

March 1910

OUR HOME FIELD



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TWO IMMIGRANT CHILDREN

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AUSTELL BUILDING, ATLANTA, GEORGIA.

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The Home Field

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WHAT WE ASK OF PASTORS

THE fiscal year lacks but two months of its end. If the Home Board is to report at the Baltimore Convention out of debt, a larger amount must be raised among Southern Baptist churches than has ever been raised for home missions in an equal time. *It can be done.* The pastors are the key to the situation. If the Lord will lay upon them something of our burdens, great things can be done. We ask of each pastor—

1. That he will at the earliest practicable time between now and May first make a separate and full representation of home missions to each of his congregations.
2. That he will procure from us our literature and make adequate preparation for the occasion.
3. That he will take the collection for home missions separately and on its own merits.
4. That he will use such means as may be best to make the collection large and complete.
5. That he will aim to secure the full apportionment of his church or more.

Last year less than three per cent. of the Southern Baptist churches gave more than fifty per cent. of the entire amount given to home missions. May these churches more liberally remember home missions again. May God lay on the hearts of the others who give to give more liberally! And may the Lord enable us to arouse to activity the more than one-half of Southern Baptist churches that last year did not give one cent to home missions!

The Home Field

VOL. XXI

MARCH, 1910.

No. 8

The Salvation of the South

GEORGE W. McDANIEL, D.D.

EDITORIAL NOTE: The following article was preached as a sermon by its author on a recent Sunday morning in his pulpit at the historic old First church, at Richmond, Virginia. The First church has been a leader in all the years in all phases of constructive Christian endeavor among Southern Baptists.

Text: Romans 10:1. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."



STEPHEN GIRARD was a Frenchman who came to the Colonies before the Revolution. He died in December, 1831, a widower and without children. He left two million dollars and certain grounds to the city of Philadelphia for the purpose of establishing a college for orphan children.

The will was peculiar. It enjoined and required "that no ecclesiastic, or missionary, or minister of any sect whatsoever shall ever hold or exercise any station or duty whatsoever in the said college; or shall any such person be admitted for any purpose, or as a visitor, within the premises appropriated for the purposes of the said college."

His relatives in France, Vidal, et. al., undertook to break that will and employed as their leading counsel Daniel Webster, America's greatest orator and biggest brain.

Mr. Webster argued: First, that the plan of the will was derogatory to the Christian religion. Second, that the Christian religion was a part of the public law and policy of this country. Third, therefore the devise in trust was void.

With his superior ability he failed to

break that will and did not establish the fact that this was a Christian nation and that that will was contrary to the public policy of the nation.

It has been seventy-seven years since Webster made his immortal argument and the Christian forces have been at work during this three-fourths of a century, and this is not a Christian nation today.



Dr. George W. McDaniel

We swear by the Bible in the courts; our legislatures are opened with prayer; the infidel is discounted; there is a sentiment which calls this a Christian nation, but the facts are against our claim.

Situation Shown by Percentages.

THERE are ninety million people in the United States and only twenty million are members of evangelical churches. Twelve million are members of Catholic churches, fifty-eight million are not members of any church whatsoever. You may see to the left of this pulpit a chart with the black squares representing non-Christians and the gray squares representing Catholics, and the white squares representing evangelical Christians, and one black square is added to the United States every year. One million immigrants come to our shores annually.

The situation in the South is more favorable, but the South cannot be claimed as a Christian country. Thirty-one per cent. of the people of the South are members of evangelical churches, six per cent. are members of the Catholic church, and sixty-three per cent. are not members of any church.

As long as fifty-eight persons out of every one hundred in the United States are not church members, we cannot call this a Christian nation, and as long as sixty-three out of every one hundred in the South are not members of any church whatsoever, we cannot say that the South is evangelized.

You will be interested in an exhibit of the conditions west and conditions east of the Mississippi river. Let this circle on the chart in my hand represent the West. This segment represents the Catholics and this the Baptists and so on with each segment of that circle. Now there are 34.4 per cent. Catholics in the South west of the Mississippi river; 27.5 per cent. Baptists; 21.3 per cent. are Methodists; and the Disciples, Presbyterians, and Episcopalians rank in the order named. That is, west of the Mississippi only one person in five is a member of any church and there are more Catholics than belong to any other denomination.

East of the Mississippi there are 45.7 per cent. Baptists; thirty per cent. Methodists; 7.4 per cent. Catholics, and so on, and one

out of every three east of the Mississippi is a member of some church.

Now, to state it a little differently, east and west, that is in the territory of the Southern Baptist Convention, the Baptists have 14.8 per cent. of the population; the Methodists come next with 10.1 per cent; the Presbyterians next with 1.8; the Disciples next with 1.9; the Episcopalians next with .6, and all of the other denominations have 2.2 and more than one-half of the people of the South are not members of any church. Therefore, this is not a Christian country.

Shall America Be Paganized?

ABOUT a year ago, on a Sunday afternoon, a Christian woman was reading to her boy and to a neighbor's boy a mission story and it told of the organization of a Buddhist Temple in the city of Seattle, Washington. One of these boys with the air of a philosopher, turned to the other and said:

"John, this may be a heathen country some day."

Foreigners are increasing more rapidly in the United States than Christianity is increasing in foreign lands. For every one convert won to the Cross on the foreign field, ten immigrants come to America.

We may profit by the history of Palestine, where was the Holy Temple, where was the birthplace and the active ministry of the Savior. Palestine, "over whose acres walked those blessed feet, which nineteen hundred years ago were nailed—

"For our advantage on the bitter cross."

Oh, the early home of the gospel is now missionary ground! When we are inquiring for the cities of Tyre and Sidon and for the Republic of Greece and the Empire of Rome that are no more, let us ask where are the churches of Jerusalem, and Antioch and Ephesus and Galatia and Philippi? Echo answers, Where?

We may study with profit in the South the history of the Moravians. Fired by Count Zinzendorf with a missionary fervor that sent them into the tropics and to face the frozen winds of the Arctic region, they gradually dwindled at home until they represent an insignificant force.

Shall the South be Commercialized by Materialism or Spiritualized by Christianity?

WE are experiencing a marvelous growth in wealth. The property value in the South is now twenty billion dollars, and it has trebled in my brief lifetime.

Consider the importance of our leading staple, cotton. We ship more cotton to Europe annually than the total amount of gold produced by all the world and have left \$100,000,000 worth to ship to New England and an equal amount to manufacture in the South. Last year's cotton crop in the South was worth more than the total capital stock of all the United States national banks, and the diversified crops of the South were worth twice as much as her cotton.

Look at our ports. One-seventh of the tonnage of American ports is at our Gulf ports. New Orleans is the third Gulf port in America, Baltimore is fifth, Galveston is sixth. [Within less than a year Galveston has advanced to the second place, next to New York.—Ed.] It was our own Commissioner Maury who prophesied that when the barriers between the Atlantic and Pacific were broken down, the Gulf of Mexico would become the center of the world's commerce.

Think of our resources in coal. There are twenty thousand square miles more of coal in the South than in all Europe. Great Britain and Germany built their power in finance and manufacture upon coal, and the South has four times as much coal as Germany, Great Britain, France, and Austria.

More iron ore than the rest of the United States; forty per cent. of the standing timber in the United States; practically all of the phosphate rock that is to enrich the soil! My brethren, the forty years of privation and of starvation and of wandering through the wilderness have passed. The South has crossed the Jordan into the promised land of plenty, and the question which I ask you today

is, Shall we be commercialized by our material prosperity or spiritualized by Christianity?

The test upon us is one of prosperity. We met—our fathers did—the test of poverty. They saw their homes burned. They were dispossessed of their property without the process of law. They saw their wealth swept away, and for four years they walked through the hot furnace of fratricidal strife without the smell of dishonor on their garments. And out of that furnace they were precipitated into the hotter hell of eight long years of reconstruction, and came out of that with their manhood untarnished! They faced poverty successfully. Can we their descendants deal with prosperity?

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

"If riches increase, set not thy heart upon them."

From this pulpit one Sunday morning I saw a man whose skin was brown as a Mexican and thought he was a Negro, but he wore a turban, marking him as a member of some other race. Upon inquiry I learned that he was stopping at Ford's Hotel and noticed him again in the service that night. I learned, furthermore, that he was a Doctor of Philosophy of one of America's leading universities and that he was in Virginia studying the tobacco industry as a representative of his government, he being a Hindu. He was in the prayer meeting the following Wednesday evening and was such an interested listener that I was encouraged to call upon him at his hotel,

taking with me a number of books presenting the claims of the Christian religion upon intelligent heathen. I said to him:

"It would be blessed if you could become a Christian and carry back to your people the inspiration and ideals of the Christian religion."



He was a shrewd Oriental and asked:

"What is the nature of the highest civilization? Is it materialistic or is it spiritual?"

The immediate reply was: "It is spiritual."

"Well," said he, "in your country the thing that impresses me is that every man is after the dollar and I do not like your civilization."

He was a smart man. He had seen the vital weakness in American Christianity, that we have become secularized by our material prosperity. The American by his course seemed to this Hindu to love the dollar better than he loves the prosperity of Zion.

The patriotic old Jew preferred the welfare of Jerusalem to his highest interest. That was his chief joy. "If I do not remember thee, let my tongue cleave to the roof of my mouth."

Our Present Duty.

THEN, what is our present duty? We may arrive at that by a consideration of the example and commands of Jesus Christ, which upon this subject are as binding as they are upon the subject of baptism. When the pastor leads one into this baptism and buries him with Christ in baptism, it is done in obedience to His example and command, and I cite as the authority for the salvation of the South the example and command of our one Lord.

In Matthew, fifteenth chapter twenty-fourth verse, Christ states his mission: "I am not sent but to the lost sheep of the house of Israel." When he went out of his country it was for the purpose of securing much needed rest, but he felt that the mission of his life was to his own people.

In Matthew tenth chapter and fifth verse, Christ delivers a charge to the twelve: "Go not into the way of the Gentiles, but go rather to the lost sheep of the House of Israel."

In Luke, tenth chapter and the first and the following verses, is recorded Jesus' charge to the seventy, and while he does not specify that they are to go solely to the lost sheep of the house of Israel, this restriction is involved in the statement that they are to go "where he was to come."

By devoting his ministry to Israel, he made possible the largest blessings for the Gentiles. His command to us is, "beginning at Jerusalem."

I cite next the practice of the Apostle Paul. Let us study him from the view point of a home missionary. He was probably never beyond the boundaries of the government under which he was born and he always gave the first chance of hearing the gospel to his own people.

On that first missionary journey, Paul reaches Antioch in Pisidia, goes in the synagogue and preaches there his first missionary sermon. In Iconium he finds the synagogue and preaches a sermon that convinces the Jews and Greeks.

Upon his second missionary journey he reaches Philippi and on the Sabbath goes out to the water's edge where a few devout Jewish women have met for prayer and his first convert in Europe is a Jewish woman. In Thessalonica, he goes into the synagogue, "as his manner was." He had established the custom at that time of seeking first to reach the Jews. In Corinth he dwells with a member of his own race, and "reasoned in the synagogue every Sabbath."

