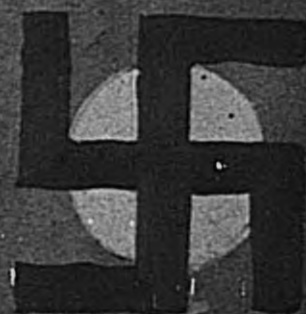


The Home Field

APRIL 1915.



As monumental bronze
unchanged his look;
A soul that pity touched,
but never shook;
Impassive-fearing but
the shame of fear-
A stoic of the woods,
a man without a tear.
The Jesus man explained
the open Book-
Of Christ the Lord;
and Sitting Bull forsook
His sins. Submissive
through the gospel leaven.
He praises God and teaches men of Heaven.

Adapted
from
Campbell.



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— of the —

SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

Regular Meeting 3:00 P. M., the First Thursday of Each Month

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THE HOME FIELD

PUBLISHED BY THE

HOME MISSION BOARD OF THE
SOUTHERN BAPTIST CONVENTION

SUBSCRIPTION PRICE - 35 CENTS PER YEAR.

1004-5-6-7-8-9-10 HEALEY BUILDING, ATLANTA, GA.

VICTOR I. MASTERS, Editor.

M. M. WELCH, Business Manager.

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THE HOME FIELD is the Home Mission Organ of the Southern Baptist Convention. Published monthly.

SUBSCRIPTION PRICE, 35 cents per year in advance; clubs of five or more, 25 cents each.

CHANGE OF ADDRESS. Requests for change of address must state old and new addresses, and reach this office not later than the 10th of the month preceding the date upon which it is desired to have the change made. Where this notification does not reach us by the date indicated, subscribers may have the magazine forwarded by sending two cents to the postmaster at the old address.

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CORRESPONDENCE AND REMITTANCES should be addressed to THE HOME FIELD, 1004 Healey Building, Atlanta, Georgia.

Entered at the Post Office in Atlanta, Ga., for Transmission at Second-Class Rate.

HOW THE FINANCES STAND.

Home Board

Our appropriations for this year are much larger than for last year. Up to August, the beginning of the European War, our receipts were excellent, more than fifty percent increase compared with those of the previous year. Suddenly they dropped and the decline continued for five months. In the last thirty days we have some improvement, so that compared with last year our actual receipts are only \$4,736 short up to March 22, when we go to press.

The seriousness of our situation lies in the fact that our appropriations are some \$30,000 greater than last year, which added to the falling off in gifts puts us about \$37,000 behind last year in the comparison.

Moreover, the country is not so well off in a business way as it was a year ago. Things are unsettled. Business is timid. Farming operations are backward. In large measure our people are marking time in the way of business. The mission work feels this pressure first. It will require ^{tremendous} energy and widespread cooperation on the part of Southern Baptists to overcome the force of this business inertia and enlist our people in a great campaign during April. We are amply able to accomplish it, if we give ourselves to the task with heroic devotion, concentrated and cooperative effort and real reliance upon God for help. Indeed, with these conditions met the task can be easily done and more.

The leadership of our strongest churches is necessary. If they falter we shall fail, but if they lead worthily the hosts will follow gloriously and we shall have a great victory. May the Lord of hosts be with us!

G. S.

B. D. Gray, Cor. Sec.

THE HOME FIELD

VOL. XXVI

APRIL, 1915

No. 4

Mexican Missions in Texas

CHARLES D. DANIEL, Superintendent, El Paso, Texas.

THERE are in Texas, approximately 2,000 Mexican Baptists and four hundred thousand other Mexicans, who are permanent residents of the State, and approximately one hundred thousand refugees from that revolution-rent country who will return as soon as dawning peace becomes a permanent reality. The four greatest centers of Mexican population in Texas in the order of their numerical importance are, San Antonio, El Paso, Laredo, and Brownsville. In fifteen of the border counties the Mexican population predominates.

The great majority of Texas-Mexicans are illiterate laborers in Texas kitchens, laundries, streets, railroads, mines, farms, etc. Some of them are very low in the scale of civilization, which has led some Americans to imagine that all Texas-Mexicans are a low, dirty, vile herd. But this is a mistake. Many Texas-Mexicans have honored their Mexican forefathers and have been a blessing to their adopted country.

Noble Texas-Mexicans.

MR. FELIX MARTINES, of El Paso, is one of the notable examples. He was appointed by President Wilson and Secretary Bryan on the committee to visit Central and South America in the interest of the Panama Canal Exposition and to establish closer relationship between the United States and those countries. Recently he was appointed by the national Board at Washington as a director of the regional bank at Dallas, Texas. When you take into consideration that there are only twelve of these banks in

the United States and that Mr. Martines, a Mexican, was appointed to one of them, it speaks volumes for Mexican fidelity and intellectuality when given an opportunity.

I could mention many other Texas-Mexicans who have been successful ranchmen, farmers, merchants, lawyers, physicians, senators, etc., to convince you if you needed convincing, that many Mexicans are as faithfully serving our great country as we ourselves are.

All Mexicans Need the Gospel.

ALL MEXICANS need the gospel, whether they be rich or poor, illiterate or educated, just as all other peoples do. Each of them has an immortal soul to save or lose and to a certain extent Baptists are responsible for their salvation. If it be the duty of Baptists to give the gospel to Mexicans in Mexico, and no intelligent Baptist doubts it, it is incomparably more their duty to give it to those of them at their door.

It has been said that the light that shines farthest abroad shines brightest at home. I prefer stating it thus: The light that shines brightest at home shines farthest abroad. It first shines at home then flashes abroad. It would be a peculiar lamp that shone brightly abroad but emitted pitch darkness close at home. That is what Baptists do when they pretend to evangelize Mexicans in Mexico and neglect them here in Texas, at their very doors.

In proportion to Baptist fidelity in Texas-Mexican evangelization will be their ability to evangelize the Mexicans in their own country. This was forcefully impressed on

me while overseeing the construction of the splendid mission chapel for the Home Mission Board in El Paso, Texas. Two intelligent Mexicans from the interior of Mexico stood watching the rising walls. One of them told me that the priests in Mexico had taught the people that evangelical missionaries were sent to Mexico to Americanize the Mexicans and prepare them for absorption by this country; that Protestants in Texas made no effort to evangelize Texas-



Left: Rev. D. S. Barocio, Mexican Missionary, Austin, Texas. Right: Superintendent C. D. Daniel.

Mexicans, but that all Protestants in Texas hated and shunned all Mexicans as if they were filthy vermin. He said truly that this house was a refutation of such declarations, that the priests made such false declarations to turn the people from the missionaries and thereby keep them from hearing them preach the gospel.

Migratory Texas-Mexicans.

GIVE AN OPEN BIBLE and a preached gospel to Texas-Mexicans and the influence will be as far reaching as is the Mexican race. Texas-Mexicans are a migratory people, here to day, somewhere else tomorrow and farther on the next day. This is very discouraging to the short-sighted Christian worker, but to him who looks beyond the reach of his own short nose there is encouragement even in this.

An illiterate Texas-Mexican may hear the gospel, be converted from Romanism to Christ and before he is baptized leave the place where he was saved by grace through faith in Christ. But he will carry with him his song book and his New Testament and as he goes will sing gospel songs and read his New Testament to his fellow Mexicans, thus scattering abroad gospel seed to germinate and produce fruit unto eternal life.

Through the instrumentality of Mrs. S. H. Morrison, of Big Springs, Texas, and her co-workers, several Mexicans were converted from Romanism to Christ. A man and his wife who were converted, left Big Springs before they were baptized and were lost sight of. They went to Arkansas and obtained work in railroad construction and were baptized into the fellowship of an Arkansas Baptist church. They wrote back to Texas for tracts, Testaments and Bibles for distribution among their Mexican comrades and fellow laborers.

Thus like leaven these migratory Texas-Mexicans, when converted from Romanism to Christ, are slowly but surely permeating the entire mass of Mexican society, gradually weakening the iron grasp of the deified pope of Rome. When the pope is expelled from a Mexican's heart Christ may be enthroned there, but never before. No human being who worships the pope of Rome can honor the Christ of God. The pope and Christ are as far apart as is heaven and hell. The pope is at the head of the Devil's Church; Christ is at the head of God's Church.

Returning to Mexico.

NINE-TENTHS of Texas-Mexicans expect some day to return to their own beautiful, rich, pleasant land of flowers and fruits,

where God has done his best and idolatry has done its worst. If Baptists will faithfully discharge their duty to these Texas-Mexicans, giving them an open Bible, impressing each of them that it is not only his duty but his privilege to read and interpret and obey God's Bible just as the Holy Spirit (not the pope of Rome) guides each to do, when they return they will in

ary Pastor at San Antonio, Texas, in the employ of the Texas State Board. The Board has given him an assistant so as to enable him to do evangelistic work wherever and whenever he may be needed in the State. Bro. Buldain is an intellectual, cultured gentleman, who was for eleven years a preaching priest of the Roman Church, having had three official audiences with the



The Austin Mexican Baptist Church, Showing Pastor Barocio at Left.

some sense return as missionaries, unpaid missionaries, who will be worth much in the dissemination of the Christianity of the New Testament.

Baptists have done much toward Texas-Mexican evangelization, they should have done more, they are now doing incomparably more than they have in the past, in that their working force is vastly superior to what it has been. They should quadruple their efficiency within the next two or three years.

The Workers at Work.

EVERY SINCERE Baptist will be interested in the following presentation of Texas-Mexican soul-saving instrumentalities.

Bro. Felix Buldain is the efficient Mission-

Pope at Rome. By special appointment of the Pope he traveled and preached throughout the Argentine Republic and other Latin-American countries. He also traveled and preached throughout the Philippine Islands, as well as throughout Spain and his native land. He became a Baptist by an independent reading and interpretation of the Roman Catholic Bible, the Latin Vulgate.

Dr. S. J. Porter, pastor First Baptist Church, San Antonio, Texas, who conducted his examination, through an interpreter, declares that he gave quicker, more concise answers to every question asked than any other man he ever saw examined for the ministry. If Bro. Buldain could speak English he could preach acceptably to any con-

gregation in America. His having been a Romanish priest insures a hearing for him wherever he goes.

San Antonio's Mexican population is approximately 30,000. It is larger than that of any other city in the State. However, evangelical Christians among them compose a very small part of the entire Mexican population. The great majority of them are utterly indifferent, on the subject of religion. The First Mexican Baptist church in Texas was organized in San Antonio, by Dr. W. D. Powell, in May, 1888. The following July Miss Mina S. Everett was appointed by the Texas State Board to labor among the Mexicans in San Antonio, but in October of the following year she resigned to become the organizer of American woman's work in Texas.

