too long for it to disturb us greatly that we may in taking this attitude have to endure the repetition of the cry a few more times.

However, it is not our purpose here to set forth our convictions on the inter-denominational mission books, but rather to put ourselves on record as sympathizing with Miss Helm in the attack which the Northern magazine has made upon her positions.

The revised book, under the name of "The Upward Path," really presents the most complete and satisfactory story of the religious growth of the Negro in the South that we have seen, with the exception noted above, that it puts Methodism further in the foreground than it belongs. Of course, the writer herself being a Methodist, it was natural that she should know more of what her denomination had done. But a writer ought not to send out a book as inter-denominational without taking the pains to inform himself thoroughly about what the different denominations have done. If he does not wish to do this, let him not write the book. One chief fault in Miss Helm's book is that she did not so inform herself as the Southern Baptists. No doubt she tried, and some Baptist authority to whom she wrote did not give her all the facts. But that is no sufficient excuse. Nothing but success is sufficient.

The Northern magazine apparently wishes to discredit the book because it has things in it favorable to the work of Southern Christians for the Negroes that the American Missionary editor does not wish to sanction.

For instance, Miss Helm says: "There must have been in slavery over two millions of Negroes in the Southern States who were either professing Christians or under direct Protestant Christian influence and instruction—nearly one-half of their whole number. Does the history of missions present any parallel to this?"

This stirs up the Northern man. We do not wonder that it stirs him up.

So many of his fellow-sectionalists through all the years have worked themselves into a frame of mind and developed an artificial sympathy for the "poor, down-trodden Negroes" on the ground of cruelty and the barbarities that these dear souls told themselves Southern people were, as a habit, practicing toward the Negroes, that it is hard now to give Southern Christians credit for their faithfulness in evangelizing the slaves.

As a matter of fact, the Northern folk are beginning to wake up to the realization of the falseness of this position, but it goes exceedingly hard with them to have the truth told them. For one thing, it means the humiliation of the self-righteousness which they manifested in the stories of Southern cruelties which they were wont to tell. Just because these Northerners have awakened on this subject they are now more fit than ever in the past to do mission work among the Negroes. But it is very curious that there is at the same time evidence of a falling off of their zeal in that mission work. They are beginning to discover certain aptitudes on the part of the Southerners in this work! Yet we are doing really less for the Negroes now than our fathers did in the days of slavery.

The American Missionary does not deny the statement of Miss Helm, quoted above. It simply relieves its feelings by saying in effect, "You are another." In one place it says: "We can not forget that during slavery more than one-half of the Negro people, without marriage, had received a large infusion of white blood, and we think it is too late to teach our young people that slavery was not such a very bad thing."

Exactly. It is too late, unless our Northern brethren are tractable and generous enough to confess that in the former times they taught their children a lot of things about Southern slavery that were not correct.

This is no defense of slavery. We thank God devoutly that that institution is gone. We also thank God devoutly for all the Christian patriotism among our brethren of different denominations at the North. But, frankly, we do not take at their own valuation their magnanimity as agents in freeing the slaves. We probably never shall.

We feel more drawn towards Miss Helm's book on account of the character of the opposition which it is arousing. We feel quite sure she is tired of having the book revised, but we are almost ready to say that if she would now put into her very attractive volume a fuller treatment of the agency of the Southern Baptists in lifting the Negro from his fetishism into the Christian faith, we would be ready to recommend the adoption of her book among Southern Baptists. If the temper of the other denominations at the North is to be measured by that of the editor of the American Missionary, her volume apparently has a hard road to travel in securing general favor in the country beyond the Mason & Dixon's line.

AS WE go to press the State Conventions, both east and west of the Mississippi, are at their flood-tide in meeting. The meetings are characterized by the spirit of earnestness and progress. There is in evidence in many of them a great realization of the importance of the great problems of home missions. There is also manifest on the part of many brethren the belief that the present marvelous growth and wealth at the South, while it is in one aspect a great blessing, places in jeopardy the spirituality of our churches. We are delighted that our thoughtful men are so ready to grasp this towering fact. God grant that we may be fortified and strengthened for the making of the good fight of faith against the insidious advances of Mammon.

WILL YOU BE A VOLUNTEER?

There are more than 20,000 Baptist churches in the Southern Baptist Convention. A prerequisite to getting them effectively interested in home mission work is to give them information and inspiration about that work.

That is why we are longing for 20,000 agents to look after the circulation of the Home Field. There seems to be no way to get the rank and file of our people to take the mission monthly except the way of going after them about it. There is no practicable way to get after them about it except the agency of some bright and devoted helpers in the individual churches. If the whole administrative force of the Home Board was to dissolve itself into the business of club-getting throughout the South, we might spend our entire lives at it and never reach the people we ought to reach.

That is why we are on the hunt for 20,000 agents. What does the reader think about it? Is it an unreasonable request? Is it not the work of the Lord to seek to enlist the interest of the people in our churches in regard to the great work of taking and keeping America for Christ?

We believe this is a reasonable request. We wonder how many of our brethren and sisters will show their approval of our conviction on the subject by helping us in this suggested way to multiply the effectiveness of the Home Board as an agency for taking the country for Christ.