On his third journey at Ephesus, he goes into the synagogue and "spoke boldly for the space of three months." He ends that journey at Jerusalem, where he is ready to die for his people, and in order to influence them goes into the temple, makes a concession in which neither his conscience nor his character were involved and purifies himself with the Jews.

And if you will follow him to Rome you will find that after three days he called the Jews together and declared to them that "it was for the hope of Israel he was in bonds."

Yes, Paul was a great home missionary! He declared, "My heart's desire and prayer to God for Israel is that they might be saved."

Then, our immediate task, in the light of inspired example, and urgent necessity, is first to save the heathen at home as the missionaries seek to save the heathen abroad.

My friends, a Chinaman in the United States is as dear to the Lord as a Chinaman across the Pacific. A Japanese here has a soul worth as much as the soul of his

brother in the Sunrise Kingdom, and it ought to be easier for us in this Christian atmosphere, surrounded by Christian influences and overshadowed by Christian institutions, to save the heathen than it is for the lone missionary in the darkness of heathen lands to bring them to the truth.

Out Beyond the Mississippi.

OUR task also is to house the three thousand homeless congregations west of the Mississippi river.

If I were to tell this audience that in Virginia there was a congregation of people believing in Christ and having no building where they could gather to worship it would stir your sympathy, arouse your pride, and you would supply them with ample funds. But when I tell you that across the Mississippi there are three thousand churches without meeting houses, somehow it is so far away that it does not enlist your practical interest or elicit your contributions.

It is not too far for me. Every day of my life I feel that I am so near in sympathy that I can stretch my arm across the Mississippi to the great Southwest. They are my people: I was born among them. Their beautiful flowers were

the playthings of my childhood. God is my witness that until I came to this city I never had any higher ambition than to live among them and die where the wild grasses and prairie flowers of Texas could wave above my grave. Oh, they are my people, your people, and I plead with you to help their young churches.

Furthermore, our task is to carry the ideals and the inspiration of the Christian religion to the three million mountaineers of the South. Remote from the centers of population, far up in the mountains with their tow-headed boys and ugly little freckled-faced girls, there are three millions of them! From these mountains are to come

the men who are to mold the nation, and I could call this morning the roll of boys from the mountains who are in pulpits, who are on judicial benches, who are in legislative halls, and you would be startled by the number and luster of the names.

My brethren, the further task of the Christian people of the South is to fully evangelize the ten million Negroes who are within our bounds. God "hath made of one blood all nations of men for to dwell on the face of the earth and hath determined the bounds of their habitation."

Slavery, in the providence of God, brought the Negroes to our shores. They are our brothers and we need not be ashamed of the fact that until in the forties, two-thirds of the membership of this church were Negroes. When your fathers worshipped a block below in the old church that later you gave to them, your galleries were black with Negroes. They heard the same gospel that you heard, and when the separation

came this church sent to them every Sunday a committee of white men to meet with them in public worship and they had as their pastor the services of the president of our own Richmond College.

I fear that the children have drifted far away from the practice of their fathers. I do not enter into the causes, but I state the sad fact, the deplorable condition, that a great gulf is yawning between the Negroes and the whites. It ought not to be so.

"Binum, That Religion is Good."

IT is almost a year ago since I went back to my old home and preached to the Negroes at their request.

They had come from the old farm and from all of the surrounding farms and filled the Negro church that day on the ground that my father gave them. I preached to

He does most to save
the world who does most
to save America.

—Strong.

them about the hope in this life and in the life to come.

I never preached a sermon with greater joy or parted with a congregation with more sincere sorrow, some of them weeping because they should see my face no more.

In December I had a letter from my sister, telling me of the illness of one of those Negroes. He lived with my parents before I was born, and my earliest recollections are associated with him.

It was he who taught me to ride. It was he who rode me in the little wagon which he made, and when I grew up to young manhood that faithful Negro was my most loyal supporter, and most faithful friend.

"He is sick," the letter said. "He has an incurable disease. He does not know it, but the doctor says he can not get well."

It was one of the saddest days that I had spent in Virginia and that day my heart was heavy as memory went back to those happy days of the past, and I wished I might keep faithful old Binum with me to the end.

I wrote him a letter: "You have never been guilty of an act of disobedience. I have never questioned your loyalty. We

used to leave my mother and sister alone at home with you and they were as safe as if they had been behind a regiment of bayonets.

"Be sure that your trust is firm in God, that your repentance for all your sins is genuine, and if God calls you, be ready to go before Him without any sin unforgiven, without any unfaith in your heart. And when you die, I am writing sister to give you the best burial ever given any Negro in the community and to send the bill to him whose faithful servant you have been."

Three weeks later a letter came, saying: "He died three days ago. He slept with your letter under his pillow. His colored preacher walked across the country three miles to see it and said:

"Binum, that religion is good for this life and good for the life to come."

Brethren, heaven won't be all of heaven to me, if I do not meet my mother there and if when I cross over I can not clasp by the hand again that loyal old darkey, who, excepting my sister, has been the truest friend from my birth to this death.

They are our brethren. Let us love them and save them!

It is said, "The light that shines farthest shines brightest nearest home." This could well be turned around and made to read, "The light that shines brightest nearest home will shine farthest." The shining afar depends on the shining at home.—E. J. A. McKenney, Editor Baptist Advance.

Toward the Sunset in Texas.

BY V.I.M.



SIERRA BLANCA - 100 MILES FROM EL PASO



I HAVE been on a little trip to Texas. I had wanted to go for a long time. I spent two weeks in the trip. I went all the way to El Paso. I became familiar with distances that bewildered me. I saw a lot, and then came back home without seeing a tithe of what there was to see.

It was further from home than I had been before. At El Paso I was 1,700 miles away from home and within 814 miles of the Pacific Coast at Los Angeles or 1,280 miles of San Francisco.

Long Distances in Texas.

I rode all night between Texarkana and Dallas, and that was enough to put one across Mississippi or Alabama or Virginia or South Carolina or North Carolina or a pepper-box full of Rhode Islands. A few nights later Dr. Love and I went all night between Dallas and Abilene. Our duties there finished, we rode all night and half the day out to El Paso. In all this movement we had been going directly west across the State. We had covered a distance of 860 miles.

When our work was done at El Paso and I parted company with Dr. Love, who had other duties a thousand or two miles away somewhere up in Missouri, I joined myself on to Supt. C. D. Daniel. Then Daniel and

I rode days and nights and nights and days eastward on the Southern Pacific.

We rode all night in a wilderness and the next morning we continued riding in this same wilderness up until noon, when we drew nigh to Del Rio.

It is inadequate to describe that country between El Paso and Del Rio as a wilderness. If the roots of the mesquit would change places with its branches it might do to call it a wilderness, for the roots of a two-foot-high sprout may be ten or twelve feet long, and weigh fifty times more than the sprout itself. The Mexicans and cowboys dig the roots for firewood.

In 420 of that 450 miles I did not see a square foot of cultivated ground, though Daniel said there were some patches around Alpine which we passed in the night. Daniel said all this country was great for grazing and I am not disposed to question his statement. However each mesquit sprout needs about ten square feet in which to develop a growth of two feet high. Daniel said there was a lot of grass that the cattle could find out among this mesquit, and I believe Daniel. I did not see the grass.

What I saw was an endless stretch of rolling plain. Perhaps it is a misfit to call it a plain. If it had trees on it, you would call it a mountain country. But great piles of earth and rock rearing bald head protuberances up towards the skies in the distance do not appeal to one's imagination as being mountains. A mountain ought to do

something bigger than produce a two-foot-high mesquit bush.

Roughly speaking there is about 400 by 150 miles of this country which Daniel says is good for grass, lying along the bank of the Rio Grande from El Paso back toward the country where folk live. There are some few fertile irrigated sections in it. I think there is no doubt but that it is a grazing country. Indeed I saw strands of barb wire fence, and it certainly was put there for a purpose. Moreover, I saw some cows here and there and at one point I saw two cow-boys riding on one steed, trying to catch the train. One of these heroes of the plain fell off the rear end of the steed and there was a violent contact between his person and the dust.

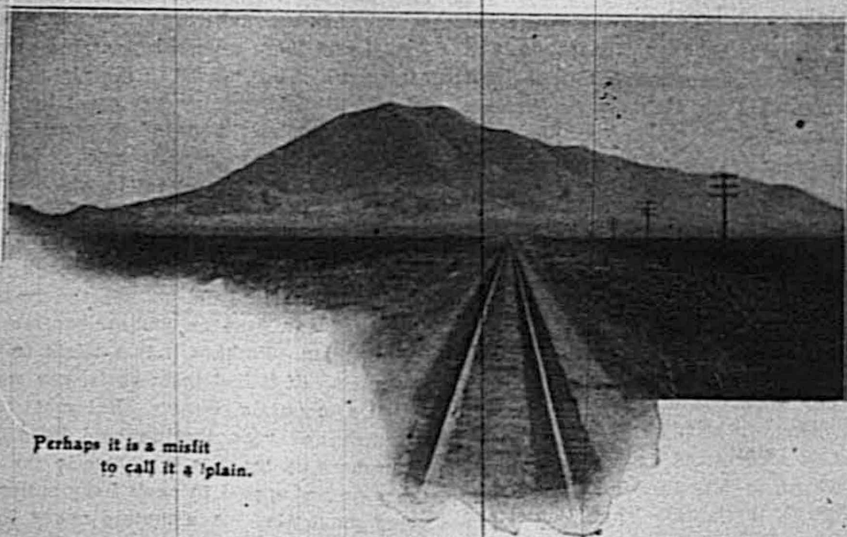
This Southern Pacific train on which we were riding is made up of fifteen long cars and two enormous oil-burning engines. The run of the train is 2,480 miles from San Francisco to New Orleans. It had been wandering up and down about two days and nights when we got aboard at El Paso. From El Paso all the way down to Del Rio it is the only passenger train in twenty-four hours. There are various and sundry flag stations, perhaps about fifteen miles apart. The great trans-continental, quarter-mile-long train stops at one of these stations whenever a cow-boy or stray Mexican makes the proper signal.

It would be dangerous for a tender-foot to get left in this mountainous plain country of mesquit, unsuspected gulches, and far-apart flag stations. The only thing for him to do would be to walk back fifteen miles to the next flag station or catch hold of the tail of some wandering cow, on the chance that this domestic animal would sooner or later lead him to some human habitation.

Territorial Largeness Illustrated By Comparisons.

We rode all the morning from Del Rio to San Antonio, and after leaving there I rode all night and until ten o'clock next morning before I reached the eastern Texas line, at Orange. I had traveled 935 miles eastward across Texas!

In going from El Paso to Del Rio I had to travel as far as from Atlanta to Cincinnati. In going from Del Rio to San Antonio I had traveled as far as it is across any one of the Southern States east of the Mississippi. The 315 miles which I covered from San Antonio to the State line was further than from Atlanta to Nashville. The whole distance covered from El Paso to Orange was equal to that from New Orleans to Danville, Va., or from Savannah to Chicago. The distance from El Paso to New Orleans is about equal to that from New Orleans to Washington or from Richmond



Perhaps it is a misfit
to call it a 'plain.

to Topeka, Kansas, or from Jacksonville to St. Joseph, Mo.