After the organization of this first Mexican church in Texas, the Mexican work in San Antonio and in the entire State was carried on with indifferent zeal and success, till 1906, when the Home Mission Board, in co-operation with the Texas State Board, undertook greater things with glorious results. Under another heading I shall say more in reference to San Antonio.

El Paso, Laredo, Brownsville.

BRO. GEO. BERUMEN MIXIM is the Missionary Pastor in El Paso, supported by the Texas State Board. Bro. Mixim is Bro. Buldain's equal in intellectuality, scholarship, consecration and preaching ability. Though never a priest, he was till converted to Christ, a zealous Roman Catholic. However, when he came, he came all the way and came to stay. He was appointed by the Texas State Board in October, 1914, and soon afterwards became pastor of the church in El Paso. Considering the splendid house in El Paso, the fine body of teachers in the School and such a scholarly, able preacher, with the blessings of God we may expect that the El Paso church will rapidly grow toward self-support.

El Paso has a Mexican population of approximately 20,000, the majority of whom are nominal Romanists, though they are utterly indifferent on the subject of religion.

Bro. Westrup is the youthful, intellectual missionary pastor, employed by the State Board at Laredo. He is the son of former

Missionary Westrup, to Mexico, whose name is familiar to all American Baptists. Bro. Westrup is a young man of great promise and unusually well equipped for the work, in that his father was an Englishman and his mother an intellectual Mexican woman. If Baptists will act wisely and give him the necessary equipment, he will, with the blessings of God, bring things to pass in a glorious fashion in Laredo.

Laredo has a Mexican population of approximately 18,000, and is one of the most important gate-ways into Mexico.

The fourth Texas city in reference to Mexican population is Brownsville, with approximately 14,000 Mexican residents. Baptists have a houseless and a pastorless Mexican church in Brownsville. An intellectual, scholarly Mexican preacher may at the present time be secured for that important Gate City. Will Texas Baptists enable the Board to employ him?

Baptists would then have all of the largest centers of Mexican population on the border well manned.

Besides these men in the large centers of Mexican population, Baptists have seventeen other preachers employed, five of whom are native Americans. The entire working force preaches to twenty-two churches and forty mission stations.

Awakening of American Churches.

THE AWAKENING of American preachers, laymen and churches to the importance of the salvation of the Mexicans at their doors means much in the solution of the difficult problem of Texas-Mexican evangelization. Only a few years ago the majority of American church doors were closed, locked, barred and bolted against Mexican converts, and the average American Christian would not touch an average Texas-Mexican with his little finger, much less try to lead him to Christ through personal effort.

But Christ has touched the doors of American churches and they have sprung wide open to the reception of God's Mexican children. It would now be a difficult matter to find a Texas Baptist church so low in spirituality and intellectuality as to decline to receive a Mexican convert. The Holy Spirit has touched the hearts of hundreds of American Christians, so that they are

putting forth special effort at soul winning among Mexicans. There is now scarcely a Texas Baptist living in country, village or city so thoroughly destitute of the Christ spirit as to raise his hand against this gracious God-inspiring movement.

Mrs. Mary T. Gambrell.

THAT INTELLECTUAL, cultured, consecrated, Christian lady, wife of the inimitable Dr. J. B. Gambrell, before she went home to heaven, did more than any other American woman toward the breaking down of the foolish prejudice towards Texas-Mexicans, thereby preparing the way for their evangelization.

Before she became officially connected with the work, Mrs. Gambrell visited their general meetings at San Antonio and other places and entered their hovels of squalid poverty, carrying cheer to the discouraged and relief to the distressed. Also she did that which was at that time impossible for

peak does above the mole hill.

In July, 1907, in the meeting house of the First Baptist Church, Austin, Texas, during the pastorate of that Chesterfieldian Christian gentleman, Dr. A. J. French, the annual Mexican Bible Institute was inaugurated. Dr. French and his noble church contributed much toward its success. They contributed the use of their church house for ten days, met all the expenses for desks, stationery, etc., and furnished free entertainment for the lecturer and interpreter of the institute.

Dr. F. M. McConnell.

WITHOUT the sacrificial co-operation of Mrs. J. B. Gambrell and Dr. F. M. McConnell, the Institute could not have been inaugurated. She furnished the money and he, for several years, delivered all the lectures, free of cost to the denomination. His clear presentation of gospel truth and methods of soul winning and Kingdom building through an interpreter has more than quadrupled



The Mexican Church at Kerrville, Texas.

a weak woman or man to do: She opened her splendid home in Dallas to the reception of the Mexican delegates to the State Conventions and to other general gatherings, to sleep in her beds and eat at her table with her cultured family.

In this her intellectual and spiritual greatness towered above the common level of Americanism as earth's tallest mountain

the efficiency of Texas-Mexican workers. Indeed Dr. F. M. McConnell is one of the most efficient teachers of theology with whom it has ever been my privilege to associate.

During the meeting of the last Institute at Bastrop the brethren asked the Southern Baptist Theological Seminary, at Louisville, Kentucky, and the Southwestern Baptist

Theological Seminary at Ft. Worth, Texas, to furnish the lecturers for future Institutes. The writer, who has been the director, and the interpreter for the Institute from its incipency, was asked to confer with the Seminaries in reference to the matter.

State Convention and Mexican Schools.

THE TEXAS-MEXICAN State Convention, was organized in San Antonio, in 1909. It grew out of the Bible Institute and is becoming a mighty power in Mexican evangelization. From its organization the writer was honored with the presidency, till 1912, when he declined the honor that the Mexican brethren might occupy and receive the honor as well as the benefit of the parliamentary drill that the position affords.

Because of the inadequate public school facilities for Mexican children in Laredo, Bro. Westrup has been able to conduct a primary mission school with seventy-five pupils, without cost to the denomination. Two Mexican ladies teach in the mission buildings, receiving as their wages a small tuition from the children. He teaches them the Bible when not attending his missions at the coal mines out from Laredo. If he had the room he could have 500 pupils just as easily as he now has seventy-five.

Through the instrumentality of missionary pastor Bro. Moye, the Texas State Board supports a Mexican lady to teach a primary school at San Marcos during a part of the year, which is worth much in his work of Mexican evangelization in that section.

The State and Austin Associational Boards, jointly support two lady teachers for the Austin school. Because of the advantages offered Mexican children by the Austin public schools it is more difficult to keep up that mission school than any other in the State. However, through the friendly co-operation of the intelligent active missionary pastor, D. S. Barocio, the school has been worth much to Mexican evangelization in that association.

In 1910 Mrs. A. J. Barton, assisted by several other Baptist ladies began Sunday-school work among the Mexican children of Waco, which grew into a kindergarten school which necessitated the organization of the Baptist Woman's Missionary Society

of Waco, for Mexican evangelization in the Waco Association.

This Board has bought and partly paid for a settlement house for the work. They pay a part of the salary of their Mexican lady missionary, and the State Board pays a part of it. From this work has grown the Mexican Baptist Church of Waco, and several mission stations have been established on nearby ranches and a prosperous mission has been established in Corsicana by Bro. Emilio Camacho, the missionary pastor of the Waco work. The State Board pays his salary. The great and permanent work done by these Waco women and by the women of San Marcos and Big Springs and some others is an eloquent illustration of what may be done at every place where there are Mexicans and where there are women who have the will to work for the Master.

El Paso School.

EL INSTITUTO Anglo-Mexicano, of El Paso, was founded by the Texas State Board and Home Mission Board, in 1908, with Mrs. W. H. Robinson and Miss Maria Paredes as teachers. In 1912 the State Board transferred its interest in the school to the Home Mission Board. The school now has five teachers, one hundred and sixty-five pupils enrolled, and a principal, and is conducted as follows:

The writer is the principal, though he does not teach, except when some one of the teachers is sick.

Prof. A. Vells has charge of the boys' room. We take no boy over twelve years old. He teaches all the classes in Spanish and several in English. He administers, "peach tree tea," for the entire school when such is needed. As a disciplinarian, I think he has no superior. All the children love and respect him, as do all other classes of people who know him. He is also the pastor's assistant, for which work the State Board pays half his salary.

Mrs. B. Bowen has charge of the girl's room. All the girls from eight years up, sit in her room. All the children in the school recite some lesson to her, some time during the day, as they do to each of the other teachers. Mrs. Bowen resigned on De-

cember 30, 1914. He successor will be appointed.

Miss Consuelo Marshall has charge of the little tots, some fifty of them, from six to eight years old. From a missionary viewpoint this is the most important department in the school, for impression made upon them will be as abiding as eternity.

Miss Maria Paredes has charge of the mathematics of the school. From 2 to 5 p. m., and Saturdays and Sundays she devotes to the work of a Bible woman, for which the State Board pays a part of her salary.

Miss Lillie Mae Weatherford has charge of the department of piano, and she also teaches some other classes in the school. She also directs the music for the church, having organized and drilled a splendid choir, which is of incomparable service to the work.

El Instituto Anglo-Mexicano, of El Paso, Texas, is at the present time the most potent agency that Baptists have in Mexican evangelization, anywhere, and if properly taken care of will continue to be for all time to come.

Things Greatly Needed.

1. A DORMITORY for girls must be built, equipped and ready for use for the session of "El Instituto Anglo-Mexicano," beginning in September, 1915. As soon as peace comes

to Mexico, which will be soon, many of Mexico's noblest sons and daughters will be sent to the United States for their higher education. If Baptists prepare to take care of them they will teach and impress their share of them, which will also make such schools self-supporting.

2. A principal for the El Paso school, whose main duty shall be the school work, must be appointed to take charge of the school, beginning with September, 1915.

3. A similar school should be built, equipped and manned at San Antonio, for the higher education of Mexican boys, to begin September, 1915. These schools will be expensive but they will pay in the long run. If Baptists foolishly neglect their Mexican school work in Texas, whilst other denominations press theirs, they will be doomed to the tail end of Texas-Mexican evangelization.

4. A competent man should be appointed to evangelize the Brownsville section. A scholarly Mexican gentleman of deep piety is ready and anxious to enter that field. Will Baptists enable their Board to appoint him?

5. Adequate meeting houses must be built at every strategic place in the State. There are now twelve Mexican meeting houses. By January 1, 1916, there should be at least twenty. The importance of this cannot be too strongly emphasized.

SEND ON THE MONEY.

IT IS ALL IMPORTANT that money for Home Missions be forwarded promptly. Our credit at the banks has reached the limit. We must pay our obligations. The banks have been generous with us. Let us be prompt with them now that reckoning day has come. Prompt forwarding of funds will give us inexpressible relief just now. Don't wait till the middle or last of April. Send now. Let the March Thank-offering of our Women, the Sunday School Mission Day gifts and all other funds roll in at once.—B. D. Gray.

The Story of Wok-e-a-se

ROBERT HAMILTON, Missionary, Pawhuska, Oklahoma.