We would be glad for readers to volunteer for this service. On receipt of each letter from a volunteer, pledging his aid, we will send a bundle of sample copies and other information to be used in getting clubs. We will also publish the names of all volunteers monthly in the Home Field.

Do not forget our request. Do not think we are insatiable because we make it. We want 20,000 agents for the Home Field—one in every Southern Baptist church.

Moreover, we ought to get what we want, for we want what is right. The Lord put in the minds of many helpful and generous spirits to respond to our appeal. We want 20,000 agents for the Home Field. What wonderful, wonderful increase of interest and gifts to home missions we would have within the next year if a reader in every church would just take us at our word!

Oh, that we had one reader in every church!
Alas!

Let the reader not forget what it is we are asking for, please, and if he is very generous we will look for him to come to our aid.

IT WAS a treat to hear Dr. T. M. Bailey, the venerable State Mission Secretary of South Carolina, in an address before the Baptist women of that State in their annual meeting at Greenwood. Dr. Bailey is a Nestor among the Baptist State Secretaries of the South. He is highly honored among these brethren and a multitude of friends besides. He has been engaged in the work of State Secretary for thirty-five years—eleven years in Alabama and twenty-four in South Carolina. He was the first State Secretary to see the large good that might be accomplished by employing women missionaries in cities and cotton mill towns. Under his board there are now forty-six men and thirteen women doing mission work in these manufacturing towns in South Carolina. May the blessings of God abide richly upon this faithful servant, whose highest ambition in life has been to be useful and whose desire has been abundantly rewarded with success.

THE HOME FIELD.

HOME FIELD PARAGRAPHS.

R EPORTS from the Home Board Evangelistic Campaign in the city of Nashville up to November 23rd indicate a great meeting. Up until that time there had been nearly 500 additions to the fifteen churches. We rejoice and are thankful. These large campaigns of our evangelistic forces in various cities have, without exception, met with large success. Moreover, they have met in an unusual degree with the expressed approbation of the brotherhood throughout the country. It is our conviction that even larger good can be done if even more of the time of this splendid staff of ministers of Christ could be given to these campaigns in various needy cities.

T HERE is a rising tide of home mission interest among Southern Methodists. A personal letter from Dr. J. R. Nelson, Assistant Secretary of the General Board of Missions of the Methodists, at Nashville, assures us of this fact, and further explains that the General Conference has recently created a special Home Department of the Board of Missions. Heretofore most of the work done by Southern Methodists for domestic missions has been through the various Conferences, that correspond in some sense to our State Conventions. We welcome this wholesome new emphasis among the Methodists. It means the enlargement of the forces that are reaching out like they meant it after the lost millions of America, the world's great seed-bed of missions for the lost nations.

B RETHREN WELCH AND MASTERS of the Home Board had the very pleasant opportunity of being at the Woman's Baptist State meeting of South Carolina, at Greenwood. We delivered our illustrated stereopticon lecture before a discriminating audience of about 1,000, and the people seemed to enjoy it. There were present about 500 delegates. Under the leadership of Mrs. I. W. Wingo, as President, and Mrs. A. L. Crutchfield, Corresponding Secretary, the Baptist women of South Carolina are making wonderful progress in their mission work. They were among the first in the South to undertake mission work through the women's societies, and they have always been among the most progressive. We congratulate these elect women on their liberality in works of love. Mrs. Alexander Miller represented the Home Field and home missions with that large success and winsomeness which characterizes this devoted lady.

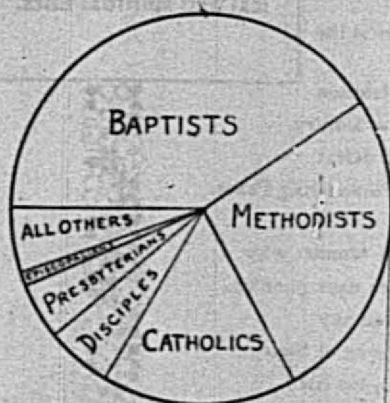
T HE ANNUAL REPORT of the Oklahoma Baptist State Board is before us. It is of special interest to Home Field readers on account of the fact that our Home Board co-operates with the State Board of Oklahoma in doing the work. The report shows that the Board had in its employment during the year 203 missionaries and workers. These have worked in the country districts, as well as in the towns. Nine of them were general evangelists and twenty-five associational missionaries. As a result of the fiscal year's work, State Secretary J. C. Stalcup reports 4,078 received into churches by baptism and 4,413 by letter. This makes a total of 8,491. This means an increase of approximately eleven per cent in the membership of the churches for the year. This is a remarkably gratifying showing, one which has seldom been equalled. But so great are the opportunities in this wonderful new State of Oklahoma that the results could have been almost doubled if our Baptist people had furnished the means for a more intense and far-reaching campaign for Christ in the young commonwealth.

VERY EFFECTIVE CHARTS FOR HOME MISSIONS.