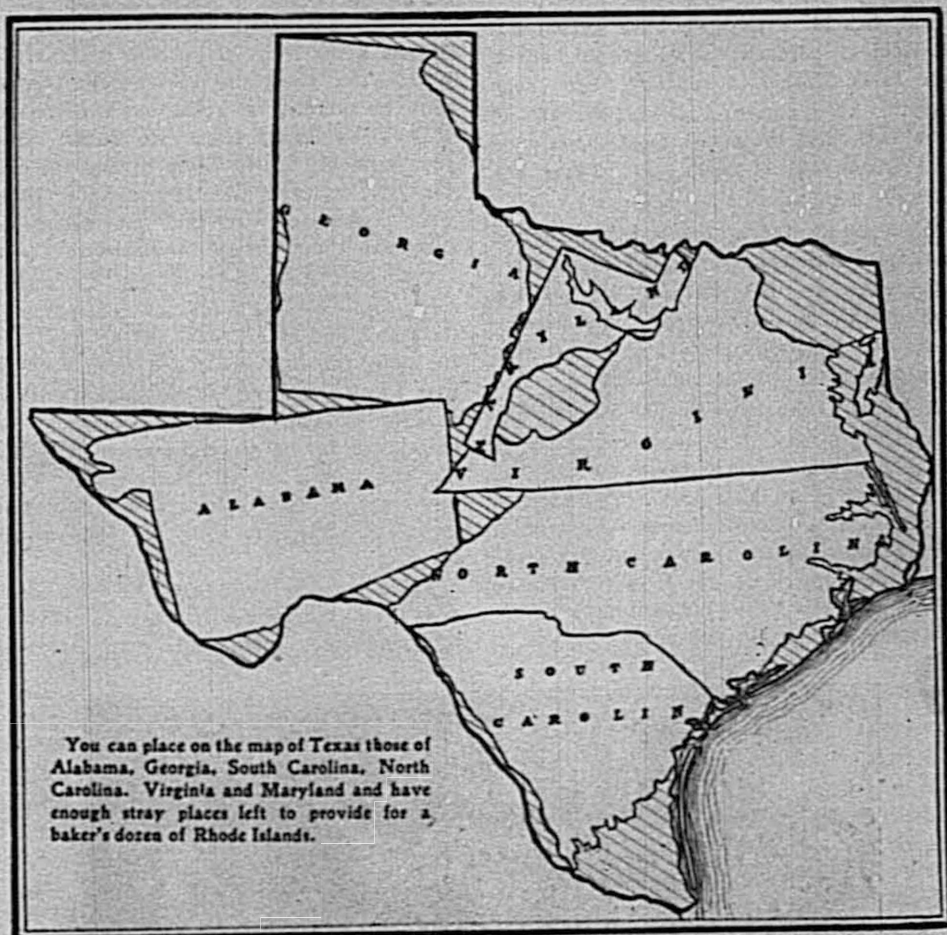
El Paso is about 100 miles further west than Denver, Colo., and is as far west as a point one-third of the way across Montana from its eastern boundary.

While I am having my say on the immensity of the Texas territory, I may say there is enough land in Texas to give nearly two acres to every man, woman and child in the United States. It would furnish nine and one-half acres for every family in the country.

mighty Massachusetts, is only slightly more than one-fifth as large as Texas.

The Marvelous Migration Into Texas.

The economic growth of Texas has been set forth by too many capable writers for it to be worth while for me to devote attention to it. It is, of course, a great agricultural State. Millions of acres of its land respond kindly and abundantly to the tiller of the soil. It is also a mining State, and its commerce has grown until Galveston has within a year advanced from the fifth to



You can place on the map of Texas those of Alabama, Georgia, South Carolina, North Carolina, Virginia and Maryland and have enough stray places left over to provide room for a baker's dozen of Rhode Islands. The whole of New England, including the

second place among American ports.

The population growth in Texas surpasses anything which has ever happened in America. It climbed up from nothing in 1845 to 2,235,000 in 1890. Between 1890 and 1900 the population increased to 3,048,000.

The Governor of Texas in 1909 estimated the population at 4,000,000. A staff correspondent of the Manufacturers' Record in Dallas, recently prophesied that the Census of 1910 would show 5,000,000 population in Texas.

This would be outstripping the population growth for the time involved in any State in the Union. It would mean that ten times as many people have gone into Texas in ten years as went towards the Golden Gate during the ten years that followed the discovery of gold in California.

But, behold, before we have gotten our phraseology adjusted to the graphic effectiveness desirable in setting forth such growth, here comes Collier's Weekly of New York with the claim, based upon a recent State school census, that Texas has 6,000,000 population!

While we are trying to accustom ourselves to the unparalleled facts which these figures represent, we will wait for the expression of the census takers of this present year. But assuredly there has been a marvelous influx of population in Texas.

Not only has there been such an influx; it is still in process. It is even cumulative at the present time. Texans themselves scarcely know what is taking place. The State is so large that this movement goes on without the average citizen observing its largeness. These newcomers do not to a remarkable extent mingle with the old citizen in his accustomed movings in and out.

Three Sources of This Unmatched Increase.

This population movement may be divided in three sections. The Pan Handle is settled up largely with people from the East, North and Northwest. This pioneer movement is into all that country towards the west of the State and north of the Texas Pacific Railway. The territory involved is equal to two or three ordinary States.

The next well-developed movement is that of the Mexicans into Southwest Texas. By Southwest Texas, I mean all the Texas country lying within 100 miles of the Rio Grande River from El Paso to Brownsville. Within ten years the government records show an increase of about one-hundred-fold of Mexican immigration into Texas. Last year probably 20,000 came in, and the tendency is for larger numbers to come. Those most conversant with this movement say there are about 400,000 Mexicans in Texas.

The next movement is that of across-seas peoples coming in for all these years at Galveston and other Texas ports. They settle along the Gulf coast and from seventy-five to one-hundred miles inland. Their number is also increasing rapidly. The more than 300,000 Germans are still receiving the increment of immigration. Then there are 75,000 Bohemians, a lot of Italians, and stragglers from the ends of the earth.

There are 500 Chinese in El Paso alone and their marvelous success in running well-conducted restaurants with inexpen-



Baptist Women in Session at Abilene, Texas.

sive charges for service, is enough to make one wish they would come into every town in the South and run a restaurant. Some one has said suggestively that the great reason why we Americans are so anxious to keep the Chinese out is that they are too good at beating us at our own games.

All told, it is estimated that there are one million foreigners in Texas. Southern Baptists are not doing enough for these foreigners. However, I must spare the reader a dissertation upon that general subject, for I must tell him about some other things I saw.

Movements Among the Mexicans.

To speak in the pulpit of Dr. Geo. W. Truett at Dallas and before that splendid congregation was a treat. To be associated with Assistant Corresponding Secretary J. F. Love was a distinct pleasure. Greatly to my liking was the opportunity to greet that rare personality and justly honored and beloved leader, Dr. J. B. Gambrell, and to meet in her home the devoted and brilliant woman who has been his mate and fellow-helper in all these years.

I highly enjoyed being with the brethren at the Institute at Denton and the Institute at Abilene.

It would be a distinct pleasure to tell in detail about the Baptist saints at these places and of the good work and progress. Especially would it be a pleasure to tell of the handsome church that Pastor C. C. Coleman and his people are building at Abilene and of the splendid Baptist college there and the heroism of the friends of the institution.

Then I am tempted to tell of kinsmen in the flesh whom I met and whose hospitality I enjoyed at different places in Texas. And I would like to speak of the pleasure I had in speaking to the people of Dr. R. B. Smith at the First church in El Paso, and I want to tell about that big-hearted layman, Mr. Fred Freeman, of El Paso, and of his devoted pastor, Bro. R. W. Merrill. But if I told all that, I would fill the magazine.

Therefore, let me tell you what bore perhaps more directly on the purposes of my visit. I wanted to see at close quarters our work for the Mexicans.

We have twenty-five missionaries at work

for the Mexicans in Texas. Most of them are cooperatively maintained by the Baptists of Texas and the Home Board. Three or four of the workers, including Supt. C. D. Daniel, are maintained by the Home Board alone. Our Board is also putting several thousand dollars into church buildings for the Mexicans this year. Mrs. J. B. Gambrell, on the part of both the Texas Baptists and the Home Board, aids most capably in conducting this work, and it lies very near to her sympathetic and devoted heart.



Superintendent C. D. Daniel is a choice and noble spirit.

Supt. C. D. Daniel is a choice and noble spirit. He at a former time worked successfully under the Foreign Board in Brazil, then under the Home Board at Havana in superintending the Cuban work. We are very fortunate to have him in the superintendency of the Mexican work in Texas. He speaks Spanish like a Spaniard—that is, he seems to. I do not speak Spanish, though I caught a few words in my mingling with the Mexicans.

But the magazine is small and the story a bit long. I regret to stop, but will finish it next month.

Lessons from a Panhandle Church

By J. F. LOVE



ERE is a joint lesson in missions and church building for the denomination.

The five pictures were taken in the same town—Dalhart, one of the most prosperous and promising towns in the Panhandle of Texas. Picture No. 1 is a street scene at a quiet hour in the business district; No. 2 is a bank building and theater; No. 3 is a hotel; No. 5 the Meth-

odist church building, and No. 4 the Baptist house of worship.

ity of the Baptist house to all the public buildings of the town and the unfavorable contrast it bears to the general appearance of the town as shown in the street scene.

Dalhart is soon to be a city. It has the country around it and railroad facilities to insure its growth and importance. How can Baptist people command a situation like this with credit to the denomination with such a house as this to distinguish them?

The contrast here is one which is



odist church building, and No. 4 the Baptist house of worship.

There is, first, a contrast here which should cause reflection. Mark the inferior-

all too common in many of these progressive towns in the Southwest. What a call this fact makes to the denomination to bring forward its

\$500,000 church building fund! Every day marks a loss which can never be regained.

Second, there is here a lesson in missionary benevolence. The Dalhart church, which worships in this little house, is a work of State and home missions and is missionary to the core. It gave \$750 to Associational missions and proportionately to State, home and foreign, last year.

I ask our churches which worship in brick and stone temples to look at picture number four and then compare the above figures

with their own.

I say "compare," though I fear the facts will, in many cases, require a contrast. The most effective missionary exercise possible for some strong churches would be to witness a missionary collection in some of these mission churches.

Rev. Spurgeon Wingo is the young pastor of this church and Missionary W. L. Skinner is one of his members who backs the pastor in leading the church into worthy and enlarging service.

Dr. Gray's Trip to Cuba

V. I. M.



OUR Corresponding Secretary has just returned from a two weeks' trip to the island of Cuba, where he went to look after the interest of the large work which the Home Mission Board is conducting in that island. In connection with this trip Dr. Gray also visited our work in the lower part of Florida, at Key West and Tampa.

Dr. Gray has given us an interview in regard to his journey and we give the result below:

In what condition, Dr. Gray, did you find the Home Board's work at Tampa?

