

# THE HOME FIELD

For the sake of our country,  
for the sake of our children who  
gather like olive plants around  
our table, for the sake of human-  
ity, for the glory of the Master,  
and for the redemption of the  
world, let us strive to make this  
great nation a people whose God  
is the Lord.—

ISAAC T. FICKER, S. S.

AUGUST  
1910

# Home Mission Board

OF THE

## SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING. ATLANTA, GEORGIA.

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

### OFFICERS AND MEMBERS OF THE BOARD APPOINTED ANNUALLY BY THE SOUTHERN BAPTIST CONVENTION.

JOHN F. PURSER.....President  
B. D. GRAY.....Corresponding Secretary  
J. F. LOVE, Dallas, Tex.....Asst. Cor. Secretary  
VICTOR I. MASTERS.....Editorial Secretary  
M. M. WELCH.....Recording Secretary  
WALKER DUNSON.....Treasurer  
CHAS. A. DAVIS.....Auditor

#### OTHER MANAGERS.

JNO. M. GREEN.	SAM D. JONES.	S. C. CALLAWAY.
E. L. CONNALLY.	GEORGE M. BROWN.	C. J. THOMPSON.
B. F. ABBOTT.	JOHN E. WHITE.	W. W. GAINES.
A. D. ADAIR.	M. L. BRITAIN.	CHAS. W. DANIEL.
L. M. LANDRUM.	JOS. M. TERRELL.	A. H. GORDON.

#### VICE-PRESIDENTS.

RICHARD HALL, Evergreen, Ala.  
JOHN E. BRIGGS, Washington, D. C.  
R. R. ACREE, Griffith, Ga.  
M. E. DODD, Paducah, Ky.  
J. R. STRATON, Baltimore, Md.  
R. H. TANDY, Hazelhurst, Miss.  
CARTER H. JONES, Oklahoma City, Okla.  
W. H. MAJOR, Covington, Tenn.  
F. F. GIBSON, Fort Smith, Ark.  
C. W. DUKE, Tampa, Fla.  
H. A. SUMRELL, Shreveport, La.  
R. M. INLOW, Joplin, Mo.  
C. E. MADDY, Statesville, N. C.  
JOHN F. VINES, Anderson, S. C.  
GEO. W. TRUETT, Dallas, Tex.  
J. C. MOSS, Lynchburg, Va.  
General Evangelist, WESTON BRUNER, Atlanta, Ga.  
Superintendent Mountain Missions and Schools—A. E. BROWN, Asheville, N. C.  
Superintendent Cuban Missions—M. N. McCALL, Havana, Cuba.  
Superintendent Missions for Mexicans—C. D. DANIEL, El Paso, Tex.

#### STANDING COMMITTEES.

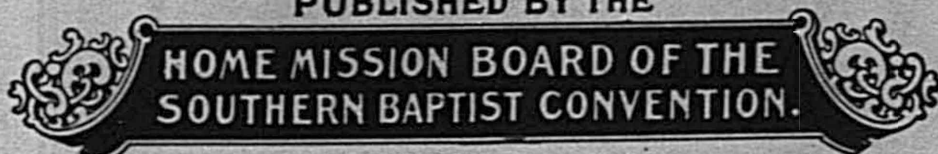
The President and Corresponding Secretary of the Board are ex-officio Members of all Standing Committees.

**Executive Committee**—Jno. M. Green, B. F. Abbott, A. D. Adair, C. J. Thompson, Jno. E. White, Chas. W. Daniel, Geo. M. Brown.  
**Finance and Appropriations Committee**—A. D. Adair, Jno. M. Green, Walker Dunson, E. L. Connally, Sam D. Jones, Jno. E. White, C. J. Thompson, A. H. Gordon, Chas. W. Daniel, Geo. M. Brown, Jos. M. Terrell.  
**Work in Cuba**—E. L. Connally, M. L. Brittain, C. J. Thompson.  
**Work Among the Negroes**—Sam D. Jones, M. M. Welch, Chas. W. Daniel.  
**Mountain Missions and Schools**—Jno. E. White, L. M. Landrum, A. H. Gordon.  
**Missions East of the River**—C. J. Thompson, Chas. A. Davis, W. W. Gaines.  
**Missions West of the River**—Chas. W. Daniel, Sam D. Jones, Jos. M. Terrell.  
**Church Loans**—Walker Dunson, C. W. Daniel, M. M. Welch.  
**Custody and Investment of Trust Funds**—Chas. A. Davis, S. C. Callaway, Walker Dunson, Jno. M. Green, Jos. M. Terrell.  
**Publicity Committee**—A. H. Gordon, S. C. Callaway, C. J. Thompson.  
**Co-operation**—M. M. Welch, L. M. Landrum, A. H. Gordon.  
**Legal Advice**—B. F. Abbott, Jos. M. Terrell, W. W. Gaines.  
**Evangelism**—Chas. W. Daniel, Jno. E. White, C. J. Thompson.



# The Home Field

PUBLISHED BY THE



Subscription Price 35 Cents Per Year  
714-722-723-724 Austell Building, ATLANTA, GEORGIA.

VICTOR I. MASTERS, Editor.

M. M. WELCH, Business Manager.

## CONTENTS FOR AUGUST, 1910

	PAGE		PAGE
1. Frontispiece .....	2	8. Tent Evangelism Among Texas- Mexicans .....	19
2. Home Missions and the Spirit- tual World Conquest.....	3	Superintendent Daniel.	
Joseph E. McAfee.		9. Our Mexican Missions in Texas	20
3. The Call of the Ozarks.....	7	Evangelism .....	21
W. R. Jones.		Weston Bruner, D.D.	
4. Statesmanship in Home Mis- sions .....	12	10. Editorial .....	23
J. S. Dill, D.D.		Lawlessness.	
5. Southwest Baptist Encamp- ments .....	15	Home Missions and World- Wide Evangelism.	
J. F. Love, D.D.		A Need, a Challenge and An Opportunity.	
6. A Texas-Mexican Baptist Con- vention .....	17	Home Mission Brevities.	
Chas. D. Daniel, Superintendent.		11. Woman's Missionary Depart- ment .....	28
7. Mexican Bible Institute.....	18	Mrs. B. D. Gray.	
C. D. D.		12. Honor Roll.....	31
		13. Home Mission Receipts.....	32

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.

ADVERTISING. A limited amount of space is available for advertising purposes. The character of advertising will be restricted within definite limits, and no advertisement of any person, firm or corporation, nor of any business or commodity not known to be responsible and reputable, will be accepted for publication. For rates address M. M. WELCH, Business Manager, Atlanta, Ga., or FRED D. YATES, Eastern Representative, 150 Nassau Street, New York.

CORRESPONDENCE AND REMITTANCES should be addressed to THE HOME FIELD, 723 Austell Building, Atlanta, Ga.

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



Delegates to the Texas-Mexican Baptist Convention Recently Organized in the Mexcia Church at San Antonio. The Church is in the Background. (See page 17)



# The Home Field

VOL. XXII

AUGUST, 1910.

No. 1

## Home Missions and Spiritual World Conquest

JOSEPH ERNEST McAFEE

Assistant Corresponding Secretary Northern Presbyterian Home Mission Board



WORLD citizenship is the only sort of citizenship which is worthy of the Christian. The genius of the kingdom of heaven on earth exacts that sort. There can be no difference between Home and Foreign Missions on that score.

Home Missions is not narrow and Foreign Missions broad; Home Missions is not a provincial or merely national economy, while Foreign Missions hold in monopoly a world enterprise. The difference, if there is an essential difference, is one of method in the approach to the same comprehensive, universal responsibility.

### Individualistic Versus Social Methods in Missions.

The philosophy of our times is drawing ever more clear lines of distinction between an individualistic scheme and the social interpretation of life, the social measurement of values.

One does not need to be a political socialist to discern this distinction. He may indeed be zealous to accept and propagate the deeper conception of the spiritual economy, and the truer interpretation of the gospel which come with the social vision, while he vigorously repudiates the accepted tenets of political socialism. Thoughtful students of present-day spiritual movements will find it more and more apparent that these two conceptions of the spiritual enterprise furnish the lines of real demarcation among our forces.

Individualists more and more lean to the "foreign mission" method of approach to

the world-wide enterprise, and those who have caught the social vision of the gospel's meaning will more and more bend their energies towards making Home Missions the method of that approach. Such minor considerations as whether the so-called institutional church is a success, how much politics should be introduced into preaching, how often a minister should introduce the subject of temperance or any other phase of social virtue or vice—those questions are superficial and do not measure the significance of the distinction I point out.

Are individuals or are communities and nations the final units of the divine economy? That is one of the deep questions. Which is the more potent method of reaching world spiritual need: the sending out of individuals here and there, scattered to the uttermost parts, or the marshalling of a vigorous and growing nation with all the forces of an already dominant civilization for properly qualified leadership in world movements?

That question comes at the heart of the difference, so far as there is a difference. By its genius the Foreign Mission propaganda is more or less consistently committed to the former method, and Home Missions, so far as they are true to their genius, are zealous in the latter method. Some of us find our enthusiasms mightily stirred by this latter method of world missions.

### America as a Spiritual Organism for World Conquest.

Mr. Roosevelt has said nothing more profound than that which has been frequently

## THE HOME FIELD

upon his lips since his return from his recent protracted sojourn abroad. He shows by his every utterance how deeply his sentiments of personal world-citizenship have been stirred, and makes no word more emphatic than the conviction that that man is the best world-citizen who is the best citizen of the nation to which he belongs. He assures all that he returns to do his utmost to help in the solution of our present-day complicated social and political and economic problems.

One need not accept with complete cordiality Mr. Roosevelt's conception of what the true solution of those problems is, to appreciate the worth of the doctrine of world-citizenship which he sets forth so clearly and forcibly.

Jingoism is, of course, wholly unworthy any one who lays claim to world-citizenship. No nation exists to prey upon its fellows in the world economy. Each can be properly conceived only in the terms of serviceableness to the world's need; each gains its greatest dignity as an instrument of good to humanity as a whole.

And what a mighty instrument of good the American nation may today become in the world economy if it shall be intelligently and in good conscience used to that end! No aggregation of individuals, though they be so numerous that only the world itself might contain them, could perform so potent an office as that which the logic of present-day movements commits to us as a whole people acting as a whole.

As a great spiritual organism we are worth ten thousand times more to the world than we could possibly be as a rabble of individuals. Home Missions, in just the degree in which the cause takes itself seriously, is seeking to perfect this incomparably potent organism.

### How German Educational Ideals Are Winning in America.

An illustration from the educational world will prove illuminating. No influence has been more profound in shaping recent developments in the American system of higher education than that of the German university. Not only has this influence been remarkably profound, but the development has been very rapid.

What has been the method? The German universities have not sent propagandists to America to exploit the German system. Such a case as that of Professor Hugo Musterberg, of Harvard, has been very rare. He is a German, trained in the German universities, and he is a powerful force in our present American educational world. But he was not sent as a propagandist; he was called to his Harvard professorship upon Harvard's initiative, because Harvard was intelligently conscious of desiring the splendid impetus to her scholarly life which he has contributed.

And even he, splendid as has been his service, does not embody in himself, or so much as represent, the real force which has done so much to Germanize American education.

German educational ideals won their real conquest in America by perfecting in the German universities themselves that superior scholarship which has for two generations attracted American students to their faculties veritably in crowds. These students have returned to professorships and other positions of leadership in our American colleges and universities, and through them has gone forward the profound Germanizing process which has been so marked throughout this country. Here, again, one need not be wholly committed to the German ideals of education to discern the potency of the method employed.

The Germanizing of our American educational system has not been due to a definite and conscious effort on the part of German educators. They and all concerned have simply fallen in with the play of a natural force, which, by the way, as the world is now constituted, will operate infallibly even though it be given no conscious direction.

All the world is on the lookout for "good things"; all any people need do to make themselves a missionary force in our present world is to develop a high standard of national life, and the whole world will come to sit at their feet to learn their ways.

### Meaning of Cecil Rhodes' Oxford Scholarships.

But it will be further suggestive to note as an instance of the definite and conscious use of this method of "world missioning."