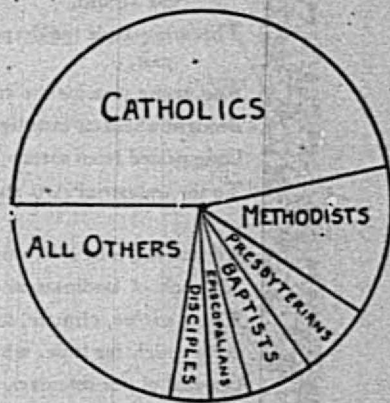
OUR readers may remember that we had two months ago an editorial on American religious conditions, illustrated by a system of charts. In order to refresh the memory we are herewith reprinting two of them, that show relative religious conditions at the North and at the South.

We have had these charts greatly enlarged and are furnishing the entire set printed on fine and very durable and heavy paper sheets 18x22 inches. This set is sent postpaid for twenty-five cents. In addition we include with each order a new map of our mission work in Cuba, and a large and impressive picture which shows a sectional view of a shipload of Italian immigrants.

Each chart is explained by a few lines of printed matter at the bottom. The titles of the three larger charts are: "Is America a Christian Nation?" "Religious Denominations North and South," and "Baptist Opportunity in the Great Southwest."



Relative Denominational Strength at the South



Relative Denominational Strength at the North

The basis of these charts is the recently issued government bulletin on religious denominations in America. This is the highest possible authority and presents facts that will be standard until the next religious census—probably ten or fifteen years from now.

The charts are appropriate for use in churches, mission societies, denominational schools or libraries. They are instructive and effective and have already become very popular. All orders will receive prompt attention.

We also offer the set of charts as a premium for each club of ten new subscribers to the Home Field. To get this it is necessary to ask for the charts in the letter containing the list of subscribers.

WE are giving our readers four extra pages in this number of the Home Field, because of a special pressure for space. The fact is we are never able to publish all the valuable articles we have on hand for any number. We have just raised the price of subscriptions to thirty-five cents a year. We know this is less than we ought to charge. People who care about home missions are not averse to paying the cost of making the magazine. As to the others—well, if we could reach them by sending the magazine gratis, we feel that it would be expense wisely incurred. But we could not reach them, except in an inconsiderable minority of instances. The Home Field will instruct about home missions, and give inspiration for home missions, but we dare not claim that it will usually create an interest where there is none. If we believed it would we are sure our Board would not hesitate to authorize us to send it free broadcast throughout the South.

To Richard H. Edmonds

Editor of the Manufacturers' Record, whose work in that journal has made it the great exponent of Southern development, and also in marked degree a call to an enlarged policy of endeavor in ethical and spiritual lines.

Whose magic pen and loyal heart
have wrought

So much of good to our fair South-
land,

How can we ever thank thee!

A mighty people have risen up with
one accord,

Throwing aside the draperies of the
past,

And praise thee for the full fruition

Brought about at last, upon a country

Long passed from sorrow and defeat

To the Industrial Arts and Humanizing Peace.

All nations now look on and wonder why

So much of tardiness in other days gone by,

Where nature, climate, soil and sky

Gave much for little, while men of State

Learned of our resources, alas, too late!

The reason's plain; we little dreamed of what we had.

But knowing now from pen of mighty force,

Loyal, true, in words and deeds, henceforth

We gladly wait our glorious future
growth.

God spare this man in noble work,

Now let us strive and make

Our Southland strong and great—
where all can join

And formulate a great Industrial
State.

ALEXANDER HELPER.

Anniston, Ala., Nov. 25, 1909.



RICHARD H. EDMONDS

TREASURER'S REPORT, AUGUST 1, 1909, TO NOVEMBER 1, 1909.

SECOND QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION.
 MRS. W. C. LOWMEYER, Treasurer.