Our work among the Italians is very encouraging. We have just completed a beautiful chapel. Bro. Zarrilli and Miss Jennie Allnutt are our missionaries, and beginning with March 1st we will have an additional worker, Bro. Papia.

You remember how Bro. Zarrilli stirred our hearts by his speech at the Southern Baptist Convention in Louisville. He is a fine fellow.

How about the Cuban work in Tampa?

Our Cuban work during the past year enjoyed good progress. The work among the Cubans has been more transient, inasmuch as they are coming and going from Cuba.

How many mission workers has our Board among the Cubans in Tampa?

We have two, Rev. Y. E. Barredo and Miss Mary A. Taylor. We greatly need a chapel on our lot.

What places did you visit in Cuba?

Havana, Mariel, and Cardenas. You know Havana is the center of our work in Cuba, the City of Havana being the center of all Cuban affairs. Our Cuban-American College is located here. We have a central church with a number of missions in the city.

You speak of our college. What special work is being done by the Cuban-American College?

We have a school for general literary work. It is, of course, at its beginning. In connection with our work we have been teaching deaf-mutes. A special feature of the school work consists of our class of theological students. This is a work of far reaching importance. By this means we supply our churches as they increase in numbers with well-trained, capable young pastors.

As an illustration, we have sent out in the last three years five of these students into pastorates. We ordained two capable young men during my stay on the island.

What is the general condition of our work in the city of Havana?

Havana, you understand, is a great city of nearly 300,000 people, and our work must necessarily be done with patience, but the outlook in general for work in the city is hopeful. We come up against a great problem. We drove Spain out of Cuba, but we did not drive Rome out and Havana is headquarters for Romanism. We are laying sure foundations.

How many workers have we there?

Seven missionaries and teachers and five student missionaries. These theological students we support by a modest stipend during their course of study. They, in turn, do mission work in the city and its environments. For instance, there are as many as ten services held on a single day by these young men. You understand, of course, that Rev. M. N. McCall is our superintendent of our Cuban work and pastor of the Calvary Baptist church in Havana. Rev. W. W. Barnes, is principal of our Cuban-American College and preacher for the English speaking congregation.

You spoke of having gone to Mariel?

Through the agency chiefly of Miss Jennie Edwards, a faithful missionary, who has an orphanage in connection with her work, a church was established at Mariel on the northern sea-coast, some forty miles west of Havana. She requested our Board to supply a missionary pastor for that church and surrounding country. I went with Supt. McCall to investigate the matter.

What conditions did you find in this town?

We found Miss Edwards the ruling spirit in a town of some 3,000 people, nestling at the foot-hills on the rim of a beautiful sheet of water. Her influence in all that section of the island is widespread and wholesome. We appointed young Bro. Baker, one of our theological students of Havana, to take charge of that work and the prospects for that new field are first class.

Doctor, you say you went to Cardenas? On what part of the island is Cardenas?

Cardenas is on the Northern coast, you know, and is the nearest point in Cuba from the Florida coast, being only about sixty or sixty-five miles across the Gulf Stream from Key West. It is one of the best towns in Cuba, with a population of some 25,000. It has long been a great sugar port.

Have we a mission at Cardenas?

Yes, we have a church. Rev. A. U. Cabrera is the pastor. He is a hymn-writer, a musician, an evangelist, and first class pastor. He understands the printer's art, as well. I call him our Zaccheus, he is so small of stature.

What was your object in going to Cardenas?

My special object was to attend our annual Cuban Baptist Convention.

Do you mean to say we have a Baptist Convention in Cuba?

Yes, sir; and it is called the Baptist Convention of the Four Occidental Provinces of Cuba. I do not give you the Spanish for this name, because I wish to speak in understandable phrases. The Convention is composed of delegates from the churches organized and supported through our Home Mission Board.

How many churches are there?

They number twenty-two, with probably as many more preaching stations. There were eighteen churches last year. Four new ones came in.

What was the report as to the condition of the churches?

I depend on Bro. McCall for specific information. He was greatly delighted with the year's work. The contributions of the churches were greater than ever before. The spirit of unity and aggressiveness was manifest everywhere. The greatest number of baptisms ever reported in one year was recorded—236. The program was extensive and continued through three days. Important subjects were discussed in a capable way.

The idea of self-support, which has been pressed for several years past, was again urged with great zeal. A young student, formerly a student in our Havana College, read an admirable paper on that subject. He asked in the course of his address:

"Suppose some calamity were to befall our Home Mission Board, and they would find it impossible to continue helping us would we quit, give up the work? Why no," he said, "we will continue it."

This sentiment is more and more prevalent among our workers, and certainly to our Board is one of the most delightful aspects of our work. They are poor, of course and we must be patient. But it is our purpose to lead them on steadily towards this great goal.

Dr. Gray, did you say Rev. B. W. Spilman, Field Secretary of the Sunday-school Board, went with you?

Yes; by a good deal.

What do you mean by a good deal?

Well, two hundred and seventy pounds of

him went. He is a jolly, fine fellow, a good traveler and a good sailor.

What was the object of the going of Bro. Spilman to Cuba?

Our Home Board requested the Sunday-school Board to lend us one of their field secretaries to do some special work in helping to inaugurate our plans for enlarged Sunday-school work in the island. Bro. Spilman made two capital addresses at the Convention and remained over in Havana four days after my departure to deliver a series of lectures to our theological students and a number of our missionary pastors. In other words, he held a Sunday-school Institute for our Sunday-school workers in Cuba.

That sounds like work in the States, doesn't it?

Yes; we are trying to do just as honest, faithful and scriptural work and Baptistic work in Cuba as we are doing in Texas, or Arkansas, or Mississippi, or Virginia, or any of the States.

You regard Bro. Spilman's trip successful for the purpose indicated?

Entirely so, and our Home Board is greatly appreciative of the Sunday-school Board's kindness in lending us this expert in Sunday-school work. It is a great pleasure to our Home Board at every possible point to work in the closest co-operation with our other boards. It is all the more gratifying to us that the Sunday-school Board rendered us this service without any financial cost to our Home Board.

What are now some of the needs in the Pearl of the Antilles?

We need four or five chapels immediately. I am glad to report that a splendid chapel at Sagua la Grande has just been completed and I was to preach the dedicatory sermon last Sunday. Sickness of the pastor delayed that service and they will have

the dedicatory service next Sunday, February 20th. Another thing we need very sorely is an addition of four or five very consecrated women who will go as missionary teachers and establish schools to be co-ordinated with our Havana school. They would do incalculable good as missionaries while they are teaching.

Dr. Gray, what weighs most heavily on your mind now that you have returned to your office?

The fact that you reported to me that our receipts are \$2,000 less to date than they were at this same date last year. This in the face of the fact that our appropriations have been greatly enlarged over last year. I confess to you that that is a great burden on me. I see from the calculations that it will require \$243,000 between now, the 18th of February, and the 30th of April in order for us to report no debt. That will mean \$56,000 more than we have ever raised during that time. While I was absorbed every minute of my time during my absence with the work in Cuba I think I shall have no thought of Cuba from this interview on. This money must come!

What do you propose to do about it, Dr. Gray?

Well, much of the time must be spent in prayer and all of the time in work. We must get our people enlisted from Maryland to Texas. Our work was never more abundantly blessed. The prospects were never so great.

What would be the result of any large falling behind this year?

It would be calamitous in the extreme. The Convention would naturally be slow to enlarge its work for another year. There would be danger that the Convention would feel like sounding a note of retrenchment, whereas the bugle blast of Forward March! should be by all means followed.





JUST TEXAS—AND THE GREAT SOUTHWEST.



A FEW months ago we prepared a tract which we named "Southern Problems for Southern Baptists."

In the preparation of this tract we used the most up-to-date information we could get. When we went a-hunting for facts about Texas, for instance, we told how, according to a staff correspondent of *The Manufacturers' Record*, the next census would probably show a population of 5,000,000 persons in Texas.

Then, we went off into some words in which we sought to show how large is the significance of this unmatched population growth. We called attention to the fact that this population in 1910 represents a larger growth within the last ten years than any State in America had ever had for a similar period.

Now, behold, no less authority than *Collier's Weekly*, a periodical of national circulation, comes out with the statement, based upon the recent school census of Texas, that the population of Texas is 6,000,000 persons!

When we prepared that tract a few months ago we said that Galveston was the fifth port in commerce in the United States. Our authority was the 1909 *Statesman's Year Book* a very high authority in matters of commerce.

The supply of "Southern Problems for Southern Baptists" tracts were exhausted and we have found a re-print necessary. In the few brief months since the first publication, the facts about Texas have changed so rapidly that we find it necessary to revise the edition. For instance, we find that, since the *Statesman's Year Book* sent forth its information, the port of Galveston has grown from fifth to second place in American commerce! Dr. Gambrell used to say that you could not tell a lie about Texas. If you told a lie today, it would be the truth tomorrow, said Dr. Gambrell. We are beginning to see the force of this bright remark of the grand old man.

America has never seen any such population movement as this to Texas, and the corresponding movement in Oklahoma. Nay, there has never been any such movement of people in the world, so far as I can get information!

There is no time in the history of a country in which it is half so easy to evangelize them as when that country is new. No conditions are crystallized, no standards have been set. The conservatism of the community is a thing yet to be born. It is masterly Christian strategy to build churches and to preach the gospel with zeal and enthusiasm and earnestness in such a country as this.

If Southern Baptists could have a vivid realization of this unmatched opportunity, we believe they would with untinted liberality pour out of their means for the support of the Home Board, that the denomination may realize to the full the greatest mission opportunity that ever came to any Christian denomination or ever will come to any Christian denomination to do mission work in America.

The great westward trek toward the Golden Gate on the Pacific shores, in 1849, and the ten years following, was not one-fifteenth as large as has been this movement into Texas within ten years, nor one-twenty-fifth as much as has been the movement into Texas and Oklahoma in that period.

In our American literature and in the imagination of the people the movement to the Pacific slope, induced by the story of the finding of gold, has been enshrined and immortalized, while the magnitude and matchless possibilities of this far greater and more recent migration are as yet scarcely even realized.

May some poet, some Bret Hart, or Joaquin Miller, with Christ in his heart, arise to sing the song of the unmatched movement of peoples during the last twelve years out on the great rolling plains of the Southwest. May his pen be baptized and his heart thrilled with the thought of the spiritual potentialities, the civic significance and the patriotic opportunities that are indicated in this great last frontier movement of America and the world.

"THE PROTESTANT DENOMINATIONS OF IMPORTANCE."

IN the first number of *Missions*, the magazine for mission propagandism into which the two mission monthlies of Northern Baptists have been merged, the editor speaks of the Home Missions Council as "representing the Protestant denominations of importance" in America.

This is the Home Missions Council into which the Southern Baptist Convention unanimously instructed the Home Mission Board not to enter. Dr. Howard B. Grose is the editor of *Missions*, and we esteem him to be a well-informed man, especially on Baptist affairs. Therefore we attribute the above utterance to the slipping of a cog in the editorial acumen of Dr. Grose, on account of his being in the midst of the ceremony of marrying the two mission magazines.