## THE HOME FIELD

Mr. Cecil Rhodes has gone down in history as an empire-builder. He is said to have thought in continents while other men were concerned with the village gossip. The final act of his world-statesmanship is the most suggestive of his career.

He conceived that his own beloved Oxford University in England was able to impart what world-citizenship greatly needed. One method he might have chosen to propagate what Oxford has to give the world would have been to endow professorships in foreign universities, and provide the support of other offices of leadership among foreign communities, to be occupied by Englishmen trained in Oxford.

The method he actually chose, however, thereby revealing his consummate statesmanship, was to establish in Oxford scholarships and fellowships for the benefit of young men chosen from among the foreign communities he sought to reach with the Oxford spirit and ideals.

From all the British colonies, therefore, and from the United States, there now go up to Oxford, and there will continue indefinitely to go up, the picked men of their coming civilizations, who will return, are already beginning to return, to their former homes, to disseminate the Oxford ideas with infinitely more force and intelligence than they could have been conveyed by the other method.

### "The Americanization of China."

Of course no intelligent American need be reminded at length how manifold and rich are the opportunities now afforded our intellectual and spiritual agencies to do a work of world-wide reach by this same process. China has dedicated that portion of the Boxer war indemnity which we had the grace and sense of justice to return to her, to be used until it is exhausted

in the education of the brightest and best of her youth in our American colleges, universities and technical schools. Appointments are made with all the dignity of the Government's formal action. Certain appointments have already been made. Some of these students are already here. And they will continue to come under this provision until at least 1940.

A foreign magazine only recently has analyzed in detail the forces which are contributing to a movement which some are distinguishing by the phrase, "the Americanizing of China," and the writer, while giving due credit to the influence of our American Christian colleges established in China, is careful to say that this influence is already overshadowed by that of the powerful men, now risen to positions of leadership in the political, economic and social life of the empire, who got their training as youths in our American institutions of learning.

So much is the result of incidental, almost accidental effort of those earlier unconscious years. What may not be the issue of the definite, intelligent effort which is now being put forth through this potent method—if indeed the effort shall be conducted intelligently and with the full appreciation of its meaning.

The opportunity thus made so conspicuous in the case of China is afforded us in quite as real a fashion elsewhere throughout the world. Every South American republic is sending us eager students for our schools, and pupils in our various lines of artisanship. Europe and Asia are vying with each other in seeking at close range the best we have to offer. At one time, a few years ago, a single one of our Middle-Western State universities had in attendance seven Egyptian students, attracted by her superior agricultural college.

*Be faithful at home, I will make thee ruler  
abroad.—Howard L. Jones, D.D.*

## THE HOME FIELD

A widespread movement is now sweeping over this country, as among the student population of other lands, in the organization of what are known as Cosmopolitan Clubs. In the most of our American universities, and in many of our smaller colleges as well, they have been organized already, and they embrace in their membership representatives of every nation under heaven. Large numbers of these students are here not to remain, but to return, after the Americanizing process has gone forward with them, to carry its values in compounded accumulation to all peoples of the earth.

### Other Lands Look to Us to Lead by Example in Emancipation of Humanity.

Another impressive statement being repeatedly made by Mr. Roosevelt upon his return is that everywhere he found the peoples of other lands looking to America for leadership in those movements which make for the larger emancipation of humanity—and, he regretfully adds, he found a growing feeling of pain and disappointment that their expectations are being so imperfectly realized. There are the pathos and shame of the situation—for us.

Here is incomparably the most direct and potent method at our command for meeting spiritual world-need. The opportunity extends far beyond the educational field. It stands open before every force and influence of our civilization. Up to now little or no reckoning has been made of it. The most of us doubtless still conceive of the missionary enterprise in the old individualistic terms: the only way to save the world is by the "one by one"

method. Without our planning, and quite indeed without our realizing it, a Providence who shapes issues more wisely than we do, has been perfecting a method of world-conquest which is bound to succeed if it is adequately worked. By the same token, He is revealing the essential inadequacy of our earlier and smaller plans.

At the last, our own civilization must supply the test of the adequacy of our gospel and our methods of applying it. If the church must acknowledge defeat and failure in its own life and throughout our own society, what shall it signify that we have manifested the utmost of zeal in the application to another society of what has not "made good" in our own. The test involves more than the church as an isolated institution:

The whole fabric of our American Christianity is on trial. Some of our spiritual agencies are deliberately avoiding the plain issues of the spiritual conquest in our American life. We seek to make ourselves believe that certain bad conditions are not the responsibility of the "purely spiritual" agencies. But our whole civilization stands or falls together.

It cannot furnish us much comfort to be certain after the failure that our theories were good and that the fault lay only in their application. We would better learn how to apply them. Yearning humanity looks for demonstrations, and it is not likely to accept with much avidity doctrines which we show ourselves unable or unwilling to work out. The "home mission method" must furnish both the test and the hope of our world mission.







HAVE lived in the heart of the Ozarks for twenty-three years, and did not know until recently that there was such a publication as The Home Field.

I did not know there was such a body as the Home Board. In fact, up to less than three years ago, I had no conception of what the Baptists were doing to save the South, and to save the world. I did not think they were trying to do much anywhere.

And yet I do not think I was more ignorant of what the Baptists were doing than the average Ozark mountaineer. I had taught school, run a newspaper, served in the Arkansas Legislature, practiced law, conducted a bank, and had spent my twenty-three years here in active life.

I only mention my personality to show how densely ignorant the average mountaineer can become concerning religious matters, and especially in regard to the great work that the Baptists are doing for humanity.

I recently attended the Southern Baptist Convention at Baltimore, and, while my soul feasted on the good things there, I came away convinced that the Southern Baptist Convention knows about as little concerning the Ozarks as we know about the Convention, and what it stands for. In fact, the word "Convention" does not seem to be very popular among the Baptists of the Ozarks. I am sure this is because they know so little about the Convention, and the Convention knows so little about them.

I believe a closer acquaintance will be vastly beneficial to both parties. I know we need, as few regions on earth need, the

gospel in its purity. And the Baptist denomination needs the kind of Baptist preachers, teachers and singers that can be developed in these beautiful mountains.

#### A Glimpse of the Ozark Country.

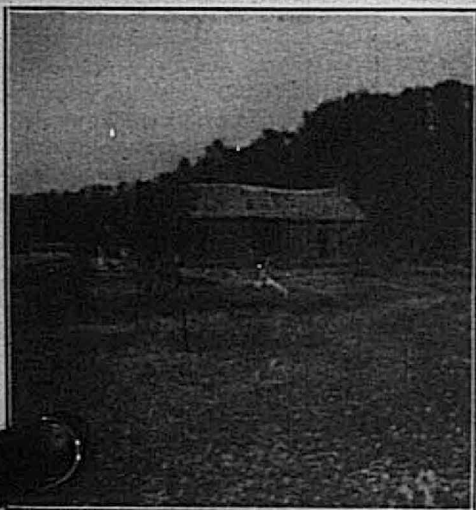
In the first place, I learned at Baltimore that our Baptist Home Board has twenty-five mountain schools, and not one of these is west of the Mississippi river. Naturally an unsophisticated mountaineer like myself will figure that the Home Board thinks there are no mountains west of the Mississippi until the Rockies are reached. I find many people east of the Mississippi river that think Arkansas has no mountains, but is one vast swamp and lowland. And yet almost half of the rough mountain region of the Ozarks is in Arkansas, and covers nearly half the State.

These mountains are not so high as are the Blue Ridge and Alleghanies. They do not exceed 2,000 feet in height. But they are mountains, nevertheless. They are, in many places, steep and rocky, with narrow chasms or ravines between them. In other places the valleys are wider, and some of the mountains, after you climb them a distance, have stretches of what is called "bench" lands. When you cross these benches and finally reach the mountain-top, sometimes the mountain flattens out so that it can be farmed.

These valleys, benches and mountain-tops are so close together at times that all of them can be included in one neighborhood. When this is the case, the people are able to have a six or nine months' school; and such a neighborhood generally has a fair school house, a church organized, and fair church house, and a regular pastor, at a reasonably fair salary. Sometimes there are three or more denominations that own church houses in the same town.

But when you get away from these creek

and river valleys, and go up among the bench lands and mountain-tops, conditions change. In some neighborhoods the people can have only from three to six months of school, in a rather cheap school house, and only occasionally a neighborhood is strong enough to build a church, and support a pastor. But in perhaps half of these school houses devoted, though not educated and trained, ministers try to preach to weak charges. The salaries of such pastors will not average much more than \$100 per year. And this is made up by about four churches, as such churches cannot expect to have preaching more than once a month,



Farm Home in Ozarks.

and are not able to pay much over \$25 a year toward the support of a pastor.

Then there is a third class of people that live still further back in the mountains, or further out in the mountain forests, where the country is sparsely settled and the people poor. They, as a rule, can barely support a three months' school, and they have still poorer school houses, and no church houses or church organizations at all, and never hear the gospel preached except when some zealous mountain brother occasionally visits their houses or unpainted box school houses, and gives them the message, without money and without price.

A New Country in the Heart of an Old. And yet the Ozarks are rich in natural resources. It is still a new country in the

heart of an old country. It covers a large part of Missouri and Arkansas and some of the Indian Territory. Because it is mountainous and rough to the sight, and because the boundless West and Southwest had millions and millions of cheap, rich acres, where the land was smooth, nearly all of the eastern and northern emigration hurried across or around the Ozarks, and passed the garden spot of earth by. But the stone that the empire builders rejected may some day become the head of the corner.

I said the garden spot of earth advisedly. Its climate cannot be excelled. It is mild in winter. It has pure mountain air that keeps in circulation during the hot months, and by ten o'clock at night, during the hottest days of summer, a blanket is not uncomfortable. And yet we have no steady, nerve-racking winds, and not much dust or mud.

The finest water on earth gushes out of almost every hillside, in living springs, many of them strong enough to turn machinery. The soil is exceedingly strong and rich, wherever it can be plowed at all. It produces corn, cotton, wheat, oats, sorghum, clover, timothy, alfalfa, cow peas, potatoes, turnips and, in short, almost every kind of farm product, vegetable, fruit, stock, poultry, etc., that can be raised in the United States, excepting the Gulf and Pacific coasts.

These everlasting hills are full of valuable minerals, such as zinc, lead, iron, manganese, lime, glass sandstone, and numerous other minerals. So that the mountain farmer, fruit-raiser and stock-raiser of today may be the rich miner of the future.

With our mountains and hills covered with timber and rich grazing lands, where both the honey bee and milch cow can range at will, it is, indeed, a "land flowing with milk and honey." It is a land that the Lord God cares for, and sends the rain in its season. It will never be a land of millionaires, but when developed will be a land where the daily prayer of each man to the Lord can consistently be: "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, who is the Lord? or lest I should be destitute and steal, and take the name of my God in vain."



**Devastated by the Civil War.**

We must not let these mountain people forget God. The Civil War left the Ozark region almost in its primitive state. Most of the men were killed, or had refugeeed, either to the North or South. The homes and farms were laid waste, and nearly all the stock had been killed and eaten, or carried off to the low lands.

The people, as they crept back and took possession of their wasted farms, were nearly all bankrupts in fortune. In fact, most of the farms have

been homesteaded and patented since the war. Some are not patented yet; therefore, we are poor, not because this is destined to be forever a poor country, but because it is as yet a new country, and because a mountain country always develops more slowly than does a plain or prairie country. I hope to see 100,000 mountain Baptists, who are crowded in the mountains east of the Mississippi river come to the mountains of North Arkansas within the next five years. This, I again say, would solve our problem better than the Home Board and State Board together can solve it.

If this mountain region had been conquered for the Lord thirty years ago, the religious problems of the West and Southwest would be less difficult today. The Ozark people do not believe in race suicide, and for the past thirty years these mountains have been a vast human beehive, that, by its swarming, has helped to fill the plains of the West and the Southwest. Our children have been carried West and Southwest by the flaming advertisements of Western and Southwestern real estate men, and by the wanderlust inherited from their ancestors. Most of them have gone there without proper mental and religious training, because of the conditions I have mentioned.