STATES	WOMAN'S SOCIETIES					YOUNG WOMAN'S AUXILIARY					HANDS					ROYAL AMBASSADORS				TOTAL
	Foreign.	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Training School	
Alabama.....	\$ 691.38	\$ 479.34	\$ 5.25	\$ 39.95	\$ 125.68	\$ 38.12	\$ 16.00	\$.....	\$.....	\$.....	\$ 27.00	\$ 25.12	\$.....	\$.....	\$.....	\$ 3.00	\$ 1.00	\$.....	\$.....	\$ 1,451.51
Arkansas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20.00
Dist. of Columbia.....	32.25	50.00	.....	15.85	5.00	10.00	.....	.....	.....	.....	117.35	119.66	6.00	107.15	15.34	3.40	1.68	1.25	2.00	5,796.46
Florida.....	2,473.34	1,258.73	32.30	4.75	927.48	207.13	73.88	2.00	160.14	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	83.65
Georgia.....	1,451.61	444.82	4.25	14.50	306.52	49.92	38.78	.....	80	4.00	131.42	81.66	50	3.90	1.00	12.50	1.50	.....	.....	2,660.13
Kentucky.....	144.32	227.15	3.25	2.50	167.25	.....	.....	.....	.....	.....	18.00	3.85	.....	.....	.....	.....	.....	.....	.....	553.92
Louisiana.....	259.16	102.41	.....	.....	2.00	8.00	19.50	.....	16.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	426.32
Maryland.....	394.45	299.62	.....	.....	30.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	714.07
Mississippi.....	.....	.....	.....	.....	36.11	.....	.....	.....	33.25	72.85	83.96	185.69	52.91	40.11	4.55	12.43	13.98	.....	.....	2,350.69
Missouri.....	960.65	689.68	40.75	13.60	90.48	137.79	65.08	8.55	39.28	73.60	3.00	5.50	.....	.....	3.50	.....	.....	.....	.....	614.98
North Carolina.....	243.21	251.15	.....	.....	9.75	8.00	18.00	.....	.....	.....	180.58	185.95	18.84	17.83	21.66	.....	.....	.....	.....	3,974.38
Ohio.....	1,650.44	999.37	42.56	43.51	391.21	213.20	79.31	4.25	3.35	73.60	71.63	199.11	.....	.....	.....	.....	.....	.....	.....	1,825.59
South Carolina.....	482.92	853.73	24.47	68.74	117.95	123.24	151.80	.....	.....	.....	31.25	32.60	10.00	6.40	.....	.....	.....	.....	.....	8,377.18
Tennessee.....	4,856.64	3,520.54	.....	49.97	769.10	170.33	153.92	.....	151.30	.....	392.44	167.51	.....	.....	.....	.....	.....	.....	.....	5,045.30
Texas.....	2,270.43	838.93	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total.....	\$ 15,969.92	\$ 9,628.47	\$ 153.30	\$ 254.64	\$ 3,218.15	\$ 866.73	\$ 676.57	\$ 115.30	\$ 3.55	\$ 537.26	\$ 1,036.25	\$ 792.41	\$ 77.85	\$ 93.12	\$ 78.65	\$ 41.33	\$ 24.76	\$ 1.25	\$ 3.00	\$ 33,691.84

THE ABOVE CONTRIBUTIONS FOR
 THE TRAINING SCHOOL IN-
 CLUDES \$1,260.14 FOR
 THE STUDENTS'
 FUND.

STATES	VALUE OF BOXES TO HOME MISSION- ARIES AND MOUNTAIN SCHOOLS		TOTAL
	Home Mis- sionaries W. M. S.	Mountain Schools W. M. S.	
Alabama.....	\$ 504.10	.....	\$ 504.10
Dist. of Columbia.....	123.00	1.50	124.50
Maryland.....	115.61	.....	115.61
Mississippi.....	621.50	.....	621.50
North Carolina.....	143.25	16.00	159.25
Texas.....	1,179.40	1,179.40
Total.....	\$ 2,639.86	\$ 17.50	\$ 2,656.86

Woman's MISSIONARY Union.



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PRESIDENT, RALEIGH, N. C.

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December Programme: China—The Middle Kingdom

Bible Reading: Matt. 2:1-12; Luke, 1:46-55; Luke, 2:1-20; Luke, 3:25-38. Matt 28:16-20.

Prayer: Special blessings upon missionaries in China.

Hymn: Speed Away—Speed Away (Gospel Hymns.)

Reading: From this issue of "Home Field."

Prayer: For God's blessing upon Christmas Offering.

Reading: From "Our Mission Fields," "Overweights of Joy."

Benediction.

CHRISTMAS CAROL.

The earth has grown old with its burdens of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air
When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and lonely, the wretched and poor,
That voice of the Christ child shall fall,
And to every blind wanderer opens the door
Of a hope that he dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod;
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—Phillips Brooks.

Changes in China

"The new administration at Peking is instituting many reforms," writes E. W. Thwing, secretary for China and Japan of the International Reform Bureau. "Ten years ago the roads were so bad that a man might fall from his donkey by the roadside and be drowned. Now there is a new sewerage system and many of the roads are macadamized. City water-pipes are being laid. Telegraphs and telephones are all over the city. Foreign carriages are used extensively. One of the largest automobiles can now be secured in the city for \$20 per day. A railroad goes north to the Imperial tomb. Mission chapels and schools are full. A new Peking is coming into existence. The great campaign against opium has made reform popular. In the Chinese Empire more than 4,000 miles of railroad are now in operation. Great bridges are being built, some of them by China's own modern engineers. Telegraph, telephone, and steamship lines are bringing the nation together.

"The National Board of Education, with its new public school course, will soon begin to unify and make into one language the twenty or more different languages now in use.

"China is to be in the future a great world power. One of the first nations to reach civilization, she has long been content with her own ways.

"It has been well said, 'the nineteenth century was a century of nationalism, but the twentieth century is a century of internationalism.'

"China is now ready to learn of all na-

tions and to take her part in world affairs. The Prince Regent, when urged to go back to the old ways, said, 'I have seen Western civilization, China can not go back now.'

"China is to have a new navy, and \$100,000,000 is to be raised for that purpose. Admiral Sah and Prince Su are actively planning its reorganization. Her postal service has increased by leaps and bounds. It is impossible to exaggerate the magnitude of the changes now taking place and soon to be inaugurated in this colossal empire.

"New education for young men and young women is now found everywhere.

"The prayers for China are being answered. Many of the missionaries are feeling, as never before, that it is only the lack of men and means that prevents the evangelization of China."

What will Southern Baptist women and children do for China in their Christmas offerings?

