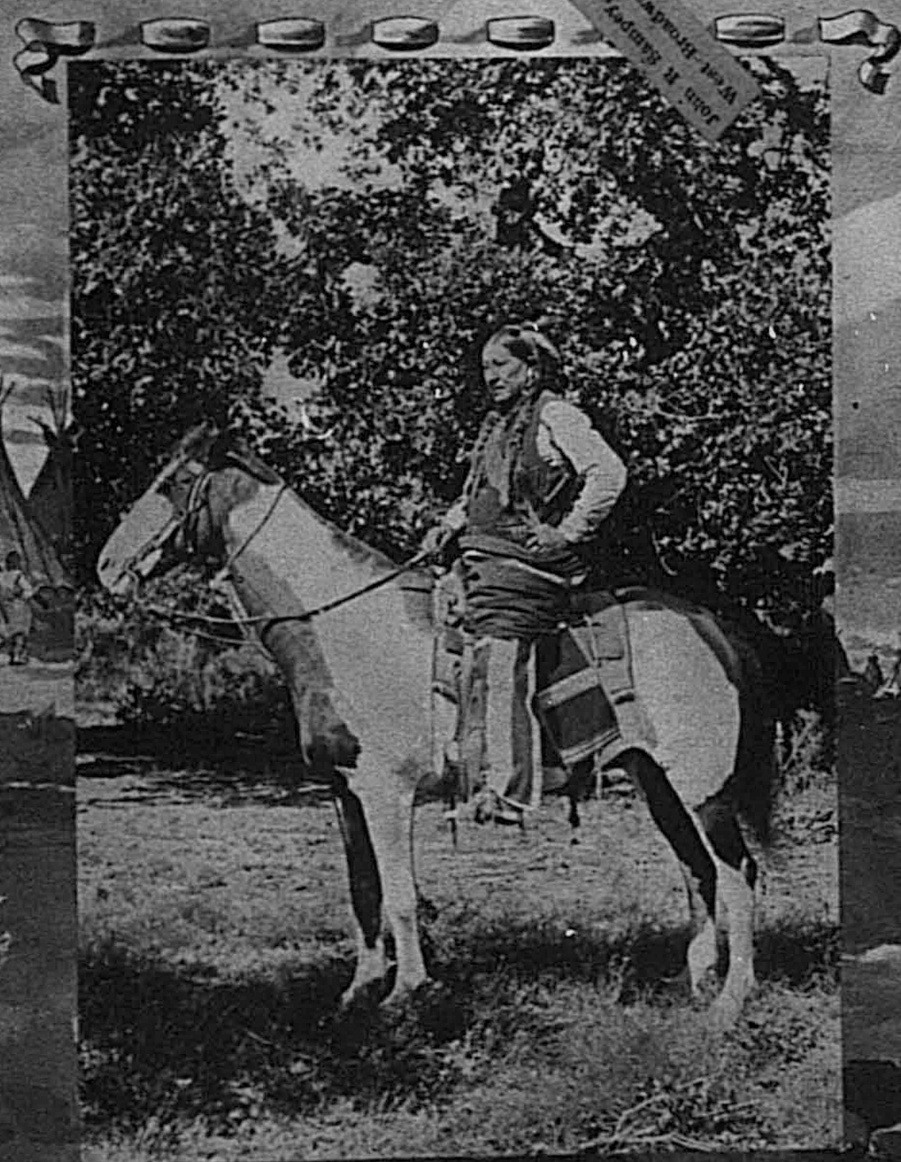


May 1910

# The Home Field



A Pawnee Indian Chief

# Home Mission Board

OF THE

## SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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

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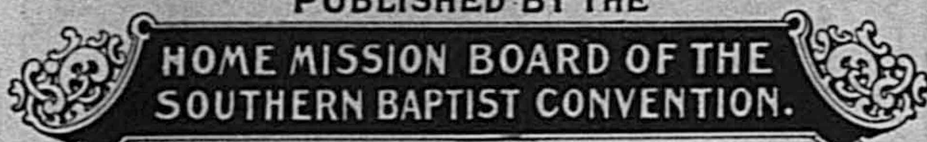
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# The Home Field

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## A Home Mission Prayer

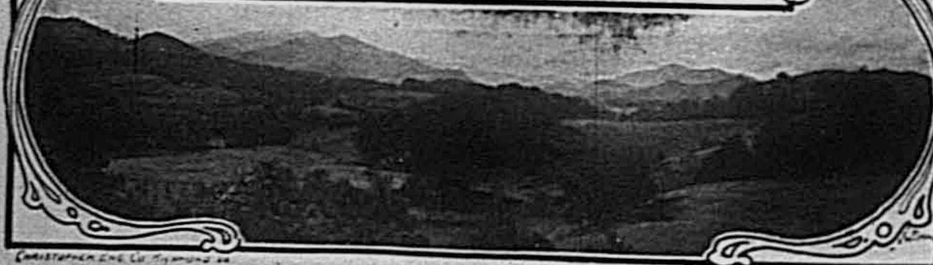
Look from thy sphere of endless day,  
O God of mercy and of might;  
In pity look on those who stray;  
Benighted in this land of light.

In peopled vale, in lonely glen,  
In crowded mart, by stream or sea,  
How many of the sons of men,  
Hear not the message sent from thee!

Send forth thy heralds, Lord, to call  
The thoughtless young, the hardened old,  
A scattered, homeless flock, till all  
Be gathered to thy peaceful fold.

Then all these wastes, a dreary scene,  
That makes us sadden as we gaze,  
Shall grow with living waters green,  
And lift to heaven the voice of praise.

—William Cullen Bryant.



# The Home Field

Vol. XXI

MAY, 1910.

No. 10

## Light from the Vatican.

W. HARRY YOUNG, Ph.D.



OME years ago I beheld an amusing scene. It was in the old First church of Philadelphia. That magnificent edifice was crowded with expectant people, when attention was centered upon a typical old Irish woman who walked slowly up the middle aisle.

Kneeling outside the front pew-door she devoutly counted out the beads upon her rosary, utterly unconscious of unusual surroundings. Those devotions completed, she arose, and looked about her for the first time, astonished to discover that she was in a Baptist church. The chagrin which she manifested in taking her hurried departure was greatly enjoyed by all present.

Since then I have come to recognize a prophecy in that incident. Catholics and Baptists have been rivals from the early centuries; they are destined so to be as long as both exist.

Roman Catholic prelates have never hesitated to acknowledge that Baptists are their only logical rivals, all Protestants being more or less tainted with hereditary Catholicism. Recent developments of religious tendencies make it evident that either Baptist or Catholic principles are to dominate America; it remains for us to say which.

### Catholic Strength in America.

Last year the Roman Catholics gained about three times as many new members as did all the Baptists in this country. Taking the whole United States by and large, about one person in six will be Cath-

olic. In some of our Southern States, notably Georgia, this is the proportion of Baptists to the population. If this justifies us in calling Georgia a Baptist State, and the South a Baptist territory, must we not admit that this is a Roman Catholic country as a whole?

Because our Southern Baptist Convention embraces the most conservative, orthodox and Baptist people of this land, we are likely to ignore certain tendencies and transformations which must be reckoned with in our work for the evangelization of our Southern section.

This blind satisfaction will prompt us to declare that there is nothing dangerous in Catholic aggression. We will explain away the evidences of growth by asserting that it is all due to immigration.

If this were true, as it is not, there would still remain both the menace and the responsibility created by this large influx of foreigners, with their utter ignorance of the true gospel and their irreligious traditions.

It is the admitted duty of our Home Board to distribute and effect the responsibilities of Baptists among the rapidly-increasing foreign population of our Southern cities. It is already true of the South what a poet said of this country:

"America! Half-brother of the world;  
With somewhat good, and bad,  
Of every land."

But there is coming to light a new tendency, far more dangerous than this familiar "foreign problem."

### Catholic Designs to Win America.

We who have been trained to look down upon Catholicism, and who entertain no fear of its influence over us and our children, find it difficult to perceive any possibility of its popularity amongst native Americans.

Notwithstanding this comforting assurance, there is rapidly developing a peculiar attractiveness in that denomination which goes far to justify the boast of Archbishop Ireland, "We can have the United States in ten more years."

Although we may have willingly turned over all foreigners to the Roman Church, as we have no reason for doing, the Catholics have not returned the compliment. They are throwing all of their marvelous organization into the shrewdest methods for winning every class and creed in this great country.

It requires no superior wisdom to see that if we had fourteen million Baptists, instead of six million, and all of them were actively evangelizing the masses, they would be no match for fourteen million Catholics working under an organization patterned after the invincible Roman army.

Right here we begin to catch one gleam of light from the grim old Vatican by the Tiber. If Catholics and Baptists are contesting for the people, we must work through an organization. Our Home Mission Board is absolutely indispensable when evangelism must contend with organized rivalry.

Another ray from the Vatican begins to gleam across Europe, and though small as a taper it will soon become a conflagration such as is liable to rush over our own land like a prairie fire.

Whilst we have exultantly observed the steady decline of Catholic countries, the Roman Church has been stealthily encroaching upon Protestantism. The historian Froude called attention to this new development when he said: "Each day the Pope has a firmer grasp upon the press, the schools and the government of those countries which revolted against him with the greatest fierceness."

In Germany, the boasted land of the Reformation, out of a population of sixty millions, over twenty-two millions are now Catholics.

In England there has been an alarming drift of Episcopal clergymen towards Ro-

manism, which accompanied a corresponding tendency of the masses. Macaulay was more prophetic than he wist when he said: "The Roman Church may still exist in undiminished vigor when some traveler from New Zealand shall sketch the ruins of St. Paul's," representing Episcopacy.

### Connection Between Catholic Advance and Protestant Doctrinal Laxity.

In seeking the philosophy of this unexpected tendency of non-Catholics towards Romanism, we should at the outset expect to find it between the lines, because the deepest truths seldom show upon the surface.

With this in mind, we dwell upon the fact that during the era of Catholic gains in Protestant countries those very lands were given over to certain peculiarities of opinion. Germany was noted for Higher Criticism; England for Higher Criticism plus Liberalism; and just now the United States is madly espousing Higher Criticism, Liberalism and Socialism, plus just any old ism.

This investigation brings to view a volcano in our own land that threatens like another Vesuvius. Down this mountain are seen trickling many streams of error. Amidst the chaotic conglomeration of modern tendencies may be traced four distinct lines of opinion all proceeding from a single crater.

First, there is the Theological stream tending towards Liberalism.

Second, there is the Philosophical stream tending towards Individualism through subjective processes, such as Evolution and its twin, Higher Criticism, to a Pantheism only thinly disguised as Monism.

Third, there is the Social stream tending towards Humanism, or the deification of the individual, and the consequent abrogation of all laws of restraint.

And fourth, there is the Political stream tending towards Socialism, or "the survival of the fittest."

Tracing these four great streams of burning sentiment up to their common crater, we discover that they all unite. They agree in denying the inspiration and consequent authority of the Bible. They agree in denying God's personality, providence and authority. And they agree in denying the authority of every law antagonistic to individual caprice.

**Catholic Doctrinal Unchangeableness.**

Now, watch the Catholics. To the man on the street, the man we want our Home Mission Board to reach, is it not true that the Roman Catholics appear to be the only orthodox teachers?

No other denomination bearing the name of Christian is free from these modern forms of error. Baptists in the South have less of this than those elsewhere, yet we are not entirely free from it.

But the Catholics are wholly separated from one of these popular delusions. The Roman Church has officially and distinctly repudiated Higher Criticism and every other denial of the inspiration of the Bible. It is the only denomination that has discountenanced the prevalent pantheism, humanitarianism and similar "advanced" opinions. And as to the demand for "personal liberty" independent of restraint, it is the same Roman Church that stands out openly for law and order.

It will not do to discount these showings by proving that the Catholic church abrogates the authority of Scripture, or that its conservation is a relic of the Dark Ages.

We must look upon that church as it is seen by the uninformed masses, in its contrast to all other denominations, including Baptists. Where else will the man who retains his infantile reverence for God, and the Bible and Christ find a guarantee of permanency in such old-fashioned sentiments? If he reads a little, or makes a few inquiries, he will soon learn that many leading Baptist preachers, professors and authors have cast orthodoxy aside; whereas, not a single Roman Catholic of like standing has espoused these modern notions.

Professor James of Harvard recently delivered a course of lectures in England in which he said that the teachings of the Bible have been gradually discarded in the universities

of Europe and America, with the exception of Roman Catholic institutions, in which the old doctrines are professed as firmly as ever. He went on to say that in the prominent universities, except those conducted by the Church of Rome, the foundations of the teaching, such as have endured unchanged for hundreds of years, have been reversed within a generation. So swiftly, he declares, has this stupendous change taken place that the language in which the previous generation expressed its deepest convictions, seems the expression of a different race of men.