God has destined the Ozarks to be a human bee hive forever. We must try to hive these bees as they swarm. This land must be tamed and made more attractive to our children. We must have better roads, better school houses and schools, and, above all, better church houses and church and Sunday-school privileges. We must get the kingdom of heaven within the hearts of our people. When that is done all else will be gradually added to us.



Where the Ozark Mountaineer Lives.

**Metes and Bounds of the Ozark Region.**

To give your readers an idea of the vastness of this Ozark region I will say that it covers more territory than any Southern State, except Texas. The map-makers of our geographies were as ignorant as most other people, and do not show half the territory covered by the Ozarks.

Roughly speaking, they are about 300 miles long, extending from northeast to southwest. They reach to within fifty miles of St. Louis, Mo., on the northeast, and extend to about fifty miles southwest of Hot Springs, Ark., on the southwest. Their average width is about 250 miles, reaching far over into Oklahoma.

The Ozarks cover a large part of south and southwest Missouri, and nearly all of the northwest and west parts of Arkansas, and a good slice off the eastern part of Oklahoma. It is a veritable mountain empire. There are no large cities in all this area. On the northwestern border are Springfield,

Joplin and Carthage, in Missouri, and on the western border, Fort Smith, Ark. On the southeastern border is Hot Springs, Ark. In all the 75,000 square miles of real mountain territory there is not a town with a population exceeding 5,000, and most of them do not reach over 1,000.

This region has a population exceeding twelve hundred thousand souls. Of these about 400,000 live in the towns and rich river valleys, and have fair church privileges and regular church pastors. About 400,000 have poor church privileges and poorly paid pastors. And about 400,000 have no pastors, no church privileges, and seldom, if ever, hear the gospel preached at all by any one.

Harrison, Ark., which is thirty miles west of my home-town of Yellville, is just about the center of the Ozark mountain region, but Yellville, until a short time ago, was ninety miles from a railroad in every direction. And while it has a splendid railroad now, it is still about the center of the educational and spiritual destitution in the Ozarks. At the same time, it is the center of the zinc mining district of north Arkansas, and is destined to become the richest part of this region.

The Baptists, Methodists and Christians are the three leading denominations in the Ozarks. We have practically no Catholics.

#### Children of Anak in this Canaan.

This is the land that we are inviting Southern Baptist Joshuas and Calebs to enter. It is indeed a second Canaan, but there are giants in the land. Some of the

children of Anak are here. Will the hearts of our brethren fall because of these giants of sin, and will they leave them alone forty years more to propagate their baleful seed? Or will Southern Baptists obey the command of the Master and risk him sending his hornet (the Holy Spirit) ahead of to help drive them out?

Southern Baptists will not be invading a savage land. They will not be invading even a dangerous land. Our mountain people are of the pure Caucasian blood. We have no Negro problem, for we have no Negroes. Our mountain people are descended from the mighty men who conquered the English, the French, the Indians and the wild beasts, that once reigned supreme between these mountains and the far off Atlantic coast. In fact, they and their ancestors have conquered everything and everybody except themselves, that ever opposed them, from the time they left the far off mountains of Persia, until they reached the mountains of Arkansas, half way around the globe.

There is not a more potent people on the earth. There is not a more honest people in the world. Very few ever lock their houses or barns. There is not a more moral people living, considering the chance they have had.

Unaided by any outside help, they have driven whiskey down into the lowlands, and are helping to drive it into the sea, along with the herd of swine into which it has entered. I think this is pretty well for mountain mothers, school teachers, singing masters and poorly equipped preachers. In fact, they could not have done it, but God was with them. God loves the mountains. His Son loved the mountains, and always, when possible, went up into the mountains to pray. He could get closer to God there than elsewhere. There is not a region of like size in the United States where there is so little political corruption and so great a country where law is lacking; and there is no part of it more respected, or more rigidly enforced. All that our people need is intellectual and spiritual light. Three thousand years ago, one of



Ozark Mountain Church, of which the Author is a Member.



the pagan ancestors of these mountain men, cried out

"Give Ajax but to see,  
He asks no more!"

#### Some Present Needs.

Do not think I am criticising either our State or Home Board. The fault is not in the Boards. They have been disposed to help all the time, if they had known the necessity. But we, in our mountain pride, have been standing like blind Ajaxes, defying the lightning of God's wrath, without asking or praying for help.

I know something of the herculean task the Home Board has on hand. We are not the only people who need help. And we do not need help so much as we need direction. We have ten thousand undrilled grenadiers among our mountain young men, who with a little encouragement would go forth to war and give their lives in the battle of light against darkness.

We need, and need now, a number of well trained Christian captains, and we need a few mountain mission schools, where our young men and young women can learn the art of successful religious warfare, with but little financial expense to themselves. They have but little means, and cannot go far away from home to at-

tend school. Then we need a dozen Dr. Hendersons to also come among us and show our people what a layman can do when he sharpens his sword and goes out to battle for the Lord.

#### Hard to Move Religiously.

The Ozark "hill billy" is the hardest mortal to move religiously, on the face of the earth. But when he once moves in that direction he is the hardest to stop. In fact, nothing can tame his blood but the blood of Jesus. His children have gone on west conquering and to conquer. This blood must be tamed before these men fill up the country between here and the Pacific coast, or they will cross it, in the mighty westward march, and clash without power to aid with the future mighty men of China and Japan. "Westward, Ho!" is their fierce cry.

We must be up and doing. We must get the blood of Jesus more thoroughly mixed with the blood of this mighty people. We must get these Ozark mountains set on fire for the Master. When this is done the direction of these people will be turned away from western conquest, and directed against the enemies in their own camp. Against the giants of sin that are fattening on their sons and daughters in their own midst, and which in their blinded condition they cannot see. The blood of Jesus will open their eyes.

When this mighty Ajax once gets his sight he will drive these remaining children of Anak, and all their brood, down into the lowlands, and soon thereafter out of all of our fair Southland.

May God bless the Home Board, in the great work it is doing to make people see themselves as others see them is the humble prayer of one who loves these green and purple mountains of the trans-Mississippi and expects to live, die and be buried among these mountain people, whom he has learned to love and anxiously desires to serve.

Yellville, Ark.



Hunting in the Ozarks.

# Statesmanship in Home Missions

J. S. Dill, Bowling Green, Ky.



**STATESMANSHIP** in the kingdom of God—broad of vision, alert and consecrated—is as much a need as in political governments.

The best expression for this needed statesmanship in our Baptist denomination in the South is in our Home Mission enterprise. Here we must find leadership for the solution of the greatest problems of our church life.

The Home Board has a task other than simply the disbursement of such funds as come into their hands for the supply of needy districts. They must "have understanding of the times to know what Israel ought to do." Let us put an added emphasis on some of the lines along which the Home Board is leading us for the bringing in of the Kingdom.

It would be hard to find any great political problem in our country today, requiring a patriotic and farsighted statesmanship, that would not present a distinct moral and religious side.

While the State is called to grapple with one side of every such problem, the churches of Jesus Christ must grapple with the other. Unhampered by organic union, each in its own sphere, and addressing itself to its own task, State and Church must together solve our modern-day problems, and make of this a nation whose God is the Lord.

## The Doctrine of Expansion.

Whatever he may be in theory, every Amer-

ican is a practical expansionist. He believes in the doctrine of "spreading out."

The history of our country has been marked by aggressive expansion. It was first the Louisiana Purchase, then the annexation of Texas, then California and the Ore-

gon country; after that Alaska, and now "the islands of the sea." Of course, there has always been an opposition element. When, in 1828, the bill for annexation of Oregon was under discussion in Congress, a member from Tennessee, in opposition, declared the bill to be visionary and foolish.

"Why," he exclaimed, "suppose that we annex this country beyond the Rocky Mountains, those eternal barriers which nature has set, what would be the result? It would have a representative in Congress, and that representative would take six months to travel from Oregon to Washington, and six months to return, and for a mileage of \$4,000 would only have one day in Congress."

Whatever else may follow the flag of our country, our home missionary must be there ready for his work. Cuba is the key to our great Southern Gulf, and many of our statesmen believe in its political annexation. Whether that ever comes or not, our Home Mission enterprise is wise in its policy for the annexation of Cuba, by faith in Jesus Christ, and an orderly New Testament church membership, to the Baptist denomination of the South. If the men and money the United States has spent to secure on the island of Cuba an orderly government were worth while, how much greater the call to free her from spiritual bondage!

The most important practical application of the doctrine of expansion in the work of the Home Mission Board of the Southern Baptist Convention, lay in its aggressive policy to win and to hold the great empire of the Southwest.

In 1882, when the Board was moved to Atlanta, Georgia, and I. T. Tichenor became its secretary, there was a tendency toward the contraction of our western border. Due, in part, to our own lack of aggression, and in part to the doctrine of expansion as practiced by our Northern brethren, pressing especially upon our western flank, the solidarity of our Convention was seriously threatened.

In 1882 the Home Board had only six missionaries west of the Mississippi river,



J. S. Dill, D.D.



and that whole section contributed to the Board the paltry sum of only \$500. Today this Board has in the Southwest 800 missionaries, and that great empire this year contributed to the work of the Board \$96,000.

With its slogan of expansion to the Southwest, new victories are gained every year and colossal enterprises are projected for the bringing in of the kingdom.

#### Training in Gospel Citizenship.

It is a wise policy of statecraft to train its population into good citizenship. The greatest problem in our country today, the solution of which means life or death to the nation, is the assimilation of the alien elements of our population. Every year the rushing tide of immigration pours into the body politic an unassimilated mass which strains to the utmost our free government.

It is the part of the statesman to guard our ports of entry against the wholly vicious, and then train to patriotic citizenship this new element. The greatest single factor for the accomplishment of this on the part of the State is its system of public schools. Into these the State pours its millions of money, and marshalls to the task a vast company of its choicest men and women. Here, along with the training of those to the manor born, it is thought the child of the alien may become a patriotic American.

If this alien element is threatening our civic life it is a still greater menace to our religious institutions. We must grapple with the problem on its religious side, for the Church as well as the State must assimilate it.

A striking chart recently sent out by our Home Board, shows that only twenty-two per cent. of population is in the membership of our evangelical churches. Of the seventy-eight per cent. untouched by evangelical Christianity, a large proportion belongs to the flood tide of immigration that pours in upon us a wholly alien element.

Here is the problem that challenges Christian statesmanship—to evangelize and train into gospel citizenship this unchurched mass. Even in the South we are beginning to feel the pressure of this question. It will soon be upon us in all its force.

To make of the aliens the best Americans we must make of them good citizens of the kingdom of Jesus Christ.

The training of our Baptist constituency, already evangelized into our church membership, and with long established homes in the heart of our territory, gives us also a serious task. The Baptist denomination counts the largest constituency in the South. But there is a mass of this material that is untrained and ineffective. While we lead in numbers, in per capita giving we bring up the rear of the column. We have evangelized without organizing and training.

The American Negroes have their home in the Southern States, and constitute one-third of our population. They are both an alien and a backward race. When they were brought into citizenship as a result of the Civil War, political blunders complicated the conditions, and the efforts to solve the problem on its religious side were not without its costly mistakes. This congested alien population on our soil has presented a tremendous problem.

With the coming of these better days to the South we were getting closer to a solution. The solution has to be made by rightly handling the religious side of the Negro's life, and not by the passion of politics.

Our Home Board has always been wise in giving its sympathy and aid to the best movements for the accomplishment of this end. The Board has stood for the best training of the Negroes into useful gospel citizenship. Together with our Sunday School Board, the Home Board has given sympathy and aid to the Negro National Baptist Convention with its Boards and great Publication House centered at Nashville.

It would be a revelation to many, the work being done for the right training of the Negroes through this agency. It is clearly demonstrated that the wisest way to train this large and important part of our Baptist denomination in the South, is to help them to train themselves.

The Southern Appalachian region, running from Maryland to Alabama, gives us an area of nearly 200,000 square miles. Here we have a unique population of four millions. Hid away in their mountain homes, they constitute a case of arrested develop-

ment, and must be classed with the backward elements of our population.