In and about the town of Tsangchow, in Chili, the northernmost of the eighteen provinces of China, two hundred and fifty martyrs yielded up life in 1905 during the Boxer revolt. This town has recently been blessed by a gracious outpouring of the Holy Spirit.

Dear sisters, we sing "Prayer is the vital breath," and then sit down and fall to breathe and fall to give, and then expect the heathen to be brought to Christ! The Foreign Mission Board asks of the W. M. U. to support all women missionaries on the foreign field. Will we do it? Then arise to the task.

Union Mail

MISS FANNIE E. S. HECK

OCTOBER and November are marked and magnified in Woman's Missionary annals by the meeting of several State Unions. All have not been heard from at the present moment—November 13th—but from all come the hopeful note of expectation, which we doubt not was in each case more than realized.

From Virginia Mrs. Julian P. Thomas writes of the Virginia meeting held at New port News, Nov. 4-8.

"It was beautifully harmonious and satisfactory in every respect, a large number of delegates—191—who were regular in attendance, and who seemed anxious to gain everything possible to take home with them. Seventeen out of a possible twenty district superintendents were present, and the conferences held by them were most helpful.

"The number of new societies reported for our State year is 235, and our cash advance \$6,700. These figures, however, can give but little idea of the real advance, which is seen in the earnestness with which our women are working for larger things, and especially the increase in the number of women in our societies.

"Our girls in the Training School are, I believe, exceptionally fine, and every one is anxious to help in making it possible for them to get this training."

The annual report of the Missouri women shows that offerings for the year just closed show an increase of nearly 18 per cent. over the preceding year. This splendid advance is due largely to the fact that the Societies are working toward a definite end, accepting a specified apportionment and then earnestly striving to meet it.

During the year 131 Societies have fully met their apportionment and are on the Honor Roll. Several other Societies very nearly reached the goal.

The one sad feature of Missouri's report is that the strain has been too great for Miss Mare, the Corresponding Secretary, and she has been compelled to give up all work for the time and seek complete rest. Most earnestly do we trust that she will soon be completely restored.

Miss Crane was in attendance on the Alabama meeting at Evergreen and was impressed with the strength of work and workers. For a fuller account of this and the Georgia and South Carolina meetings we must however wait until later.

From Tennessee comes this account of the annual meeting: "Prayer, purpose and progress were the keynotes of the twenty-first annual session of the Woman's Missionary Union held in Nashville, Oct. 12 and 13. There was not a lagging moment as our unexcelled president, Mrs. A. J. Wheeler, led the convention with ease and dispatch. During the year for all objects, \$20,500 had been raised—about \$1,000 for each year of our existence."

In October Miss Crane spent two weeks in South Carolina in attendance on a series of five missionary institutes. Of these she writes:

"The South Carolina meetings were eminently satisfactory, especially as they were planned with reference to touching and influencing the five different divisions into which the State work, geographically, is divided. There were at the institutes women representing many of the associations in the divisions, and one of the promising and encouraging features of the sessions was the readiness shown by the women to ask questions and to talk of their plans and problems. The Corresponding Secretary and the State Band Leader traveled with me on this trip, so that a thorough presentation of many aspects of the work was possible."

Speaking of these South Carolina Institutes, it will be interesting to give in this connection the point of view of a South Carolina worker, whose judgment is rarely at fault: "I attended," she says, "our Division Institute in Spartanburg. It seemed a meeting without a fault. I feel sure it will be felt in the work of our Division. Miss Crane is particularly fitted for her position and so is Mrs. Crutchfield. They seemed at their best in that meeting."

On this journey the Corresponding Secretary spent two days in the Margaret Home and reports the building in excellent repair; only a new fence around the property be-

ing needed to make its outward appearance fully worthy of the Union.

The Training School opened on October 1st with thirty-two young women in attendance and others expected shortly. Mrs. McLure writes with pride and enthusiasm of the splendid young women under her care.

The tenth of October brought to the Training School and to a wide circle in Kentucky the sad news of the death of the first Training School girl on the field—Miss Lula Hensley. Miss Hensley was the "Kentucky girls' girl" in the Training School, and as their special representative went out to Chefoo, China, last fall, to pass from China to heaven. To us the dark side of this transition; to her the glory. Her memory remains as a bright inspiration to all who knew her. The worker falls but the work goes on inspired by the example of those who have joined the invisible choir. The Kentucky Y. W. A. has already chosen another young woman in the Training School who will, on the completion of her course, take Miss Hensley's work.

A matter of interest to all W. M. U. workers was the formal opening of the splendid new headquarters of the Union at 15 W. Franklin street, Baltimore, Maryland. This account comes from Baltimore:

"The reception given to mark the opening of our new headquarters occurred on Tuesday, October 26th, and was admirably arranged by the committee in charge. Mr. Baylor of Grace church and Dr. Wallace of the First church each spoke briefly and appreciatively of the meaning such an organization as the Union has for the denomination in Baltimore, as well as for the work of the Baptist women throughout the South. Among the guests it was a pleasure to have Mrs. George E. Truett, Vice-President of the District of Columbia."

The Home Mission Box is now in the ascendancy in many Societies and every year these love tokens to our home missionaries seem to grow in fitness and real value.