Otherwise we would have to accept the alternative, that Editor Grose willingly discounts Southern Baptists as not being one of "the Protestant denominations of importance." His language definitely implies that; but we cannot think he means it. No well-informed and kindly-spirited man in America would characterize Southern Baptists thus; much less would a Baptist do it.

Southern Baptists (white) are 2,200,000 strong, while the Northern Baptists have slightly more than 1,000,000 members. Southern Baptists reported 146,700 baptisms last year. They had in that single year a net increase of 124,000 members, which is about twelve per cent. of the entire Northern membership. The Home Mission Board, though outside of the Home Missions Council, reported 25,109 baptisms—more than any two general Mission Boards in America have ever reported in a single year.

No. Homer nods but a well-informed and kindly-spirited man, interested in the salvation of America, does not willingly and knowingly, by implication or direct assertion, rate as unimportant a denomination through which such incomparable results of grace and religious progress are attained. Such a man would not do it, even though he disapproved the scruples of the denomination against yoking up in an interdenominational federation.

Unless Dr. Grose prefers to think that we are supersensitive in noticing such an implication in his editorials, and on that ground chooses to ignore our words, we believe he will be quite ready to correct the plain implication of his words derogatory to the greatest body of Baptists in the world.

THE HOME FIELD.

THE MISSION OF THE MAGAZINE.

IN each evangelical denomination of importance in America there are a number of denominational weeklies and along with them two or three mission magazines covering the field which in the aggregate the papers cover.

Among Southern Baptists the denominational weeklies have grown up on the basis of a paper in each State. The departures from this are not sufficient to invalidate the rule. There are sufficient and good reasons for having a paper in each State.

The utility of the mission magazine depends upon its ability to accomplish a special service that cannot be so well accomplished through the State papers. To general mission objects the denominational papers in the aggregate are of decidedly larger worth than any mission magazine can be. However, the mission magazine has a place of its own. It is to be assumed that the invariable usage among evangelical denominations in publishing mission magazines is based upon sound principles.

The mission magazine once a month gives a compendium of facts and information and inspiration on one special topic. There are thousands of Southern Baptists who want such a compendium conveniently arranged. And these people are always readers of the denominational papers and are among the most intelligent and effective workers for missions in the Southern Baptist Convention.

The cost of the magazine to the subscriber is merely nominal. While such a publication does not have to maintain itself, and, so far, has less moral if more formal right to the denomination's gratitude, than a faithful weekly paper, it is true that the magazines usually do pay their way. The cost of editing them is small, for much of the editor's time is given to other constructive work of his mission board.

There are difficulties in the way of the denominational papers providing regularly a convenient presentation of the details of fact and the inspirational reading given on a single general subject in the magazine. The function of the weekly paper is broader. It must touch many interests, and for that very reason cannot usually give great space to concentrate on any one specific cause. Moreover, it must never forget its function as a religious newspaper.

But, if the papers could overcome this disability that grows out of their larger function of continually giving attention to many causes, in addition to giving the news, good family reading, and sound doctrinal articles, there would still be a difficulty in their rendering the special service of the mission magazine.

Every live paper objects to syndicated articles. There is good reason for the objection. The present writer confesses that in his former newspaper days he had a weakness for aiding such articles on their way to the waste basket. While he is now on the other side of the fence, and sees the difficulties involved from a new angle, he still believes the papers are right. Syndicated articles tend to dullness and the killing of individuality and sprightliness, without which a Baptist paper becomes the target of many dissatisfied throwers of stones. No self-respecting paper is willing to become a mere bulletin board, even to serve good causes. There are better ways to serve them.

But what will the general mission agency do to get important and educational matters before mission workers in each State? Write for the papers? Undoubtedly. More of this ought to be done for them than has yet been done. A single letter for twenty-five papers? Never, unless it be a brief financial statement. Moreover, the papers will not publish it on such condi-

tions. How, then, will that matter that ought to get before mission workers in each State be presented? The mission magazine answers.

The Home Board and the Foreign Board have a lot of figures to publish each month, and sometimes tabular matter. It is important, but dry and stupid to the average newspaper reader. Do the newspapers want it? No, not they. Each has enough dry matter of similar character in its own State that it must put in, to the jeopardy of that brightness and attractiveness to the average Baptist that each live paper seeks, in the hope that it may enveigle that numerous personage into reading many things he needs to know. Still, the detailed tables that would be dry in another publication, are of prime interest to the special constituents of the magazine.

Do the mission magazines appreciably compete with the denominational papers? In ten years' newspaper experience in the circulating department of Southern Baptist papers, we did not find any such competition. Many of our editors have told us there is none. We have within two weeks seen editorials in two of our papers saying there is none. One of the largest subscription-getters for the Home Field and the Foreign Mission Journal is one of our State papers.

AN EARNEST WORD FOR OUR LADIES.

We ask for the prayers and earnest co-operation, especially during this month, of the Baptist women in the Women's Missionary Societies throughout all the South. If the ladies are to meet their apportionments for Home Missions it will be necessary for them to raise \$52,162 in the next two months. Our noble women are sufficient for this task, and for its accomplishment it will be necessary that every one be alert and earnestly engaged.

The blessings of God were probably never so manifest on our work. To report any considerable debt at Baltimore will be nothing less than calamitous. Let every society during March be earnestly engaged in study, and prayer, and gifts to Home Missions.

Let pastors and women workers see to it that the churches and society members do not procrastinate and lag in their work for home missions. The women give March especially to this work. There are only two months in which the churches must make up their record. Up until this year—we confess it with sadness—not more than forty-five per cent. of the churches have ever been brought to give a cent to home missions.

We spoke ten minutes before the Baptist women at Abilene, Texas, about home missions and the Home Field. It was an assembly good to look upon. See the cut of these ladies elsewhere in this issue. When we ceased, a bright and resourceful little lady, a minister's wife, arose and said: "Ladies, you do not know what you miss in not having the Home Field. Mr. Masters is the best editor in the South." Self congratulation has no place in this magazine. We know we did not deserve it. But we confess we did feel several inches taller, and we straightened up and felt younger, too! Would any of our fellow editors have been entirely above this pleasant sense of personal gratification? Mrs. S. H. Morrison proceeded to show works like her faith. She got a nice club for the magazine, and we heartily thank her.

THE HOME FIELD.

HOME MISSION BREVITIES.

Miss Grace Clifford reports a gracious meeting at the Osage Indian mission with eleven Indians brought to Christ. Truly the Lord is blessing our Indian work.

A missionary of the Northern Methodist Home Mission Board tells of a family in his district who rode sixty miles in a wagon to attend public worship. It was the first sermon they had heard in nine years! Does anybody think there is no longer need of mission work in America?

During the last year the Northern Presbyterian Board of Home Missions received a bequest of \$2,500,000 for its work, in addition to its regular income of more than \$1,000,000. This is seven and one-half times as much as the income of our Home Mission Board for last year. The Lord abundantly blesses Southern Baptist mission work but Southern Baptists are not yet among the largest givers, by any means.

If Southern Baptists will not use the marvelous opportunities to evangelize the inflowing population in Western Texas, somebody else will and ought. A district superintendent of a Northern Methodist Conference has been exploring West Texas. He reports to the Northern Methodist Home Board that people are coming into the territory in large numbers and that new centers are rapidly building. He has organized several new churches and asks his Board for an appropriation for the work. Says the Methodist Board: "To allow such a field to go without care and to disregard such manifest openings is suicidal." It is, indeed. Will Southern Baptists disregard them?

With something more than 5,000,000 members, Baptist churches in America have a seating capacity of more than 15,000,000. The ratio of seating capacity to membership with the Methodists is about the same. Roman Catholics report more than 12,000,000 members and yet they report a seating capacity in their houses of worship of only something above 4,000,000. Explanation? Catholics minimize the teaching and preaching functions; Baptists and Methodists magnify them. Catholics count the whole Catholic population above nine years as members. While Baptists and Methodists differ materially in the basis of their count, the Baptists being stricter, both make a far closer count than the Catholics. Baptists and Methodists are today preaching the gospel to the masses of American people who hear it.

What a tonic it would be to the faith of many hundreds of church members who hear the Word regularly and do not always execute it, to visit our Pawnee Indian mission, where twenty-five heathen have been baptized by Missionary Brendel within a few months. The Christian faith is an exceedingly real thing to them. In the Christmas cold the missionary baptized eleven converts in the Black Bear river, near his mission. He has recently baptized an Indian woman more than one hundred years old. "Grandma John", another old Indian woman of eighty years, was also converted. She walked eight miles in the bitter cold on a Sunday morning recently to receive baptism, wearing the Indian moccasins. She explained to Mrs. Brendel, who took her in charge, "Me told Jesus me be baptized. Me no lie to Jesus." The remarkable, pathetic story of these and other incidents by Mrs. Brendel will appear in the Home Field and probably in tract form.

Our Home Board receipts on March 15 were \$2,000 less than at the same date last year. Our mission operations are much larger than last year. If we are to report out of debt, about \$225,000 must be raised between March 1 and May 1. Our churches can easily do it! Will they do it? Not without a pull all together. Let every pastor and worker pray for Home Missions and work for Home Missions and take a collection for Home Missions!

We are glad to have evidence that other home mission journals in America appreciate the high character of articles published in the Home Field. Recently we called attention to one of our exchanges publishing an article from the Home Field without proper credit. Here is another: Home Mission Bulletin publishes the recent article of Dr. D. W. Key in the Home Field on "Greater Home Missions," minus the Baptist application of that article. Why not give the credit, Home Mission Bulletin?

In his recent sermon before the First Baptist church at Richmond, Va., which is published in this number of the Home Field, Pastor Geo. W. McDaniel held our home mission charts in his hands before the congregation to illustrate the religious conditions in America. Many pastors are finding these charts of decided value in connection with presenting home missions to their people. The charts are twenty-five cents a set. There are six. All orders will be promptly filled. We earnestly recommend that pastors give us an order for these charts.

The Home Mission Board has adopted the Alamogordo School, at Alamogordo, New Mexico. We will publish a cut of it next month. The property is worth \$25,000. It has a debt of \$4,500. The campus is fifteen acres. It has a dormitory of native marble that will accommodate nearly 200. This school has no formal connection with the New Mexico State Convention, so its coming over to us involves no question of denominational comity. Our Board has appropriated \$500 to the maintenance, and \$300 to the summer campaign of the school.

We know of an editorial secretary of a mission board (not this writer) who sent 8,000 requests to pastors to send the name of a bright woman or young man to get up a club for the mission magazine in the church. He promised these pastors a complimentary subscription for the year if they would simply write on the return part of the stamped postal card the name requested and mail the card. He got replies from two per cent! Does not the reader think it a pretty trying business in the general interest among our church people in behalf of the denominational papers or the mission journals? We think so.

The Home Field is always over-crowded. We now have enough good material in the editor's drawer to make three numbers. But we want more good articles. If possible, we are going to make some showing from our work among the foreigners in the next number. In fact, we have the promise of aid of Mrs. J. B. Gambrell in making the April number an especially effective number with reference to our many foreigners in the South. Let everybody subscribe before the April number comes out. It is easy to say that. It would be easy to bring it about if pastors and elect women everywhere would come to our aid. We are glad some do. Look up our nice Roll of Honor for the past month.