This is a large Baptist constituency of native force and vigor, but untrained and inefficient. In order that they may become a mighty factor in our Baptist enterprises, they only need to be developed and trained. Under the patronage of the Board twenty-seven mission schools, with an attendance of five thousand students, are fast training this element for service in the kingdom of God.

#### The Saving of the City.

In the city the battle is the fiercest, and in these centers of population there will be the fight to the finish in the solution of all the greatest problems of Church and State. If we win the city, the victory is complete. Of all the civic questions of the day, municipal government is perhaps most important and far-reaching. It has to do with every phase of our daily life, and touches the property, health and life of every man, woman and child.

Reform movements in our cities are striking hard blows to free the municipalities from the corrupt domination of the saloon and of party politics. Municipal government by commission has been proposed as a solution of the problem, and over fifty of our cities are trying with success this new panacea. It is certainly a long step in advance of the corrupt methods of party politics.

The churches are strongest allies to the reform movements of the city. Civic righteousness and a pure and aggressive church life together must save the city. The church militant must marshal its strongest forces and strike its hardest blows in these great centers of population. When the city is saved, then all will be saved.

#### The Conservation of Our Natural Resources.

"The conservation of natural resources" has become a distinct doctrine in modern politics. At the present time it is making no small stir in the land. Corporate and private greed have known no limit in plundering the public domain. In field and forest and mine, the development of our resources have been attended with wanton and criminal waste. There is no regard for the future of our land, and the spirit is that of the Irishman who would not do

anything for posterity, because posterity had never done anything for him.

But there is another side to the question of conservation with which the religious statesman has to do. To the conservation of the raw materials of our national resources, he must add the consecration of the finished product.

It was charged against the wicked steward that he had wasted his Lord's goods. There must be a wise development of our great resources for the good of the people, and there must be a wise use in handling the finished products of wealth that come into our hands.

The South is rich in resources. She is the richest part of the richest country in the world. She has been a long time finding it out. The South is now coming to her own. In climate and streams, in mountains and plains, in fields and forests and mines, we have more to be thankful for than any other section of God's green earth. We are coming into our own. We are rapidly developing our unparalleled resources, and our men of the South are building colossal fortunes.

In order to conserve our wealth we must consecrate it. We must make it the right arm of power for the building of the institutions that shall bless our land. We must make of it the winged messenger that shall herald "peace on earth and good will toward men."

Can I better close this plea for the consecration of our wealth to God than in words that fell from the lips of Dr. Tichenor, the great Christian statesman who for eighteen years was our Home Mission secretary? In the year 1900 he closed an address with this language:

"There is no surer or swifter means of accomplishing our Lord's command, to give the gospel to every creature, than to enlighten and sanctify the hearts of our own people, so that they shall write upon every thing consumed at home and every thing sent abroad, 'Holiness to the Lord.'"

"When the millions of our countrymen shall give Christianity its rightful place, not only in our sanctuaries, but in our homes and our workshops and our marts of trade; when the peace and smile of God shall so fill our lives that it shall rest upon all our fields, shall be recognized in our



streets, shall cleanse the slums of our cities, shall meet the wants of the afflicted and be the friend and helper of the needy; when our literature shall be freed from all contaminating influences, and our society lose its soul-dwarfing vices; when our hearts shall be purified by divine grace so as to distribute its large benefactions to all the

children of want, then will our country prove a blessing to the nations of the earth, and gospel light stream to every shore.

"This is God's mission for the Anglo-Saxon race. When it is done the kingdom of God will be on earth, and He will reign whose right it is to put all things under his feet."

## Texas Summer Encampment

J. F. Love, D.D.

**N**OTHING, perhaps, increases the enthusiasm and activity of Southwestern Baptists more than the number and character of summer "assemblies," "encampments," "conferences," "institutes," "Bible schools," etc., as these gatherings are variously called.

The number of these assemblies increases year by year. To name those which meet in Texas alone—Palacios, Lampasas, Stamford, Mt. Pleasant, Goodnight, Decatur,

Rusk, Sutherland Springs and Gorman—does not exhaust the list of places where these gatherings have been held this summer, and does not include the large number of such meetings held in the winter and early spring.

Other States in the Southwest have their "encampments" and "Bible schools," such as those at Ouachita, Arkansas, and Ironton, Missouri. At every place, passionate preachers, devoted church and Sunday-school workers, and companies of untrained but eager young people have met. Most



Bathing in the Gulf at the Lampasas, Texas, Baptist Encampment. The man on the springboard is a noted evangelist.

of these meetings have gone beyond the borders of the State seeking talent for their programs, and all of them have also utilized home talent.

One of the most commanding features of these meetings is the splendid exhibition which they give to ministerial and lay talent in the home churches. Rarely does one find a man filling a place on the program who has not a message for the hour and who does not deliver it with genuine unction and power.

While there may be danger of too great a multiplication of this class of meetings, it would be difficult to overestimate the influence there is upon the denomination. They stir up a wonderful amount of neighborly spirit and good fellowship, impart information, enlarge vision, deepen interest, promote consecration, and inspire missionary service.

There are often witnessed scenes in this class of meetings which are scarcely found in any other meetings held within the denomination. Not infrequently have we seen such examples of surrendered young Christian lives to Christian services according to the will of God, whatever that will be, as we have not seen elsewhere.

Every now and then some speaker seems to realize that he stands face to face with young men and young women who love God, and yet have not decided upon what use they will make of their lives in His service, but will make the great decision soon. A flame of holy passion sweeps the preacher and then the audience, and the acts of personal consecration begin. Often a score of the choicest and most cultured young men and women, gathered from va-

rious parts of the State, make open avowal of their purpose henceforth to devote themselves without reservation to whatever Christian service the Lord may choose for them.

I have been attending these meetings during this hot Southwestern summer, and such scenes as this have characterized all of these meetings. Along with these fervent appeals to personal consecration has been carried the work of instruction concerning the various denominational missionary enterprises. We may confidently expect to see the effects of such work in the life of the churches.

I wonder if the same enthusiasm would attend meetings of this character in the East? All of the States East have their meetings, but from accounts which we can see of them they differ from these about which I am speaking.

The Texas meeting is not altogether a pleasure resort. A large number of those who attend these meetings come and live in the most primitive and simple fashion. They pitch their tents or cover their wagons, get out the frying pan and go about the daily housekeeping. The meetings are tense with religious purpose and spiritual fervor. In most cases services begin with the early morning hour and in succession run into the late hours of the night. It is not surprising that under influences like these there is being produced in the Southwest a somewhat distinct type of missionary and evangelistic life. There is really kindling here a passion to know and communicate the truth. We are having fewer debaters and more converts year by year. The kingdom comes in the Southwest.





# A Texas-Mexican Baptist Convention

Chas. D. Daniel



OU will certainly rejoice to know that Texas-Mexican mission work has recently emerged from helplessness and has taken gigantic strides toward becoming a potent evangelizing agency.

On May twenty-fifth, thirty-five messengers from twenty Mexican churches from El Paso, Brownsville, Beaumont and intervening points, assembled at El Templo Bautista of San Antonio, Texas, to consider the advisability of constituting a general Texas-Mexican organization.

After several hours of careful consideration of the matter, the Texas-Mexican Baptist Convention was organized.

Officers were elected by ballot, as follows: Chas. D. Daniel, president; D. S. Barocio, first vice-president; Gil Villarreale, second vice-president; M. D. Castillo, recording secretary; B. C. Perez, statistical secretary; J. A. Musa, treasurer.

On the last day of the Convention, the brethren decided to have a corresponding secretary. Because of his knowledge of Spanish and English, and because of the fact that his salary is paid by the Home Mission Board, the president was unanimously elected to discharge the duties of corresponding secretary.

In addition to the committee on constitution and by-laws, the usual Convention committees were appointed.

All the reports elicited enthusiastic discussions. Speeches were short and pointed, hence interesting and convincing.

The entire body manifested great interest in State, Home and Foreign Missions, also in self-support.

It was during the discussion of the Mexican orphans' home problem that the entire congregation was stirred by deepest emotions. Men and women wept as they pledged themselves to co-operate in the establishment of a home for the helpless orphans of Spanish-speaking Christians.

The president was requested to confer with American Baptists and as soon as possible to establish a home for these helpless little ones.

During the Convention some \$300 was raised. The Convention raised \$40 for min-

utes. American churches in San Antonio gave about \$25 to publish extra copies of the minutes to distribute among non-Christian Mexicans.

As soon as the minutes are published, I will translate and send them to you so you can make extracts for the Home Field readers.

Mrs. J. B. Gambrell, who is intensely interested in Mexican evangelization, reached the Convention Saturday morning, and was at once elected an active member of the body.

At ten o'clock Saturday night the Conven-



Leaders in the New Convention.

tion adjourned, to meet in Brownsville, Texas, on Wednesday morning before the last Sunday in June, 1911.

After an old-fashioned Baptist hand-shaking and merchos abrozos fraternales, the first Mexican Baptist Convention of Texas became a fact of history with results as enduring as time or eternity.

I have reserved the best for the last. During the Convention the annual Mexican Bible Institute was held, which resulted in a gracious revival of religion. There were twenty-five professions of faith, fourteen of whom were baptized Sunday morning, eleven to be baptized next Sunday.

## Mexican Bible Institute

Chas. D. Daniel.



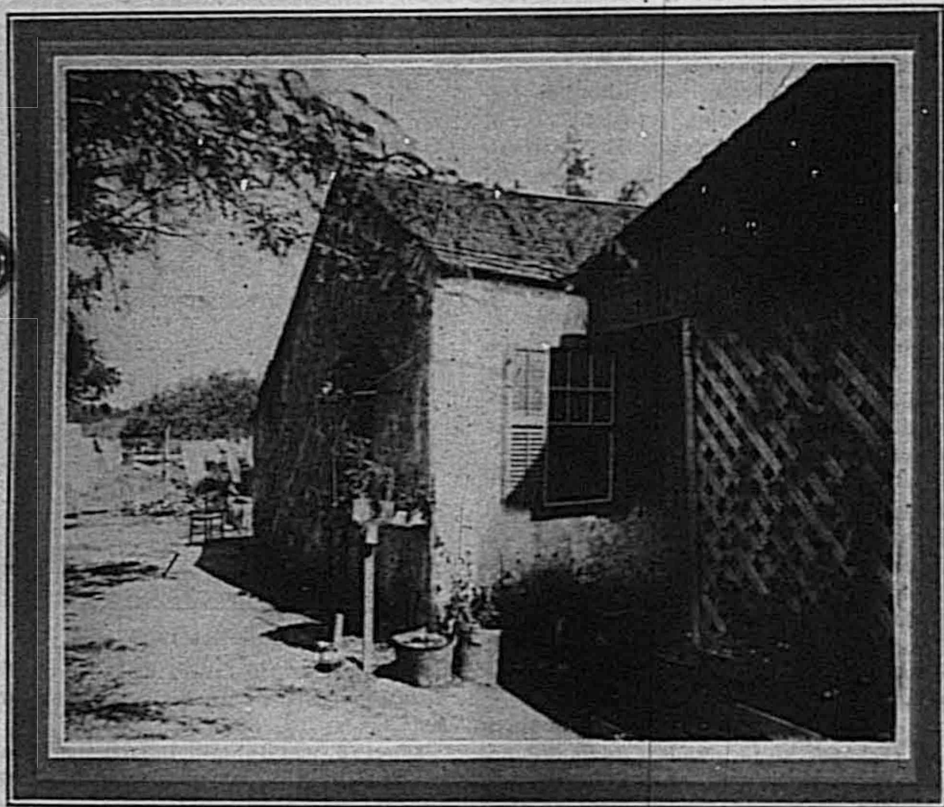
We have closed the third and best of all our Mexican Bible Institutes. It was held in San Antonio, Texas, in connection with the Mexican Baptist Convention, commencing May 25, 1910.

The first was held in Austin in 1908, the second in San Antonio in 1909, the third, which has just closed, in San Antonio.

Until this year Bro. F. M. McConnell has been the institute lecturer. As he is

at 5:30, resumed June third at nine a. m., suspended 12:30, resumed at two p. m., and closed at 5:30.