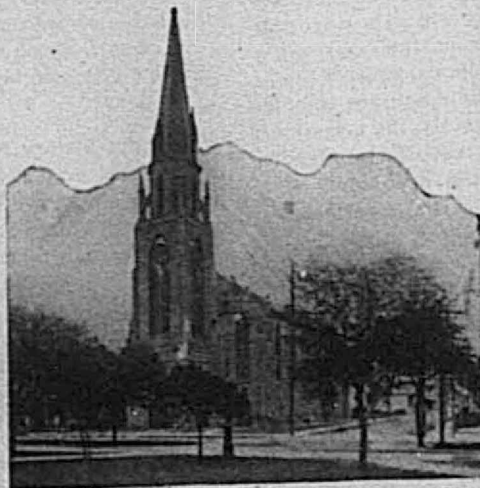
If we really believe the old truths, shall we do so little to promulgate them that the Catholic church, to whose people we send many missionaries, shall yet appear to be more orthodox than ourselves?

Is it not inevitable that our lethargy and indifference will become potent factors in causing Catholic supremacy? Baptist selfishness and greed shall be allowed to work hand in hand with the Pope? Who of us that fails to equip our Home Board as this vast Southland demands, can free himself from responsibility for forcing the unchurched masses into a paganizing church?

Can we blame the man who sees the Catholic Church holding to the old doctrines of creation, God, sin and the like, if he also holds to an institution that apparently stands for what his parents taught him?

I say "apparently" the Catholic Church stands for these good old doctrines which are ridiculed in our leading universities. But is our Baptist reality worth as much as Catholic appearance, when the Baptist reality is so nearly invisible? Will not Baptist infidelity to the cause be responsible for infidelity of belief, or paganism in practice?

And as to Socialism, which destroys the old beliefs as zealously as the



more refined critics and liberalists, an authority like H. G. Wells, the author and socialist, points out a contrast between Catholics and others.

He says that Socialism is espoused by vast numbers of the clergymen of all creeds excepting the Roman Catholic, because the Pope has issued a decree forbidding all Catholics to participate in any form of Socialism.

This adds to the doctrinal attractiveness of the Roman Church and wins the respect of those good citizens who deplore the growth of virtual anarchy.

Baptists should of all Christians stand for law and order, yet we allow the Catholic Church to pose as the only uncompromising ally of what is a prominent Baptist principle.

#### A Large Work for the Home Board.

Our Home Board alone is competent to exploit Baptist principles in proper competition with Catholic conservatism. Individual and sporadic work will appear to great disadvantage in contrast with Catholic solidarity. It will also be neutralized by individual examples of heterodoxy, increasingly prevalent amongst us.

By means of the Home Board only men of assured orthodoxy both in philosophy and religion will be sent out. Their work will have the moral impetus of millions of orthodox Baptists behind it, corresponding very creditably with the organism back of Catholic teaching.

Orthodoxy that does little or nothing, and that acts independently will gain more ridicule than influence among the masses who compare it with Catholic consistency.

Whilst Baptists of the South are enjoying their unexampled prosperity, the masses are left to choose between these various tendencies to infidelity on the one hand, or to equally fatal Catholicism on the other.

Does this generation, even in our best localities, believe what the last one did? Ask the Mells, Daggs, Hillyers, and Broaduses.

Will the next generation believe anything?—those little, curly-headed, innocent tots who look up trustfully into our faces, for us to gather them quietly into Sunday-schools where our missionaries and pastors can train them up "in the days of their youth, while the evil days come not, nor the years

draw nigh when they shall say, I have no pleasure in them."

Whose business is it, anyhow? Is there any answer to this question in the fact that Baptists are more numerous than any except the Catholics? Isn't it our turn next to them? And if we brand Catholics as paganizers, must we not feel this call to do our best against them?

#### Baptists Must Be More Aggressive in Saving America.

From the standpoint of popularity we can see no excuse from aggressive progress. Our doctrines and practices have ever proved to be popular among all nationalities.

We can not plead a lack of brains, because on the one hand our scholars easily take rank with the best in the world, and on the other our illiterate preachers proclaim a gospel as pure as ever poured from apostolic lips.

Nor can we excuse ourselves from the utmost aggressiveness because of lack of ability for such a monumental task. The successes of Baptist missionaries at home and in every clime, have proved them able to master any difficulty, and have won the admiration of the world.

And from the standpoint of money even the more numerous Catholics can not surpass our resources. Baptist money pays a large proportion of the taxes everywhere, and Baptist money manages to obtain every new form of luxury.

"Shall we, whose souls are lighted with wisdom from on high;

Shall we, to men benighted the lamp of life deny?"

Will not history repeat itself, as it often has, if this matchless army of five million orthodox Southern Baptists, endowed with every talent, entrusted with doctrines that are as popular as they are true, commanding wealth that Croesus never handled; if we spend our time feasting and reveling in the Babylon of worldliness that we have builded? Will not the hand write upon the walls of our churches, those churches that we love—

"Thou art weighed in the balances,  
And art found wanting."



## Returning from the Baltimore Pier

MRS. W. E. HATCHER

WHEN I was returning from that epochal visit to the pier with Miss Buhlmaier, we went out of our way to see the little German mission church where she labors. As we walked and talked of what filled her mind and heart, so interesting to me, I noticed troops of children playing on the sidewalk. It was a German section of the city.

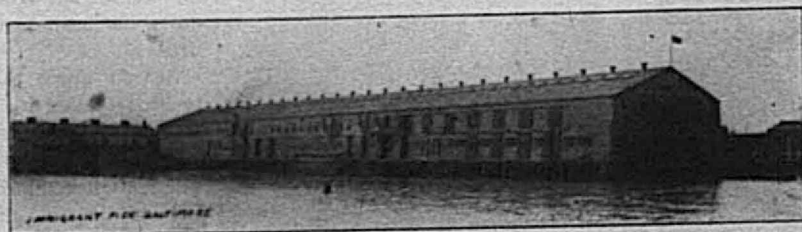
As soon as the children got sight of her they came flocking to her. She was thoughtful enough to provide herself with illustrated leaflets, that she allowed me to take part in distributing to them. How she smiled on them and chattered with them in their native dialect! She says: "They are the children of the Sunday-school and the sewing school."

When we came in sight of the little church on the corner, she said:

"Look at that moving picture show building next door. Isn't it a shame! It has just been put there, and I tremble for the injury it may do us but I am full of faith that the Lord will overrule it for his good."

Then she talked of the work that her assistant, Miss Froelich, did in the hospital for immigrants. Every ship brings some who have to be placed there for treatment. It is her part especially to visit them and to minister to their bodily as well as spiritual wants. The house of detention, recently built by some friend of this work, is a great help in caring for doubtful cases. Miss Buhlmaier not only meets the incoming foreigner, but she gives him her blessing when he departs for his native land, as many do, after a few months spent here. She does not fail to fill his or her hand with the literature that contains gospel truths, and the hope is that it may bear fruit in the priest-ridden countries across the seas.

How grateful is the news that comes of a large number employed to do this immigrant work! There is not greater field for usefulness. If I were in a large city, even now in my advancing years, I would seek to do the joyful task of speaking in their native tongue to these people, who know nothing of the peace that passeth all understanding.



Immigrant Pier at Baltimore

## Christmas at Pawnee Mission.

MRS. BELLE BRENDL.



WE HAD planned to hold a camp-meeting of four days at Christmas. We intended to have all the Indians camp near the church and have public meetings twice a day, and also at night. The idea became quite popular. The

Christian Indians gave the money for a big dinner, and it was decided to have the dinner on the ground on each of the four days.

The Christians invited all the Ghost-Dancers and the Muscal-Eaters to come to the "big eat" and stay to the meeting and hear about Jesus. The Ghost-Dancers are the leaders in the heathen rites. The Muscal-Eaters get their name from their habit of eating the muscal bean, which produces an exhilarating and intoxicating effect, and helps them to see what they consider to be other-world visions.

The people began coming on Saturday before Christmas, and a large crowd was soon assembled. But on Monday and Tuesday the Indians flocked in from all directions. Whole families came—from the squaw to the papoose, and from the ponies to the dogs. It really seemed to me that I had never seen so many dogs in all my life, and I heartily wished that Noah had for-

gotten to take the dog with him into the ark.

Tepees were put up, camp-fires started, and the grounds around the mission looked like a typical Indian village. A large tent was erected on the south side of the chapel as an eating shed, and we were ready to commence the meeting.

We were to have services on Wednesday and Thursday. On Friday afternoon we were to have the Christmas tree. Then public worship would be continued on Saturday and Sunday. Mr. Brendel was to preach twice a day and once at night.

Here are some of the things we had to look after: The dinners had to be planned for, the food bought and brought over to the mission, the wood and water had to be gotten, and the dinner had to be prepared and cooked. Tables were to set in the eating tent. The chapel was to be tidied up for the meetings, fires were to be built, camp to be attended to, sermons to be prepared, Christians instructed, and many were to be baptized. These candidates for baptism were to be talked to and examined in order that we could know whether they really understood and were ready to be received into the church.

The Christmas plans were to be executed. The Christmas tree was to be sent

for, a present bought for each child in the tribe, and the name written and put on it. Then many of the Indians got presents for their own children and friends. These were brought to the missionary's wife for her to label and fix for the trees. The dolls, of course, had to be dressed.

A very queer thing had to be attended to, which I must explain. Please remain unastonished when I tell you that many of the Indians do not know the names of their own children; consequently I had to spend much time hunt-



Tepees were put up.

ing up the names of the little ones, so as to write them correctly on the present.

When an Indian child is quite young he is reported to the local Government agent. If the child has not been named at the time of this report, the agent himself names him (or her) and places the name on the Indian roll. In this way it comes about that the parent often does not know the real names of their own children. I make it my business to keep a copy of the roll, so that I can at any time find the names of the children for their parents.

Some of the Indians wanted me to buy the presents for their children, some to sew for them, some to make a dress for their children. Then several were sick, and a continual demand for medicine came by way of messengers to the parsonage. Still others could not eat anything, and there would come a request for me to make for them chicken broth. I have a reputation among the Pawnees for the quality of my chicken broth that would make a French chef green with envy.

These are a few of the duties in which we were engaged, when, on Thursday, it began to rain and then to snow and sleet and afterwards to rain again. There followed one of the worst spells of weather I have ever seen in Oklahoma. Among it

Sunday was the day set for the baptizing all the missionaries continued to work, and the Indians to come.

There were large crowds all the time. Many came who had never been to the mission before. Among them were the heathen who did not believe in the Jesus road, but they were drawn, as by a magnet, by the report which had gone forth of the "big eat." They enjoyed the "big eat" and then came and heard about Jesus.

It was a great meeting, but I can not tell you all that happened. The Christmas tree was a pronounced success, albeit our pleasure was dashed somewhat by the coming of a runner to say that one of the old women of the tribe had died and was to be buried, and that Mr. Brendel was to come at once to the grave and make a "Jesus talk."

Away went Mr. Brendel in the rain, while I remained to go on with the Christmas

festivities. Mr. Brendel returned wet and cold just as we were beginning the service. He told the Indians about the great gift of God, how God gave Jesus to us on the Christmas day. Many present heard the gospel story for the first time. Then the presents were distributed, and how happy they all were—the grown-ups, as well as the children!

It would have been impossible to give these presents but for the thoughtful aid of Christian friends throughout the South. The Sunbeam Bands especially aided us. We adjourned for supper just as night was closing in.

Sunday was the day for the baptizing in the Black Bear river hard by. The weather had cleared up and the sun was shining, but it was cold and windy. At three o'clock our great throng of Indians marched down to the river and Mr. Brendel buried eleven with Christ in baptism.

Some one was converted at almost every service during these four days. Some of them wished to be baptized on the first Sunday in the New Year, so it was decided to administer this ordinance again on the next Sunday. One of the Christians gave a beef, and another gave \$5 to provide for a feast on that day. It was decided that they should stay in camp for the rest of the week, and be ready for the occasion.

On New Year's eve (Friday night), we had a watch meeting at the chapel, and as the New Year, 1910, came in, the Pawnee Indians at the mission were on their knees praying to Jesus that more of their friends and kinspeople might come into the Jesus road. It was a wonderful sight to behold these Indians who, only a brief time ago, were heathen worshipers, now with tears in their eyes and songs of praise on their tongues, consecrate their lives to the Lord Jesus Christ for the New Year. This watch meeting continued until two o'clock on the morning of January 1st.

Every one was ready for the great meeting on Sunday. We had the baptism of six candidates, two meetings in the church and a "big eat."

So you see that our camp-meeting of four days turned out to be a camp-meeting of two weeks.

# Black Dog Seeks the Saviour.

J. A. DAY.



AM just back from a trip out among the Medicine Indians. The prime purpose of my visit was to prepare the Indians for our big meeting in July. In July the Baptist Association of the Indians will meet with the Osage Mission at Pawhuska, and we are very anxious that it may be a great and blessed occasion.

My heart was made glad on this trip at the warm interest which the Indians are manifesting in all that we have to say to them.

I want to tell you about my meeting with Black Dog. Black Dog is an acknowledged leader among all the Medicine Indians. He points with pride to the many Medicine camps all over the reservation, and calls them the children of Black Dog's camp.

Black Dog is a great chief. It is no easy matter for a pale face to get a hearing with him. Black Dog feels his importance and holds himself aloof from white people, and teaches his people to do the same.

It happens that Chief Black Dog has been a great sufferer for the last year with eczema. He had heard that I was a "medicine man," too, and when I manifested an interest in his affliction he at once began taking off his leggings and moccasins to show me his feet and legs.