Woman's Missionary Union.



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

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

March Southern Problems



HE month has come for special offerings for the three objects asked by the Home Board of the W. M. U. and its auxiliaries:

For Immigration \$8,500 is asked of the Y. W. A.

For Indian Missions \$8,500 is asked of the Sunbeams and Royal Ambassadors.

For Mountain Schools \$35,000 is asked of the W. M. U.

Will we reach the apportionment? Not without much prayer and steady, heroic work. This is the eleventh month in the Convention Calendar. So little has thus far come into the treasury that we feel constrained to urge and plead with every society to put aside everything else for March and enlist in a vigorous, glorious campaign for home missions.

THE WEEK OF PRAYER.

THE Woman's Missionary Union has provided for the Week of Prayer, from February 27 to March 5, 1910, a fine, comprehensive program. We wish we might reprint in full. We give the topics for each day, hoping that every woman who reads the Home Field also belongs to a woman's missionary society and will take part in carrying out the program furnished by the Woman's Missionary Union from the Baltimore headquarters.

Sunday, February 27—Topic: Evangelists of the Home Board. Work among Negroes.

Monday, February 28—Topic: The Frontier.

Tuesday, March 1—Topic: Immigrants.

Wednesday, March 2—Topic: Mountain Schools.

Thursday, March 3—Topic: Indians.

Friday, March 4—Topic: Cuba and Panama.

Saturday, March 5—Topic: Giving.

THE INDIANS.

WE would call attention to the article from Dr. Murrow, of Atoka, Oklahoma, on "Skinning the Indians." Mr. Morrow has given over fifty years to Christianizing the Indian. Well may he rise with indignation at the atrocities practiced by unscrupulous men in stealing lands from the ignorant and helpless. A writer says well:

"When the North Europeans landed on his shores, for the Indian the clock of destiny struck. Across the ocean came a pilgrim bark, bearing the seeds of life and of death. The former were sown for you; the latter sprang up in the path of the simple native."

May our Sunbeams and Royal Ambassadors give liberally to the Indians this month that we may help to correct the existing evils confronting this doomed race.

IMMIGRATION.

IMMIGRATION is a vital question of the hour with our nation. Not only must Southern Baptists meet the issue; we are cognizant of the fact that the legislative halls are trying to devise means of digesting and assimilating the unpalatable mass of population that stands clamoring for citizenship. The impulse of adventure that brought the first immigrants across the waters, four hundred years ago, is still operating to empty the over-crowded countries of Europe and the East into the lap of waiting, alluring, expectant America—that country of boundless opportunity.

The National Geographical Magazine, published in Washington City, gives in December number forty, pages to an article entitled: "A Country Where Going to America is an Industry."

The writer of the article, Arthur H. Warner, relates that during a recent visit to Piana del Greci, an Albanian settlement on the mountains, twelve miles out from Palermo, he asked what the leading industries of the place were. "Agriculture and immigration to America," was the reply.

The answer would be equally true of all that part of Italy, which lies south and east of the city of Naples, including Sicily. For a score of years this region has been pouring its life-blood into the United States, until it has given us a population of some 2,000,000 Italians, and brought it about that at least every eighth man, woman, or child in the city of New York is of that race.

One of the Italian towns visited by Mr. Warner was Termini, a seaport town that is often called an American town, because half the population was in America and the rest was likely to go before long. It has helped the town, they say. There are now fewer people; but more money. Capital that has been earned in America has been invested here and the city is prosperous.

Mr. Warner insists that the people from Sicily make good citizens in America. Our Home Board is dealing directly with the Italians in Tampa, where Lawrence Zarilli, our missionary, and two assistants work among 10,000 Italians. Our good women of Florida are helping nobly with this work.

Let us look at the bright side of the immigrant problem. The little white church in the valley and the little red school house on the hill have ever been the two potent factors in the making of America, the home of the free. Education can do much, but its mission is to the present. It cannot stamp itself upon the future. The decayed kingdoms of the past bear silent witness to the fact.

But where we unite evangelical religion and education we form a solvent that melts the chains of vice and transforms the criminal. When we as Christians recognize that we are our brother's keeper, we are carrying out the Master's will. Christianity is the solution of the world's problems.

Instead of resenting the coming of the foreigner, let us take stock of what we owe to the foreigner. Italy gave to the world Dante, Michael Angelo, Raphael, Macchiavelli, Galileo, Columbus and Savonarola. If God sends the less fortunate to our shores, shall we not pray the Father to use us as a blessing to them?

Take Baltimore with its thousands of unreached, neglected Italians. In the impassioned words of our own consecrated Miss Buhlmaier we ask:

"Is an Italian soul worth less in America than in Italy?"

Miss Buhlmaier's article in this issue shows the necessity of the "Life Saving" station we maintain at the immigrant pier.

Union Mail

MISS FANNIE E. S. HECK



WHEN this number of the Home Field reaches the Societies, they will be on the eve of The Week of Prayer and Offerings for Home Missions. Steadily the interest in this week and the offerings from it have been rising, but the time has come when steady advance should give way to rapid progress.

Let all who are thoroughly alive to the importance—the immediate importance of home mission work, throw themselves unreservedly into making the gifts of this week far surpass those of past years.

The home mission week is put so early—Feb. 28 to March 6—that there can be no good reason why all the gifts should not reach the Home Board before the close of its books, April 30th.

Special attention is called to one of the leaflets assigned to the closing day of the week. It is called—The Women's and the Laymen's Movement. It embodies the views of the Executive Committee of the Union as to the effect the effort now being widely made to lead every man of the churches to make a weekly gift to missions, should have in stirring the societies to take as their share of what should mark the beginning of a vast forward movement. The duty of seeing that every woman and child who belongs to the church also makes a weekly contribution. J. Campbell White wisely says that this calls for "system, not spasm," and the societies are urged to adopt a well thought out plan and keep at it.

These are some of the points emphasized:

Few give what they could easily give if they gave at frequent and regular intervals.

Small gifts made regularly and frequently amount to large sums in the aggregate.

Do not neglect the children.

Do not be spasmodic.

Keep records carefully and report to the church treasurer each quarter amounts given by women and children.

The scale of approval by the Southern

Baptist Convention for gifts to home and foreign missions is seven to ten, for in other words, every ten cents given to foreign missions, they hope seven cents will be given to home missions.

The closing day of our Week of Prayer is an excellent time to consider thoughtfully and prayerfully this call to enter on a large and permanent service.

At the present writing the Training School is looking forward with much pleasure to having Miss Edith C. Crane with them during the last week in February. She will deliver a series of lectures on missionary preparations and needs.

On Friday, February 26th, the Y. W. A.'s and Junior Y. W. A.'s of Louisville will have a rally to meet and hear Miss Crane.

Speaking of Louisville, it has been a matter of much interest to learn that the societies of Kentucky are holding out a helping hand to the colored women in their mission work. The Corresponding Secretary of Mission Work by Baptist colored women of Kentucky so describes the work the colored women are trying to do:

"The specific work designed by our board is to spread the gospel and Christianize homes by means of missions; by house to house visitations; by women's, mothers' and children's meetings at stated periods for training and instruction, thus gathering the children from the streets and alleys and directing their minds heavenward—to seek the purification and elevation of the people in general."

"No matter how soon or how late the closing of the year's report may be," said a doubtful one, "some societies will be late." Will the panting last-comer be your society?

The Union's books in Baltimore close April 30th, ten days later than last year. This means that each society in your State should have its money and report in the hands of the proper State officers by the tenth of April as the very latest moment. There are always a number of disappointed ones who come too late.

Frontier Work

MRS. J. B. GAMBRELL

THE current idea of "frontier" in the minds of many means simply on the borders of savage land, close to the Indians, or the rough, untamed wilderness of the West. But when we come to speak of frontier missions, it properly embraces far more than work in newly settled countries.

The definition of the word is: "A border, confine or extreme part of the country bordering on another country; that is, the part furthest advanced or the part that fronts the enemy, or which the invading enemy meets in front, or which fronts another country."

Now if we take into our minds the soldier idea of Christianity, we shall see it is not an improper use of the word to apply it to missions in the city slums, or to missions amid the congested foreign populations. It is the border land to the devil's country, and the soldiers of the cross need to be alert and ready to press the conquest for Prince Immanuel at all points where the devil has set up his banners.

Taking a view of the great West, with its rapidly growing cities, and its rapid influx of population from all parts of the world, we may safely lay down the premise that frontiers bordering on the enemy's country abound all through the land.

I make this point, because it has so often been said by the thoughtless that in America anybody who wants to go to church and hear the gospel can do so. Of course, this remark can only come from some one who is close to a church, and thinks everybody else has a church nearly as conveniently located.

Perhaps we have taken great comfort and fostered denominational pride in counting the number of Baptist churches in Dallas. Recently, some one expert in figures, in taking a census of the city, and measuring the floor space of the various evangelical churches made an estimate and, according to his computation, if some Sunday morning every person over twelve years of age should wish to attend divine services in

some church, there would be standing room for only twenty-five per cent. of the population of the city. If his figures are correct, then the frontier of the devil's kingdom presses close to our church doors.

This statement is made as an earnest plea for the work of our Boards in city missions, and to awaken the rank and file of church members to the realization of their duty to give themselves to the work along with the city missionaries.

Then, to go further afield, in Texas alone we may note the various communities. There are German communities, sturdy strong men and fine women, making homes in the rural districts with no church or preaching anywhere close to them.

In other portions of the State large communities of Bohemians have come to make their homes in this country and are without gospel privileges. Also, on the railroads, and in the mines are hundreds of Mexicans working, and the families of the workers living close around these places have no preaching and no gospel.

This may be duplicated many times over in the State of Texas alone. Little children growing up in these settlements might be gathered into mission schools and a powerful influence in the homes might be exerted by women who would teach in these mission schools, because they would have access to the homes and by gentle ministeries and kindly tact would win their way to the hearts of the mothers.

This sort of a supplement to the work of the missionary who preaches the gospel, would help to fasten in the minds of the people the truth which he proclaims on the Sabbath in the church or on the roadside or street corner.

May not the work of the Woman's Training School be God's method of fitting women for this work, and may we not by upholding and fostering a training school for women workers bear some part in this great work, which, as yet, has not had a beginning.

Dallas, Texas.

"Skinning" the Indians

J. S. MURROW, D.D.



OME TIME AGO two white men met on a street in Atoka, Okla. One asked the other what employment he was engaged in? The reply was: "Skinning Indians—just as you are doing."

This described the condition of most of the full-blood Indians exactly, in the eastern portion of Oklahoma. There are hundreds of white and mixed-blood men who have been for years engaged in the business of "skinning" Indians.

In almost every town there are places fitted up for this "skinning" process. Banks, trust companies, real estate offices, lawyers' offices, and other places have the necessary implements. Generally there are one or more men on the inside with desks, clerks, typewriters, blank bills of sale, leases, contracts, promissory notes, mortgages, liens and a few dollars in cash, all of which are warranted to take the hide off of any poor full-blood in short order.

Most of the full-bloods can not read English and, as they are generally poor and needy, for a few dollars in cash they will sign almost any instrument of writing they are told to sign.