He gave the date of the organization of the first Baptist church that the world ever saw, and called the roll of its charter members. He reverently led us into that large upper room, where the Savior established his commemorative supper in the first organized Baptist church on this earth, with none participating except actual members, no, not even his own mother, and still other disciples tried and true.



A Typical Texas-Mexican Pastor's Home.

now State Superintendent of Missions, he could be with us only two days, but they were days big with results for the future of Mexican evangelization. All of June second and third were filled with one great big, broad, long, tall, deep lecture. He began June 2, at nine a. m., suspended at 12:30, resumed at two p. m., suspended

He then led us to the great Pentecostal revival and ingathering and then to the second celebration of the Memorial Supper, in which both men and women, only members, participated.

Yes, McConnell gave us the date of organization and location of the first church, where the church as an institution has been



and what it has been doing throughout all the past ages up to the present time.

He described the members and officers of a church, their duties, their relations to the world, to each other and to God. He also described the two ordinances, when established, how performed and for what purpose.

Though it took fourteen hours to deliver the lecture, the congregation never

for a moment grew weary. Truly F. M. McConnell is a mighty man of God. Some may have dissented from his views, but none failed to listen as in a masterful manner he unfolded his views.

Brethren Hill, Long and Dickinson delivered excellent lectures on The Lord's Supper, Baptism, Regeneration and Soul Winning. The writer's lecture was on The Preacher.

## All-the-Year Tent Evangelism Among Texas-Mexicans

Chas. D. Daniel

**Editor's Note:** Of unusual interest is the scheme for all-the-year-through evangelism for the Texas-Mexicans outlined below by Superintendent Chas. D. Daniel, of the Home Board Mexican work. The mild climate of Southwest Texas makes such a programme entirely feasible on the ground of comfort, and the Mexican fondness for open-air assemblies makes the tent fit into their predilections. We predict for the Texas-Mexican tent evangelistic meetings a large success, and we join Superintendent Daniel in asking the prayers of Southern Baptists for the blessings of God upon the enterprise.

Our new tent is a beauty, and I trust will be a mighty power in Mexican evangelization.

Bro. F. C. McConnell had it shipped to us from Kansas City to Brownsville, as far as it could have come without getting into Mexico or the Gulf.

We began work in it here at Brownsville last Tuesday night. Congregations have been good and interest apparently deep, though we have had no professions of faith. We expect to continue here till next Sunday night. We then go to San Benito for eight or ten days, then to Kingsville, then to Corpus Christi, then on and on and on.

This is, we trust, a permanent depart-

ment of our Texas-Mexican work, to be kept up winter and summer, year in and year out. We are praying for a thousand conversions in the tent work during the first year.

I beg you to enlist with us the sympathies and earnest, constant prayers of our great Baptist brotherhood in this tent work. Is it possible to enlist the sympathies and prayers of two million Baptists in this one work? What would the results be?

Brethren M. D. Castillo and T. S. Hernandez and I are together in this meeting. It is likely that one or the other of us will be constantly with it. At least two of us will usually be with it.



The International Railway Bridge Across the Rio Grande at Brownsville, Texas. The Southernmost City in America Except Key West.

## Our Mexican Missions in Texas



URING the recent meetings in Baltimore, Superintendent C. D. Daniel, of the Mexican work in Texas, made an address before the Woman's Missionary Union. We are glad to give below a stenographic report of this address. Bro. Daniel spoke as follows:

My heart has filled and thrilled as I have listened to these excellent speeches from far distant fields across the sea. I enjoyed very much the first speech that was made for Home Missions when the sister said:

"I do not know whether I am a home or foreign missionary."

An American gentleman, in his speech, said: "I thank God I am of the Anglo-Saxon race." A Cuban said: "I thank God that I belong to the Cuban race." Then it came my time, and I said: "Thank God, I belong to the human race."

I believe in mission work at home and abroad. We have foreign mission work here at home and across the seas. When we do home mission work, we are helping our workers at the antipodes. I would have you, as Dr. Strong in his book has said, know that, "As goes America, so goes the world; save America and you save the world." That is a great truth.

Miss Buhlmaier, our port missionary at Baltimore, has said a vessel would come in tomorrow with 1,600 immigrants, and you are to meet them. Do you know what that means? It means that 1,600 letters will go back to their people. It means 1,600 missionaries on the foreign field telling of the love of Jesus Christ.

Over 200,000 of the immigrants return to their native land every year. What does that mean? Over 200,000 missionaries going back to speak of the love of God to them. Would we save this world, we must save America, and, as Dr. Strong says, we will save the world in this way. In God's name, let us save the foreigner who is coming into our own land for the saving of the foreign field.

In my early years I was on the for-

eign field, and were it not for my health I would be there today, and that is why I am doing the work I am now doing—working in Texas among the Mexican people.

I believe the Mexican people to be one of the greatest, noblest peoples of the world, and if you do not believe that, I ask you to read Prescott's "Conquest of Mexico."

Read Prescott and you will see what they have done, and what they would be today, if they had the Holy Bible instead of the Roman priesthood. Give them the Holy Bible, and we can do more for them when they come to this country than in their own native land. I come fresh to you from a Mexican meeting in Texas. Last Sunday night I preached to 600 of them just under the Roman church. It could not have been done in Mexico. You see, they are coming. The priest stood up in his church and said: "Where are our people?" And they told him that they were over in the Baptist tent. Here and there this summer, up and down the border of Texas, I will go speaking to these people. In San Antonio we have 30,000 Mexicans; in El Paso, 20,000; in Laredo, 15,000, and in numbers of other cities from 5,000 to 15,000.

I wish I could show you what we have done, what you have done through our ladies and the Home Mission Board. I wish I could tell you what it means there and in Mexico. I could tell you some thrilling stories of Mexican converts and of our work, if I only had a little time. But the time speeds by, and I will not detain you longer, as there is another brother I desire to present.

I have told you about the splendid people, according to Prescott. I have here an interesting young man, an educated young man, one whose heart is full of God, and he is willing to do much for his people, and yet as humble a Christian man as you ever saw anywhere.

The speaker then introduced Pastor Barocio, of the El Paso Mexican church, who spoke eloquently.



# EVANGELISM

"And He Gave Some Evangelists"-Eph. 4:11.

## PERSONNEL OF OUR EVANGELISTIC STAFF.

WESTON BRUNER, General Evangelist, Atlanta, Ga.

OTTO BAMBER,	Atlanta, Ga.	W. P. PRICE,	Jackson, Miss.
GEO. H. CRUTCHER,	Humboldt, Tenn.	W. L. WALKER,	Atlanta, Ga.
W. A. McCOMB,	Clinton, Miss.	RALEIGH WRIGHT,	Tallahoma, Tenn.
J. W. MICHAELS,	Little Rock, Ark.	L. C. WOLFE,	Shawnee, Okla.
I. E. REYNOLDS, Singing Evangelist.			

## Evangelism

Weston Bruner, General Evangelist.

DR. W. W. Hamilton, formerly General Evangelist, has a very striking and thrilling story in the Biblical Recorder on "Out of the Depths." This is one of a series of articles on "Clinics in Regeneration."

Three of our evangelists—Raleigh Wright, Geo. H. Crutcher and W. L. Walker—were present for a day or so at the splendid encampment at Estill Springs, Tenn. Mr. Masters was one of the speakers.

Brother Raleigh Wright is conducting a meeting at New Albany, Mississippi, with Pastor Wessons. Brother Wright has held two other meetings since the Convention. He is the oldest man in point of service with our force.

Rev. W. L. Walker has had two notable meetings since the Convention at Baltimore. One at Moultrie, Georgia, Rev. Arch C. Cree, pastor, and the other at Greenwood, Mississippi, Rev. C. V. Edwards, pastor. Brother Walker is now in a meeting at Shaw, Mississippi.

The General Evangelist preached the opening sermon at the Southern Baptist Assembly at Bluemont, North Carolina, July 10th, and conducted the quiet hour service the four days following; paid a brief visit

July 19th to the South Carolina Assembly at Greenville, and is to open a tent campaign with Pastor W. D. McCurley at Martinsburg, West Virginia, July 24th.

Arrangements have been made for city campaigns this fall at Lynchburg, Virginia, to begin October 9th, and at Covington, Kentucky, to begin November 20th. Pray that every church in these cities may be awakened, the whole city moved, and multitudes of the lost saved.

Evangelist Otto Bamber, together with Singer I. E. Reynolds, is in the midst of a glorious meeting at Hope, Arkansas. These brethren are true young fellows, and God has wonderfully blessed their labors together. Brother Bamber has recently held meetings at Ripley, Mississippi, and Iuka, same State.

The General Evangelist has had two meetings of marked spiritual power since the Convention in Baltimore. The first one was at Orangeburg, South Carolina, with Pastor Geo. G. Davis. There were more than fifty professions and over forty additions to the Baptist church. The influence of the meeting extended far beyond the membership of the Baptist church. The second meeting was at McComb, Mississippi, with Rev. H. R. Holcomb. Although it rained every day the interest was sufficient to bring out large congregations at both day

and night services. There were about forty additions to this church, and pastor Holcomb says the good work continues unabated.

Mr. E. O. Excell will conduct the singing as usual at the Winona Lake conferences during July and August. Prof. Excell is the editor of the "Evangel," compiled by former General Evangelist W. W. Hamilton and R. H. Coleman. It will be a difficult matter to find a better song book for its purpose than "The Evangel."

Evangelist W. A. McComb has the sympathy of his many friends in the illness of Mrs. McComb, who recently had to undergo an operation. We are glad to report that she is rapidly recovering. Brother McComb has been wonderfully blessed in his meetings and greatly regrets that he is unable to accept all the invitations sent him.

Brother Arthur Flake, of the Sunday School Board, is deeply interested in the meeting to be held by Evangelist Geo. H. Crutcher and Singing Evangelist, I. E. Reynolds, at his home church in Mississippi, beginning the third Sunday in August. A large tent is to be secured, and Bro. Flake hopes for 100 young men to be saved. Pray that it may be so.

Brother Wolfe, who began work with the Board January 1st, with headquarters at Shawnee, Oklahoma, has been on the sick list for a week or so, but we trust he is about ready for vigorous work. He is a man of marked ability. Churches in Oklahoma or Texas who need his services should write him at Shawnee, Oklahoma. He has some open dates for August and September.

Dr. J. W. Chapman, with Mr. Alexander as singer, and Mr. Harkness as pianist, is to be at Chautauqua, N. Y., from August 1st to 6th. Dr. Chapman has revolutionized the Northern Presbyterians in regard to evangelism within the last ten years. These sturdy Presbyterians are provoking, by their great evangelical zeal, the other denominations to good works.

Brother Price seems to rejoice in "tackling" the hardest fields with courage and success. He has been in a meeting at Amite City recently. During the meeting a trial of a man conspiring in a horrible triple murder was exciting the whole town; but Bro. Price had a good hearing, and God blessed the meeting. He has recently held a most glorious meeting with the South Side church, Montgomery, Alabama.

In the recent meeting at McComb, Mississippi, the most telling work was accomplished in the noonday meetings in the Illinois Central Railway shops. At some of the services more than 100 men asked for prayers. In the Lynchburg campaign a feature of the work will be the street and shop meetings. Jesus did most of His preaching out in the open—in mountain or on lake, or in the field or on the street. "Go thou and do likewise."

Singing Evangelist I. E. Reynolds is an exceedingly busy man these hot summer days. He was with the General Evangelist at Orangeburg, South Carolina, and with Bamber at Ripley and Iuka, Mississippi. He also conducted the music at McComb, singing his way with the simple, sweet gospel message into the hearts of the people. "Just Keep Sweet," and "A Little Bit of Love," "It Won't Be Long," are some of his favorites. By the way, he has written some music that will live.

Evangelist A. J. Smith is exemplifying the Master's Spirit in his tent and shop work in New York City. The vigorous tent campaigns during each summer seem the only solution of the problem of evangelizing New York. Probably there is no more difficult task before Christendom than the winning of this great American city to Christ. If we can't save America, can we save the world. If we love not men whom ye have seen, how can we, with sufficient passion to save them, love men whom ye have not seen with a saving passion? Christendom has never faced a greater field for conquest than America is today, and I believe we can win at home.