The "reflex influence" in the home society is an oft-repeated story. The plan followed by the High Point, North Carolina, society is to divide the home missionary family among the mission family;—the older members being given to the W. M. S., the young women to the C. W. A.'s, the girls to the Juniors and the boys to the Royal Ambassadors. The R. A.'s excelled themselves and fitted their boy out from head to toe, and were not satisfied until they had put in for him a baseball, bat and gloves. They know, being boys, just how to reach another fellow's heart.

Of our new set of home mission charts Mrs. J. B. Gambrell of Dallas writes: "They are the very best appeal for home missions. * * * I wish there was a set of the charts in every Sunday-school room, church and mission station in Texas. I will do all I can to help circulate them."

Mrs. Julian P. Thomas of Richmond speaks in hearty commendation of the charts and adds: "I have asked in the Religious Herald that all our societies supply themselves." The complete set of five charts are mailed postpaid for twenty-five cents.

Home Field Honor Roll

From October 15 to November 15, 1909.

Mrs. W. A. McComb, Clinton, Miss.....	83	Mrs. S. B. Boykin, Humboldt, Tenn.....	14
Rev. Frank W. Barnett, Birmingham, Ala.	74	Mrs. M. H. Remley, Monticello, Ark.....	14
Rev. Austin J. Thames, Paymyra, Mo....	51	Rev. D. W. Morgan, Fayette, Ala.....	14
Dr. W. D. Powell, Louisville, Ky.....	44	Rev. W. L. English, Alba, Tex.....	13
Mrs. Minnie Jones, Dayton, Tenn.....	29	Miss Kyle Frederick, Bernice, La.....	13
Mrs. Sarah J. Lawrence, Liberty, Mo....	26	Rev. Alex. McPherson, Lamar, Ark.....	12
Mrs. A. G. Schimp, Baltimore, Md.....	24	Miss E. J. Matthews, Bluefield, W. Va..	11
Rev. S. B. Wilson, Nichols, S. C.....	21	Miss Kate D. Perry, McAllister, Okla....	11
Rev. W. W. Beall, Stillmore, Ga.....	20	Rev. J. M. Joiner, Baird, Tex.....	11
Rev. W. H. Major, Covington, Tenn.....	19	Mrs. E. L. Hawkins, Portsmouth, Va.....	11
Rev. H. W. Rockett, Sallis, Miss.....	19	Rev. S. B. Cousins, Luthersville, Ga....	11
Mrs. A. M. Foute, Cartersville, Ga.....	19	Miss Clara Mann, Louisville, Ky.....	10
Rev. M. M. Benson, Augusta, Ga.....	18	Mrs. Lucy W. Rodgers, Sumter, S. C.....	10
Mrs. J. T. Harrell, Windsor, N. C.....	17	Rev. J. L. Low, Ellisville, Miss.....	10
Rev. F. G. Ward, Lena, Miss.....	15	Mrs. J. E. Broadus, Glen Allen, Va.....	10
Rev. T. M. Callaway, Pensacola, Fla....	15	Rev. I. N. Alvis, Rochester, Tex.....	10
Mrs. C. M. Follett, Durham, N. C.....	15	Miss Helen H. Smity, Oliver, Ga.....	10
Rev. J. K. Pace, Atlanta, Ga.....	14	Mrs. N. B. Small, Heath Springs, S. C....	10
Mr. S. W. Russell, St. Stephens, S. C....	14	Miss Welnona Lewis, Johnston, S. C.....	10

Home Mission Receipts, October 15th to November 15th, 1909

ALABAMA: Jos. Sills, Herndon, Calif. \$20; W. B. Crumpton, Cor. Sec., \$379.79; Mtn. Schools, \$2; Women of Ala., by Mrs. D. M. Malone, Sec. and Treas. for Miss Salter's salary, \$125; Judson Ass'n., by B. F. H., \$19; Prattville Ch. by W. P. Price, for Evang., \$54.86; Clayton St. Ch., Montgomery, by J. W. O., \$9.30; S. S., \$1.50; Dr. W. T. B., Birmingham, \$8. Total, \$616.45; Previously reported, \$1,361.71; Total since May, \$1,978.16.

ARKANSAS: Harmony Ch., by J. A. J., \$3. Previously reported, \$184.89; Total since May, 187.89.

DISTRICT OF COLUMBIA: S. S. 2nd Ch., Washington, by S. G. N., \$66.25; S. S., \$46; W. M. U., Immanuel Ch., by Mrs. E. D. G., \$5.25; 1st Ch., by J. W. W., \$15.24; J. E. B., for Tr. Fd., \$5; Brookland Ch., by C. H. E., \$31.25; E. Washington Heights Ch., by D. C. F., \$10; Grace Ch., by H. C. H., \$3; Grace S. S., by W. C. R., \$25.25; W. Washington Ch., by W. W. H., \$36.50. Total, \$319.74; Previously reported, \$79.50. Total since May, \$399.24.

FLORIDA: Brooksville Ch., by Rev. H. A. Hunt, for Evang., \$70.12; Tr. Fd., \$7.17; Ex. \$12; Ochwilla Ch. by W. E. H., \$10; S. B. Rogers, \$81.13; Mtn. Schools, \$1; Cardenas Chapel, \$1. Total, \$182.42; Previously reported, \$520.68. Total since May, \$703.10.