On the outside of these "skinning" pens are one or more mixed-bloods who can speak the Indian language, to toll the victims into the pen.

These lambs are relatively well off when they first enter the pen. They have been allotted a number of acres of land which they bought, as a tribe, from the United States Government, at a big price, when they were forced to remove from east of the Mississippi river. Some have more land than others, which is allotted according to its fertility.

Their "hides" are not all taken off at one time. They are "skinned" by piecemeal, twenty acres now and a few dollars, forty by and by, and again a few more dollars. The Messrs. M——, lawyers, living at Ardmore, boastfully published some time ago that they owned fifty thousand acres of Indian lands, most of which was probably acquired by fraud, and they also had

twenty thousand acres more under lease. At that time there were no Indian lands for sale legally.

They are notorious "skinners" of Indians. One little orphan girl who was very rich in inherited lands and who was in my Orphans' Home, was kidnapped from her Indian uncle and put in a Catholic convent at Antlers in order that these men might "skin" her out of her rich estate. She is in the convent today, and those fellows have possession of her lands.

A man who is caught skinning a hog which he has secretly stolen is severely punished. He is put in jail. But these men who fleece Indians publicly go free as air and are called honorable, useful citizens.

Many are big men in the State, in business circles, in society and even in the churches. Some are legislators, county officers, judges and even members of Congress. It is a crime to steal a hog and skin it, but it is all right to steal a man, a woman, a child—an orphan child—and "skin" them.

It used to be regarded by white people as a horrible crime for an Indian to take a scalp, a little piece of skin and hair, from the top of a dead man's head, but it is no crime at all for a white man to take all the hide off of an Indian, even while living, and let him go around, a pauper, dying by inches from starvation and suffering!

To the Indian the scalp of an enemy, white or Indian, was a trophy. It was evidence of bravery or strategem in war. It had no money value. To the white grafter the skins of these Indians represent as much cunning, deceit, trickery and lying as ever characterized the most savage Indian, and each skin is worth hundreds and sometimes thousands of dollars. Really, the deceit, lying and stealing employed by grafters in cheating these Indians are many times worse than any crime ever perpetrated by the Indians.

Why does not the United States government protect these Indians and prevent them from being defrauded? Because the government is too weak. These grafters are voters.

TREASURER'S REPORT, NOVEMBER 1, 1909, TO FEBRUARY 1, 1910.
THIRD QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION.
MRS. W. C. LOWMEYER, TREASURER.

STATES	WOMAN'S SOCIETIES					YOUNG WOMAN'S AUXILIARY					BANDS					ROYAL AMBASSADERS			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	Margaret Home	
Alabama.....	\$ 1,562.57	\$ 315.06	\$ 4.53	\$ 9.18	\$ 113.90	\$ 270.31	\$ 75.50	\$ 2.50	\$ 25.00	\$ 5.00	\$ 51.23	\$ 23.27	\$ 1.00	\$ 25.00	\$ 1.00	\$ 1.00	\$ 1.00	\$ 1.00	\$ 2,435.29
Arkansas.....	32.32	189.78	19.92	8.52	64.47	13.75	52.00	1.00	1.00	1.00	59.87	11.00	1.00	1.00	1.00	1.00	1.00	1.00	250.00
District of Columbia.....	516.34	206.51	13.10	19.89	113.94	234.67	25.99	1.00	29.45	29.45	241.00	59.92	1.00	2.60	7.25	1.00	1.00	1.00	343.62
Georgia.....	5,670.21	794.12	12.47	6.80	430.65	328.85	66.11	50	2.50	10.50	198.74	69.63	9.00	1.00	1.00	1.00	1.00	1.00	1,380.55
Kentucky.....	2,161.26	500.00	7.00	11.00	33.50	7.98	7.00	3.00	1.00	1.00	28.15	11.00	1.00	1.00	1.00	1.00	1.00	1.00	1,165.06
Louisiana.....	927.69	117.09	7.00	11.00	63.00	11.01	7.00	3.00	1.00	1.00	20.00	5.00	1.00	1.00	1.00	1.00	1.00	1.00	915.00
Maryland.....	398.24	518.16	854.17	8.00	122.50	106.01	19.05	1.00	1.00	1.00	11.70	6.50	1.00	2.50	1.00	1.00	1.00	1.00	915.00
Mississippi.....	1,359.46	821.32	9.66	27.20	177.65	199.00	83.45	3.15	1.00	1.00	23.48	102.97	91.10	89	1.00	1.00	1.00	1.00	1,359.46
Missouri.....	967.04	652.69	9.66	27.20	177.65	199.00	83.45	3.15	1.00	1.00	23.48	102.97	91.10	89	1.00	1.00	1.00	1.00	1,359.46
North Carolina.....	41.59	18.20	11.75	39.00	64.83	366.15	30.38	2.50	1.00	1.00	724.67	90.26	1.50	3.25	1.00	1.00	1.00	1.00	1,359.46
Oklahoma.....	4,025.61	387.45	13.50	11.75	39.00	366.15	30.38	2.50	1.00	1.00	724.67	90.26	1.50	3.25	1.00	1.00	1.00	1.00	1,359.46
South Carolina.....	819.01	248.64	11.75	39.00	64.83	366.15	30.38	2.50	1.00	1.00	724.67	90.26	1.50	3.25	1.00	1.00	1.00	1.00	1,359.46
Tennessee.....	5,278.08	413.89	262.72	39.00	64.83	661.12	47.49	25.85	25.85	25.85	685.18	70.45	16.53	16.53	16.53	16.53	16.53	16.53	5,278.08
Virginia.....	24,277.63	\$ 6,036.89	\$ 80.20	\$ 123.72	\$ 1,504.79	\$ 7,266.13	\$ 1,541.43	\$ 111.65	\$ 53.50	\$ 84.53	\$ 2,170.63	\$ 1,541.73	\$ 1,945.78	\$ 24.87	\$ 135.27	\$ 131.60	\$ 4.75	\$ 36.69	24,277.63

**THE ABOVE CONTRIBUTIONS FOR
 THE TRAINING SCHOOL, IN-
 CLUDE \$957.03 FOR
 THE STUDENT
 FUND.**

STATES	HOME MISSIONARIES					MOUNTAIN SCHOOLS			TOTAL
	W. M. S.	Y. W. A.	Bands	Royal Ambassadors	W. M. S.	W. M. S.	W. M. S.	W. M. S.	
Alabama.....	\$ 833.23	\$ 81.10	\$ 10.00	\$ 1.00	\$ 1.00	\$ 1.00	\$ 1.00	\$ 1.00	\$ 925.33
District of Columbia.....	305.00	343.62	106.35	1.00	1.00	1.00	1.00	1.00	756.97
Florida.....	1,272.20	1,165.06	915.00	67.44	29.50	1,415.27	1,323.70	1,323.70	5,493.04
Kentucky.....	915.00	681.50	84.30	67.44	29.50	1,415.27	1,323.70	1,323.70	5,493.04
Maryland.....	618.00	1,359.46	84.30	67.44	29.50	1,415.27	1,323.70	1,323.70	5,493.04
Mississippi.....	915.00	681.50	84.30	67.44	29.50	1,415.27	1,323.70	1,323.70	5,493.04
Missouri.....	915.00	681.50	84.30	67.44	29.50	1,415.27	1,323.70	1,323.70	5,493.04
North Carolina.....	915.00	681.50	84.30	67.44	29.50	1,415.27	1,323.70	1,323.70	5,493.04
South Carolina.....	915.00	681.50	84.30	67.44	29.50	1,415.27	1,323.70	1,323.70	5,493.04
Tennessee.....	915.00	681.50	84.30	67.44	29.50	1,415.27	1,323.70	1,323.70	5,493.04
Virginia.....	915.00	681.50	84.30	67.44	29.50	1,415.27	1,323.70	1,323.70	5,493.04
Total.....	\$ 9,124.22	\$ 807.40	\$ 77.44	\$ 29.50	\$ 108.85	\$ 9,847.21	\$ 9,847.21	\$ 9,847.21	\$ 9,847.21

Honor Roll

From January 15 to February 15, 1910

Rev. J. M. Storer, Asheville, N. C.....	101	Mrs. L. E. Bennett, Wadesboro, N. C.....	13
Dr. W. D. Powell, Louisville, Ky.....	55	Mrs. T. J. Chewning, Newport News, Va..	12
Rev. J. C. Farrar, Rockport, Miss.....	25	Mrs. Geo. A. Nichols, Crystal River, Fla..	12
Mrs. E. J. Whilden, Charleston, S. C.....	24	Mrs. R. H. Davis, Haskell, Tex.	12
Mrs. W. A. McComb, Clinton, Miss.....	23	Mrs. A. N. Hawkins, Avondale, Ala....	12
Mrs. F. B. McNath, Denton, Texas.....	22	Mrs. G. A. Harden, Windsor, N. C.....	11
Mrs. R. M. Seymour, Macon, Ga.....	21	Rev. Paul V. Bomer, Marion, Ala.....	11
Rev. D. Noble Crane, Higgins, Texas....	21	Mrs. J. R. Keyton, Dothan, Ala.....	11
Dr. Albert R. Bond, Marietta, Ga.....	20	Mrs. J. B. Seanor, Fitzgerald, Ga.....	11
Miss E. M. Dickinson, Washington, D. C.	19	Rev. Hansford B. Jones, Lamar, S. C....	11
Mrs. Lee Fox, Pine Bluff, Ark.....	19	Mr. J. W. Carpenter, Burk Place, La....	11
Mrs. W. C. Cleveland, Talladega, Ala....	18	Mrs. Essie Martin, Laurens, S. C.....	11
Rev. P. C. Barkley, Plains, Ga.....	18	Rev. A. L. Nichols, Alger, Ala.....	10
Mrs. E. W. Stone, Elizabeth City, N. C....	16	Mrs. W. J. David, Livingston, Tex.....	10
Rev. H. B. Folk, Livingston, Ala.....	16	Mrs. D. S. Sanford, Milledgeville, Ga....	10
Mrs. Bettie Hankins, Meridian, Miss....	16	Mrs. J. F. Culpepper, Timmonsville, S. C.	10
Mrs. H. L. Parks, Bowling Green, Ky....	16	Rev. W. W. Beall, Stillmore, Ga.....	10
Miss Bertha Morris, Woodworth, La....	16	Miss Libbie Carroll, McCall, S. C.....	10
Mrs. Thos. G. Connor, Tuskegee, Ala....	15	Mrs. C. N. James, Oxford, Ala.....	10
Mrs. S. H. Morrison, Abilene, Texas....	15	Mrs. Chas. Rider, Independence, Mo....	10
Mrs. R. C. Barksdale, Slater, Mo.....	15	Mrs. H. F. Harris, Cuero, Tex.....	10
Mrs. Jno. O. Gough, Thomson, Ga.....	14	Mrs. M. J. McAfee, West Point, Ga.....	10
Mrs. R. O. Anthony, Kaufman, Tex.....	14	Mrs. S. P. Harris, Verona, Miss.....	10
Mrs. M. E. Trimble, Galveston, Tex.....	14	Mrs. C. R. Bradshaw, Boykins, Va.....	10
Miss Kate D. Perry, McAlester, Okla....	13	Mrs. W. F. Pettus, Huntsville, Ala.....	10
Rev. S. P. Hair, Fort Mill, S. C.....	13	Mrs. E. R. Phillips, Miona, Va.....	10
Mrs. J. M. Dawson, Hillsboro, Tex.....	13	Mrs. D. W. Watson, Furman, Ala.....	10
		Mrs. L. L. Crocker, Orlinda, Tenn.....	10

Home Mission Receipts from January 15 to February 15, 1910

ALABAMA: Dr. W. T. B., Birmingham, \$10; Pleasant View, by A. L. N., \$3.09; Mt. Pleasant, by W. W. H., \$2.05; Dr. W. B. Crumpton, Cor. Sec., \$959.23; W. M. U. of Ala., by Mrs. C. Burris, Treas., for Miss Salter's salary, \$25; Clayton St., Montgomery, by J. W. O., \$10.16; S. S., \$1.23; 1st Ch., Mobile, by J. W. L., \$100; Gordo, by W. T. H., \$3.62. Total, \$1,114.48. Previously reported, \$5,137.39. Total since May, \$6,251.87.