## LAWLESSNESS

**I**F AMERICAN civilization is to be judged alone by the public respect for law in America, then our optimism as to American civilization receives a severe shock.

A few days ago Judge George Hillyer, of Atlanta, came into our office, and as a consequence we hope to publish next month an article from his vigorous pen on the general theme of Home Missions and the Sacredness of Law.

In the conversation Judge Hillyer said there were 200 homicides in the State of Georgia during last year. He said, further that, as an old Confederate soldier, he had learned to expect five wounds to one death. Therefore, there were probably 1,000 violent attempts on human life within the State of Georgia during the last twelve months. But, as men have murder in their hearts far oftener than they execute the design, how many thousands in Georgia shall we say had murder in their hearts?

Georgia is not worse than other States. Tennessee is even now in the throes of trying to keep from re-election a Governor who has outraged the sense of justice of good citizens throughout the country by his abuse of the pardoning power in giving freedom to convicted criminals.

It is high time for the Christian forces of our country to arouse themselves to a general and determined crusade in the name and spirit of Christ against that brutish passion, that self-deification of swelling pride in the human heart that is so rampant that it utterly scoffs human accountability and causes the blood of our citizens to dye the soil of America, and sends two souls to their eternal account in a single State in every three days!

This spirit of lawlessness is a threat to our national future that cannot be balanced by the lining up of regiments and dreadnaughts. We shall name the name of God in vain in our State documents and on our minted coin if God shall not be enthroned in the hearts of our people.

The country has just had the brutish spectacle of a Negro and white man engaged in a prize fight at Reno, Nevada. The secular papers have been full of it. Nearly all of the States have outlawed this reversion to brutal animalism. There is some cheer in the thought that most of our cities and a number of the States have outlawed the presentation in moving picture shows of the debasing spectacle. But in a Christian civilization it ought to be impossible that the thing should have taken place.

We sincerely hope that our Negro brethren in the Christian faith shall not fail to do all they can to prevent this inter-racial exhibition of brutality from demoralizing and injuring the Negroes, and we know there are scores of Negro leaders who will faithfully do their best.

We as sincerely hope that the white people, and especially the white ministers and other leaders for the social welfare, will do like service for the whites.

It is because we love our country so, and not in a captious spirit that we speak thus of this rampant spirit of lawlessness. Just recently a white man was lynched in Ohio, and another white man in Louisiana. In an-

## THE HOME FIELD

other Southern State the infuriated, senseless mob started after a Negro criminal. An innocent Negro ran from them and the mob lynched the innocent Negro. Still frothing at the mouth, it found the guilty man, and with yet greater demoniacal cruelty lynched him, too.

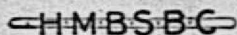
It is hardly necessary to remark how a progression in the license of the lawless mob is here manifest. If you lynch the Negroes you will soon be lynching white men. If you lynch a guilty Negro you will soon be lynching an innocent Negro. If you lawlessly lynch, you will in other things despise the powers ordained of God to rule.

The whole lynching business is a foul blot upon our American civilization. The trouble lies deeper even than the awful spectacle of these lynchings. It is the unrebuked, godless, wild spirit of license and contempt for constituted authority that lies behind the open manifestations of the spirit, that causes every good citizen to tremble.

We would that every missionary of the Home Mission Board and every evangelist might lift up his voice in season and out of season against this destructive spirit of lawlessness. We would that every Baptist pastor in the entire South would preach on this subject.

We Baptists have the ear of the Southern people more largely, perhaps, than any other denomination. With reason we have congratulated ourselves on the development of the idea of individualism and liberty. We are more responsible than any body of Christian people in the land to teach the people to be in subjection to constituted authority, and that liberty and license are as far apart as the poles.

Our every effort in constructive Christian work, our Home Mission work itself, and all that we hold dear as a body of Christian people shall suffer irremediably from demoralization and weakness unless we shall use effectually the power which God has given us so to present the divine law and the salvation which is in Christ that men shall fear God and shall be obedient to the civil powers which he has ordained.



## HOME MISSIONS AND WORLD-WIDE EVANGELISM

A FEW days ago we met Dr. Homer McMillan, the Associate Secretary of the Southern Presbyterian Home Mission Board, in a grocery store on Broad street in Atlanta, to which place we had both been attracted by a fine display of Georgia melons and Elberta peaches. Said we to our friend:

"Dr. McMillan, we have a splendid article from the pen of Joseph E. McAfee, Assistant Secretary of the Northern Presbyterian Home Mission Board, which we will publish in the August Home Field."

We rightly supposed that this information would excite both the admiration and emulation of our Presbyterian friend, for he knows as well as we that Mr. McAfee is the undisputed American dean in the realm of Home Mission propaganda.

Then we proceeded to tell our friend the subject of the article and its striking points. We will not repeat that here. Instead, we ask that no reader shall fail to read the article by Bro. McAfee in this issue of The Home Field. If he does not read it he will make a sad mistake. The article is a distinct contribution to the philosophy of missions, and a discriminating discussion of the social versus the individualistic conception in missionary activities.

The illustrations are apt by which Mr. McAfee enforces the idea of the value of a national and social oneness in recommending Christianity to the peoples of the earth. American educational ideals have been Germanized through the fact that Germany had the highest ideals and, therefore, we went after



them. The Rhodes scholarship scheme at Oxford University has proposed to spread English ideals throughout the world by bringing representatives from the world to live among and be shaped by those ideals.

John R. Mott, the distinguished foreign mission advocate, at the recent World Missionary Conference at Edinburgh, voiced an idea the application of which is now taking hold in the world of missions as never before. He spoke of the world as "one great neighborhood."

It is becoming apparent, to quote Mr. Mott further, that "this world is not much larger than one-third the size it was in the last generation." And therefore it is becoming apparent as never before that the Christian forces cannot expect to accomplish the work of leading the nations to Christ till we can show them the example of a Christianized nation.

Or, in the words of Dr. Washington Gladden: "If we want the nations of earth to understand Christianity, we have got to have a Christianized nation to show them." Samples will not serve, however excellent the samples. After all, is not the value of Christianity to a nation just in proportion to what it is able to do to cleanse and purify the life and lift up the ideals of a nation?

God speed the day when the more than 200,000 alien immigrants who go back to their native land from America each year shall, because of our influence on them while they were here, be missionaries of the gospel of Christ, telling the good news as we cannot do it to their own kindred and kind.

-H-M-B-S-B-C-

### A NEED, A CHALLENGE AND AN OPPORTUNITY

OUR Mexican mission work in Texas is taking on new life and a broader outlook. Home Field readers will remember that we have twenty-five mission churches among the more than 400,000 Mexicans in the great Southern State which faces Mexico across the slaty waters of the Rio Grande, and a preparatory school at El Paso.

Now comes from Home Board Superintendent Chas. D. Daniel, of the Texas-Mexican work, the story of the recent organization at San Antonio of a Texas-Mexican Baptist Convention. Superintendent Daniel was duly elected President of the infant organization, and at a later stage its Corresponding Secretary.

The Convention was a success, and it gave a self-realization to our Mexican brethren which inspired them with new and broader purposes, as it inspires us with larger hopes.

Our Mexican work is in a hopeful condition, but it is embarrassed by the things coupled with the very fullness of the opportunity. One of these is the fact that the number of Mexican immigrants into Texas is increasing so rapidly. About 20,000 have come in the last twelve months, against 163 in 1900.

Another embarrassment is in our lack of facilities for educating the Texas-Mexicans, especially the young men who desire to preach. We have the following appeal from Superintendent Daniel, which we pray may stir the hearts of many:

"There are twenty-eight young Baptist Mexicans in Texas who desire to study for the ministry. These young men are all poor and can never obtain the necessary preparation without help."

Dr. Daniel's heart is deeply stirred in concern on account of this situation, and rightly. God has moved twenty-eight of the young men to desire to equip themselves to preach; there is nothing our Mexican work needs so much as a larger number of trained Mexican preachers; and yet, on account of the lack of means of the young men, there seems to be no way to provide for

They  
 est  
 t on  
 tion  
 ease  
 with  
 and  
 left  
 reglo  
 tion  
 other  
 hick  
 eing  
 ing  
 ice-

## THE HOME FIELD

this need. At present there are three young Mexicans in three Baptist colleges in Texas, but what of the twenty-eight?

The Home Board has made its appropriations for the fiscal year and it was compelled to cut down at many points where it should enlarge, and to refuse other applications for aid at many points where the need is great. Here is a need that appeals to us, as it will to many, but it is beyond the means of the Board for the present.

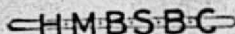
There are Baptist colleges throughout the South that would give two or three of these young men free tuition. Are there not men and women in our churches who would be glad to undertake the support of one of these young men, while he is preparing in a Baptist institution to preach Christ to the nearly half-million Mexicans of Texas?

Each candidate for such support would be presented only by recommendation of Superintendent C. D. Daniel and Mrs. J. B. Gambrell, and of the Corresponding Secretary of the Home Mission Board.

Our Mexican work needs great enlargement. Twenty-five churches scattered through a territory of 700x350 miles among nearly half a million people is exceedingly inadequate for the needs. There is no quicker or more effective means for enlargement than to educate more men to preach to them.

Without definite information, we may say that the cost of keeping one of these young men at school for a year would be between \$125 and \$175.

These twenty-eight Mexican boys who desire to become ministers of Christ among their own people in Texas are a challenge to our Christian patriotism and missionary zeal. Who will undertake to support one of them?



## HOME MISSION BREVITIES

Leading Negro Baptists are turning with renewed confidence to their white brethren for aid in evangelizing and lifting up their people, and white Baptists are glad of this turning, and are ready to meet it with enlarging measures of assistance.

On Sunday, July second, Missionary J. G. Brendel to the Pawnee Indians baptized fourteen happy converts in the pool beneath the lovely trees near our Pawnee Mission church. How richly the blessing of God is descending upon our Home Board work for the Indians!

The Mountain Mission School work of the Home Board will for this fiscal year be conducted at an estimated cost of \$42,342. There are twenty-seven of these schools. Two of the schools aided last year are now self-supporting: The Spartan Academy, in South Carolina, and the Williamsburg Institute, in Kentucky. At no point in its varied and blessed activities in building for God and country is the Home Board doing a more successful and fruitful work than it is accomplishing through these mountain mission schools.

The Home Board will aid in supporting thirty Negro missionaries in the South during the present fiscal year. This number will probably increase as the year advances. The Board also aids in maintaining a theological instructor in the Negro school at Rome, Georgia, and another in the school at Selma, Alabama. It is hoped both by representative Negro Baptists and the white Baptists, that it will be practicable to rapidly enlarge this co-operative work for the Negroes. The work is entirely successful and is growing in favor with both races.

Perhaps our Northern Baptist brethren will after awhile come fully to understand the significance of the recent wonderful growth of the Southern



wing of the denomination, and will adopt an attitude of comity worthy of such a situation. This they have not yet done, as, for instance, when the Home Mission Society recently came directly to the Southern Baptist Convention with a proposition that our Home Mission Board should do certain work with the Home Mission Society for the Negroes, which the Society has mapped out for our Board. In coming to the Convention the Society apparently ignored the Home Board as an organization of similar scope and dignity with itself. The Convention honored its Board by referring the whole matter to it. Of course, the Society should have made its wish known to the Board directly.

Rev. W. A. McComb, of our evangelistic staff, is a past master in getting subscriptions to The Home Field. Some of the other evangelists also do well in this line. At Mendenhall, Mississippi, in a recent meeting, Brother McComb got four little girls to get up a list of subscribers, and what a fine list they got. These bright misses sent us forty-six subscriptions. They were Linnie Magee, Jessie Edwards, Thelma Pittman and Lucile Pittman. We predict for those girls that when they grow up they will know how to do things worth while in the church. They have made a good beginning. We wish many pastors and women society leaders to take notice of this remark. There are many other children ready to make a good beginning if they are encouraged, and there is no better way to start them than to put them at getting subscriptions to The Home Field.