OK-E-A-SE is a Cheyenne woman, seventy-eight years old—the oldest member of the Cheyenne Baptist Church, at Watonga, Oklahoma. She has lived with her husband, Wok-pa-me-sa, fifty-four years. Her hair is white and her face wrinkled with age, though her mind is clear and her talks in the afternoon meetings at the church are always helpful and suggest an unusual grasp of religious thought and experience.

Sometime ago, on my rounds as Missionary of the Home Board, I visited her home that I might learn from her the story of her life. I found her at home in her two-room house in a beautiful grove of oaks. Some neighborly tepees and a sweat-lodge completed the picture. A few visitors were present, also her son-in-law, who is a good interpreter, and who, contrary to Indian custom, does not hesitate to remain in the same room and even converse with his mother-in-law.

Suspecting that their food supply might be low, I took with me some choice cuts of steak, some bread, rolls and apples, which her daughter prepared for our dinner. After we had eaten together, I asked her to tell me the story of her early life.

She spoke freely and her eyes brightened as she called up the far-off spring-time of her eventful life, though many times her face bore a thoughtful and even pained expression, as she recounted some of the dark deeds of her people, as seen in the light of her present knowledge. She said:

"I was born in the country of the Black Hills. My earliest recollections were when I was three years old. Our large 'village' was camped near the foot-hills when a small band of Indian warriors in full war dress, all riding spotted horses, rushed our camp and attempted to run off our ponies.

"Our men soon chased them away, following their leader into a canyon, where they killed and scalped him and brought his horse into the camp.

"I do not know to what tribe they belonged, our people always referred to them as 'the spotted horse people.'

"When I was about ten years old the Cheyennes caught a Crow Indian and tied a rope about his body and came dragging him into the camp. They then tied his dead body to a tree in a standing posture, piled brush and wood about, setting it on fire, and danced around it all night in the light of the blazing fagots. I was greatly frightened and shocked. My father was killed while we lived at that place. After this our band moved southward into Montana and later to Nebraska. Those times were mostly taken up with buffalo hunting, dancing and feasting, and occasionally fighting with the Crows and Pawnees."

As no woman's story is complete without romance, I suggested at this point that she tell me something of her love affairs, and said she must have been very beautiful and popular when a young girl.

"Yes," she replied, "I was. When I was about sixteen or seventeen, I was afraid of the young men, but one evening a young warrior caught and put his blanket about us both and talked to me quite awhile. I was very much frightened at first. My heart beat very fast and I shook all over, but after that I was less afraid.

"About this time I tried to become a prophetess. By covering my face with my blanket I thought I could see things that would happen in the future, as some of my people could do. I was never very successful.

"When I was eighteen, Sitting Bear, a warrior some years older than I expressed a desire to have me for his wife. I was not unwilling and, my relatives being satisfied, the wedding was arranged by his giving them seven ponies. We had one daughter Selta, (Ghost Woman) who is still living. Sitting Bear was killed by the soldiers near a trading post on the Arkansas or the Platt river, I do not know which.

"About two years after Sitting Bear was killed, I was married to Wopamesa (Foolish-White-Man). I had a girl friend who told me that he wanted me. I had never seen him, so I told her to bring him that I might see him, and that evening he came and stood in front of the tent and I talked with him. He was a fine looking young

man, tall and straight with long black hair, and was counted a very brave warrior.

"After we were married our band moved south to the Arkansas river and after awhile we met the Commissioner and his party and a treaty was made with the Indians, when we had many blankets and presents given us. After this our band returned to the Black Hill country, except ten of us, who kept on southward until we came to the Wichita Mountains in Oklahoma.

"Our clothes were all worn out and we nearly starved. We lived by hunting and game was scarce. One day while hunting, my husband was bitten by a rattle-snake and his body swelled up until we thought he would die.

"When he recovered we made our way back to Kansas and there we met a large band of Cheyennes who were having a Sun Dance. We were glad to be with our people again. At that time we had three children. When the camp broke up we all started back to the north country, but were stopped by the soldiers and were turned back.

"So we came here to Oklahoma and have lived along this river (North Canadian) ever since. After coming here we visited the

Kiowas and Comanches, receiving many presents. About this time my husband was elected war-chief and ranked with Little Robe, Little Bear, and Stone Calf.

"We have had seven children, all of whom are dead. One son grew to be a fine young man and went away to school, but came home sick and after a few months died. During his sickness he often talked to me about the Jesus Road, and gave me his Bible which I have kept until now. Many years later the missionaries came to live with us and I have always loved them and go often to the mission that I may learn more about this way.

"At last one summer the Kiowa Christians and their missionaries came up to our country and a great camp meeting was held in the woods near the Watonga Mission and many were baptized. I then gave my heart to Jesus and was baptized by Mr. Hamilton. I am too old and weak to attend church regularly, but I always pray before I go to bed. We often have so many visitors that I cannot always pray before eating."

This story was told me by Woke-a-se in her own language interpreted by her son-in-law, Tom Carlisle.

Pawnee Indian Baptist Mission

HARRY BOCK, Missionary, Pawnee, Oklahoma.



THE PAWNEE Indian Baptist Mission is located about one mile from the center of the city of Pawnee, Oklahoma, on the Government Indian Reservation, the Interior Department having set aside for the use of the mission twenty-six acres of land, on which the Home Mission Board has erected a substantial seven-room manse and a fine chapel, seating about 200, at a cost of about \$3,500.

Rev. J. G. Brendel was sent to the field about 1906 to begin the work, and on September 20, 1908, the First Pawnee Indian Baptist Mission Church was organized with five Indians as members. That date marked the beginning of a remarkable progress in the Christianization of the Pawnee Indians.

Prior to that date there had been some mission work done among them by the Methodists with indifferent success. But when

Bro. Brendel came among them with the message of the Son of God, there was a marked improvement in the desires and attitude of the Indians toward the white man's religion and ways.

On February 1, 1911, Bro. Brendel was compelled to leave the field on account of poor health and seek a more agreeable climate. He wrought nobly and well for the Lord and laid a good foundation on which his successor could build. When he left the field he left a membership of ninety-seven in the church.

February 1, 1911, your humble servant took up the work and has continued on the field up until the present. I am glad to say that the remarkable success that attended the opening of the work has continued with us always and the church has made great strides toward that condition which Jesus wishes it to attain.

At this writing the church has a membership of 186 enrolled. Eleven of that number have passed over the River, and eight have been "lettered" out. We have a resident membership of eighty-six, many of the others being away at some of the non-reservation schools.

We hold three services each Lord's day—11 a. m., 3 p. m., 8 p. m.—and the average attendance at the Sunday services is sixty-five, and at the Wednesday night prayer service forty-eight. The interest in all the activities and interests of the church is very keen on the part of nearly all the resident members, and they are ready and will-



Rev. Harry Bock, Missionary to Pawnee Indians, and his Family.

ing to take hold of any proposition the missionary may put before them just as soon as they learn that it is the Jesus Way and for the good of the church.

We have several earnest Bible students who meet with the missionary each week for study, and they make practical application of what they learn by doing personal work with their people. They are not a bit backward in telling some of our white people what the Bible teaches and how we should live to please God. They are quick in detecting the weaknesses in their own lives and do all they can to get clear of them and to live that life that is close to Jesus.

The great change which takes place in the home life of a converted Indian is hard to

describe and almost beyond belief. I have in mind now a certain member of my church, who was once one of the most worthless specimens of the Indian I have ever seen. He gambled and drank. He did everything in the catalog of the devil. He lived in a tent, or hovel of a house, which was hardly fit for beast to live in. He was unworthy of confidence and thoroughly dissipated.

Then he came under the influence of the mission church. The Jesus Way was explained to him and he accepted Christ. Today this man lives in one of the best appointed homes on the reservation. It is a

neat five-room cottage built on his land allotment and is furnished with modern conveniences from the kitchen to the attic. He and his wife who is also a member of our church, take great pride in keeping the home in apple-pie order. If the reader should enter this home without being told he was going into an Indian abode he would believe he was in the home of white people. Should he eat with Indians at the table he would think he was at

the board of some prosperous white farmer. I have been in the home of many a white person where I have not enjoyed a meal as well as I have always in the home of this Indian. He takes great pleasure in inviting other Indians to his home and in the good fellowship of hospitality tell them of Jesus and His way and pray with and for them.

There are many other members of our church in whose lives as complete a transformation has taken place as in the life of this man, whose name I purposely avoid giving at his own request.

Our Pawnee church is doing some missionary work of its own among the Otoe Indians, who are near neighbors of ours here in Northern Oklahoma, their place of

abode being northwest from the Pawnee Reservation. They have been asking us for some time to come to them with the gospel. We have held several meetings with them with the result that four of them have come to us for baptism and have united with our church. We are hoping and praying that very soon there will be others of the Otoes who shall come and we are looking forward to the time when they may have a church

of their own. They need help. We are doing what we can for them and are hoping that the Home Board may be able to help them also.

(The Pawnee mission work has been a wonderful success. It is worth the while of any student of missions to visit our Indian Missions and see for himself the marvelous transformation in the lives of the Indians immediately they come to Christ.—Ed.)

Experience of an Oto Indian Convert

MISSIONARY HARRY BOCK, Pawnee, Oklahoma.

I HAVE JUST come in from our prayer meeting, and as we had a blessed one, I feel like passing the blessing along with the prayer that it will do some tired soul good as it did me.

The night is dark and very windy, not a very pleasant night to be out, and especially when one has to travel over dark roads, but for all that we had forty-eight adults at the meeting from seven until nine o'clock, and not a minute wasted.

I used for our lesson Ps. 18:1-3, and it brought heart-felt testimonies from the brethren which were inspiring, one in particular I want to pass along.

On December 13, 1914, along with four others, I baptized Charles Pipestem, an Oto Blanket Indian. By a Blanket Indian is meant one who has had no education at any of the Government schools. Charlie cannot speak English. All his conversation with white folk must be carried on through an interpreter.

After his baptism he returned to his home at Oto, Oklahoma, 28 miles from Pawnee, with his friends, for the purpose of being baptized in the Scriptural way. He

had not visited us since that time until today and in the meeting to-night he gave his first testimony for his Savior, which I wish to give you:

"I very glad to be here to-night. God make me come so I can be with you and look you in face as my brothers and sisters in Jesus. Long time ago I very bad man, walk in devil ways, do all bad things, gamble, drink, swear, and last of all was Peote Chief. Think then I surely on right road, for many of our people think Peote way God's way, but I had bandage over my eyes and did not see good. The devil take care that bandage very black and thick so no light come in at all.

"I walk in dark like that for long time. By'n by, Bro. Bock, your missionary, came over to our people and tell us the Jesus



Deacons of Pawnee Mission Church and Their Wives.