GEORGIA: Jackson Hill Ch., Atlanta, by Rev. Otto Bamber, for Evang., \$120; Elizabeth Gresham, Brown Benev. Fd., Ponce de Leon Ch., Atlanta, by H. S. C., \$16.50; Dr. Oliver H. Buford's estate, by Mrs. M. B. G., Executrix for New Orleans Missions, \$50; Oklahoma Missions, \$50; Mrs. J. K. Pace, \$5. Total, \$241.50; Previously reported, \$4,850.80. Total since May, \$5,092.30.

KENTUCKY: Tr. Fd., by L. M. C., \$1; Dr. W. D. Powell, \$1,019.15; Tates Creek Ass'n., by J. E. C., \$29.26; Ky. Cen. Com., W. M. W., by Miss Willie Lamb, Sec. & Treas., \$226.55; Miss Salter's salary, \$25; Mtn. Schools, \$39.33;

Y. W. A., for Immigrant Work, \$29.71; Sunbeams for Indian Work, \$80.91. Total, \$1,491.91; Previously reported, \$2,997.66. Total since May, \$4,489.57.

LOUISIANA: W. M. U. of La., by Mrs. C. H. O. and daughters for Tichenor Mem. Fund, \$12; B. T. Lewis, Treas., \$332.35. Total, \$344.35; Previously reported, \$1,711.53. Total since May, \$2,055.83.

MARYLAND: Tem. Com., 1st Ch. Balto., by G. M., \$11; 4th Ch. Balto., by F. K. H., \$16; for Mtn. School Work, by "A Friend," \$100; Ground rent devised to the Home Board, by Miss S. S. T., through J. Edw. T., \$45; W. M. U. of Md., by Mrs. H. B. W., \$123.94; Thank Offering, \$7.40; N. Ave. Ch. Balto., by C. M. K., \$21.71; Eutaw Place Ch., by H. W. P., Gen. Col., \$371.93; Wdy. Col., \$2.85; 7th Ch. Balto., by H. S. K., \$28.25; 1st Ch. Cambridge, by A. C. D., \$3.80. Total, \$731.83; Previously reported, \$2,548.11. Total since May, \$3,279.92.

MISSISSIPPI: Hazlehurst Ch., by Rev. W. L. Walker, for Evang., \$200; Tr. Fd., \$11; N. Gulfport, by Rev. W. P. Price for Evang., \$38.26; Choctaw Ass'n. by J. C. M., \$31; A. V. Howe, \$988.65; Cuban Chapel, \$5.15; Indians, \$4.20; Cardenas, \$2; Sanford Ch., by W. A. McComb, \$60.76; Tr. Fd. A. A. B., \$1; Mrs. T. H. L., 40c; 41st Ave. Ch. Meridian, by C. A. Stewart, for Evang., \$48.95; Tr. Fd., \$3.50; Ex., \$1.55.



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Total, \$1,402.42; Previously reported, \$3,551.91.
Total since May, \$1,954.33.

MISSOURI: Tr. Fd., by D. H., 35c; Previously reported, \$5,117.23. Total since May, \$5,117.53.

N. CAROLINA: F. A. C. Tr. Fd., 75c; Walters Durham, Tr., \$1,000; Gladly Branch Ch., by J. C., 45c. Total, \$1,001.18; Previously reported, \$3,109.06. Total since May, \$4,110.24.

OKLAHOMA: Jackson Co. Ass'n, by S. M. M., \$22.50; W. B. M. S., of Okla., for W. M. U., by Miss Sue O. Howell, \$34.83. Total, \$57.33. Previously reported, \$550.26. Total since May, \$607.59.