Rev. I. E. Gates, evangelist, has been preaching on the plains in Texas—that is to say, in a section of Northwest Texas, that is larger than Georgia. Bro. Gates writes in a racy strain of his experience. Take this as a sample: "You cannot hurt yourself preaching on the plains, no matter how hard you work. I have never been able to put down a collar with perspiration preaching on the plains. You may rant as much as you please with perfect ease and safety. No need for throat-tablets or panegyrics. [We quote from the Plains Baptist, but judge on a prior grounds that 'panegyrics' is a typographical trouble. We think Bro. Gates meant paregoric. But let it be.] my chest expansion has increased two inches since I came, and I can preach like a Negro at a Georgia camp-meeting." With similar picturesque phraseology Bro. Gates pithily portrays the pleasures of the plains in a way that will appeal to many a preacher, and we are glad to pass it along in this paragraph, for many more ministers are needed in that country, which is settling so rapidly.

Dr. H. R. Bernard is the Secretary of the Georgia Baptist Committee on Co-operation at Atlanta. He is not only a most lovable gentleman and sweet-spirited Christian; he is also a past master in the art of introducing method and co-operation into the missionary and benevolent activities of free and independent Baptist churches, and the man who can do that has sound wisdom, great patience, and unmeasured tact. In the recent annual appeal sent out by the committee to the Georgia churches we find these words from Dr. Bernard: "In 1909 Georgia Baptists contributed \$4.14 to all purposes: Other States gave as follows: Maryland, \$12.61; Virginia, \$6.48; Florida, \$5.80; Texas, \$5.70; Oklahoma, \$5.11; Missouri, \$4.90; South Carolina, \$4.25; Mississippi, \$3.81; Alabama, \$3.64; North Carolina, \$3.37; Kentucky, \$3.23; Tennessee, \$2.84; Louisiana, \$2.76, and Arkansas, \$2.60." These figures are interesting. Of course, all the local conditions need to be taken into account before one can appreciate the relative interest and progress in the work of the Kingdom indicated by them.



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

MISS FANNIE E. S. HECK.  
PRESIDENT, RALEIGH, N. C.

MISS EDITH CAMPBELL CRANE.  
COR. SEC., BALTIMORE, MD.

## August Topic: Italy, Sardinia and Sicily

Prayer for Italy.

Scripture.

Hymn.

Readings from Our Mission Fields and from The Home Field, this issue and March number.

Prayer for Dr. and Mrs. Everette Gill, who will return to Italy in the near future.

The great Missionary Conference at Edinburgh closed June 21st. We hope to have Miss Crane tell us something of its greatness in our next issue when our mission topic is World Survey.

In reading the reviews of the conference we are struck with some protests of others beside Baptists.

Dr. Eugene Stock, of the Church Missionary Society, London, said: "We've got unity; uniformity we don't want."

Bishop Montgomery, of London, explaining wittily that he belonged to a little band of lions in this enormous den of Daniels, asserted that undenominationalism was dead, and that we do not want the least common denominator in religion, but its greatest common measure.

The Rev. Lord William Gascoyne-Cecil declared that we could not have too much of the Christian spirit, but that we could have too much of the spirit of the drill sergeant who wants to get all his men into an absolutely straight line."

But for their titles one would take these men to be Baptists.

These summer days of encampments by seashore and on mountain tops, will mean much in the future church life of our noble young people. The month of July has been especially given to these meetings. How wisely they have been planned! How gloriously they rest and entertain the tired body! Then what feasts for the soul the programs furnish!

Let us urge all B. Y. P. U.'s and Y. W. A.'s to attend at least one of such meetings before the summer closes.

From far away Stamford, Texas, comes the news that the Texas encampment at that place captured Mrs. McLure for July 15. We know what a treat those young people enjoyed.

Miss Spalding, Miss Margaret Frost and Miss Annie Williams have also been doing valient service at encampments.



## Italy and Italians

**D**R. EVERETTE GILL, in that charming tract, *The Land of the Caesars*, says:

"If the apostle Paul considered Rome, the world's capital, missionary territory, we need not marvel at modern Italy being a field of missionary endeavor. True, ancient Rome was pagan, but modern Italy is far from Christian in the Bible sense.

"The peninsula of Italy seems small, but it is seven hundred miles in length. It requires about a month to visit all the mission stations. The climate is not always 'sunny,' but varies from the wintry snows of the Alpine slopes and the northern Apennines, to the sub-tropics of southern Sicily.

"It is a land of flowers and fruits, but not of bananas; it is not a land of monkeys and hand-organs, but a land of industry and thrift.

"Southern Italy is a volcano and earthquake zone of the first rank. Disasters from these causes have happened from prehistoric times.

"One is never out of sight of mountains in Italy. The scenery is varied; often of surpassing loveliness. Byron sang, 'Italia! O Italia! Thou who hast the fatal gift of beauty!'

"Italy will never be taken by a cavalry charge. Mission work there is siege-work, which is always slow. Our forefathers were won from paganism only after centuries of labor. The winning of a people from a false and alluring form of Christianity will require no less time. But Italians need the pure gospel as well as Americans. We, as a denomination, have spent nearly three centuries and untold millions of dollars and countless lives to accomplish what we have done in America. Can a heroic denomination falter in the work of winning a heroic people to the standard of the King?"

Our stations in Northern Italy are: Novara, Consandolo, Ferrara, Milan, Florence, Genoa, Venice, Pordenone, Carpi.

Our stations in Central Italy are: Rome, Avezzano, Rimini.

Our stations in Southern Italy are: Naples, Pescopagano, Avellino, Bari, Gravini, Calitri, Miglionico, Matera, Bisaccia, Sessa Aurunca.

Dr. Whittinghill tells us: "Italy's more recent history shows that her people have yet much of the old Roman stock.

"The deeds of such men as Cavour, Garibaldi, Mazzini, Victor Emanuel and others, clearly prove that the spirit and genius of the far-off ancestry still survive.

"Who is a more noted figure in the scientific world today than Marconi? Indeed, Italy has her full share of poets, scholars, inventors, discoverers and statesmen, and her people are bright and full of intellectual activity, offering the noblest possibilities for the future."

From Tidings we have the following touching story as related by Mrs. Marie Collorti Conversano, a worker at Ellis Island, under the Woman's American Baptist Home Mission Society:

"This has been another happy year of work, and I thank God for giving me opportunity to help my people.

"There are so many things to be done for these people, and many ways to help them, and much joy comes to us when we see them happy and ready to go on their way.

"One thing which makes me rejoice, is when I receive a letter from some one of these persons. Some are in this country, some have returned to Italy.

"We had a young Italian girl twenty-two years old, but so small in stature you would have thought she was but ten. She was a fine girl, and we did all we could to get her admitted, but it was impossible. She was on the Island over two months.

"Just three weeks after she was deported she wrote me a long letter from Naples, saying that she wanted to write to me before her own brothers, because of the kindness and happiness which she had enjoyed while at Ellis Island. She said she would always remember it, and remember to read the Testament given her."

Wouldn't it be glorious if this fine little girl would find the Baptist church in Naples and tell that faithful, struggling band that the people in America are the same kind of Christians as the missionaries already in Italy!

# The Union Mail

Miss Fannie E. S. Heck



HE Missionary Messenger, the excellent paper of the Georgia Union, makes a strong plea for traveling religion—in other words, that the summer visitor will not only carry on her own religious life, but find some one else whom she may help.

We feel, says one correspondent, that the country mission societies are neglected. Will not the summer visitor look up one society at least, and by friendly visit and handshake make them feel in touch with other workers?

Summer visiting is a good thing for the whole society. While the writer quoted above was complaining that the country society was neglected by the outside world, she told of a delightful day which three country societies had spent together in missionary converse.

Making a standard is one thing. Keeping this standard before the societies and constantly stimulating them to attain it, is quite another. The Kentucky Central Committee has worked out an admirable plan to this much to be desired end:

"Apportionment cards will be issued large enough to hang in the society meeting place, a constant reminder of the aims for the year. There is space also for a record of what has been sent to Miss Lamb each quarter, so that a glance will show how much remains to be done. Each vice-president will receive the cards for all the societies in her association, and is expected to fill them out and send to the societies, keeping a list of these amounts, so that as the quarterly reports come in, she can see if any are falling behind and try to stimulate them to reach the mark."

North Carolina has put its ideals into a leaflet called "Purpose, Proportions and Plans." In this not only the aims for each object for the year are given, but those for each quarter also. In this way the balance of the year is maintained. In some quarters, as that including the Christmas Offering, Foreign Missions predominate; in others, Home Missions, etc. To illustrate, the aim for the first quarter of the State year—March 1, 1910, March 1, 1911—is as follows. Should they fall below in any

quarter they are urged to add the amount lacking to the next. Is all this carried out? Not quite, but every year the North Carolina societies are more nearly approaching their ideal of a "symmetrical year."

March, April, May.

	W.M.I.	Y.W.A.	Seaboard	W. Amb.	Total
Foreign Missions....	\$2,000	\$300	\$150		\$2,450
Home Missions....	3,500	500	600	\$75	4,675
State Missions....	250	100	50		400
Louisville Training School.....	200	75			275
Margaret Home....			25		25
Sunday School					
Board .....	50	10	15		75
Expense Fund....	440	100	60		600
	\$6,140	\$1,085	\$900	\$75	\$8,500

Those who were in Baltimore remember that the last motion made by Mrs. Chipley, before her last illness, was that a free-will offering be made for a treat for the children of the German Sewing School, who had just sung before the women's meeting, and for the benefit of the immigrants, especially a group of those detained, the story of whose misfortunes had filled all eyes with tears. A letter from Miss Buhlmaier tells how this offering was used. She writes: "This letter to you would not be complete if it failed to tell you of the great good the free-will offering made by the ladies on motion of dear Mrs. Chipley, brought to those it was intended for. In the first place, the children had a very exceptional treat of ice cream and cake, and expressed their appreciation by a rising vote of thanks. And the immigrants all were remembered, while, of course, we were cautious about the expenses, for we want the gift to go a long way.

"Do you know we would have been sorely embarrassed without it, for there have been recently extraordinary demands upon us, and this fund proved a real God-send. For instance, in the case of the Witt family, who were detained until last Saturday, awaiting the documents from their relatives required by the department before they could be admitted, when we were obliged to send a number of telegrams, etc., each costing at least \$1.25. Surely our sister was used of God until the very last."

Miss Elizabeth N. Briggs, who again taught one of the mission study classes at



the Asheville Summer Conference, reports that there were twenty in the group. The joy of the work and the worker is thus told by an association superintendent, to quote again from the Messenger. Many hearts will respond, while many will claim to have "the sweetest, best women in the whole, wide world in their association."

"Beloved, even in the midst of rubs and plenty of work, there are the resting places, times of fellowship and sweet communion. What must it be over the river? Won't we have a good time? I just want to sit

down and look at Him till I just fill full. Every expression, every turn of the head, every movement so expressive of the God within. I think the light in His eyes will reveal things to us before undreamed of. And, you know, as we look we shall be transformed into the same image, from glory to glory. That will be glory for me. I do know I have the sweetest, best women in my association in the whole wide world. I love them hard. Want to arouse a holy pride throughout the association that will make our women stand shoulder to shoulder as one woman in this work."

## Miss Heck's Annual Address

THE minutes of W. M. U. recently from the press, give in full the admirable address of the President, Miss F. E. S. Heck. Her subject was "Vision." We wish that every woman of the South might read this comprehensive presentation of the present mission situation. The extract given here is of vital importance, we think:

"In no year of the world's history has the word 'missions' been so often on the lips of so many people. Great gatherings from one end of the country to the other have had this as their theme. The press has recognized missions as a topic of vital interest and given it due space; the news of great gatherings of men concerned in missions has been carried to the obscurest hamlet; more than ever before the pulpits of our country have resounded with this subject. Mission publications have poured from many presses. The colleges both for men and women have become recruiting grounds for mission workers. Missionaries themselves have become so numerous that they figure as a factor in the policies and international treaties of all countries. And

yet I repeat, the whole Christian world and we—the Woman's Missionary Union—stand incompetent for our great and immediate task.