Hut of Wild Indian Mentioned by the Writer on Page 12.

words and teach us the Jesus way. He take the bandage off my eyes and off the eyes of others he baptize with me.

"When the bandage come off I see two ways, one up, one down. Soon I learn that up-way Jesus way, down-way devil way. Bro. Bock ask us to take up-way. I do like he say, and now to-night I glad the bandage off my eyes and I see the clear good light of Jesus, and I glad I can say now Jesus my friend and your friend, so we all friends and brothers together because we walk in Jesus way.

"I want you all pray for me and my people that we all come in the Jesus way, and that the words of Jesus will be open to us so we know what to do now to please Jesus.

"That is all for this time, only this: Now I see right light, I no more gamble, drink, swear, or smoke and chew tobacco, or go to any of the Peote meetings or dances of my people, as all who walk in Jesus way must stay out of the devil ways if we want to make God and Jesus happy, and we get to heaven when we leave this world."

The above is a fair sample of

what our Indian brethren say and feel about the new life in Jesus.

The Lord is blessing our efforts on behalf of the Indians and we are trusting him for the future. We need the prayerful support of the brethren to encourage us in our work.

Last Sunday morning we had sixty-four adults and forty-three school children in attendance; at three we had forty-eight adults, and at eight 100 adults and children present. So you see our people are coming out strongly.

We have a Bible class Wednesday afternoon, which is proving of much value to those who attend and is giving them the Word to use in personal work, which many of our people are fond of doing.

We are planning for more work with the Oto people in conjunction with the work here, which will keep us very busy to cover both fields as we want to, but it is satisfying work when the people are hungry for the Word, so we take up the work with joyful anticipations.

[The Otoes are a small tribe whose home is in Northern Oklahoma, not far from the Pawnees and to the northwest of the Pawnee Reservation. It is a happy circumstance that our successful work at Pawnee is also blessing the Otoes.—Ed.]



The Same Indian's Home, After He Became a Christian.

First Mission Work Among Wild Tribes

V. I. M.



HERE HAS BEEN doubt in some quarters as to the Mission Board which first commenced work among the Wild Tribes of the Southwest. The venerable and beloved Doctor A. J. Holt, now pastor at Kissimmee, Florida, went to the Wild Tribes as the missionary of our Home Mission Board in the summer of 1876. We have in our possession the commission showing his appointment to the work.

Dr. Holt had trying experiences in that service, and the story is inspiring and interesting. It has not yet been adequately told. From other quarters have come claims that Dr. Holt and Southern Baptists were not first to begin mission work among the Wild Tribes. We are of the impression that this view is held and taught by some of our Northern Baptist brethren.

We have a communication from Dr. A. L. Vail, of Philadelphia, which, together with a more recent letter from Dr. Holt, clears up the matter. We give it space in *The Home Field*, both because Southern Baptists are due to know the facts, and because the story of Dr. Holt's experiences is instructive and inspiring.

Dr. Vail writes us, referring to representations on the subject in *Baptist Home Missions*: "I have no doubt the statement you make with reference to Dr. Holt's pioneering among the Wild Tribes, is correct, at least so far as it relates to the operations of a missionary organization.

"But in 1873 James M. Haworth became the government agent at Fort Sill, representing the Friends or Quakers, under the government method at that time of appointing representatives of different Christian bodies to be its agent in looking after different tribes. He had with him Frank Maltby, a Methodist, as assistant agent. These were earnest Christian men, who taught Christianity on that reservation. Prior to them, Thomas Beatty, a Quaker, had gone to the

Kiowas and induced them to let him open a school."

It will be seen that Dr. Vail concedes that Dr. Holt was the first missionary ever sent to the Wild Tribes by an evangelical Mission Board. But he would stemingly class as missionary the paid activities of the government agents, who were professing Christian men and sometimes conducted day-schools.

It is worth while to look into the missionary value of the government's paid Indian agents to the Wild Tribes at that time. Dr. Holt, more than any living man, can give light here, and we quote him at length below. This statement from Dr. Holt will fix the facts so that there will be no future



Indian Convert (at right) Teaching an Old Chief About the Jesus Way. Note the Different Countenances.

doubt about it. Dr. Holt writes as follows:

"I make a distinction between the government schools, most of which at the time were conducted by Christian teachers, and the regular missionary operations of Mission Boards. The Quaker teachers did some personal religious work. Chief Kicking Bird was converted through their work. Their labors were confined to their schools, which were composed of Wild Indian children. Occasionally an Indian parent would drop in and listen to the opening exercises of singing and praying and Scripture reading.

"But these Quakers were teachers, supported by the government and protected by

the soldiery. There was not a single missionary among them. The lives of some of them were beautiful, but I shall not forget that it was by these Quakers that I was persecuted and driven away from my work there. Andrew Williams, the Quaker agent at Wichita, told me that before my coming no minister of any denomination had ever been in the country."

It seems to us that this statement, coupled with Dr. Vall's, ought permanently to settle this question. Dr. Holt was the first missionary of an evangelical agency among the Wild Tribes and the first minister who served those people. We have in our possession other interesting facts about the early work of Dr. Holt among the Indians, which we hope to publish at the proper time. We add here Dr. Holt's narrative about the persecution he suffered from the Quakers. It certainly negatives the frequently heard statement that Quakers have never persecuted others:

"One of the Quaker children who had been attending their school at the Wichita agency wanted to join our Indian church and be baptized. She had said not one word to me or my wife. She naturally went to her teacher. He advised her not to be baptized. You know the Quakers do not believe in baptism. So this teacher, named Henry Daws, went to the Quaker agent about it and said:

"Hannah wants to be baptized and I have advised her to not be. She is our girl."

"Agent Williams, said (so he told me): 'If Hannah wants to be baptized, she may. Let everyone be persuaded in his own mind.'

"If Hannah is to be baptized, I'll lock her up," said Henry.

"Agent Williams said: 'If thou lock her up, I will lock thee up.'

"So Agent Williams dismissed Henry Daws from the school on that account. I did not know anything about it.

"Agent Williams came to me and said: 'Friend Holt, I want thee and thy wife to teach in our school until I can get other teachers from the State. I have dismissed Henry and his sister.'

"I replied: 'I had rather not have anything to do with the troubles in the Agency. My work is among the Indians.' 'But,' he

continued, 'If you do not help me out in this, I shall have to dismiss the school, and it will be greatly hurtful. I ask thee as a personal favor to help me out in my trouble.'

"Then I gave in, and wife and I taught a month in his school. Then Henry Daws and other Quakers of the Agency framed a petition to the Commissioner of Indian Affairs, which read this way: 'One A. J. Holt, an adventurer and an interloper, has come to this agency, and has meddled with its affairs, and has obtained a strong influence over our Agent Williams, and we pray his removal.'

"This was sent to Washington City. In a brief time a telegram was received by Agent Williams to this effect: 'Dismiss Holt, reinstate Henry Daws, and order Holt to leave the reservation.'

"That was the order for my banishment. I replied as follows: 'Agent Williams, the order of the Indian Commissioner is received. Being a citizen of the United States Government, I shall have to obey its mandates. I do so, however, under protest. The United States Government transcends her prerogative when she thus attempts to throttle missionary enterprises.'

"The reply of Agent Williams was full of tenderness and sympathy and ended by saying that his confidence in my integrity was unimpaired, and that he had only done what he was commanded to do.

"I left the day following. I left my wife sick abed. I left her in the care of Scott, the Negro helper, and Kin Chess, my faithful friend among the Indians. I was gone one month. As soon as I reached a telegraph station I wired Dr. W. H. McIntosh, the Corresponding Secretary of the Home Board, and told him to repair to Washington City, and I would meet him there with a full list of particulars, that I was driven from the field by the order of the Government. He did so and went into the office of the Commissioner of Indian Affairs, and asked why they had dismissed their missionary. The Indian Commissioner denied having dismissed any missionary. Dr. McIntosh contended that they had dismissed A. J. Holt, and he was ordered to leave the country. The Commissioner inquired more diligently, and found that in his absence

the Acting Commissioner had issued such an order on the application of the employees of the Wichita Agency. Then they sought the files and found the charges, as I have stated. Then the Indian Commissioner got busy. First he and his Acting Commissioner were both astonished to learn that A. J. Holt was a missionary at all. Then the Commissioner wired to the commander at Fort Sill as follows:

"Please repair at once to the Wichita Agency and make careful and diligent inquiry as to A. J. Holt, who was dismissed from the temporary force of the school at that place. Ascertain from the most reliable sources, precisely what Holt did to merit such drastic measures. Ascertain further how he stood among the Indians themselves, and make immediate report to

this office by wire."

Then turning to Dr. McIntosh, he said: "I regret, Doctor, to have been the occasion of this trouble, and I assure you that speedy justice shall be done. Wait until day after tomorrow, and I promise you satisfaction."

"At the time stated, Dr. McIntosh (so he afterwards told me) went in and found a reply awaiting him. Then Mr. S. A. Hayt, the Commissioner said to him: 'I find that Mr. Holt was very popular among the Indians, and that some of the Quaker teachers became jealous of his influence over the Indians, and conspired to oust him. That he was accommodating Agent Williams until he could obtain teachers from the States, and that he has been badly treated. I shall this morning wire him to return.'"

Editors Approve \$1,000,000 Fund

L. B. WARREN, Church Extension Secretary.

"A HOUSELESS church reminds me of a bodiless spirit, and it is about as uncertain where it will drift."—W. F. Fry, "The Western Evangel." (Texas).

"The Million Dollar Church Building Loan Fund means more for Baptists than we can adequately think. Let us make it a success whatever else fails."—W. P. Throgmorton, "The Illinois Baptist."

"The Million Dollar Church Building Loan Fund will strengthen the faith of the weak church, secure denominational loyalty, and make the impossible possible in many needy fields."—I. N. Penick, "The Baptist Builder." (Tenn.)

"It is superfluous to commend the effort of the Home Board to raise a Million Dollar Church Building Loan Fund. Such a sum is not commensurate with the needs of the South."—B. J. W. Graham, "The Christian Index." (Ga.)

"A church, like a family, needs a home of its own, a place where all the memories are of the church and its worship. To help provide a home for weak churches is a high denominational duty."—J. B. Gambrell, "The Baptist Standard." (Texas.)

"If our people would appreciate the importance of the Million Dollar Church Building Loan Fund, they should view the situation from the standpoint of the West where more than one-half of our churches are homeless."—E. B. Atwood, "The Baptist New Mexican."

"A good house of worship gives dignity, stability and efficiency to a church. A houseless family. It has a home, but without a local habitation it is drifting, thriftless, lacking in permanency and power."—Edgar E. Folk, "The Baptist & Reflector." (Tenn.)