I looked at the afflicted parts, and told Black Dog to come out to our mission the next time he should come up to "Payment" at Pawhuska. I told him I would give him some medicine to put on his feet and legs.

You should have seen the smile that came over the face of the chief when I promised to doctor him, and observed the pronounced change in the tone of his voice. He is coming to see me next week. Yes; I can count on Black Dog keeping his promise with me this time.

After it was understood that Black Dog should come and get medicine from me, there was perfect silence on the part of everybody for a few moments. I was thinking of the best way to reach this swarthy old Indian with the message of the gospel, and he was trying to figure out the reason for my proffered help.

After awhile Black Dog broke the silence, and while he was talking to the interpreter, I saw a decided change come over the faces of both of them, and wondered what was coming next. The interpreter turned to me and said:

"Well, Black Dog wants to know how much money you are going to charge him for what you will do for him."

"You tell Black Dog," I replied, "that I will give him the medicine."



Home Board Osage Mission Church and Parsonage at Pawhuska, Oklahoma.

But this was not satisfactory to Black Dog, when the interpreter had told him. The interpreter turned again to me:

"Black Dog wants to know why you should do this for him."

I realized that my opportunity had come and inwardly I was praying as I replied to the question of the old heathen.

"I want to do this for Black Dog," I said, "because God's word tells me to help Black Dog all I can. And you tell Black Dog that my heavenly Father and my Savior love him, and I have come to tell him about it and talk with him."

"Then," he said, "have you come to teach us God's word?"

"Yes," I answered.

"Well," said the old leader, "a long time ago, when I was a small boy, there were white men who came among the Osages and said they wanted to teach them God's word and make good people of them. But they made no headway, because Indian don't understand much what white man say; and Indian don't understand what white man say about 'a Living God.'"

"White man came and talked just a little to Indian about something Indian don't understand. Then, white man go away and be gone long time and come back and talk to Indian just a little more about hard subject, and so Indian don't see much in white man's religion."

"Now, for a long time white man has been doing this way, and my people could not see and understand what white man wants Indian to do. Several years ago there was an Indian come to teach us about the 'Living God.' There is his picture."

The old Indian pointed with his hand to the picture of a moose head which hung on the wall of his wigwam. Then he continued, speaking earnestly:

"This man came and lived among us, and told us all that he knew about God. He told us that we could understand him, and ever since that time I have been trying to get my people to quit being bad and to be good."

"And now the Great White Father up at Washington says Indian must quit this Medicine road, because Medicine is not good for Indian. Some Indians who never tried Medicine road have told the White

Father that it is bad, and some white men who never tried Medicine road have told White Father bad things about it. Now, I think that these people who say bad things about Indian's religion, when they don't know anything about it, have the spirit of the Devil.

"Now, that is all I want to say."

Then I answered through the interpreter: "Tell Black Dog that I am sorry that any one should say bad things about that which he knows nothing of, and tell him that God tells me to come and give him His word, but does not tell me to make Black Dog accept Him."

"God loves Black Dog, and he wants Black Dog to love him, but if Black Dog wants to turn away and not hear God's word, he can do it. But I am going to ask our heavenly Father to help Black Dog to hear God's word and believe it. I am going to pray and I want you all to bow and pray with me."

Then we bowed in prayer, and during the prayer old Black Dog leaned forward till his face nearly touched the rug on the floor at his feet.

After the prayer was over the old man told the interpreter to say to me that he was very glad that I had come, and that he wanted me to come back and give him more of God's word.

He also told his interpreter to tell me that dinner was ready, and that there was plenty for me and that he wanted me to come and eat with him.

"Tell Black Dog," I said, "I am so thankful for his kindness, and I shall take pleasure in telling others how kind he has been to me. And tell Black Dog, too, that I know it pleases the heavenly Father for him to treat me thus."

The meal which followed was a bountiful one, served in Indian fashion. It consisted largely of an abundance of meat, bread and coffee. When we were all seated around the table, Black Dog had the interpreter to ask me to pray again, and he manifested the greatest pleasure in seeing me eat a hearty meal.

Brethren and sisters everywhere, pray that God may direct me in leading this man into the light. It means so much to these people for their leaders to be led into the light.

## Stahawata and Grandma John.

MRS. BELLE BRENDEL.



TAHAWATA is one of the oldest women in the Pawnee tribe. She is lame and almost blind, and can not speak a word of English. She is said, by the older Pawnees, to be more than 100 years old. Stahawata had never been to a church meeting, and had never heard about Jesus—not until the big meeting of several days at the mission during Christmas. But she came then, and the story of Christ touched her heart. I must tell you about it.

When Mr. Brendel closed the sermon at one of the meetings, he gave an invitation to those who would come to Jesus to come forward and give him their hands. This old woman, who had been sitting on one of the benches amid the throng, with her heavy, large shawl drawn about her head and around her stooped shoulders and shriveled form, arose in her seat, tottering and pushed her way out into the aisle, and, with an earnestness in which there was a deep pathos, tried to find her way up to the front.

What a sight it was! She was dressed in her native Indian costume. She wore

moccasins on her feet, her blanket was wrapped around her stooped and wrinkled body, her long hair streamed far down over the blanket, and the tears coursed down her furrowed cheeks.

Mr. Brendel moved down the aisle from the pulpit to meet her. He took her by the hand and led her forward to a seat.

With deep sobs she told through the interpreter that she had found Jesus. He had come to her heart. She could not see any more with her eyes, but she could see so good now with her heart. She said:

"Me give up all Indian ways; me just want Jesus now, and me want to be baptized with the others."

She was received and baptized into the fellowship of our church on Christmas day. It was cold and windy, and the baptism was in the open river. But even an hundred-year-old Indian does not shrink from the nervous shock of some water that happens to be cold, if to endure it means to obey Christ. It has remained for the codling of our high civilization to teach people how to get around an act of humility and obedience that may happen to cost a little. Moreover, this baptism did not hurt the hundred-year-old woman!



Missionary J. Brendel Preaching at Pawnee Ghost Dance House, where the Work First Started.

Grandma John is another old Indian woman who, on the Sunday of Christmas, also came into the Jesus road. Grandma John is at least eighty years old.

Grandma John has been very much opposed to the Christian work among the Pawnees, and had never been to the mission before that Sunday. But when Stahawata came out for Jesus that day, it effected Grandma John very much.

The old woman was sitting way over in one corner of the church, but when the invitation was given, she arose and walked right up to the front, gave the minister her hand, and told the people through the interpreter that she saw everything new now.

"The dark in me heart all gone now," said Grandma John. "Me ready to quit all old Indian ways; me just want Jesus. Me feel so happy now."

Then the old woman turned around and faced the Indians in the congregation. How she did talk! She told them how happy she was that she had found the Jesus road. She exhorted every one to come to Jesus and give up the old Indian ways.

Stahawata told me she wanted to go to Grandma John. So I took Stahawata by the hand and led her up to where Grandma John was. Those two old heathen women clasped each other in a close embrace, and the tears rolled down their wrinkled cheeks!

What a sight was that to see! These two old women, who had hated the pale-faces, and who had, no doubt, helped to scalp many a one, who had for many years lived the wild and savage life and had worshipped in all the blind heathen ways, now that their hearts were touched by the pure love of Christ, embracing each other in token of their mutual joy in the new found faith!

Grandma John was received into the church for baptism on the next Sunday, which was January second. Sunday came. It was a cold, raw day. The wind blew quite a gale. Grandma John lives about eight miles from the mission. She has two little girls living with her, her grandchildren. One is six years old and the other, just past seven, is blind.

On Sunday morning the old woman had no way to get to the mission for baptism. This is what she said about it:

"Me had thought all night about how happy me would be to be baptized, and me just longed to go. Me could hardly wait."

But when the morning came, she had no way to come to the church. Her husband was opposed to the Jesus road, and made no provision for her to go. I was sitting in the snug room of the cottage with Baby Hazel, who was unwell, when through the window I saw Grandma John coming, and with her the two little girls, the smallest leading the blind one.

Grandma John had a bundle on her back. It consisted of a change of clothing for herself and some things for the little girls, and a blanket for them to sleep on that night, for they intended to spend the night.

She and those two little children had



Picturesque Pawnee Mud Lodge for Heathen Rites. Now Fallen in, and will not be Rebuilt.

walked eight miles across the open country in the bitterly cold wind. They seemed almost frozen, and so tired they could scarcely take another step. The poor little blind girl just sank down on the floor.

Their feet were almost bare. The little girls had on some old shoes, but the old woman had on a pair of worn moccasins. I got them to the fireside, and then they were soon warmer. Then the old woman tried to tell me in her broken English all about it. She said:

"Me told Jesus me be baptized. Me no lie to Jesus."

After a good warm dinner she felt better, and she went with the five others who were awaiting baptism. And in the open stream, on the cold, raw day, these converts from rank heathenism joyously obeyed Christ in baptism.

# The Greatest of All the Days at Pawnee.

V. I. M.



HAD prepared to speak to the Indians on "The Jesus Road Through the Grave," writes Missionary J. G. Brendel in a letter in which he tells about the greatest of all great days which they have had at the Pawnee Indian mission.

It was on April 27th last, and the Pawnees from far and near had come together for the all-day meeting, the "big eat" which had been promised being also not a small incentive.

Before the reader allows himself to discount the largeness of the gathering on the basis of the drawing influence of the "big eat," he may do well to consider two or three things. The early disciples of the Savior were wont to gather together in the sociability of a meal and they had his own training in that direction. The democracy which is inherent in the Christian faith has a wholesome expression among Baptists in the lunch or picnic dinner, which is in vogue at the all-day country meetings everywhere throughout the South. Our people profit by the custom, and the intensity and perplexity of city life which has relegated it to the background in our urban gatherings, has done a bad thing for religious democracy.

So there is not a Baptist of us in the

whole Home Field family who is going to be cynical about the magnetic influence of the "big eat" at the Pawnee mission on Easter Sunday. They were drawn to hear the gospel, too, and their feast only served to increase that tractability of spirit which makes it easier for the heart to surrender to the drawing power of religion.

Missionary Brendel says that the house was crowded when he began to speak that morning through the interpreter, David Gillingham. As David explained about how Jesus came up out of the grave, it was evident that the people were greatly interested and that the Spirit of God was in the message. The interpreter seemed to pick up the words of the missionary and to hurl them with compelling force at the congregation.

It was evident that he was hitting his mark. Throughout the audience could be seen eyes moistened with tears. Hearts were being softened by the gospel story. When the sermon closed, five strong people came forward and confessed the Savior.

Among those who were converted was the father of David Gillingham, whose name is White Eagle. White Eagle is one of the principle head chiefs of the Pawnees, and is about seventy-five years of age. To see that old chief take the hand of his son, who had stood by the missionary's side as the faithful interpreter for more than three years, was a dramatic incident. Nearly every one in the entire audience was moved to tears.

Then a chief of one of the bands, a ghost-dance singer, asked for permission to speak, and this is in part what he said:

"You know I don't come here much, but I was invited to come here today. I am glad I come. These are great words we have heard. It is new to us, but we know what preacher says is true, because he teaches us God's word.

"It is a great thing what these have done that went forward to give their hands. I hope they will walk strong in this road. I know where they come from; they come from ground where I now stand. When you went up there strange feeling come to me heart. I know where all you Christians come from. You come from where I now at.



Three Indian Girls

And if you all walk straight in this way, we will believe you. And you will draw me. I say it now, I am going to try to make up my mind."

A great many others, as is the habit of the Indians when they are moved religiously, wanted to talk. Brother Brendel discouraged this, but old Grandma John, who had walked eight miles to be baptized recently, just had to say a few words. Grandma John spoke on this wise:

"Me so glad me started this way. Me happy. Me had trouble; you know my boy. He drunk! He been in jail. It make me feel bad, but it don't make me feel like going back. You know me old. Me come up through all old Indian ways what me was told in olden times. Me believed it strong. No other way to go. Nothing else to believe.

"Me come all that way. When we had ghost-dance me believe that. They tell me to dance hard, then God he look and see me dance, and he take pity on me. They tell me then fall down and go see Jesus and my people in the Spirit Land.

"So me dance hard all time. Me fall down, but me no see nothing. Me no see Jesus. So me think, no good. But when me come in here and hear these great things, it touch me heart. Now me walk strong in this way. Great meeting makes me happy. Now me know it right road. Me will see Jesus. When Jesus comes to take me out of the grave, then me see Jesus at the end of his road. Me want you to pray for me boy and me man and old Pawnees that go wrong way."

That afternoon, after the "big eat" on the church yard, all of the Christians and their friends gathered and partook of the Lord's

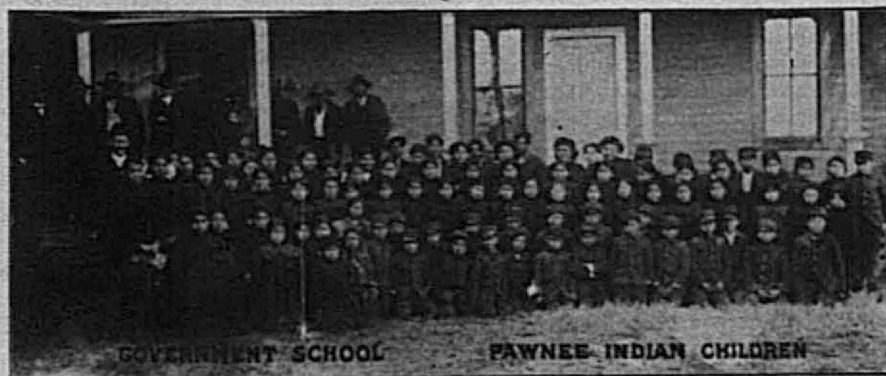
Supper, many of them for the first time. After six o'clock, Brother Brendel closed the service and hurried across to the Government school, a quarter of a mile away, and there he says he had the greatest service he has ever held for the Pawnees.