SOUTH CAROLINA: McCormick Ch., by W. G. H., \$10; Greeleyville Ch., by E. E. R., 45c; Ashleigh Ch., by H. F. O., \$2; S. S. Oakland, by W. B. B., \$1.72; Two-mile Swamp Ch., by J. M. R., \$24.34; Waccamaw Ass'n., by J. C. S., \$45.82; Little Bethel Ch., by J. P. C., \$1; Double Branch Ch., by E. B. W., 45c; Ghants Branch Ch., by J. B. G., Jr., \$5.17; Mt. Moriah Ch., by J. B. B., \$16; Washington St., Ch., Sumter, by W. F. R., \$19.30; Pleasant Grove Ch., by J. W. F., \$4.25; Citadel Sq. Ch., Benevolent Fund, by J. V. W., \$50; Aiken Ass'n., by J. M. A., \$15.20; Fairfield Ass'n., by C. P. W., \$1.99; Emanuel Ch., by G. T. G., \$1; Mauldin Ch., by H. E. C., \$6.25; Pickens Ch., by E. H. C., \$32.20; Apalache Ch., by J. E. C., \$3.55; Little River Ch., by S. F. E., \$4.14; Spartanburg Ass'n., by C. M. C., \$19.37; 1st Ch. Sumter, by D. W. C., \$24; Pickens Ass'n., by J. L., \$7.39; Blackstock Ch., by D. W. R., \$4.15; Ridgeway Ch., by L. E. H., \$8.57; Elizabeth Ch., by H. A. J., \$3.25; St. Stephens Ch., by N. H. P., 45c; Calvary Ch., by E. H. W., \$3; Lando Ch., by R. H. F., 45c; Grimesville Ch., by E. R. S., \$1.43; Waccamaw Ch., by S. E. L., \$1.70; B. Y. P. U., Mt. Elan Ch., by Miss B. B., \$3.50; Cool Branch Ch., by E. T. B., \$8; Sardis Ch., by E. E. H., \$3.50; Chesterfield Ass'n., by J. M. S., \$14.31; Moriah Ass'n., by M. C. G., \$18.01; Mountain View Ch., by G. W. B., \$1.67; Dr. T. M. Bailey, Cor. Sec., \$26.24; Ruby Ch., by J. F. C., \$4.45; Paxville Ch., by W. E. T., \$11; 12-mile River Ass'n., by W. T. C., \$11.55; Willow Swamp Ch., by D. S. T., 45c; Flint Hill Ch., by J. E. C., \$1.53; Bull Swamp Ch., by W. P. K., \$1; Bishopville Ch., by J. P. K., \$10; Mullins Baraca Class, by A. E. B., \$6.20; Bolling Spring Ch., by D. W. W., \$7.45; Kershaw Ch., by J. F., \$25.71; Mill Brook Ch., by W. T. D., \$15; Good Hope, 45c; Black Creek Ch., by W. C. G., \$10; Beech Branch Ch., Union, by E. W. B., \$26.75; High Hill Ch., by I. O. R., \$37.66; Lower Three Runs Ch., by C. B. E., \$9; New Providence Ch., by J. W. C., 45c; Liberty Hill Ch., by F. F., \$1; Clarendon Ch., by R. J. A., \$5.75; 1st Ch., Hartsville, by S. W. G., \$70; Pee Dee Ass'n., by J. T. D., \$41.66; Mt. Olivet Ch., by C. J. T., 45c; Swift Creek Ch., by C. C. V., \$47.85; 2nd Ch., Darlington, by C. C. V., \$2.73; Welsh Neck Ass'n., by C. C. V., \$7.75; Flat Rock Ch., by P. L. B., \$1.56; N. Pacolet Ch., by A. A. J., 45c; George's Creek Ch., by R. B. S., \$1.78; Wellford Ch., by S. C. V., \$3.65; Kershaw Ass'n., by W. D. S., \$1.19; Pinewood Ch., by E. C. G., \$7.50; Norway Ch., by H. H. H., \$18; S. S., \$2; Lake Swamp Ch., by C. A. J., \$26; New Prospect Ch., by G. M. H., \$2.15; Calvary Ch., by A. L. G., \$30; Waccamaw Ass'n., by J. C. S., \$3.05; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$133.23; Indians, \$19.44; Osage Indians, \$1; Dudley Ch., by W. J. W., \$2.10; Beach Island Ch., by J. C. G., \$7.61; Beaverdam Ch., by L. O. F., \$4.50; Brunsen Ch., by E. N. N., 45c; Bermuda Ch., by W. L. S., \$4.91; Southeast Ass'n., by B. F. B., \$44.25; Hickory Grove Ch., by W. H. W., \$5.16; Wayside Ch., by H. B. J., 55c. Total, \$1,120.68; Previously reported, \$5,805.90. Total, since May, \$6,926.58.

TENNESSEE: Salem Ch., by J. T. K., \$1.95; Cedar Grove Ch., by J. L. Y., \$2.50; "Young South," of Baptist and Reflector, by Mrs. L. D. E., \$18.90; Enon Ass'n by M. L. R., \$4.30; Dayton Ch., by W. A. McComb, Evang., \$34; Ex., \$16; Tr. Fd., \$5.31; W. M. Woodcock, Treas., \$1,900; O. T. Finch's salary by ladies of Memphis, \$100; 1st Ch. Tullahoma, by R. Wright, Evang., \$17.85; Ex., \$2.75; Tr. Fed., \$5.41. Total, \$2,108.97; Previously reported, \$3,482.57. Total since May, \$5,591.54.

TEXAS: Dr. J. B. Gambrel, Supt., \$2,999.34; Rosen Heights Sunbeams, N. Ft. Worth, by Mrs. T. W. W., \$4. Total, \$3,003.34; Previously reported, \$3,145.27. Total since May, \$6,148.61.

VIRGINIA: B. A. Jacobs, Treas., \$1,145.76; Cabell St. Ch., Lynchburg, by W. D. Wakefield, for Evang., \$58.34; Tr. Fd., \$7.66; 1st Ch. Lynchburg for Evang., \$224.25; Tr. Fd., \$41.53. Total, \$1,489.50; Previously reported, \$5,710. Total since May, \$6,695.50.

MISCELLANEOUS: J. W. Michaels, Evang. Ex., \$15.24; Previously reported, \$288.88. Total since May, \$304.12.

AGGREGATE: Total \$14,121.21; Previously reported, 44,521.26. Total since May, \$58,642.47.

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