"Out in this growing Commonwealth we appreciate the value of a Church Building Fund. A church is not liberated to do its best work until it has its own home. The Church Building Fund will be a far-reaching contribution to efficiency."—E. C. Routh, "The Baptist Standard." (Texas.)

"Housing the homeless church is one of the most discriminating of our denominational investments. The raising in full of the Million Dollar Church Building Fund will be a first-class Baptist business as well as first-rate missionary philanthropy."—Hight C. Moore, "Biblical Recorder." (N. C.)

"There may or may not be as many congregations of Southern Baptists without houses of worship as we have seen in print, but this we know, there are enough congregations without roofs over their heads to make us want to have our part in the Million Dollar Church Building Loan Fund." Frank Willis Barnett, "The Alabama Baptist."

"A house of worship is such a primal necessity to a church that one has difficulty in believing that there can be so many houseless Baptist churches in our Southern States. But of this fact there can be no doubt, and the bare statement of it ought to be enough to bring the money for the distressing need."—Z. T. Cody, "The Baptist Courier." (S. C.)

"Parents who did not provide a home out of their abundance for their immature children would be drummed out of a community. Until our Baptist denomination removes the reproval of 3,639 houseless congregations in the South, "Baptist Brag" had better use only the soft pedal."—John Roach Straton, "The Maryland Baptist."

"The task is as inspiring as the need is alarming. A Million Dollar Church Building Loan Fund will be the fuel of a great dynamic, the sword of a mighty spirit, the hand of love and constructive wisdom that will plant gardens of roses where thorns and thistles erstwhile grew."—W. D. Upshaw, "The Golden Age." (Ga.)

"The ultimate ambition of every household should be to own a home. Even greater should be the hope of every church to have its own home. Unfortunately many of our churches are unable to build houses of worship. The effort of the Home Board to house our homeless churches should have the unqualified co-operation of all."—J. W. Porter, "The Western Recorder," (Ky.)

"Florida is deeply interested in the success of this campaign of a Million Dollar Church Building Loan Fund from the point of view of its own needs. Our growth is so rapid and our equipment is so inadequate

that the situation with us is serious. It may be difficult for brethren living in the older States to appreciate our needs we see them."—Claude W. Duke, "The Florida Baptist Witness."

"I regard the Million Dollar Church Building Loan Fund as one of the very best ways to help mission work in this State. Years ago in new towns in this State I ran up against the Building Loan Funds of other denominations in a way that impressed its worth on my mind. Even small help can be a great incentive to a church in stirring it to do the noble thing."—E. J. A. McKinney, "The Baptist Advance." (Ark.)

"No argument is needed to prove that a settled home is absolutely essential to the highest efficiency of any church. That is self evident. I can think of no way in which the same amount of money, if wisely handled, can be used to bring in larger and quicker returns to the denomination than by helping needy churches to build comfortable houses of worship."—Thos. A. Johnson, "The Baptist World." (Ky.)

"The demand for more houses means a growing business. The demand for more church houses means that the Lord's business is growing. Whenever there is rapid growth in a community there must be much borrowing. The Million Dollar Church Building Loan Fund of the Home Mission Board will exactly meet this demand."—P. L. Lipse, "The Baptist Record." (Miss.)

"A houseless church is a helpless church with little promise of becoming a helper in kingdom building until a house is built. A little help lends hope and hastens the day of becoming a factor instead of a field, hence the supreme importance of the Home Board's having a huge Church Building Loan Fund."—E. O. Ware, "The Baptist Chronicle." (La.)

"If we as Baptists of the Southwest expect to realize our possibilities, we must consider seriously the importance of church houses and enter heartily into the creation of the Million Dollar Church Building Loan

Fund. While the church is a divine institution, we have "this treasure in earthen vessels" and we must, if we grow, look well to the temporal side of church life."—C. P. Stealey, "Baptist Messenger." (Okla.)

"The project of raising among Southern Baptists a Million Dollar Church Building Loan Fund by the Home Mission Board of the Southern Baptist Convention indicates a widening vision in the work of advancing the kingdom of God. The raising of this fund is of the greatest importance. Our churches must be comfortably housed if they are to be at all efficient. Every Baptist in the South should be interested and enlisted in the raising of this fund."—R. K. Malden, "The Word and Way." (Mo.)

"Normally every church would be expected to provide its own house of worship. Frequently, however it is unable to do so out of its own resources. The most natural course in such a situation would be to appeal first to its own community. Frequently this community is either unsympathetic or unable to help. In either case, the church would naturally next appeal to the brotherhood in its own State. Yet it must be true that in many instances all of these would prove ineffective and help must be secured,

if at all, from the entire brotherhood in the South. These conditions make such a fund as you are proposing to raise necessary to the orderly and substantial growth of the denomination. Moreover there are in the territory of the Southern Baptist Convention special situations for which the Home Board, in carrying on its own peculiar work, would have responsibility and in which it ought to take direct interest. Some of these situations arise in the great cities, some of them in the newer pioneer states, some of them in cities and towns where there are great institutions of learning serving the entire South, some of them perhaps in the region of the Mountain Schools supported by the Board. The Home Board may be fully trusted to administer such a fund with wisdom and sound discretion and I earnestly hope that its effort to provide it may be crowned with abundant success."—R. H. Pitt, "The Religious Herald." (Va.)

This fund is aided by gifts, by subscriptions covering a period of years, and by the establishment of annuities and memorials. For information, address the Department of Church Extension of the Home Mission Board, 1004 Healey Building, Atlanta, Georgia.

Evangelistic Briefs.

WESTON BRUNER, Evangelistic Secretary.

EVANGELIST RALEIGH WRIGHT and Singer M. J. Babbitt had a remarkably blessed meeting at Aurora, Missouri. The thorough preparation made by the pastor contributed largely to the success of the meeting. There were over 100 additions. Evangelist Wright now has charge of San Antonio campaign.

Evangelist S. W. Kendrick was greatly blessed in meeting with Hampden Church during the Baltimore campaign. The total additions went beyond 120.

Evangelist F. D. King followed his meetings before he reached Austin, Texas. He is with Pastor W. A. Hamlet of the First Church and is leading the Austin campaign.

Evangelist W. F. Fisher did magnificent

work at Lee Street Memorial and Govans Churches during our Baltimore campaign. He is now with Pastor J. V. Dickinson at the Riverside Church, San Antonio.

Evangelist E. V. Lamb and Singer E. L. Wolslagel have just closed a gracious meeting with Pastor W. P. Throgmorton, Marion, Illinois. There were 120 additions. Dr. Throgmorton speaks most highly of their service.

Evangelist J. W. Bailey had great meetings among our Negro Baptist churches in Baltimore. He is now leading his people in our Texas campaign. He is doing a mighty work for God among the Negroes of the South.

Evangelist Ray Palmer followed the great

Baltimore campaign with a great meeting in Brunswick, Maryland. There were eighty additions to the Baptist church. Pastor Geo. W. Whiteside's whole-souled efforts made the evangelism easy.

Evangelist W. M. Anderson and Singer A. B. Hunt, under God, demonstrated that the Baptists and the gospel can win in Annapolis. The Baptists are weak here but are much stronger now than before the meeting. Some of our victories in Maryland were indeed notable.

Evangelist J. E. McManaway is giving two months to campaigning for Home Missions with Rev. W. E. Wilkins in South Carolina. McManaway is faithful and efficient wherever you place him. He knows how to "labor in the gospel."

Evangelist Henry Miller is a splendid example of culture fired by the spirit of Evangelism. He believes the greatest thing in the world is soul-winning. God is honoring him in his efforts. He is now with Bro. Humphreys in the Austin campaign.

Evangelist J. A. Scott, of Oklahoma, made a profound impression with his sermon on "Childhood the Battle-ground of the Kingdom" at the union day service, Eutaw Place Church, Baltimore. He is now with the Calvary Church in the San Antonio campaign.

We deeply regret to lose from our Staff Evangelist R. F. Jaudon, of Shreveport, Louisiana. He had won all our hearts by his efficient, faithful and consecrated life and work. Our prayers shall follow him in his pastorate at Tabernacle Church, Kansas City, Missouri.

We were all deeply grieved over the sudden sorrow coming to Singer J. L. Blankenship and his gifted wife in the death of their precious baby boy. He was so bright and dear. We were hoping he would grow up to manhood possessing all the gifts and graces of his father and mother.

Metropolis, Illinois, is rejoicing over the great victory for God won by Evangelist

L. C. Wolfe and Singer W. E. Rogers. A divided church was cemented by the faithful preaching of the gospel in the power of the Holy Spirit. Both Wolfe and Rogers are now in the San Antonio campaign.

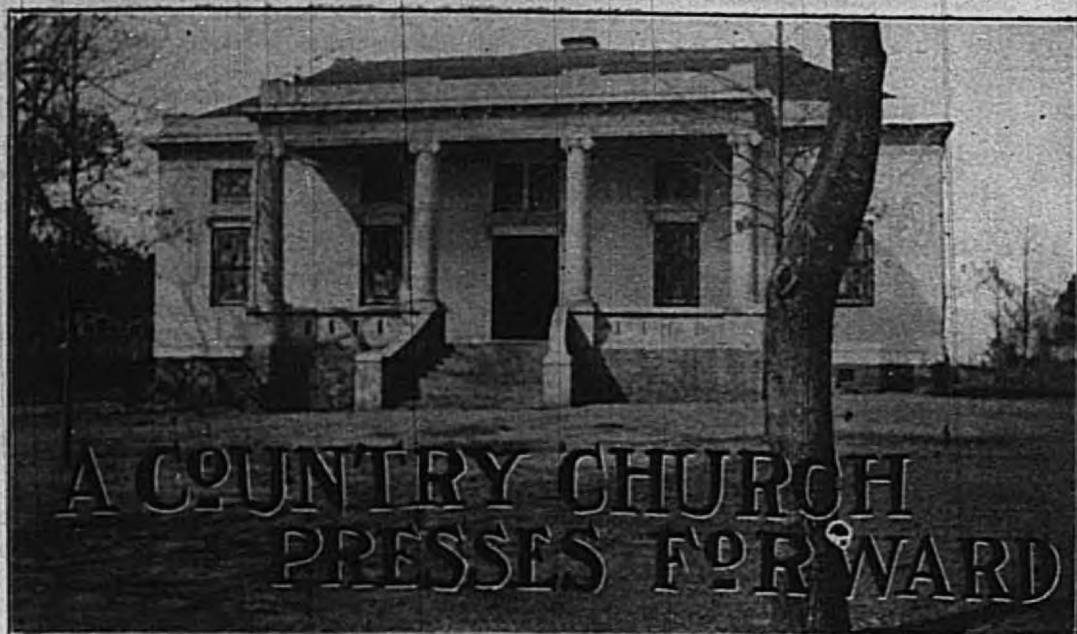
Evangelist T. O. Reese and Singer J. P. Schofield had a most blessed meeting at Hurtsboro, Alabama. The entire town was deeply stirred by gospel in song and sermon. Some long standing difficulties were removed by the power of Holy Spirit in the meeting. There were also a goodly number of additions.