For more than three years, Brother Brendel has been preaching to the two or three hundred boys and girls of the Government school every Sunday. Besides this, he teaches the Bible in the school one hour each week. A large number of young people had shown a personal interest in religion.

On the Easter Sunday night, after the missionary had explained to them the way of salvation, and what it meant to be a Christian, he asked all that believed that Jesus had saved them and were willing to take the stand for him should come forward. Says he:

"Such a sight I have never seen in all my life. Without any excitement and without any persuasion, under the influence of the Holy Spirit, twenty-eight boys and girls came. It was wonderful to see those children confessing Christ, some of whose parents were heathen."

As the result of the preaching and personal work on that day, thirty-three confessed Christ. A report of so many coming to our churches, in which the children have had the training of Christian parents and of the Sunday-school, would be considered worthy to be spread abroad throughout the South. Much more remarkable is this story of the coming to Christ of twenty-eight boys and girls and five grown persons, all of whose traditions and early training and environment had been of complete heathenism.



## A Row of Books

Any of the books reviewed here may be had through the Baptist World Book Store, Louisville, Kentucky.

"Christianity and the Social Crisis." The Macmillan Co. Cloth; 430 pages, \$1.25 net.

This book is by Walter Rauschenbusch, Professor of Church History at Rochester Seminary. The study of social science was never so popular as it is at present. This book is suggestive and stimulating on every page. If you begin to mark striking passages, you will soon find you will have to mark most of the book. The author traces the relation between religion and the social welfare from the time of the early prophets of the Old Testament down to the present. He shows how the influence of Christianity is limited in its relation to society in the present day by the excesses and injustice of the competitive system in business. He favors an extension of the sphere in which there shall be public ownership of public service utilities. It is unfortunate that the author has brought into his book an interpretation of the Apocalypse which disparages the significance and worth of that book of wonderful and heavenly imagery. It adds nothing to the force of his argument, and injures the value of an otherwise striking book.

"The Social Application of Religion." Jennings & Graham. Cloth; 140 pages. 75 cents net.

This book is made up of five lectures at the Ohio Wesleyan University. The lectures were delivered by noted students of sociology in April, 1908. We feel no hesitancy in recommending the book to persons who are interested in the subject. The first lecture, by Rev. Chas. Stetzel, on "The Spirit of Social Unrest," is thrilling and instructive. In it the writer has put much of the best thought on the subject into popular and striking form. Another one of the lectures of unusual worth is on the subject, "Christianity and the Social Situation."

"The Social Gospel." Griffith & Roland. 168 pages; 50 cents net.

Dr. Shaller Mathews of Chicago University is the author. The book is very attractively gotten up, and is arranged to be studied in classes. It is just from the

press. It deals with the subject in five different heads, viz.: General Principles, The Family, The State, Economic Life, Social Regeneration. The author has conservative views as to the relation of the churches to social amelioration, but he is alert and suggestive.

"Social Reform and the Church." Thomas Y. Crowell & Co. Cloth; 176 pages.

The author is John R. Commons, Professor of Economics and Social Science of Indiana University. The author urges that political reforms as well as social reforms are desirable from an economic standpoint. This is quite true. It is like telling people to be good because it pays. It is quite true, and we are glad that the presentation of these reforms should be urged from the selfish standpoint of economics, for religion has habitually sooner or later brought to its aid economic considerations in this crusade for social reforms, and it has done it with effect. A popular example of this is the temperance reform. We believe this and each of the books reviewed above are worthy of careful study. They would form for a minister a very good beginning in collecting a library on Christian sociology and economics.

"Misery and Its Causes." The Macmillan Co. Cloth; 270 pages. \$1.25 net.

The author is Edward T. Devine, Professor of Social Economy, Columbia University. The book is just from the press. Its six chapters are as follows: Poverty and Maladjustment, Out of Health, Out of Work, Out of Friends, The Adverse Conditions in Dependent Families, The Justice and Prosperity of the Future. It is interesting, instructive and thought-provoking. It ought to be read by every one who wishes to be effective in the effort to aid the unfortunate, and as far as possible to remove the causes of misery and unhappiness.

The Cruciality of the Cross. By P. T. Forsyth.

The Cross in Christian Experience, and The Day of the Cross. By W. M. Clow. (American Baptist Publication Society, St. Louis, Mo.)

These three books are receiving much attention from the readers of the best religious literature, and, almost without exception, criticism is in the form of very high praise.

Probably most readers of Dr. Forsyth's great book, "Positive Preaching and the Modern Mind," closed it with the desire to follow him in a fuller discussion of the atonement, a subject which he gave fresh but brief discussion of in that book. This desire may now be gratified. "The Cruciality of the Cross" is an elaboration by the author of his views of Christ's death as set forth in "Positive Preaching." Strongly defending the real atonement wrought in Christ's death, Dr. Forsyth gives us one of the most inspiring and stimulating discussions of this great theme that has yet appeared. We are persuaded that many will find here a relief from their perplexities regarding the vicarious death. Orthodoxy has good reason for self-gratulation in the fact that the great books of recent years dealing with the death

of Christ present the evangelical view of that death.

The two books by Dr. Clow are notable contributions to this subject. We have a conviction that they will contribute to the preaching of our age even more than Dr. Forsyth's book. They are perhaps not so brilliant, but more sane and substantial, and feed the heart and life more and can be turned to better account by the preacher. Indeed, no faithful minister of our time can afford to pass by unread "The Cross in Christian Experience." The man who never preaches the cross never preaches at all, and the man who preaches the most and best about the Cross is the greatest preacher. This volume is a series of communion sermons, and fine models they are both as messages on the atonement and as timely discourses on the occasions when the Lord's Supper is observed. We are persuaded that many a minister will find himself enriched for this important service of his ministry by reading "The Cross in Christian Experience."





## INTERDEPENDENCE OF OUR DENOMINATIONAL ACTIVITIES.



IT IS only a harmful play with terms to suggest that Christianity is in some fairly approximate measure meeting its obligations at home.

We rejoice at the increase of interest and gifts to Foreign Missions. We ought to give far more than we do. We are in sympathy with every effort to put on the conscience of our people to send the gospel to the ends of the earth. But we question the fairness of balancing the entire amount of money spent on Christian activities in America against the relatively small amount spent in foreign fields. America is our power house. The electric railway systems of our cities spend a much larger relative amount of money in equipping and sustaining the power plant than they do miles out on the tracks, where speed to and fro their cars carrying the people.

It is unquestionably true that a number of our churches spend more money on the maintenance of their own worship than they ought, though no single general statement can do justice even here. But as soon as we go out to the broader and essentially unselfish and Christly work of a church in benevolence or Christian education or local, State or Home Missions, the basal principles upon which any discriminating comparison can be made between homeland and foreign expenditures become more intricate and involved.

It is, of course, a delicate matter to correct any misapprehension that may arise from general comparisons of this nature. It is largely for this reason that we do not think such comparisons are happy. All of our denominational work is interrelated and interdependent.

For illustration: The raising of the endowment for our Theological Seminary is substantially a gift to Foreign Missions, Home Missions, and State Missions; for this institution sends out large streams of blessings to every work in which we are engaged.

Notwithstanding this fact, in making the comparison above indicated the Seminary and other similar institutions have by not a few been classed as what we spend on ourselves at home.

Likewise a larger development of State Mission activities works surely towards an enlargement of interest in Foreign Missions; and an enlargement of interest in Foreign Missions will naturally increase the zeal for the homeland. And the taking and holding for Christ the homeland most surely increases the spirit and ability to give to missions beyond the seas. Every one of these statements can be abundantly verified by illustrations in the knowledge of the readers of the Home Field.

May the Lord enable those of us on whom the brethren have placed the obligation to stress different phases of the work, to do so with a zeal and spirit which shall be illuminating and convincing, and with a tact and brotherly love that even the weakest brother will never question.

## CHRISTIANITY AND THE SOCIAL WELFARE.

**S**HALL the whole influence of Christianity for the social welfare be the indirect influence that comes from personal salvation? Or should the churches of Christ take a positive and aggressive part in public efforts for social reform?

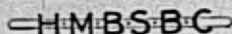
This is not a settled question in the minds of every one. There are still not a few people who believe that the only direct function of the churches is that of spiritual ministration for the individual. When the pulpit cries out for justice and righteousness on some question that agitates the community, and in which the selfish interest of some of the church members are sure to be involved, the minister is still recommended to confine his efforts to preaching the "old gospel," and stop engaging in sensational remarks.

The present advanced stage in temperance reform, in which the Christian forces in America have played such a large part, has been attained in the face of a conscientious belief on the part of some ministers and church people, that the pulpit has no proper vocation in crying out against the drink curse.

The forces that are working toward aggression in matters that concern the public welfare are very strong at this time in this country. While they have been later in coming than on the Continent, the democracy and general intelligence in America have led to a more rapid development. No minister or Christian worker can afford not to give serious thought and study to the situation.

One of the reasons why there is a growing interest in Home Mission problems at this time may be found in the thought now taking hold in many places, that it is the business of Christianity to save society from sin and misery, as well as to save souls from sin and future punishment.

There is blessing and not danger in this new emphasis, provided our Christian leaders will familiarize themselves with the principles and questions at stake, prepare the people for grappling with them, and guide them away from extremes of unwise leadership, into which they are in danger of falling, toward the establishment in all of the relations of men of justice, righteousness and fraternity.



## OUR INDIAN MISSIONS.

**W**E are presenting this month some remarkable stories about the rich blessings which are coming upon our Indian work in the West. They are inspiring as well.

The strong hold which the gospel has taken upon the Pawnees is graphically set forth in the recitals of Brother and Mrs. Brendel. From the character and the influence of the converts, as well as their number, it begins to look as if this whole tribe will soon be turned from rank and dense heathenism to a glad and joyous faith in the Savior. The result is all the more remarkable when we consider that it has been attained through a single mission, namely, our mission at Pawnee.

From the Osage Mission, at which a gracious revival has recently been in progress, comes the story presented elsewhere of an interview of Missionary J. A. Day with Black Dog, who is the great and long-time chief of all the Medicine Camps of the Osages.

Black Dog has been known as the leading opponent of the Jesus Road among all the Osages. Yet, under the tactful and devoted influence of Brother Day, this old chief recently melted down into humility, and frankly confessed reverence for the Christian faith.

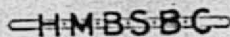
## THE HOME FIELD.

We trust that the readers of the Home Field will join their prayers to those of our faithful missionaries that this swarthy old Indian and all his people may be brought out of heathenism, with its superstitions and conjurings, into the cleansing light of the gospel.

Besides these missions, our Board is aiding in the maintenance of about twenty preaching stations among the five civilized tribes. We have found it very difficult to get any definite report to show how this work is prospering.

There are about twenty preaching stations among the five tribes, and about ten co-operative missionaries. Altogether, there are more than ninety churches among the five civilized tribes, with a membership of nearly 3,500.

There are about 300,000 Indians now in America, and there is no reason why they should not be thoroughly Christianized. It would be a great blessing, spiritually and otherwise, to those who do it. There is no denomination why they should not be thoroughly Christianized. It be a great blessing, spiritually and otherwise, to those who would do it. There is no denomination in a better position to enter upon this work than our Southern Baptists, whose work for them is being so abundantly blessed.



## HOME MISSION BREVITIES.

Here is a Home Mission church at Rockport, Texas. In less than a year after they were organized they had raised \$75 a member for Christian work. They organized with twenty members, and in the year gained nineteen more. They gave to all objects \$2,925. Do Home Missions pay?

Miss Grace Clifford, our faithful woman missionary to the Osage Indians, has overworked herself, and is now taking a brief rest for recuperation. Though her salary is very modest indeed, she has recently sent a contribution of \$20 to Home Mission work. May the Lord restore this faithful worker to her health.

The Chinese, among whom the Northern Methodists are working in San Francisco, have been paying into the Northern Methodist Home Board \$1.34 per capita for Home Missions. Southern Baptists pay only fifteen cents per member for this cause. We love Southern Baptists, but we would be quite willing to have some Chinese to whom we might minister at mission points!

Mr. Richard Edmonds, like all of us, has made a try at describing the physical immensity of Texas. He portrays it thus: "Take a geographically correct map of the country, cut out the State of Texas, put the center of it on Nashville. The northern end will reach to Chicago, and the southern end will strike the Gulf; the eastern end will be near Raleigh, and the western end near Little Rock."