ARKANSAS: R. V. G., for Tract Fund, \$5.15; "Friend from Arkansas," \$200; B. C., for Tract Fund, \$1. Total, \$206.15. Previously reported, \$194.96. Total since May, \$401.11.

DISTRICT OF COLUMBIA: W. M. S., Immanuel Ch., Washington, by Mrs. E. D. G., \$5.25; 5th Ch., Washington, by W. E. M., \$350. Total, \$355.25. Previously reported, \$421.40. Total since May, \$776.65.

FLORIDA: S. B. Rogers, Cor. Sec., \$41.51; for Mountain Schools, \$1.20; Pawnee Indians, \$5; Thank Offering, \$2.10; Eaton St. Ch., Key West, by E. D. Sims, \$27.50. Total, \$87.41. Previously reported, \$1,188.18. Total since May, \$1,275.59.

GEORGIA: H. R. Bernard, Auditor, \$1,615.35; for Mountain Girls, from Capitol Ave. W. M. S., \$3.55; for Mountain School, from Corner W. M.

S., \$2.35; Mt. Calvary W. M. U., \$10; for Indians, Lake Park Sun., 50c.; Eatonton Sun., \$5; Carmel Sun., \$5; 1st, Valdosta, Sun., \$3; New Hope (N) Sun., \$1; for Miss Perry—New Hope (N) W. M. S., \$1.15; "Unknown friend," Sylva, 50c. Total, \$1,647.41. Previously reported, \$10,279.10. Total since May, \$11,926.51.

KENTUCKY: W. D. Powell, Cor. Sec., \$1,002.72; Ky. Cen. Com., by Miss Willie Lamb, from Sunbeam Bands for Indians, \$56.13; Y. W. A., for Immigration, \$50.80; New Haven W. M. S., for Ch. Bldg., \$2; for Miss Salter's salary, \$25; Mountain Schools, \$50.49; General fund, \$253.07. Total, \$1,440.21. Previously reported, \$6,222.63. Total since May, \$7,662.84.

LOUISIANA: B. T. Lewis, Treas., \$70.80. Previously reported, \$2,150.88. Total since May, \$2,221.68.

MARYLAND: Baltimore Ch., Franklin Square, by F. E. W., \$100; Huntington, by L. S. C., \$14.50; Fulton Ave., by J. H. D., \$12; North Avenue, by C. M. K., \$38.50; Mountain School Work, by Mrs. T. J. H., \$10; Grace, by W. E. M., \$20; Seventh, by O. M. L., \$32.07; Eutaw Place, by H. W. P., \$483.47; Mountain School Work, \$40.20; Rehoboth, by J. C. C., \$23.15; W. B. M. S., of Md., by Mrs. H. B. W., \$100. Total,

\$873.99. Previously reported, \$3,821.16. Total since May, \$4,695.15.

MISSISSIPPI: S. L. Hearn, bequest by S. L. H., and Mrs. White, \$50; Mississippi churches (not designated), by Rev. Otto Bamber, \$21.57; A. V. Rowe, Cor. Sec., \$484.87; for Carnedias, \$12.83; for Indians, \$1.30; Clinton Ch., by Rev. W. A. McComb, for Evang., \$146.34; Tract Fund, \$13.96. Total, \$843.14. Previously reported, \$6,993.87. Total since May, \$7,842.01.

MISSOURI: A. W. Payne, Treas., \$590.28; Women, 105.70; Ch. Bldg. and Loan, \$2.50; Total \$698.58. Previously reported \$6,942.17. Total since May, \$7,643.02.

NORTH CAROLINA: Tract Fund, by J. H. B., \$2.50. Previously reported, \$3,744.83. Total since May, \$3,747.33.

OKLAHOMA: Tyrone Ch., by Dr. J. F. Love, \$4.65; W. B. M. S. of Okla., by Miss Sue O. Howell, \$19.20. Total, \$23.85. Previously reported, \$867.53. Total since May, \$891.40.

SOUTH CAROLINA: Edgely Ch., by O. S., \$45.95; L. M. and A. S., \$25.05; Y. W. A., \$2.15; W. M. U. of S. C., by Mrs. J. N. Cudd, \$28.44; Indians, \$20.02; S. S. Union, by A. H. M., \$1.25; Friendship, by Miss E. W. B., \$2.35; Good Hope, by S. T. B., \$7.47; Unity, by D. E. S., \$5.19; Oak Grove, by D. L. P. S., \$1.80; S. S. Hercules, by J. N. H., \$2; Goucher, by Miss A. B., \$5.57; Sumter, 1st, by D. W. C., \$20; Mrs. A. C. S. N., Augusta, \$1.25; Evergreen, by W. H. W., \$2.35; Phillips, by J. S. W., \$2.75; Berea, by A. J. S. T., \$7; Colleton S. S., by H. J. G., \$2; Black Creek, \$2; Beaufort, by J. D. H., \$7.07; Antioch, by Z. H. L., \$3.87; Greenwood, 1st, by J. E. C., \$5.63; Rock Hill, 1st, by J. W. H., \$10.66; Sardis, by J. W. P., \$6.04; Bedons, by J. S. M., \$2.73; Phillips, by J. S. W., \$12.40; Ebenezer, by G. W. S., \$1.33; Ridgeway, by Mrs. L. E. H., \$6.95; Big Steven's Creek, by H. L. B., \$6.60; St. John's, by J. O. M., \$1; Chestnut Hill, by P. H. C., \$8.76; Union, 1st, by H. B. H., \$31.91; Laurens Assn., by C. H. Roper, for Lanford, \$2.65; W. M. S., \$4; Mt. Olive, 94c; Union, \$2.73; Langston, \$3.36; Watt's Mills, \$5.50; Laurens, 1st, \$100; W. M. S., \$27; Y. P. M. S., \$15.23; Waterloo, by H. D. W., \$2.12; Bethel, by B. S. B., \$16.60; Abner Creek, by W. I. P., \$6.35; Hodges, by J. C. S., \$2.06; Woodside, by C. W. S., \$2.05; Greenwood, 1st, by J. E. C., \$17.05; New Westminster, by L. A. T., \$4.93; Apalache, by A. M. H., \$4.78; S. S. Taylors, by L. M., \$14.46; Tyger, by P. B., \$1.23; Welch Neck, by A. M. S., \$10.75; Greenville, 1st, by J. T. M., \$57.46; Bequest of G. N. Askew, Blackville, \$50; Chiquola, by J. R. J., \$1.14; Richland Springs, by H. Q. R., \$4.07; Little River, by S. F. E., \$3.81; S. S. Darlington, 1st, by C. B. E., \$11.38; West End Inman, by D. L. B., \$2.15; Buffalo, by J. T. G., \$10; Cross Hill, by E. L. W., \$7.70; Tabernacle, by J. M. A., \$10; Batesburg, by W. T. H., \$50; S. S., \$15; Cheraw, by Mrs. A. L. E., \$10.78; Mountain View, by L. C. E., \$1.47; Pinewood, by E. C. G., \$3.50. Total, \$785.39. Previously reported, \$8,765.42. Total since May, \$9,550.81.

TENNESSEE: W. M. Woodcock, Treas., for Indians, \$2; O. T. Finch's salary, \$100; Yellow Creek, by V. A., \$2; "Young South," of Baptist and Reflector, by Mrs. L. D. E., \$27.56. Total, \$131.56. Previously reported, \$6,627.74. Total since May, \$6,759.30.

TEXAS: Uvalde B. Y. P. U., by Mrs. H. A. L., \$4; Mrs. J. E. Nunn, Amarillo, for horse for Primo Navarro, \$5; F. M. McConnell, Supt., \$372.27. Total, \$381.27. Previously reported, \$6,300.11. Total since May, \$6,681.38.

VIRGINIA: Roanoke, 1st, by T. C. S., for

Tract Fund, \$11.40; B. A. Jacob, Treas., \$1,000. Total, \$1,011.40. Previously reported, \$7,695.50. Total since May, \$8,706.90.

MISCELLANEOUS: Copenhill Land Co., by C. H. D., dividend on twelve and one-half shares at twelve per cent, \$150; "Unknown," through S. S. Board, \$7; Society Missionary Inquiry of S. B. T. S., by G. W. D., \$54.30; Tract Fund, by S. S. Muncy, Pa., \$1; Illinois churches: Elizabethton, by J. L. W., \$4; Young Ladies H. M. S. Parra, by W. A. F., \$14; Golconda, 1st, by T. R. K., \$12. Total, \$242.20. Previously reported, \$430.86. Total since May, \$673.16.

AGGREGATE: Total, \$9,922.96. Previously reported, \$82,783.75. Total since May, \$92,706.71.

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WASHINGTON, Feb. 7.—President Finley announced to-day that the Southern Railway will in the near future, through its Land and Industrial Department, again enlarge the publicity and promotion work which it has carried on for the development of the country reached by its lines. It was necessary to curtail this work somewhat following the business depression of 1907, on account of both general and special conditions. It is now felt that not only the business conditions in the country, but the local situation in the Southeast, warrants a larger campaign for the location of industries, the bringing of new settlers, and a general development work, that is the resumption in full of the company's efforts to build up the Southeast. In carrying out this policy, there will be a larger use of the trade, agricultural, and other newspapers and periodicals of the North and West, the publication of many special pamphlets, exhibits at many Northern fairs, and a larger work in Northern Europe. The Southern has found that one of the best methods of publicity is in the exhibits of the products of its territory at the larger fairs held in the North and West, and more attention than ever will be paid to this line of work. The South will be advertised in Northern European countries by the circulation of specially prepared matter, and by the use of newspapers, in a way that is consistent with our immigration laws and as is permitted by the laws of the respective countries. The Southern has maintained for some years a European agency of its Land and Industrial Department, with headquarters in London, which will carry on the prosecution of active efforts to interest land seekers and investors from that side of the ocean in the South. The most thorough cooperation possible is to be given to local business and other organizations in the development of the various communities along the Southern system.

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