Evangelist A. J. Copass and Singer I. E. Reynolds began their Texas work with a gracious meeting in Lampasas. There were difficulties, but together, under God, they won, and forty were added to the church. They make a great team. Several of Mr. Reynolds' recent songs are showing both merit and popular qualities.

Evangelist Richard Carroll had more than 100 conversions in two services with the colored schools in Columbia, South Carolina. On his way to Texas, where he is now engaged, he spent three days in Birmingham where God greatly honored his message in saving a great number in his brief meetings.

Evangelist J. W. Michaels is doing a glorious work among the silent folks all over our Southland. He is teaching them how to speak forth in life the praises of Him who "has begotten them unto a lively hope." They are making melody in their hearts also. The blessed gospel of Christ has a universal appeal.

No man among us is doing a finer work than Evangelist J. C. Owen. He led under God, over 200 students last month in our Home Board Mountain Schools, to volunteer for the ministry and Missions. "The fields are white unto harvest" and through Bro. Owen's prayers and labors God is sending more laborers into his harvest. It is impossible to calculate the Kingdom-worth of such work as that.



J. DEAN CRAIN, Enlistment Field Worker, Greers, South Carolina.

DURING RECENT months there has been much said and written on the country church and her problem.

Some of the writers are good in giving theories and others are heavy-laden with good advice. But we are led to believe that no rule or theory is worth much unless you can work it.

However, there are some good faithful pastors in the country who are doing things, the story of which does not often get either into the religious or secular papers. Among these may be found the pastor of New Prospect Baptist Church, North Spartanburg Association, J. Furman Moore. This grand old church, seven miles from the railroad and fifteen from Spartanburg has had great men in its list of pastors. John G. Landrum served it for about a half century. In 1856 a building, (the third one for the church) fifty by seventy feet in size, was erected. It was then that this church was considered among the leading country churches in all the upper part of South Carolina.

The school at the church brought boarding pupils from other parts of the country, so efficient was its instruction. But the members of the church began to move to the city and there swell the roll and quicken the spiritual life of the growing city churches. Often has her roll been weakened to form other churches in the neighboring communities.

Thus the church and school lost zeal for some years, and became content to tell of the glories of the past. When the present pastor came on the field in 1911, fresh from the Seminary, the church was found slumbering; the school was doing nothing, as any one could tell. But the pastor began to preach about a school and a school levy, and soon a four mill tax was voted. Then the necessity for Sunday-school rooms arose. This brought about the remodeling of the old church house.

Plans were suggested by this gifted pastor and these were worked out by an architect, and at a cost of \$5,400 the old fifty-by-seventy-foot box church that has served its generation so nobly well, was changed into the most beautiful structure one ever is permitted to see in the country. It has a pastor's study, a ladies' parlor and eight large Sunday-school rooms. There is a modern heating plant in the basement, a perfect ventilation system and one of the most beautiful auditoriums it has ever been this writer's privilege to speak in.

On the day on which this beautiful structure was dedicated (fourth Sunday in May, 1914) a debt of \$2,700 was paid in a few minutes and the people were in such a spirit of giving that \$1,000 extra was given for seating the building with modern pews.

All has not yet been told: Recently an eighteen-acre lot adjoining the church prop-



Old Building, New Prospect Church. The Heading Shows the New Structure.

erty has been purchased with an old colonial brick building on it, by the school district.

This old residence is being made, in fact is made, into a modern school building with four large school rooms. This building will serve the needs of the community for years to come. Thus we see that this old church after years of possibility is coming to her own again.

She now has preaching three Sundays in the month and recently decided to go to full-time preaching in 1915. During the three years of Bro. Moore's ministry there have been seventy-four by baptism and a large number by letter added to the membership.

How did he do it? I can only give some of the subjects used by the pastor as "prize-poles:"

"Deep water fishing."—Luke 5:4.

"Honesty in religion."—Luke 6:4-6.

"The growing church."—Acts, 19th chapt.

"A real community curse."—Judges 5:23.

"The rich fool."—Luke 12:13-21.

"Follow Me."—Jno. 21:21.

"Church building in the country."—Matt. 16:18.

"Leaving first love."—Rev. 2:4.

"Spiritual farming."—Isa. 28:24, 25.

"Negligence and result."—Jer. 48:10.

HOME MISSION RECEIPTS

P. H. MELL, Treasurer.

Receipts May 1st, 1914, to March 22nd, 1915.

	Apportionment	Receipts	Due
Alabama	\$ 30,000	\$ 10,119	\$ 19,881
Arkansas	11,00	562	10,438
Dist. Columbia...	3,500	1,233	2,267
Florida	11,000	1,440	9,560
Georgia	60,000	16,254	43,746
Illinois	4,000	1,155	2,845
Kentucky	35,000	16,943	18,057
Louisiana	12,000	3,141	8,859
Maryland	9,000	8,178	822
Mississippi	31,000	6,990	24,010
Missouri	19,000	9,298	9,702
New Mexico ...	1,750	60	1,690
North Carolina..	40,000	12,546	27,454
Oklahoma	6,500	1,724	4,776
South Carolina..	37,000	11,212	25,788
Tennessee	27,500	4,791	22,709
Texas	80,000	1,842	78,158
Virginia	43,000	19,805	23,195
Total.....	\$461,250	\$127,293	\$333,957

Receipts May 1st, 1913, to March 22nd, 1914.

	Apportionment	Receipts	Due
Alabama	\$ 28,500	\$ 11,221	\$ 17,279
Arkansas	11,000	153	10,847
Dist. Columbia..	3,500	909	2,591
Florida	11,000	2,132	8,868
Georgia	60,000	17,154	42,846
Illinois	3,750	494	3,256
Kentucky	32,000	13,203	18,797
Louisiana	10,500	7,428	3,072
Maryland	9,000	5,447	3,553
Mississippi	31,000	7,197	23,803
Missouri	16,000	13,536	2,464
New Mexico ...	1,500	481	1,019
North Carolina..	35,000	14,335	20,665
Oklahoma	6,500	2,299	4,201
South Carolina..	37,000	12,546	24,454
Tennessee	27,500	7,398	20,102
Texas	80,000	2,024	77,976
Virginia	40,000	14,072	25,928
Total.....	\$443,750	\$132,029	\$311,721



LET NO ONE FAIL to read on pages two and nine Dr. Gray's presentment of the situation which confronts Home Missions, and Treasurer Mell's statement of receipts on page twenty-two. Great issues depend upon how, in each State for the next thirty days, the brotherhood rallies to the call of Home Missions. If the brethren respond with that splendid spirit of service, co-operation and sacrifice of which they have on other occasions proven themselves capable, we hope to close the fiscal year in a way that will cause all our people to rejoice. Under God it all depends upon that. As earnestly as we know how, we invite every pastor and layman and woman worker to rally now to the work of gathering in the liberality of our churches, after first having prayerfully put the needs of the cause on every heart.



A STORY AND A QUESTION

THE WIDOW LIVED with her two sons and a crippled daughter on a little farm among the hills of North Carolina.

When the call was made for volunteers for the Spanish-American war both sons heard the appeal.

John volunteered. Will stayed at home, cultivated the little farm and took care of the widowed mother and crippled sister.

After three years John came back from the army, came from the great mysterious out-yonder in among the quiet valleys and hills of the modest home, came clad in gray uniform clothes.

"Hello, Will!" shouted the soldier.

Will stopped his horse, turned loose the plow handles and looked at John, for country folk talk less glibly than townsmen, soldiers and such like, albeit they often think more.

"Just plodding along as usual, I see," continued John.

And Will drawled, "Uh huh! Mighty glad to see you agin', John."

Which therefore was the real hero? Which heroism does the world need most, that which foregathers with the spectacular and dashing and novel, or that which glorifies the commonplace through the faithful devotion of love?

Here is material for an editorial or a sermon. But we leave each reader to think it through for himself.

We have in recent years heard much about the power of a big task to inspire men to big deeds. All right. But just so soon as this emphasis overshadows and fails to remember Will working for mother and sister in his obscure nook among the hills, it becomes vain and aggravating. The world needs and thank God! it has, many more Wills than Johns.

We think much of ambition and say a man is nothing without ambition. All right. But do we not need to readjust our definition of ambition so that faithful, loving Will will be rated at least as high as his novelty-hunting, mercurial brother John. In any balanced view of these two fellows one Will is worth about a half dozen Johns.

DOES THE CHILD NEED CONVERSION?

WE ARE AT A LOSS to decide whether as large a proportion of the religious book output has always been honey-combed with that which is contrary to the Word of God as now seems to be the case, or whether we are in recent years more brought in touch with books that seem objectionable.

Now and then we call attention to some volume on a Home Mission theme and show its undesirability for circulation among Baptists. We are glad also that there are other Home Mission books, which we can heartily recommend. Before us now are two volumes which deal with the conversion of the child. One of these is "Efficiency in the Sunday-School" by Henry Frederick Cope, a liberal Baptist, and the editor of "Religious Education," a periodical. The other book is "The Religious Development of the Child" by Rufus W. Weaver, of Nashville, Tennessee.

Dr. Weaver develops a lucid, convincing psychological argument for the absolute need of conversion in every child. Dr. Cope sidesteps the matter of conversion in children. Dr. Cope is more "scientific" than Dr. Weaver.

The book by Dr. Weaver ought to be read by every Baptist pastor and Sunday-school teacher. It has been unstintedly commended by high and well-known authorities. Of it the Christian Evangelist says: "Among the books we have read on the question of child and religion we do not recall another so well written, so sane, so convincing or so replete with facts and inferences of substance and value."

Dr. Cope has a word of review for the book by Dr. Weaver. Considering the school of thought to which he belongs, it is tempered with mildness. He says: "Written by a churchman rather than a scientist, this book will have value to the conservative layman rather than for those who wish to approach child study from the standpoint of modern science."

Dr. Cope is greatly enamored of "efficiency," a word which is coming to be overworked in these days. In the chapter on "Religious Purposes of the Sunday-School" he consistently avoids saying that the fundamental purpose is to bring the child to Christ through faith and repentance. Dr. Cope is too scientific to say that. At a place he says: "The end of the work in the Sunday-school is that these lives may become like His life, their living together in His Kingdom, and their working the doing of His will, that you are educating slowly, gradually, by leading, nurturing, inspiring, aiding these lives into that glad and glorious fullness of the life divine."