The editor of The Home Field with profound sorrow chronicles here the death recently of Brother W. W. Keys, one of the editors of the Baptist Courier, at Greenville, S. C. Brother Keys was a layman of sterling worth of character. He was a practical newspaper man and in point of years of service the oldest Baptist editor in the South, though his modesty was so great that, while others of the fraternity were deciding between themselves where this distinction belonged, he had no word to say. In the Baptist Courier he was always a loyal friend to all the mission and benevolent work of the denomination. All South Carolina Baptists will mourn his loss. The Home Board appreciates warmly his steady helpfulness to the cause committed to our hands, and the editor bows in sorrow in offering this word of appreciation to a noble and true spirit whom he loved well.

The members of our Indian Mission church at Pawnee, Okla., have sent to the Home Board through David Gillingham, our interpreter, \$54 for Home Missions. The church is composed of about seventy-five converts from rank heathenism. That contribution is \$54 larger than the Home Mission contributions received at this office from ten thousand Southern Baptist churches, whose membership is made up of the descendants of the cavaliers, of people of Anglo-Saxon blood.

A beloved brother in Louisville, Ky., whose name we are not yet permitted to publish, has recently given \$5,000 to the Building Loan Fund of the Home Mission Board. We believe that we know of several others who are going to do liberal things toward giving a boost to the proposed \$500,000 Church Building Loan Fund. We definitely believe that the time has come to make a campaign for raising this fund; moreover, we believe it will be successfully accomplished, and we certainly are thankful.

The entire evangelistic corps of the Home Mission Board will meet in Atlanta on the third to fifth of this month for a period of counsel as to the interests of the large work in which they are engaged. This meeting has been in contemplation for some time, and will doubtless be of large value to the cause of evangelism and Home Missions. Members of the Home Board will meet with them, and by courtesy as many of the ministers of Atlanta as may find it convenient to come.

If Southern Baptists disliked their mission boards (which they do not), and should do away with them (which they will not), they would not have done away with the obligations to State Missions, Home Missions or Foreign Missions. A mission board is a clearing house for gathering together and administering the liberality of the churches for saving the lost. If we had not the agencies, we would not be a whit less responsible for the accomplishment of the work.

Superintendent M. N. McCall, of our Cuban work, expects to attend the Baltimore Convention, as does also Superintendent C. D. Daniel, of our Mexican work. Besides these we are expecting several of our faithful women missionaries from different States and a number of other brethren, faithful laborers in the vineyard. We are always delighted to have a large number of our people who attend Southern Baptist Convention to become acquainted with these noble men and women.

The First Baptist church at Rome, Ga., comes to the front and makes the largest contribution to Home Missions ever given by a church in the Southern Baptist Convention! Dr. Gray visited this church recently, and their collection amounted to slightly over \$5,600. This beats the record. What church will come to it? We know of quite a number of churches this year that are going beyond the \$1,000 mark, and a few that will do \$2,000 or more. We praise God for the increased liberality to Home Missions and the help of these brethren.

We take these words from the American Home Missionary, the mission monthly of the American Christian Missionary Society at Cincinnati: "The assurance of permanent support of missions established abroad is in the number and strength of the churches at home. Thousands of square miles of territory in the United States have no regular preaching of the gospel to the inhabitants. Great cities of our country are filled with people from various lands, who have no adequate conception of Christianity. God has laid these Lazaruses, sin-afflicted, at our very doors, and given us the Bread of Life." And how long have we Christian people in America overlooked such great opportunities that lie at our very doors!

Secretary J. J. Bennett, of the Georgia State Board, reports 1,106 Baptist churches in Georgia that contribute nothing to Home Missions. Dr. Bennett gives the further interesting information that there are six district associations in the mountain section of Georgia that claim to be missionary, but do not affiliate with the State Convention. One of these associations, composed of more than twenty churches, gave only \$4 to all mission work last year. The report on missions at this association was unique in its brevity and content. It said: "We think it best to supply the demands at home." There are certainly considerable demands to be supplied in that quarter.

There comes to the Board a strong call for an additional worker in the Canal Zone, and Corresponding Secretary Gray is hopeful of being able to announce an excellent additional worker for the Zone. The backing of the water over a lot of territory in the tract which Uncle Sam owns, on account of the going up of the great Gatun Dam, has made it necessary to move to a new place the town at that point. Our Board had an old building, scarcely more than a shack, in which the missionaries conducted regular services. The decrepit bones of this shack will now be dismembered and laid to a final rest. A modest chapel will be erected on the new site of the town, which is high enough to enable it to keep its feet out of the water.

Brother T. T. Easterling, of Dallas, Texas, became interested in our story about Primo Navarro, one of our Cuban missionaries. The story was published in the Home Field several months since. This enthusiastic and faithful missionary, whose labors have been so highly blessed, was reported by Brother McCall to be in danger of cruelty to animals, for his one horse could not go as fast and as far as the zeal and physical powers of Brother Primo Navarro led him to wish to go. Brother Easterling, with the kind aid of some friends, has furnished \$100 to get for Primo Navarro an additional horse, and now this faithful missionary cavalryman of the cross in Matanzas and Santa Clara, will not be restrained in working to his full capacity. We offer hearty thanks to Brother Easterling, and congratulate ourselves and our missionary.

The Home Board work in Cuba this year has been wonderfully prospered. Brother McCall has baptized sixty-three converts at the Havana church, and there have been altogether 237 baptisms. This is a net increase by baptism of twenty-two per cent. for the year. The number of baptisms could have been multiplied by two or three, but our missionaries are exceedingly careful in receiving candidates for baptism, on account of the volatile and uninstructed condition of the people. At Sagua la Grande a Scotch lady has given \$800 for an organ, which, with what the brethren have raised, makes the total contributions more than \$1,500 from that church. We are greatly gratified at the condition of our Cuban work, and such success as that above would be acclaimed anywhere here in the South, where conditions are many times more favorable.

A number of our subscribers complain that they sometimes do not get The Home Field. This is a matter of sincere regret to us and we are unwearied in our diligence to prevent just such annoying mishaps as this. We are exceedingly, and we believe unusually, careful to see that every name is properly entered. There are a dozen reasons, more or less, aside from any error in the office of publication, that may cause the subscribers to fail to get The Home Field. It is not worth while here to try to tell what they all are. We beg, however, to suggest that in sending in names the addresses should be very plainly written, and when a subscriber moves to a new post-office he notify us of the change. About nine times out of ten we find that such failure is not the fault of our office, though we want each subscriber to feel that we cheerfully treat each complaint as if it were altogether our fault, for we sometimes make errors.

We are glad to know that the Southern Methodists are thinking of instituting an evangelistic department in their Home Mission work, and are considering the establishment of mission schools among the Southern mountain people. Southern Methodists have done great things for the welfare of the South through all the days since their coming into it, and we are always pleased at any move that they make that indicates the continuance of their pristine zeal and effectiveness in carrying this gospel story to the masses of the people.

In its splendid evangelistic corps the Home Board has not a more lovable and esteemed man than Rev. J. W. Michaels. Brother Michaels is our evangelist to the deaf mutes, of whom there are about 30,000 in the South, and the Lord has greatly blessed him in his work. During the fiscal year now closing he has reported 157 conversions among the silent people to whom he ministers, and nearly as many baptisms. During the year Brother Michaels has organized four Sunday-schools and one Y. W. C. A. among the deaf people, and has preached 244 times.

Pastor John W. T. Givens, of the Second Baptist church at Joplin, Mo., which is being substantially aided by the Home Mission Board, sends up a very optimistic report about the growth of that church. Brother Givens has been in charge of the work at the Second church about three years. The needs were great and the place strategic. The Home Board, on request, came to their assistance. There have been, during the period of this pastorate, in the church 288 additions, and the larger part of these came upon a profession of faith in baptism. Brother Givens expresses the great appreciation of the church for the aid which the Home Board has given in the hour of their crisis, and expresses their determination to show their gratitude by substantial offerings to like needy places elsewhere. If all churches aided by the Board should show a like disposition of gratitude, how largely increased would be the ability of this agency in aiding hundreds of needy and struggling churches!



REV. J. H. MEYERS.  
New Foreign Worker at Galveston

The Home Board is now increasing its working force among the foreigners at the port cities. Rev. J. H. Meyers, a German brother of distinguished gifts, and genuine consecration, has recently accepted the appointment of our Board to labor among the foreigners in Galveston and its environments. Miss Clara Sievers is already engaged in this work at Galveston, and is having fine success. Galveston is continually becoming a more important point for the entrance of alien immigrants into America. Miss Jennie Allnutt has recently entered on the work among the Italians at Tampa and is being blessed in it.



MISS JENNIE ALLNUTT.  
Woman Missionary Among the  
Italians at Tampa.

# EVANGELISM

And He Gave Some Evangelists—Eph. 4:11.

## PERSONNEL OF OUR EVANGELISTIC STAFF.

WESTON BRUNER, General Evangelist.

GEORGE H. CRUTCHER.  
W. A. McCOMB.  
W. P. PRICE.

L. C. WOLFE.  
OTTO BAMBER.  
H. A. HUNT.

I. E. REYNOLDS, Singing Evangelist.

J. W. MICHAELS.  
W. L. WALKER.  
RALEIGH WRIGHT.

## A Word of Greeting.

WESTON BRUNER, General Evangelist.



THE last of February I began work as the General Evangelist of the Home Mission Board. It was a mighty struggle to relinquish entirely all pastoral relations after more than fifteen years of happy service in Baltimore, Richmond, Washington, and one brief year in San Antonio.

It was peculiarly hard to leave a new field with vast possibilities and with a need only commensurate with its possibilities. But the deed is done and I am now here at the call of the Board, which I believe is also the call of God.

It was well to have had a year in the great Southwest; for no man can fully appreciate the vastness of that field and its unlimited possibilities without living there. It would be difficult to exaggerate in speaking of Southwest Texas. It is only by strenuous, continual and efficient evangelism that we shall possess this land for our King!

My recent visit to Florida served to emphasize the great opportunity which the department of evangelism has in winning the Southeast as well as the South and West.

I find upon taking up this great work a corps of ten men who are associated with me. These men are not novices. They are not pastors who have failed,—but they are

men with a holy passion for the lost; men who are making heroic sacrifices in order that their lives may count most in the winning of our glorious Southland for our Lord and the Baptists. Their names appear above.

Eight of them have been with this Department for quite awhile, and their skill, consecration and effectiveness are well known to most of our churches. Bro. Wolfe of Oklahoma, was just recently elected to begin work the first of June. He, too, is a select man and has been secured because of his well-known fitness for this special work.

In fact, all of our men are worthy of the confidence of our pastors and churches, and are capable of doing efficient work in any of the churches whether in city, town or country.

We need to enlarge our force. Many invitations have to be declined on account of our inability to supply an evangelist. The number should at least be doubled during this next Convention year. But, as far as it is possible for us to do so, we shall be glad to supply the services of a thoroughly trained and competent man for any church needing such services. Let pastors who wish such aid in special meetings write to me, care Home Mission Board, 723 Austell Building, Atlanta, Ga.



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

MISS FANNIE E. S. HECK.

PRESIDENT, RALEIGH, N. C.

MISS EDITH CAMPBELL CRANE.

COR. SEC., BALTIMORE, MD.

## Topic For May—The Indians.



WHEN this issue of the Home Field reaches our readers the Baltimore Convention will be in the minds and hearts of all. What a treat it will be to go! How much need there is for prayer on the part of those who go and those who remain at home. Let us remember that "Paul may plant and Apollos may water; but God giveth the increase."

Well may we as women be proud of our wonderful organization, the Woman's Missionary Union, but let us not congratulate ourselves upon past achievement and be at ease in Zion. Personal consecration must still be the foundation stone of all our work. "In union there is strength," but there must be the individuals to perpetuate a voluntary union.

Personal responsibility to God is the keynote of success. "Woe is me if I obey not the Master," should be the cry of every woman and child within the bounds of the Southern Baptist Convention.

In our self-congratulation upon what our generation is accomplishing for the uplift of the world, we are apt to forget the heroic efforts, the self-abnegating lives of those who have gone before us.

The American Magazine in a recent number gives a beautiful portrait of Margaret Mercer, daughter of a former governor of Maryland, and member of the Constitutional Convention that made Maryland into a State. Her father was so proud of her intelligence and eagerness for knowledge that he helped her to learn Hebrew.

Margaret Mercer began her work for others by founding a Sunday-school. Later she became active in the Colonization Society, and after her father's death she freed all her slaves and sent them back to Liberia. She was one of the first women of the South to free her slaves and used up her entire fortune in the operation. Though we might doubt her wisdom we must admire her devotion to duty as she saw it. Having spent her fortune, she opened a school in Maryland, into whose embrace she welcomed pupils regardless of their ability to pay their fees.

The portrait of this truly beautiful philanthropist was painted by Thomas Sully and is owned by the Historical Society of Pennsylvania.

Mary Lyon, the founder of Mount Holyoke College, South Hadley, Mass., said in her last talk to the girls: "There is nothing in the universe I fear but that I shall not know all my duty or shall fail to do it."

One of the most impressive things at Mount Holyoke College today is a bronze tablet in the beautiful reading hall of the library, on which are inscribed the names of 178 women sent out as missionaries from this institution between 1837 and 1887, a space of fifty years. This great woman, Mary Lyon, when asked to give a list of motives for teaching, replied: "I should first place the great motive which can not be understood by the natural heart—Love thy neighbor as thyself!"

Can not we catch inspiration from such loyal souls of nearly a hundred years ago? Let us hear humanity's call for Service.

## The Indian.

**A**S LIGHT and shade add attraction to a picture, so the strong contrasts, the thrilling vicissitudes, of the Indian's life invest him with an interest and a romance unknown to any other race of people.

Long before the days of the Vikings of the North or Columbus of the South, the North American Indian roamed in the primeval forests of this great continent of ours, monarch of all he surveyed.

How or why nature thus enthroned him, historical research has not found out. Many theories are advanced as to the Indian's place in genealogical tables; but mystery envelops the past and speculation can only catch glimpses of the fleeting figures of bygone ages of this peculiar people who wrote no history except by deeds.

The fact that the Indian has always worshipped the Great Spirit points to better civilization in the far away past. Some historians claim that the Indian belongs to the house of Israel. There is a similarity in their "feasts of fruits" and "feasts of harvest" to old Jewish customs.

Latest scientific research seems to prove that the Mound Builders were the ancestors of the present Indian. But why the degeneracy we can not tell.

Why did we, the Anglo-Saxon pirates of the sea, feel authorized to take from this first American citizen his right of tenure—why?

Have we as a government always dealt justly with the Indian? No; the pages of history are black with the infamy of broken treaties and cruel tortures.

The story of the American Indian is one of the darkest blots on the page of the history of civilization. Of the three principal peoples of Europe who settled the New World,—the Spanish, the British, and the French,—the Spanish were the most cruel, making slaves of them and dealing with them with shocking cruelty. The French showed more sympathy with the natives, but were not free from the charge of cruelty and injustice. The British were in a different way as unjust, and at times little less cruel.

The Indians of the South were a very different type from the Indians of the North. Instead of being rude savages, like their Northern brethren, they had made some ap-

proach to civilization. They were settled agriculturists. Instead of being morose and taciturn, they were light-hearted and genial. If any feel any doubt of this, let them read what La Salle and the intelligent priest who went with him had to say about the Indians of the lower Mississippi.

The Creeks were a powerful association, made up of many tribes of the Gulf region. Agriculture was their principal industry, the fields being carefully cultivated, though they were active hunters also. The land was the property of the tribe, not of individuals, and each family who cultivated it had to deposit a part of their products in the public storehouse. They worshipped the sun as the great deity of the universe, and had their temples, and priests, and religious ceremonies.

The most remarkable of the United States Indians were the Natchez. La Salle and later French writers have told us about them. They had a different language, and were different in other ways. They worshipped the sun and had a complete system of temples, priests, idols, religious festivals, sacred objects and the like. The sacred fire was jealously guarded. Should it go out fearful misfortunes were expected to ensue. Their ruler was high priest, as well as monarch. He was called the sun and believed to be the direct descendant of the great deity.

In 1729, through the unjust behavior of a French officer named Chopart, the whole Natchez tribe was destroyed, and their institutions were destroyed before the scientists of the land had opportunity to study them.

The end of the story of the Natchez is the only instance on record of the deliberate annihilation of an Indian tribe. Christian people should blush with shame at the record.

On December 12, 1827, in Washington, the Rev. Isaac McCoy, through the Honorable Wilson Lumpkin, of Georgia, laid before the House of Representatives the memorial of the Board of Missions in favor of the organization of an Indian Territory.

How long did it take to educate and civilize the Anglo-Saxon race? According to history, the work of civilizing Europe and bringing the mass of the barbarians under the subjection of law, was the work of fully one thousand years!

## Indians as American Citizens.

**A**T present there are in the United States about 266,000 Indians, of whom 62,500 are in what was the Indian Territory, and is now Oklahoma.

The vanishing race and the dismembered nations are still numerous enough to make a pretty fair showing for themselves. The several groups of Dakotas or Sioux, for example, number in round terms 30,000 and the Chippewas 20,000. They are settled in what is known as the Northwest—that is, the region tributary to the great lakes and the upper Mississippi. In the Southwest, the Navajos outnumber all other groups of a single name.

More than 20,000 Navajos live on a reservation nearly twice as large as the State of Massachusetts.

Our Mission Fields tells us that the two general divisions at present are, the civilized tribes numbering 60,270, and the uncivilized or partly civilized tribes numbering 187,966. They are found in twenty-seven States and Territories.

New Mexico, 10,235; Montana, 10,444; Washington, 10,038; California, 12,337; Oklahoma, with thirty-one tribes, 66,500; South Dakota, 18,414; Arizona, 39,521.

Our work of the S. B. C. is largely with the 65,000 Indians of Oklahoma. The five civilized tribes—the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles—show better than any other the capabilities of the Indians in attaining to the general standards of civilization.

Each of these nations has a constitutional form of government, a public school system, academies for boys and girls, also orphanages. The English language is taught in the schools, but the native tongue is used exclusively among the people.

In this language a considerable body of literature has been published among the Cherokees, and newspapers are printed in part in Cherokee.

The educational system is maintained, not as among us by taxation, but out of

the revenues of trust funds held by the United States Government.

Besides the large tracts of land owned by the Indians, the Government holds in trust, funds for them, the interest on which amounts to about eight dollars a year for every Indian in the United States.

The Reservation and Blanket Indians of the West are in varying stages of advancement and civilization.

There are 24,000 Indian children in Government schools and there are many facts which show that the Indian is turning from the old to the new way, and with tottering steps is trying to walk in the "white man's road." He needs the helping hand of the white brother.

The opinion of the Indians has been handed down from American father to son. We have heard the phrase, "The only good Indian is a dead Indian." He is said to be ignorant, lazy, cruel, treacherous and revengeful, but perhaps around Indian campfires every story of treachery and revenge told by us of the Indians, could be matched by them with some story of a white man.

One who has worked among the Indians writes thus in their defense:

"I would like to present some characteristics of Indians as I have seen them. I would like to take you to the Cherokee council to convince you of their mental ability. This council, the law-making body of the Cherokees, corresponding to our legislature, will soon be in session at Tahlequah.

"I would introduce to you Dennie Bushyhead, who has twice been elected to be their chief; a man of fine physique and commanding presence, well educated, well informed on all public questions, and withal a thorough politician, shrewd and far-seeing. He is but one of many, both men and women, among the Cherokees who would command respect anywhere for mental ability.

"What is true of this nation may be true of all other Indian nations, if they only become educated and Christianized."

# The Union Mail.

MISS FANNIE E. S. HECK.



URNSVILLE, N. C., counts itself fortunate in having one of our Mountain Mission Schools, and Mrs. J. A. McMillan, the pastor's wife, sends us the following account of a recent revival among its students, which grew out of the Week of Prayer for Home Missions in March:

"We had been much concerned about the boys and girls this year because so many of them aren't Christians, and it seemed that we just couldn't get a minister to aid in the meeting, as Mr. McMillan had tried in several States. Our Society Secretary neglected to send for the literature in time for the week we set apart, so we decided to observe it any way, and have it literally a week of prayer, and have one meeting for general study of the work of the Home Board.

"We prayed very specially and very earnestly for the conversion of these young people at each meeting. A week after, on Sunday night, a perfectly wonderful revival broke out in the Girls' Home among the girls who had remained at home from church. Miss Ellison, our lady principal, a very consecrated woman of Kentucky, and Miss Farrell, of this State, were there and they came over for Mr. McMillan. In his absence I went, and found girls all over the house, weeping and sobbing and praying and begging to be told how to be saved.

"We had a wonderfully sweet and precious service, and continued these informal prayer-meetings during the week, with not even a sermon, just prayers and Scripture and singing and a simple talk from Mr. McMillan, and Wednesday night the last girl there who was not a Christian was converted! Oh, it was a wonderful experience. Nine girls converted so quietly—but they were so in earnest."

In the W. M. Union Training School the Week of Prayer for Home Missions was coupled with two weeks of self-denial. Of the result Mrs. McLure says:

"The offering of the Y. W. Auxillary of the school was \$141, which I think a wonderful amount. This represents many and varied sacrifices."

Attention of Sunbeam Leaders is called to the box of Indian curios. The miniature Indians, tents and utensils will deeply interest all that see them and make them far more interested in giving the truth to these interesting people. The price is one dollar and it can be gotten from Dr. T. B. Ray, Richmond, Va.

It is the earnest desire of many hearts that the annual meeting in Baltimore, May 11-15, shall be one of great spiritual power. Will you pray for this? If we unite in this, we may expect what we desire.

So it was with the South Carolina meeting of which Mrs. Wingo wrote soon after its close:

"There had been much prayer for a spiritual power in the meeting, and the answer was evident. Dr. Porter spoke of feeling a spiritual atmosphere the moment he entered the church."

The following sentence tells the result: "We are looking forward to a new year of larger development and accomplishment along all lines of work."

In the North Carolina annual meeting special prayer was made for a special blessing on the closing service in charge of Rev. Carey Newton, of China. The result was a meeting such as none who were present will ever forget.

These instances might be duplicated many times. Therefore pray for a spiritual blessing on our annual meeting, such as we have not known hitherto, and pray with faith without wavering.

When this number reaches the Union our report for 1909-1910 will have closed, April 30th. Whether it reaches our aims or not, let us up and at it again. There is no discharge in this warfare against evil, and we are on the winning side. News comes from Baltimore of the splendid preparations for the Union meeting of 1910. One can almost feel the thrill of the coming event. There ought not to be a vacant seat among the three hundred and more reserved for delegates, and there ought to be three hundred more Baptist women who though not delegates just had to come from love of the Union and its work. Visitors as well as delegates will be asked to register and made equally welcome.

## For Sunbeams and Royal Ambassadors.

### POCAHONTAS.

**C**HILDREN, it has been three hundred years since this beautiful Indian princess lived in our own beloved Virginia. Powhatan, her father, was a great chief, and ruled like an emperor over a powerful confederation of tribes.

Powhatan's summer residence was near the falls of the James river, almost where

ion, and two days later sent him back to Jamestown, led by Indian guides. Wasn't that a funny request of Powhatan's? He asked for two cannon and a grindstone!

Rawhunt, the Indian guide, tried to take up the cannon, when he reached Jamestown, but when he found that he couldn't stir one of the weighty presents from the ground, he



Pocahontas.

the great city of Richmond now stands. Every boy and girl is familiar with the story of how Pocahontas saved the life of Capt. John Smith. She was only a little girl, thirteen years old; but when she saw the great war club raised to crush the life out of the man, she clasped her arms around the poor prisoner, looking up at the Indian emperor with beseeching eyes. Pocahontas' looks touched the old man's heart and he bade the executioner stand back, and then gave orders that the captive should be set free.

He treated Capt. Smith in a friendly fash-

was satisfied to take other presents back to his chief.

Some people pretend to doubt the story of this adventure, but there is no good reason for it.

You remember in the story of De Soto we are told that Juan Ortiz, the Spanish captive, was saved from being burned alive by an Indian maiden in much the same way. Any way, Pocahontas was always a friend of the English, and often visited them in Jamestown.

Once she stole away through the woods

and told her English friends that her father Powhatan and his warriors were going to attack them. Later, after she was grown up, Pocahontas was taken prisoner and kept in Jamestown as a hostage to make her father quit threatening the English.

Then it was that the young planter, John Rolfe, fell deeply in love with the Indian princess, and she loved him in return.

In the end Pocahontas became a Christian and was baptized at Jamestown under the name of Rebecca. She and John Rolfe were married and went to live in England, where she was known as the "Lady Rebecca," and treated as if she were indeed a princess.

She met John Smith once more in England, and was full of joy at sight of her "father," as she called him.

But when he told her that she must not call him that, and spoke to her very respectfully as "Lady Rebecca," she covered her face with her hands and began to weep.

She had long called him father, she said, and she meant to do so still. That was her last meeting with Captain Smith. In less than a year afterward she was taken sick and died, just as she was about to return to her beloved Virginia.

Many people in Virginia claim to be descended from Pocahontas. Within the last few weeks of this year, 1910, the American people have recommended that the statue and portrait of Pocahontas be placed in our National Hall of Fame, in a class all to herself.

Children, do you not think that she deserves to be called a distinguished American citizen?

We are indebted to the Martin and Hoyt Company, of Atlanta, for the beautiful picture of Pocahontas and much of this thrilling story, taken from *Historical Tales*, by Charles Morris, published by Martin and Hoyt Company.

## The Home Field Honor Roll From March 15, 1910, to April 15, 1910.

WE are very proud of the Honor Roll. Especially for the last two or three months it has been large and representative. We are hoping that yet others will send in a list of ten or more subscribers and join this goodly band of fellow-helps.

We are offering as a premium, to those who ask for it, when sending the club, a copy of the Broadus-Hovey New Testament. This edition of the New Testament has the Greek word "Baptizo" translated "immerse," and in other particulars differs in a way that represents Baptist contentions for a correct translation. We offer this for ten new subscribers.

We also offer a complete set of six Mission Charts for a club of ten subscribers, to all who request it when sending in subscribers.