This sounds well, though a bit obscure. It is in consonance with the performance of many other scientific theologians of our time. These are saying very much about Christ as our great exemplar and very little about Him as the Saviour of sin-burdened, lost souls. Many of them do not believe in His cross, nor that children or grown-ups need the cross. They are just going to save people by getting them to look at His beautiful life and imitate it.

From every angle the spiritual conflict of today seems to be centering rapidly around the deity and atonement of Jesus Christ. We have not space here even to mention many evidences of this, but we do welcome the advent of a clearer understanding on the topography of the field of conflict. It will try the hearts of men, of what spirit they are. Let every child of God, and particularly every minister of Christ, equip himself for the conflict. Long ago Paul spoke of the day when men would be led away by science falsely so called. The fulfillment of that prediction is now taking place.

We advise readers to get Dr. Weaver's book. It is published by Revell Company. It may be had from the Sunday School Board at Nashville, Tennessee, for \$1.25. If he wishes to read a book of Dr. Cope's scientific pattern, he may get the one we have named from George H. Doran Company, New York.

TEN YEARS OF NOTABLE PROGRESS.

THE LAST TEN YEARS for Southern Baptists have been years of phenomenal growth in giving. In 1914 our people gave to State, Home and Foreign Missions a total of \$634,000; in 1914, \$1,601,000. In 1914, we gave to these objects combined slightly more than two and a half times as much as we gave in 1904. The Home Mission increase has been slightly above the average. Its growth has been from \$133,000 to \$418,000—slightly more than threefold.

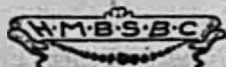
Less than one percent. of this amount has come from other sources than the churches themselves. We have not developed large givers, and unfortunately have almost no invested funds. The last ten years have been among us a constant campaign for liberality in giving, and the campaign has been pronouncedly successful.

Almost without intention, this campaign has led to the discovery of a very bad condition among our churches; namely, that practically fifty percent. of them are unenlisted in giving to co-operative missionary endeavor. The discovery was so disappointing that no one took time to consider that ten years ago approximately seventy-four percent. of the churches were unenlisted and that ten years of teaching had at least partially enlisted twenty-four churches out of each hundred.

The sustained effort to enlist, while wonderfully successful in immediate results, has led us to see that there can not be permanent enlistment without local training and enlargement. This task is so large that it almost staggers faith, but the faith of our Baptist body has been equal to it. The denomination has already invented the necessary co-operative tools with which to do the work, girded itself for the task and sent into the field a loyal vanguard of trained field workers to help in doing the most blessed work ever given to disciples, save only that of snatching souls from the burning, and of a beauty and worth like unto that—a work of training and releasing the powers of the people of God that they may serve Him well, as well as be saved from sin.

The results of our Home Mission work in baptisms and additions in the fiscal year 1912-13, were far larger than similar results of any other American Home Mission Board. But the results of the work of our Board in the fiscal year 1913-14, made a fifteen percent. increase on 1912-13 in these respects. These results are paralleled by State Mission successes and were attained in part by State Mission participation.

Religious problems and difficulties are developing with unprecedented rapidity in these recent years. The difficulties and outreach of our Home Mission program are also developing with wonderful rapidity. We thank God for this and pray that our every effort may be so permeated with the spirit of reverence and obedience to Christ that we shall be able to confront every new difficulty triumphantly.



"LET THEM MAKE OUT SOMEHOW."

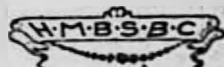
ONE OF THE MOST FAITHFUL and capable State Mission Secretaries in the South, in a letter to Dr. P. H. Mell, Treasurer of the Home Board, uses the following phrase: "I think that the only thing that is left for us to do is to let the missionaries suffer and make out somehow or other until things improve."

These words were wrung from the heart of this State Secretary. He is spending his whole life, from one point of view, at the business of raising money to keep the missionaries from suffering, both in his State and in other States and in the foreign fields.

The first part of his letter recites to Treasurer Mell how the banks in his State will not lend any more money to carry on the work, and how the churches are practically dried up until such time as cotton begins to move, and how the war situation makes it a problem as to whether it will be better when cotton does begin to move.

The harsh sound of the sentence we have quoted is not harsh in the thought and purpose of this devoted Secretary. If there is any harshness, it is on account of the forgetfulness of the churches which allow the emergencies to arise in which the missionaries must suffer and "get along somehow" without receiving their small salaries. We commend the words of our brother to the thought of those who present Home Missions to the churches just now, and we commend this whole subject to the brotherhood as an object of much prayer and careful consideration.

The work must go on. It would be unworthy of Southern Baptists to drop their missionary endeavor almost before they have felt the pinch of hard times, and quite before they drop any other expenses for things of less concern than the progress of the Kingdom of Christ.



THE CONTINENT says well: "Bigotry is not maintaining one's own convictions, it consists in refusing to love such as hold other convictions." Therefore it is not time to quit calling Baptists bigots and to transfer the epithet to certain extreme advocates of "Church Union."

ONE MAY LIVE anywhere and keep the idea of service supreme in his life. But we wonder, while we observe the tramp, tramp of boys and girls and Mr. Retired Farmer with his whole family from countryside to city places. We wonder if they are not leaving the life in which they can serve best for the one out of which they believe they can get most. If so, they are making a radical mistake. Happiness and increase of self-respect and the respect of others do not come that way.

MISSION CHURCHES are of the kind that win many souls to Christ. Down in Galveston a few years since, the Home Board and Texas State Board established the Broadway Baptist Church. A recent number of The Standard speaks thus of a recent revival there: "The doctrines were proclaimed and the Christian people built up. There were more than fifty professions of faith, and the church received more than thirty-two members." A digest of the record of State and Home Mission churches will show that they lead the denomination as soul winners, and become the most liberal givers to missions at home and abroad.

RECOMMENDING an across-seas preacher-visitor to America, to the end that he may get before American churches to present a cause which seems worthy, a certain American bombard-the-religious-press-for-free-advertising agency says of its protegee: "He has preached in the bush of South Africa, India and Ceylon as well as in many European capitals." Think of it—how cosmopolitan he is! One must hear him at once! Seriously we would be more impressed if he was a man who had preached thirty years at a single place. Still we can forgive him for his globe-trotting. It is harder to forgive his American agents for the expedient of telling about his saving words having been spoken to bush-men, Ceylonese, etc. It would be better to leave to secular advertisements such crude bids for the attention of superficial novelty hunters.

REV. J. B. HIPPS, born and reared in the mountains of North Carolina, started on his educational career by Mars Hill and a graduate of Wake Forest College, has gone to China as a missionary. He is well equipped for the work and greatly beloved. Rev. H. H. McMillan, who went out with Brother Hipps, taught in the Fruitland Institute Mission School in North Carolina for two years, and Miss Miriam Schell, who has been teaching in our mountain schools for a number of years, is purposing to enter the Woman's Training School at Louisville to prepare for Foreign Mission service. Not only are these schools for the Highlands blessing a large section of our Southern population and helping the mountain people to a higher and fuller life and service—they are also sending out streams of blessings to the world's end.

SECRETARY W. D. POWELL, of Louisville, informs us that, beginning May 1, the Kentucky State Board of Missions will pay one-twelfth of its Home Mission apportionment each month, and that it asks other State Boards of Missions to join it to the end that interest on borrowed money may be saved. We rejoice in this progressive move of our Kentucky brethren. It shows a lively concern for Home Missions and we have no doubt the plan also applies equally to Foreign Missions. It will be particularly helpful if the Kentucky Board shall be able to pass along to the churches a sense of the importance of regularity in contributions to the various causes supported by the denomination. We wish that other States may follow Kentucky's progressive example.

MRS. CHAS. AMMEN, Corresponding Secretary of the W. M. U. in Louisiana writes: "You know we have many converted Catholics here in Louisiana and they know the awful truth about Romanism. The Baptists have many workers among the Catholics and the time has come when we cannot afford to be in the position of some to compromise with Romanism." The political activities of Romanism are so many and insistent these days, that there is need that we should remind ourselves of the truth that the greatest good we can do the Catholics is to seek to win them to Christ. Moreover, they can be won and are being won. At the same time evangelical Christians have a duty as citizens in the Republic to inform themselves about the un-American political propositions of the hierarchy.

DR. CHARLES D. DANIEL, Home Board Superintendent of Texas-Mexican Missions, is a man of many loveable and admirable qualities. Writing about his great work among Texas-Mexicans is not one of these, however. With correspondingly increased enthusiasm, therefore, we call attention to Brother Daniel's instructive and thorough presentation of the Mexican work elsewhere in this magazine. At last he has done that for which we long begged. We have much joy and gratitude on account of news that our valued friend is making a good recovery from a serious attack of pneumonia. Let no one fail to read his informing article. We wish he would write much oftener for our readers. The worth of the subject matter, in his case, always more than atones for the terrors suggested by his chirography. God bless and long spare to bless others our great hearted and guileless Superintendent of Texas-Mexican Missions. His article takes an unusual amount of space this month, but merits it.

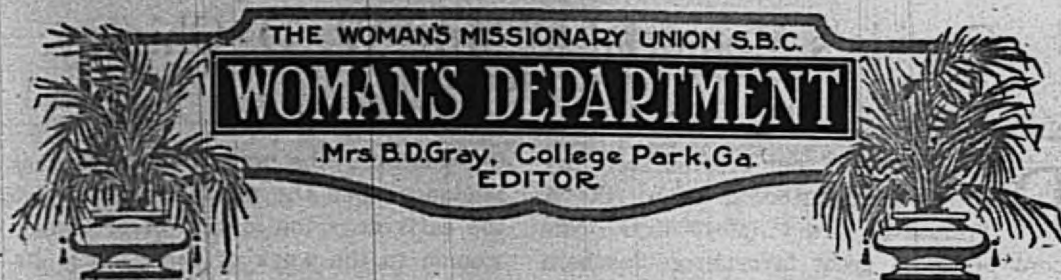
REV. JOS. A. BOOKER, D.D., is the new Corresponding Secretary of the Home Mission Board of the National Baptist Convention. By order of the National Convention, at its 1914 session, the Home Mission Board of our Negro brethren is located at Little Rock, Arkansas. Dr. Booker takes the

place of Dr. R. H. Boyd as Home Board Secretary. Dr. Boyd remains at the head of the publishing house of the Negro Convention. Dr. Boyd is well-known as a Negro leader and generally esteemed among our white Baptist brethren. Dr. Booker has not, until now, been so well known among the white Baptists, except in Arkansas, where he has labored. But we find that he is held in high regard by the responsible whites as well as the Negroes. In his visit to our Home Mission Board offices in Atlanta, he made a pleasant impression on all who met him. We pray that he may lead the Negro Baptists to do great things for Home Missions in the South. It is an unusually large and worthy cause he has been called to lead.