Mr. Harry Patterson, Baltimore, Md.....	100
Mrs. Alexander Miller, Rock Hill, S. C....	78
Mr. C. O. Burriss, Anderson, S. C.....	51
Dr. W. D. Powell, Louisville, Ky.....	39
Rev. J. Wesley Dickens, Crystal Springs, Miss.....	26
Mrs. F. K. Threlkeld, Webb City, Mo....	25
Mrs. James Welch, Collins, Miss.....	25

Mrs. Furman H. Martin, Charlottesville, Va.....	23
Mrs. J. A. Brown, McColl, S. C.....	21
Dr. W. W. Hamilton, Lynchburg, Va.....	21
Rev. I. G. Murray, Yorkville, S. C.....	20
Miss McLaughlin, Lynchburg, Va.....	19
Mrs. S. C. Martin, Fernwood, Miss.....	17
Miss Mattie Osborne, Williamston, S. C..	16
Mrs. Jno. O. Gough, Thomson, Ga.....	16
Miss Fannie Royal Jones, Hampton, Va..	15
Mrs. T. M. Hollinsworth, New Orleans, La.....	15
Mrs. A. A. Gandy, Darlington, S. C.....	15
Rev. Chas. A. Loveless, Pittsburg, Tex...	14
Mrs. O. H. Turner, Columbia, Mo.....	14
Mr. M. Montgomery, Greer, S. C.....	14
Rev. A. Finch, Slidell, La.....	13
Mrs. A. P. Griffin, Woodland, N. C.....	13
Rev. J. A. Brock, Laurens, S. C.....	13
Mrs. A. S. Love, Ballinger, Tex.....	13
Miss Catherine McComb, Clinton, Miss..	13
Mrs. S. H. Morrison, Big Spring, Tex....	12
Mrs. C. P. Burchette, Winston-Salem, N. C.....	12
Rev. A. V. Rowe, Winona, Miss.....	12
Mrs. A. A. Montague, Hattiesburg, Miss.	11
Rev. H. K. Williams, Pelzer, S. C.....	11
Rev. F. G. Lavender, Westminster, S. C..	10

Rev. Jno. O. Babb, Brewton, Ala.....	10	Mrs. T. W. Crawford, Lexington, Ga.....	10
Miss Minnie G. Uselton, Louise, Tex....	10	Mrs. C. C. Sammons, Godfrey, Ga.....	10
Mrs. J. L. Love, New Orleans, La.....	10	Miss Dollie Connell, Temple, Ga.....	10
Mrs. J. W. Nichols, Abbeville, S. C.....	10	Rev. W. E. Farr, Belzona, Miss.....	10
Miss Julina White, Marshall, N. C.....	10	Miss Kate D. Perry, McAlester, Okla....	10

### Home Mission Receipts From March 15, to April 15, 1910.

ALABAMA: W. T. R., Birmingham, \$5; L. M. S., Montevallo, by W. L., \$20; Dothan, by J. V. B., \$10; Enterprise Ch., by Otto Bomber, \$40; Mrs. Byrd's Estate, by J. H. C., of Whatley, \$100; Bassett's Creek, \$1.15; Good Hope, \$2; Clayton St., Montgomery, by J. W. O., \$4.77; Sunday School, \$1.27; Dr. W. R. Crumpton, Cor. Sec., \$653.50; for Miss Salter's salary, \$25; Mrs. H. E. D., Birmingham, for Mountain Schools and Bibles, \$3 each, \$6; Mud Creek Ch., by A. L. N., \$3.22; Sunday School, St. Stephens, by M. C. P., \$2.45; Central Ch., New Decatur, by Rev. W. L. Walker, for Evangelists, \$227.65; expense, \$22.35; First Ch., Mobile, by J. W. L., \$400; Emmans Ch., by F. M. F., \$1; W. M. U., Second Ch., Montgomery, by Mrs. V. F. H., \$5; Dr. W. B. Crumpton, for W. M. U., of Alabama, \$702; for Miss Salter, \$50; Mountain Schools, \$67.50; thank offering, \$434.84; immigrants, \$122.92; immigrants, \$34.47; from churches, \$591.33; Ten Island, by M. A. R., \$2.10; Altoona, by C. A. J., \$4.55; Dr. W. B. Crumpton, \$700. Total \$4,250.47; previously reported, \$6,780.46. Total since May, \$11,030.93.

ARKANSAS: W. M. U., Cabot, by Mrs. C. B. M. (self-denial), \$17.10; Rector Ch., by H. A. Hunt, for Evangelists, \$81.35; expenses, \$17.50; First Ch., Camden, by R. F. T., \$40.35; Sunday School, \$21.86; W. M. S. (self-denial), \$60; J. S. Rogers, Cor. Sec., \$1,186.87; Sunbeams, Monticello, by E. D., \$2. Total \$1,426.93. Previously reported, \$424.11. Total since May, \$1,206.67.

DISTRICT OF COLUMBIA: Fifth Ch., Washington, by W. E. M., \$50; Calvary Ch., by W. E. E., \$250; Kendall Ch., by J. E. M., \$19.60; Sunday School, Mt. Tabor, by G. W. M., \$3; Temple Ch., Washington, by D. E. G., \$5. Total, \$327.60. Previously reported, \$379.07. Total since May, \$1,206.67. a

FLORIDA: Clarke Memorial, Ybor City, by Y. E. B., \$5; Ochvilla, by W. E. H., \$23.84; First Ch., Jacksonville, by Dr. Weston Bruner, \$197.96; for Evangelists, \$26.00; Grace Ch., Petersburg, by J. H., \$10; S. B. Rogers, Cor. Sec., general collections, \$1,651.48; thank offering, \$314.22; Pawnee Indians, Eaton St. Ch., Key West, by E. D. S., \$37.50; Phoenix Ch., Jacksonville, by S. Crockett, for Evangelists, \$8.06; Tr. Fd., \$6.16; Mrs. C. L., Plant City, \$5. Total, \$2,305.33. Previously reported, \$1,594.40. Total since May, \$3,899.73.

GEORGIA: Friendship, by W. T. W., \$3.50; Mrs. A. C. S., Augusta, \$1; Sunday School, Grantville, by W. G. S., \$2.25; Second Ch., Atlanta, by Miss S. M., \$5; Dr. H. R. Bernard, Aud., \$5,450.50; for Mountain Schools, \$187.41; Walter Wilkins Dormitory, Clyde, N. C., \$25; Indians, \$53.14; Mountain Girl, \$12.25; J. L. Wise, \$12.35; W. W. Brooks, Rome, \$2,500; Friendship, by W. T. W., \$1.28; Dr. J. J. Bennett, \$2,472.08; for Mountain Schools, \$187.41; Mountain Girl, \$5.40; Work in Panama, \$12.25; Miss Perry, \$17.50; immigrants, \$78.60; L. A. S., Kestler, by Miss E. R., \$20; Tabernacle Ch., by Dr. J. L. D. H., Thank Offering, \$5; M. and A. Society, Maynard, by Mrs. M. U. F., \$3.10.

Total, \$9,391.23. Previously reported, \$13,292.79. Total since May, \$22,684.02.

KENTUCKY: Dr. W. D., Powell, Cor. Sec., \$1,402.22; Mrs. L. G. D., Bloomfield, \$25; Franklinton, by Mrs. M. T., \$6.80; Mrs. B. E. G., New Liberty, \$100; Sunday School, Glensboro, by J. O. F., \$3.66; Sunday School, Versailles, by G. B. M., \$6; Sunday School, Simpsonville, by C. B., \$3.35; Ninth and O. St. Ch., by Miss F. H., \$2.00; Mrs. M. A. M., Mitchellsburg, \$10.60; Mrs. J. H., R., \$5; Sunday School, Magoffin Inst., Salyersville, by L. M., \$9.81. Total, \$1,573.84. Previously reported, \$7,751.34. Total since May, \$9,325.18.

LOUISIANA: Mrs. L. C. R., Keatchi, \$2; Monroe, First, by O. B. M., \$51.10; Singer Ch., Newlin, by O. B. Y., \$16.65; W. M. S., Homer, by Mrs. E. H. F., \$28.35; W. M. U., Midway, by Mrs. H. L. R., \$4.50; B. T. Lewis, Treas., \$686.18; W. M. U., of Louisiana, by Mrs. C. H. O. and Daughters, \$12; Sunbeams, First, Shreveport, by K. B., \$10.50; Sunday School, Roseland, by C. H. D., \$1.25. Total, \$812.53. Previously reported, \$2,253.48. Total since May, \$3,072.01.

MARYLAND: Tem. Com., First Ch., Baltimore, by R. J. Gould, \$413.50; Fulton Ave., by O. B. F., \$6; Sunday School, First Ch., by G. B. H., \$12.50; North Avenue, by C. M. K., \$20.18; "A Baptist Sister," by P. S. B., \$20; Wilson Mem., by H. B., \$5.52; Sunday School, Easton, by J. C., \$3; Sunday School, Fourth Ch., by J. F. D., \$5; Brownsville Ch., Maryland, by J. H. T., \$1; W. B. H., Society, by Mrs. H. R. W., from W. M. S., Thank Offering, \$61.75; Building and Loan, \$5; Gen. Fund, \$132.11; Y. L. A., \$16; Sunbeam Bands, \$15.14; Eutaw Place Ch., by J. W. P., \$65.96; First Ch., Easton, by J. M. B., \$2; Fulton Ave., Baltimore, by J. H. D., \$9; Seventh, by O. M. L., \$16.79; A Friend of W. H. M. S. of Maryland, for Ch. Bldg. and Loan, \$50; Franklin Sq., by F. E. W., \$150; Branch Hill, by B. G. P., \$2.07; Athol, \$1.66. Total, 1,589.30. Previously reported, \$6,938.16. Total since May, \$6,938.16.

MISSISSIPPI: A. V. Rowe, Cor. Sec., \$1,300; Mrs. J. A. A., Abbeville, \$1; W. M. S., Purvis, by Miss R. F. T., \$2; First Ch., Aberdeen, by Rev. R. Wright, \$10.60; Oregon Ch., by P. E. G., \$4.85; Vernon Ch., by T. J. W., \$7; Corinth, \$6; Myers Chapel, by J. T. M., \$1.50; W. M. U., of Gulfport, by Miss M. K. R., \$21.38; W. M. U. of Lexington, by Miss B. S. (Week of Prayer), \$10; Mendenhall Sunbeams, by N. W., \$4; Sunbeams, First Ch., Meridian, by H. P., \$10; Macedonia Ch., by J. S. K., \$2.60; Fifth Ave. Sunday School, Hattiesburg, by J. E. D., \$2.50; Ch., \$25; Sunday School, Standing Pine, 85 cents; Friendship, by W. G. S., \$7; Collins Ch. for Evangelists, \$202; Tr. Fd., \$20; Trav. Ex., \$8; Mt. Zion, by G. E. G., \$9.05; Hebron, by W. M. M., \$57.50; Stonewall, by T. J. H., \$64.07. Total, \$1,776.90. Previously reported, \$3,668.16. Total since May, \$10,445.06.

MISSOURI: A. W. Payne, Treas. Gen. Collection, \$1,206.27; for Women, \$3.11.43; Thank Offering, \$161.97; Mountain Schools, \$5; J. Gains, \$5. Total, \$1,689.67. Previously reported, \$8,232.86. Total since May, \$9,922.53.

**NORTH CAROLINA:** Mrs. W. H. T., Shelby, 25 cents; First Ch., Wilmington, by B. T. W., for Mountain Schools (self-denial), \$19; First Ch., Mt. Airy, by E. T. C., \$78.45; Rev. L. Johnson, Cor. Sec., \$125.15; Gladly Branch, by J. C., \$2.50; First Ch., Asheville, by W. E. R., \$75; Walters Durham, Treas., \$1,500. Total, \$2,919.15. Previously reported, \$10,633.45. Total since May, \$12,552.60.

**OKLAHOMA:** Sunday School, Tyrone, by W. H. C., \$4.63; Sunbeams, First Ch., Chickasha, by W. C. T., \$2; Pawnee Indians, by D. W. G., \$54.25; J. C. Stalcup, Cor. Sec., \$192.08. Total, \$252.96. Previously reported, \$1,930.74. Total since May, \$1,283.70.

**SOUTH CAROLINA:** Camden, by T. E. G., \$41.65; Clearmont, by J. D. W., \$2.17; Orangeburg, by A. C. D., \$8.75; Fork Shoals, by A. B., \$2.50; Union, by T. P. Y., \$10; Good Hope, by A. J. A., \$4.76; Sardis, by J. W. P., \$5.44; Mt. Beulah, by J. W. J., \$4.13; Congaree, by W. T., \$2.15; Second, Pichens, by A. A. M., \$7.80; Providence, by S. L., \$2; Sunday School, Darlington, First Ch., by C. B. E., \$8.77; New Hope, by H. B. R., \$2.02; Union, Second, by H. H. P., \$8.71; Beulah, by J. M. W., \$10; Sulphur Springs, by W. P. S., \$5; Aerial, by R. G. H., \$1.13; Goucher, by A. B., \$7.10; St. George, by J. R. F., \$5; Mt. Zion, \$1; G. E. B., \$1.61; Beulah, by W. C. M., \$1.31; First Ch., by J. D. A., \$2.13; Cross Roads, by B. W. G., \$2.66; Cades, by G. F. W., \$1.95; Bethlehem, by S. G. O., \$3.57; Sunday School Ridge Spring, by W. T. D., \$8.10; Miss I. M. A., Pickens, \$1.25; Tabernacle, by J. C. C., \$14.25; Johnston, by J. H. W., \$137.50; Antioch, by B. F. A., \$1.50; Fairview, by W. T. S., \$1.43; Central Sunday School, by D. A. B., \$21.86; St. George, by H. B. J., \$1.50; White Plains, by J. D. B., \$9.01; Charleston Memorial, by Mrs. F. V. A., \$5; Mt. Ararat, by G. W. M., \$1.67; Macedonia, by A. H., \$5.22; Conners, by J. S., \$1.81; Walhalla, \$4.37; Madison, by J. P. S., \$5.49; Sunday School \$1.84; Baraca Class, Ravena Sunday School, by J. B. B., \$2.64; Newberry, First, by S. S. C., \$44.68; Sunday School, West End, by T. D., \$2.66; White Bluff, by M. L. H., \$1.50; Welsh Neck W. M. S., by Mrs. J. S., \$6; Special Offering, \$40; Sumter, First, by D. W. C., \$20; Lower Three Runs, by C. B. E., \$5.05; Return Ch., by J. L. M., \$2; Rock Creek, by Mrs. L. L. F., \$3; Sunday School, 50 cents; Horeb, by J. W. C., \$15.62; Sunday School, \$2.01; St. James, by J. W. T., \$2; New Zion, \$1.32; Mille Creek, by S. B. D., \$2; Flint Ridge, by P. W. T., \$2.80; Greenwood, First, by J. E. C., \$16.36; Mt. Aman, by W. T. C., \$13.57; Leesville Ch. and Sunday School, by W. E. Q., \$5; Fork Shoals, by E. L. K., \$1.71; Bamburg, by O. J. F., \$23; Sunday School, \$10; Philathea Class, \$5; B. Y. P. U., \$5; Sunbeam Band for Pawnee Indians, \$2.65; Glendale, by M. W. W., \$12.91; Sunday School, Bethel, by J. R. M., \$1.40; Levels, by B. W. G., \$2; Pleasant Hill, by J. H. S., \$1.53; Toxaway, \$1; Shiloh, \$1.67; J. H. S., 80 cents; Mt. Tabor, by T. B. F., \$1.48; Sandridge, by W. E. S., \$1; Simpsonville, by P. S. D., \$14.74; Sunday School, \$3.70; Crooked Run, by E. T., \$1.40; Clifton, Sunday School, by J. S. H., \$1.22; Home Branch, by D. E. G., \$7.10; Paxville, by W. E. T., \$15; G. H. B., Troy, \$2.50; Enoree, by T. T. T., \$3.77; Bethel, by B. S. B., \$61.70; Eureka, by B. F. L., \$3; Sunday School Sandy Level, by J. A. E., \$3.10; Red Bank, by J. W. B., \$7; Pleasant Hill, by L. H. C., \$1.20; Harmony, \$1.20; Pendleton St., by W. W., \$3.21; Sunday School Hickory Grove, by W. H. W., \$4.50; Sunday School Rehoboth, by W. M. S., \$1; Sunday School, Brownsville, by F. A., \$5; Sunday School, Orrville, by J. B. F., \$3; Mt. Tabor, by S. C. A., \$1.80; Marion, by R. J. B., \$50; Sunday School, Bethel, by B. F. L., \$12.24; Sunday School, Center Point, by L. L. S., \$5.35; Class of Five boys, McNeill's, by Mrs. R. F. H.,

\$1.12; Kershaw, by J. F., \$28.20; Bethlehem, by H. E. B., \$3; Bethel, by J. M. J., \$7.31; Park, by S. A. F., \$2.33; Liberty, by L. B. G., \$1; Big Stevens Creek, by G. W. M., \$3.50; Flag Rock, by P. L. B., \$4.25; L. M. S., Pisgah, by A. B., \$1.50; Sunday School, Batesburg, by W. T. H., \$4.18; First, Williamston, by Mrs. D. C. R., \$45; Big Creek, by E. H. W., \$7.94; Sunday School, Goucher, by J. W. B., \$10; Midway, by C. A. S., \$1.75; East Side, by W. G. D., \$1.21; Bethel, \$4.20; Donald's, by T. W. G., \$16.99; Langley, by R. B. S., \$7.50; Sunday-school \$5; S. S. Flint Hill S. S., by J. F. B., \$4.25; Mt. Olive, by J. H. C., \$1.50; Heath Spring, by H. P. M., \$25; Sunday-school, Tiger, by W. A. B., \$3; Blackstock, by D. W. R., \$10; Silver Spring, by G. B. D., 55 cents; Texahaw, by G. C. M., \$4.45; Southside, by T. M. B., \$10; Springfield, by J. B. S., \$20; Fairmount, by J. W. K., \$5; Dean Swamp, by W. S. L., \$2; Saluda, by C. S., \$2.78; Blaney, by J. P. L., \$7; Colonel's Creek, \$1.60; Harmony, \$1; Rock Hill, First, by J. W. H., \$4.12; Manning, by F. O. R., \$146.83; Mountville Ch., by J. H. M., \$25; W. M. S., \$8.50; New Hope, by J. S., \$3.75; Mrs. C. W. F., Landrum, \$10; Sumter, First, by D. W. C., \$20; Miss C. C., Chester, \$5; W. M. U., of S. C., by Mrs. J. N. Cudd, Treas. for Home Missions, \$128.32; Indians, \$103.27; Osage Indians, \$16.90; Mountain Schools, \$8.13; Thank Offering, \$2.473.48; Union, First, by H. B. H., \$32.72; Bethel, by B. Y. W., \$10.60; Mt. Parson, by E. R. S., \$4; Calvary, by E. H. W., \$3.20; Mt. Ebal, by D. H. C., \$5.36; Greelyville, by C. E. R., \$5; Corinth, by J. L. H., \$25; Newry, by G. W. G., \$2; Olar, by J. L. P., \$10.80; Horns Creek, by S. B. M., \$5; Sunday School, Friendship, by E. Y., \$4.13; Sunday School, Catawba, by R. L. C., \$2.75; Rocky Knoll, by J. W. A., \$1.50; Pleasant Hill, by W. V. H., \$2; Sunday School, Sardis, by J. C. P., \$3.14; Mt. Lebanon, by M. W. H., \$3.35; White Pond, by J. W. B., \$1; Sunday School, Camden, by G. C. B., \$10; Waccawaw Assn., by J. C. S., \$22.22; Barnwell, by L. W. M., \$26; Sunday School, \$4; Hebron, by J. A. W., \$3.50; Friendship, by N. G. W., \$1.25; Hunter's Chapel, by D. O. H., \$9.14; Belzer, First, by W. T. A., \$20; R. E. G., McClellanville, \$2.50; Cannon St. Church, by A. J. N., \$4; Laurens Assn., by C. H. Roper, for Churches, Y. P. Mt. Pleasant, \$4; Watts Mill, \$8.25; Poplar Springs, \$3.10; Lanford, \$4; Robin's Creek, \$7.64; Chestnut Ridge, \$28.28; First, Laurens, \$127.75; W. M. S., \$150; Juniors, \$12; Sunbeams, \$5.66. Total, \$4,695.86. Previously reported, \$9,556.81. Total since May, \$14,246.67.

**TENNESSEE:** L. A. S., French Broad, by Mrs. F. M. S., for Mountain School work in Tennessee and North Carolina, \$5; Hill City, by H. M. R., \$4.10; Erwin, First, by Rev. Raleigh Wright for Evangelists, \$90; Tract Fed., \$7.07; Wright for Evangelists, \$90; Tract Fed., \$7.07; Sunday School, Yellow Creek, by V. A., \$3.50; Johnson City, First, by George H. Crutcher, for Evangelism, \$45.20; Tr. Fed., \$3.10; Roan St. Ch., for Evangelism, \$46.05; Tr. Fed., \$4.71; Greenville Ch., \$12.60; W. M. U., \$10; Mrs. D. R. M., Chattanooga, \$1; Saulsbury, by G. W. D., \$24; W. M. Woodcock, Treas., \$300; Indians, \$15.82; Mountain Schools, \$7.19; Salary Rev. Finch, \$200; Sunday School, Waynesboro, by Mrs. B. R., \$1.35; Prospect Ch., by W. S. R., \$7; Mrs. R. A. M., Mt. Julien, \$10; Rutherford, by H. O. D., \$3.23; Immanuel Ch., Knoxville, by W. S. O., \$7; L. A. S., \$10; W. M. S. Concord, by Mrs. H. P. M., \$2; Y. L. A., First Ch., Knoxville, by F. W. C., \$25; J. P. P., Knoxville, for Kentucky Mountain Schools; Madisonville, by Mrs. G. L. H., \$5.50; Bell Buckle, by Miss Z. V., \$20. Total, \$1,245.76. Previously reported, \$6,915.89. Total since May, \$8,161.65.

**TEXAS:** Antelope, by R. M. H., \$2.76; Ware, by Z. Z. U., \$6.20; Beaumont, First, by F. E.

ker, for Evangelism, \$34; Ex., \$16; Harvey, by W. A. M., \$157; Cottage Hill, by J. D. W., \$2.60; Sunday School, Goodnight, by M. M., \$2.23; Sunday School, Midway, by W. E. B., \$6.75; F. M. McConnell, Sec., \$1,501.50; Conroe, by J. L. H., \$50; Dimmitt, by G. T. B., \$19; Sunday School, Plain View, by S. K., \$1.50. Total, \$2,635.21. Previously reported, \$7,141.28. Total since May, \$9,776.59.

VIRGINIA: B. A. Jacob, Treas., \$3,000; E. T. Roanoke, for Tr. Fd., \$2.50; Sunday School, First, Lynchburg, by H. L. M., \$11.74; Union Ch., Bena, by C. B. R., \$21. Total, \$3,035.24. Previously reported, \$10,297.19. Total since May, \$13,332.43.

MISCELLANEOUS: Soc. Mis. Inq. of S. B. T. S., Louisville, by G. W. D., \$30; Rev. J. W. Michaels, Evang. Ex., \$63.24; Sunday School, Lawrenceville, Ill., by T. J. W., \$6.25; G. W. Norton, Treas., S. B. C., \$56.25. Total, \$155.74. Previously reported, \$944.51. Total since May, \$1,100.25.

AGGREGATE: Total, \$40,082.72. Previously reported, \$101,145.50. Total since May, \$141,229.22.

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# Southern Baptist Convention

**DATES OF SALE.**—Tickets will be sold on May 8th, 9th and 10th.

**RETURN LIMIT.**—Tickets will be limited to reach original starting point June 1, 1910.

**STOP-OVERS.**—On both going and return trip by Atlanta, the Southern Railway will allow stop-over, not to exceed final limit of ticket. This privilege will also be granted so far as Washington, D. C., is concerned, which will afford an excellent opportunity to attend the World's Sunday School Convention to be held in that city May 19th-26th.

The Southern Railway is about 50 miles shorter to Washington and Baltimore than any other route, has over 200 miles of double track, and a perfect block system for operating trains. For this reason, it is the most comfortable way to travel.

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Atlanta .....	\$20.85	Albany .....	\$26.10
Americus .....	25.20	Barnesville .....	23.10
Bremen .....	22.40	Carrollton .....	22.40
Cartersville .....	20.85	Cedartown .....	21.45
Columbus .....	25.20	Cordele .....	25.05
Dublin .....	22.95	Fayetteville .....	22.10
Fort Valley .....	24.00	Gainesville .....	20.10
Hawkinsville .....	23.85	McDonough .....	23.25
Marietta .....	20.85	Newnan .....	22.40
Rome .....	20.85	Tallapoosa .....	23.15
Toccoa .....	18.60	Woodbury .....	23.56

## Proportionately Low Rates from All Other Points.

**DIVERSE ROUTE.**—The delegates going to the Convention via the Southern's direct line, may return via Norfolk, Va., or Richmond, by paying their transportation from Baltimore or Washington via whatever route they may desire to use to these points, using return portion of tickets back to original starting point.

**TRAIN SERVICE.**—The Southern Railway has three through trains daily to Washington and Baltimore, as follows:

Going.	No. 36	No. 38	No. 30
Lv Atlanta .....	12:15 am	11:00 am	2:45 pm
Ar Washington .....	10:40 pm	6:30 am	10:40 am
Ar Baltimore .....	1:15 am	7:45 am	12:00 m
Pullman double berth Atlanta to Baltimore, \$4.00.			
Returning.	No. 35	No. 29	No. 37
Lv Baltimore .....	6:06 am	3:00 pm	9:20 pm
Lv Washington .....	9:00 am	4:15 pm	10:45 pm
Ar Atlanta .....	5:00 am	10:30 am	5:00 pm

Train No. 38, "The New York, Atlanta and New Orleans Limited," leaving Atlanta on May 10, will handle one extra Pullman sleeping car, which, together with the other space on this magnificent train, that is now available, will be sufficient to take care of the Georgia party, and in order to secure comfortable space advise James Freeman, District Passenger Agent, Southern Railway, No. 1 Peachtree St., Atlanta, Ga., on a postal card whether or not you will attend and say how much space you desire.

Quite a number of prominent ministers and laymen have already reserved space on No. 38 of the above date, and we hope you will join the party.

J. L. MEEK,

Ass't Gen'l Pass. Agt., Atlanta.

H. F. CARY,

Gen'l Pass. Agt., Washington.

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