"IT IS A BIG MISTAKE to believe that a poorly equipped minister, who will not suit a church in the frontwoods will do for the backwoods. The backwoods is not the place for light weights." Thus Rev. W. S. Leake, in a recent number of *The Religious Herald*. Even so. If a weakling must find a place to hide, the throngs of the city will come nearer meeting his needs than the open country. Folk in the country have a way of measuring very justly those who come among them.

THE FULL OFFICIAL TITLE of the Pope of Rome is impressive in its length and the amplitude of its claims. Here it is, as given in the *Official Catholic Directory* for 1914: "His Holiness, the Pope, Bishop of Rome and Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the Temporal Dominions of the Holy Roman Church, Pope Pius X, Joseph Sarto, Supreme Pontiff now Gloriously Reigning." And this Pope died. Whatever of pomp and circumstance there may be in worldly or ecclesiastical dignities, it all fades away when the soul casts off the flesh and goes to stand before God.

DID THE OLD EVANGELISM miss the man in searching for his soul? It did not. The old evangelism produced the serious-minded manhood and home-builders of America. While it knew little about the gospel of social service, it searched men's souls and brought their lives into right relations to God, which is fundamental in bringing them into relations to each other. It was stupendously influential in building up a social life in which men had a larger measure of human rights than was ever before known, and in which every man had bread to butter and some to spare. Times have changed. Society is fluid and men need more than formerly the message of God on the fine art of living together. We believe in more of bread-buttering religion. But there is real danger that the enthusiasm of novelty may lead good men to overdo the magnifying of a fruit of religion till many shall think it is the root. We shall not miss a man in searching for his soul, if we faithfully seek to bring that soul to Him who has the words of eternal life.



Union Headquarters: 15 West Franklin Street, Baltimore, Md.
MISS FANNIE E. S. HECK, President, Daleigh, N. C.
MISS KATHLEEN MALLORY, Cor. Sec., Baltimore, Md.

LOOKING TOWARD THE LIGHT.

I asked the robin as he sprang
From branch to branch and sweetly sang,
What made his breast so round and red.
"Twas looking toward the sun," he said.

I asked the violets sweet and blue,
Sparkling with the morning dew,
Whence came their color. Then, so shy,
They answered, "Looking toward the sky."

I saw the roses one by one
Unfold their petals to the sun,
I asked what made their tints so bright,
They answered, "Looking toward the light."

I asked the thrush whose silvery note
Came like a song from angel's throat,
What made him sing in the twilight dim,
He answered, "Looking up to Him."
Poughkeepsie, N. Y. —S. P. Stockon.

EDITORIAL

WE PRESENT two articles on "Memorials" that represent what our women in Florida and Georgia are doing to perpetuate the memories of two noble, godly workers.

It is nearly four years since our dear Mrs. Chipley went home to the better land. For it was May 19, 1910, at the close of the Baltimore Convention that, after a desperate eight days' fight for her life Mrs. Chipley said to her weeping family, skilled nurses and the great Doctor Kelly: "Oh! let me go. Don't keep me longer. Let me go in peace to the Father!"

Florida women will embalm Mrs. Chipley's memory in their gift to Church Building Loan Fund.

Less than a year ago Georgia was called upon to give up her gifted Corresponding Secretary, Miss Amos. As earth was fading from her view a seraphic smile lit up her wan face and friends bending low heard the whispered words: "Going Home; going home!"

What more fitting memorial to this noble woman than a gift to Church Building Loan Fund?

Some four years ago when Mrs. Gambrell, of Texas, was taken, her noble husband

wrote of her these words: "Truly we are bereaved, and truly we are blessed. We have seen grace displayed and faith triumphant. There was light at eventide. 'The little soldier lady,' as she was aptly and beautifully called by one who worked by her side for years, fell on the highest place of the field, far above the clouds, and as she lay in the quiet serene dignity of death, the radiance of heavenly light transfigured her countenance."

Is not there some mission society in Texas that will start a Mary T. Gambrell Memorial to the Church Building Loan Fund?

Is Alabama W. M. U. contemplating a Memorial to Mrs. T. A. Hamilton's memory?

Her going away was so sudden, so altogether unexpected, that we still stand gazing upward, dazed by our loss—wholly unable to grasp the act that Mrs. T. A. Hamilton is now basking in the sunlight of Divine presence.

Which is best. "A stone that says 'At Rest' or a church that says 'At Work' for the Master?"

Florida's Memorial to Mrs. W. D. Chipley.

MRS. H. C. PEELMAN.

DR. R. D. GRAY, our beloved secretary of the Home Mission Board, in "A Tribute to Mrs. Chipley," says, "The Lord bestowed great favor upon Southern Baptists by giving them many gifted, cultured and consecrated women in the South.

Possibly the finest type of Southern Christian womanhood is to be found among these, now few in numbers, who were born prior to and passed through the awful experience of the Civil War. They came under the spell and breathed the atmosphere of that fine ante-bellum civilization, and were young enough to pass through the war period and the succeeding reconstruction period without permanent bitterness and become leaders in establishing the new order of things in the South.

Ours is indeed a goodly heritage, this gift of grace and culture, disciplined and refined suffering ennobled by religion.

All this we had in fine measure in the life and services of Mrs. W. D. Chipley who so long and so nobly gave her life to our

Convention. She was constant in her attendance upon the annual meetings and in the early days the largest giver among our women to the work of the Union. Its deliberations were enriched by her wisdom and leadership, and her great and gracious giving was an inspiration to thousands."

Her influence among the workers of Florida will strengthen with the years. While she is enshrined in the hearts of the women, it is fitting that her name should be enshrined in a lasting memorial.

There is a bit of tender history connected with the Chipley memorial. For some time previous to her going home, Mrs. Chipley realized that God would soon call her and frequently spoke of the great desire to go, saying at one time to the writer, "I shall be glad to go to my Father's house, for I am weary and worn in body and homesick for my loved ones."

At the last missionary meeting of her society in Pensacola that she was privileged to attend, money was collected with which to purchase a floral offering for a dear, departed sister and Mrs. Chipley said, "O, sisters, when I die, do not spend money for flowers, but gather, if you desire, a simple bouquet of violets to place on my casket, and give to missions the money that you would spend for flowers." Soon after this she attended the annual meeting at Baltimore where God called her from active service to the joys of heaven. The request made at that last missionary meeting attended, was remembered. When the dear remains were brought to Pensacola, the sisters placed the violets with loving hands on the casket, while tears filled their eyes and hearts were aching with a sense of loss.

At the next meeting of the society they said, "We granted Mrs. Chipley's request as to the flowers, now we must make our offering to missions." The Lord directed them to pladge to give one thousand dollars if the State W. M. U. would establish a Chipley Memorial.

Many tender and beautiful tributes were paid Mrs. Chipley at the annual meeting held at DeLand, January 25, 1911. The Pensacola society preferred its request and



MRS. W. D. CHIPLEY.

cause. In her the poise, the culture and the grace of the old regime blended beautifully into the vigor and activity of the new.

Her sympathy embraced every phase of denominational life. No narrowness, exaltation of one interest above another, was characteristic of her. Possibly no one more than she helped to shape the broad and sane plans of the Woman's Missionary Union, Auxiliary to the Southern Baptist

the following resolution was adopted unanimously: "That the W. M. U. of Florida raise a Chipley Memorial Fund of fifteen thousand dollars, payable in five years, to be equally divided among the Home, Foreign and State Boards, to be used at their discretion, but if agreeable to the Boards, the W. M. U. preferred it to be used for church building."

When the Jubilate offerings were called for arrangements were made with the Boards for the Chipley Memorial Fund for Home and Foreign building to constitute the Florida W. M. U. Jubilate offerings.

The objects chosen for the Chipley Memorial Foreign Building Fund were the church building at Tsingtao, North China, (\$3,000) and the Primary School Building at Canton, China (\$2,000).

The five thousand dollars each for Home and State Building will be used as Building Loan Funds. As our State Secretary, Dr. S. B. Rogers, has so beautifully said, "It is the purpose of the founders, when Christ shall come again, to be somewhere in the waste places of the earth building for their Master's glory, a house of worship."

EMMA L. AMOS.

MRS. W. J. NEAL

UNDER THE DOME of beautiful Saint Paul's, in London, lie the remains of Sir Christopher Wren, the architect of this poem in stone. On a tablet above his tomb is this inscription, "Reader, if you seek his monument, look around."

Miss Emma L. Amos has a monument costlier and more enduring than Sir Christopher Wren. You, who seek it, look around on hearts—on immortal lives, molded and stirred to lofty living by her strong and winsome character. By birth, early environment and training, God was preparing her for special service in His Kingdom. She was the daughter of Rev. E. M. Amos, a Baptist minister. She was born and reared in Forsyth, Ga. After graduating from Monroe College (now Bessie Tift) in 1876, she was honored with a position on the faculty, becoming Professor of Latin and English. She resigned this position in 1906 to accept the secretaryship of the Woman's Missionary Union of Georgia. It was in this larger sphere, that she gave her Lord and the denomination the most splendid service, devoting all her rare gifts of mind and heart to His cause. With rich equipment and whole-hearted devotion to her holy task, she made the seven years of service as Secretary a period of rapid and permanent development of the W. M. U. of Georgia. She knew the secret and the power of getting to men by way of God, and to God by way of men, as few leaders among us know. Though frail in body, her courageous

soul struggled forward against disease, winning successes where many more robust in health faltered and failed. When the time for her departure seemed near by, like the noble Yates, she was reluctant to leave the vineyard, where were so many unfinished tasks, where the laborers were so



MISS EMMA L. AMOS.

few. But God took the cross and gave her a crown.

"Call them not dead, when they indeed, have gone

Into the company of the ever-living.

Say, 'They at last have won

Rest and release, converse supreme and wise.'

Music and song and light of immortal faces."

There could be no surer evidence of the holy stamp left on hearts whom Miss Amos touched than the way in which her friends and co-workers sought to honor her memory.

All through the months intervening between her death on July 31, 1914, and the annual Convention in November, the question was being prayerfully asked all over Georgia, "How shall we honor the memory of Miss Amos?"

It seemed indeed an inspiration when the thought of establishing the Emma L. Amos Memorial of \$5,000.00 in the Church Building Loan Fund was presented and unanimously adopted by the Convention.

On or near the 31st of July each year there will be held a memorial service in every missionary society in Georgia when free-will offerings will be made to this fund. It is proposed to complete the fund in five years. As the soul of our beloved friend lives on, growing in knowledge and love for her Lord, so will this love-offering in her memory increase with the years in power and blessing to the cause she loved and gave her life to extend. We, who love her memory, who thank God for her blessed influence on our lives, rejoice in this privilege of so worthily honoring and perpetuating her name.

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