"How immediate is this task? I can best show you under the headings arranged by another:

"Geographically: The world is now explored.

"Commercially: A world-wide commerce has developed world-wide facilities for missionary undertakings.

"Politically: A large part of the non-Christian world is under Christian governments.

"Religiously: The opposition of Christianity on the part of other religions is breaking down.

"Unity of Purpose: All Christians are making common cause against the forces of heathenism abroad and unbelief at home. No greater opportunity can ever come. No new factors are likely to arise. It remains only for the Church of Christ to go out and conquer."

## Our Honor Roll for July

WE ARE always proud of our Honor Roll. It represents in each name a work of love done for the sake of spreading information about the saving of America. The Roll looks pretty good this month, when the hot weather is considered. If our friends shall keep it up in this way in proportion, when the sultry days are

past, what a fine showing we shall make!

Remember, everyone who sends a club of ten subscribers may have as a premium our instructive, illuminating set of Home Mission Charts, if he will make known his desire when he sends the list.

Our Honor Roll for the month is as follows:

Miss Dora Rhodes, Laurel, Miss.....30  
 Mrs. J. R. Williamson, Whiteville, N. C.....25  
 Mrs. G. S. Dougherty, Lenoir City, Tenn.....22  
 Mrs. A. G. Schimp, Baltimore, Md.....21  
 Mrs. F. H. Farrington, Roanoke, Ala.....16  
 Dr. W. D. Powell, Louisville, Ky.....16  
 Mr. L. E. Head, Paris, Miss.....15  
 Mr. C. O. Burriss, Anderson, S. C.....15  
 Mrs. Dan E. Graves, Gatesville, Texas.....15  
 Miss Jessie Edwards, Mendenhall, Miss.....14  
 Miss Sallie May Burton, Batesburg, S. C.....13  
 Mrs. J. A. Clarke, Hylas, Va.....13  
 Mrs. S. R. Crawford, Graham, Texas.....13  
 Mrs. W. E. Bléwett, Hopkinsville, Ky.....13

Mrs. E. C. Prothro, Hillsboro, Texas.....12  
 Miss Linnie Magee, Mendenhall, Miss.....12  
 Mrs. Chas. Ammen, New Orleans, La.....12  
 Mrs. Jas. A. Porter, Ripley, Tenn.....12  
 Rev. Carlile Courtenay, Columbia, S. C.....12  
 Mrs. Hattie Burrell, Greenville, S. C.....12  
 Miss Thelma Pittman, Mendenhall, Miss.....11  
 Rev. C. V. Brooks, Burlington, Ky.....11  
 Mrs. O. C. Peyton, Pulaski, Va.....11  
 Mrs. E. J. Cain, Shreveport, La.....11  
 Mrs. W. B. Heaner, Laredo, Texas.....10  
 Mrs. D. F. Green, New Decatur, Ala.....10  
 Miss Lucile Pittman, Mendenhall, Miss.....10  
 Mrs. E. P. Gough, Thomson, Ga.....10  
 Mrs. D. A. Switzer, Spartanburg, S. C.....10

### Home Mission Receipts June 15 to July 15

ALABAMA—W. Y. U., \$5; Bessemer, by Rev. Otto Bamber, \$90; Southside, Montgomery, by W. P. Price, \$150; Cullman, First, by Rev. Raleigh Wright, for Evang., \$106.22; W. T. B., Birmingham, \$5. Total, \$359.22. Previously reported, \$145.63. Total since May, \$504.85.

ARKANSAS—Total since May, \$60.00.

DISTRICT OF COLUMBIA—Washington, First, by J. W. W., \$17.38. Total since May, \$17.38.

FLORIDA—Eaton Street, Key West, by E. D. S., \$2.50; S. B. Rogers, Cor. Sec., \$175. Total \$177.50. Previously reported, \$81.91. Total since May, \$259.41.

GEORGIA—Fr. Fd., by W. T. G., 50 cents; Fr. Fd., by E. O., 10 cents; Vienna Church, by Geo. H. Crutcher, for Evang., \$30.21; Fr. Fd., \$6.25; Ex., \$18.90; J. J. Bennett, Cor. Sec., \$23.68; for Indians, W. M. S., Albany, \$11; Union Point Sun., \$1; Mt. Vernon Sun., \$1; for Mountain Glr., by Capt. Ave. W. M. S., \$6.85; for Mountain Schools, by Thomasville W. M. S., 25 cents; for Miss Perry, by Thomasville W. M. S., 25 cents; Capt. Ave. Ch., by Rev. W. R. O., for Fr. Fd., \$3.58. Total, \$363.57. Previously reported, \$90.12. Total since May, \$1,223.69.

KENTUCKY—Highland Ch., Louisville, by T. C. H., \$93.77; Dr. W. D. Powell, Cor. Sec., \$667.55. Total, \$761.32. Previously reported, \$35.26. Total since May, \$796.58.

LOUISIANA—B. Y. P. U., Midway, by R. D. B., for Indians, \$3; Sunbeams, First Ch., Shreveport, by Mrs. A. B. B., for Indians, \$1.50; B. T. Lewis, Treas., \$149. Total, \$155.27. Previously reported, \$53.50. Total since May, \$208.77.

MARYLAND—F. S. B., \$50; W. B. M. S. of Md., by Mrs. H. B. W., \$100; Franklin Sq., by F. E. W., for Frontier Work, \$50; N. Avenue, by C. M. K., \$23.70; S. S., Seventh, by J. H. L., \$12.50; Eutaw Place, by H. W. P., \$105.96; Baltimore, First, by J. R. G., \$105.25; Seventh Ch., by O. M. L., \$45.27; Wilson Mem., by W. M. G., \$13.17; Lee St., by F. W., \$24.54; Hampden, by J. T. G., \$35.28; Fulton Ave., by J. H. D., \$15. Total, \$580.57. Previously reported, \$399.22. Total since May, \$979.79.

MISSISSIPPI—Ripley Ch., by Rev. Otto Bamber, \$180.75; Mendenhall, by Rev. W. A. McComb, for Evang., \$125.55; Fr. Fd., \$5.20; Ex., \$4.45; Antioch, by H. E. D., \$12.75; Ladies Aid, \$10; S. S., \$5; McComb City, by Dr. Weston Bruner, for Evang., \$231.55. Total, \$575.25. Previously reported, \$347.25. Total since May, \$922.50.

MISSOURI—A. W. Payne, Treas., \$1,256.73; Wm. of Missouri, \$205.45; Fr. Fd., by W. O. A., Springfield, \$1.09. Total, \$1,463.27. Previously reported, \$82.56. Total since May, \$1,545.83.

NORTH CAROLINA—G. W. Cruso, \$5; Wolf Pond, by H. W. F., \$2; Forest Ave., Greensboro, by Rev. W. L. Walker, for Evang., \$55.80; Ex., \$14.20; W. M. U., Asheville, First, by Mrs. J. Y. J., for, Cubans, \$40. Total, \$117.7. Previously reported, \$103.23. Total since May, \$220.23.

OKLAHOMA—W. B. M. S. of Oklahoma, by Miss S. O. Howell, \$90.06; Wynoka Ch., by V. K., \$4.62. Total, \$94.68. Previously reported, \$102.77. Total since May, \$197.45.

SOUTH CAROLINA—Black Swamp, by T. P. J., \$15; First Ch., Columbia, by W. J. S., \$55.04; H. A. N., Swansea, \$1.50; Long Creek, by M. H. L., 90 cents; Jonesville, by J. E. J., \$10; Grahams, by J. B. J., \$5.05; Sardis, by J. W. P., 7.75; Greenwood, First, by J. E. C., \$31.64; Friendship No. 2, by W. D. A., \$6.80; Sumter, First, by D. W. C., \$20; S. S., Red Oak Grove, by W. A. D., \$2.25; Congaree, by W. T., \$1.50; Ex. Bd., Saluda Assn., by R. M. B., \$84.80; Bethlehem, by H. E. B., \$3; Pine Grove, by T. W. E., \$1; Harmony, by L. H. C., \$1.75; Pleasant Hill, 91 cents; Wayside, \$1.54; Shiloh, by W. M. S., \$1.72; Sparrow Swamp, by E. A. \$3.40; B. Y. P. U., Dudley, by E. V. P., \$2; Abne Creek, by W. I. P., \$2.85; S. S., Cross Plains, by W. B. T., \$1.54; Mt. Lebanon, by C. P. B., 77 cents; New Prospect, by C. C. R., \$2.94; Switzer, by J. P. G., \$2.05; Ridgeway, by C. P. W., \$6.98; Dry Creek, by A. W. C., \$5; Piedmont, by R. S. S., \$25.70; Ingleside Schoolhouse, by A. P. J., 70 cents; High Point School House, 40 cents; Pine Creek, by W. J. C., \$3.11; Windsor, by G. W. B., \$1.50; White Pond, by J. W. B., \$1.85; Friendship No. 1, by Miss E. B., \$1.40; S. S., Campobello, by T. B. W., \$2.62; Woodward, by J. C. O., \$64.48; Griffin, by S. H. B., \$3.94; Sand Hill, by S. G. R., 85 cents; Salem, by L. H. R., 90 cents; Sunbeams, Warrior's Creek, by F. B., \$1.50; Cherokee Ave., Gaffney, C. E. H., \$10; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$31.70; Indians, \$37.13; Osage Indians, \$12.90; Mtn. Schools, \$1. Total, \$492.38. Previously reported, \$984.15. Total since May, \$1,476.53.

TENNESSEE—S. S., Cordova, by Mrs. C. R. R., \$3.33; Christianburg, by W. H. R., \$1.70; W. M. Woodcock, Treas., \$282.91; O. T. Finch's salary, \$100; Mtn. Schools, 39 cents; Indians, \$21.97; Rocky Hill, by W. Z. M., \$5.70. Total, \$416. Previously reported, \$493.46. Total since May, \$909.46.

TEXAS—Sunbeams, Valley View, by Mrs. T. W. W., \$2.95; F. M. McConnell, Cor. Sec., \$221.63; Houston, First, by Mrs. O. M., \$120. Total, \$345.58. Previously reported, \$908.07. Total since May, \$1,253.65.

VIRGINIA—B. A. Jacobs, Treas., \$500. Previously reported, \$703.05. Total since May, \$1,203.05.



MISCELLANEOUS—A. & W. P. R. R. Int., \$45; J. W. Michaels, Exp., \$32.13; Louisville Traction Co., Dividend, \$50; A. & W. P. R. R., Dividend, \$6. Total, \$133.13. Previously reported, \$217.38. Total since May, \$350.51.  
 AGGREGATE—Total, \$6,558.12. Previously reported, \$5,677.58. Total since May, \$12,235.70.

**FILMS** for all Kodaks and Cameras  
**DEVELOPED FREE**  
 Write for particulars.  
 O. C. DeSELMs, Attica, Indiana

**WALTER  
 BALLARD  
 OPTICAL CO.**

Sell only such  
 Glasses as they  
 can recommend  
 and guarantee.

Ask anybody in the  
 South about us.

WE DO NOT FIT GLASSES BY MAIL  
 75 Peachtree St., ATLANTA, GA.



**SOUTHERN  
 ENGRAVING  
 COMPANY**  
*Manufacturers of the*  
**HIGHEST GRADE PRINTING PLATES**  
 COPPER AND ZINC  
 HALFTONES  
 CATALOG AND NEWSPAPER  
 CUTS  
 Constitution Bldg. Atlanta Georgia

# THROUGH SLEEPING CAR

## FROM ATLANTA TO

# Colorado Springs, Colorado

## VIA

# SOUTHERN RAILWAY

The Southern Railway, in connection with the Frisco System and Rock Island R. R., operate a through sleeper from Atlanta to Colorado Springs, Col., daily on the following schedule:

Lv. Atlanta	6:20 A. M.
Ar. Birmingham	12:15 Noon
Lv. Birmingham	12:20 Noon
Ar. Memphis	8:05 P. M.
Ar. Kansas City	10:25 A. M.
Lv. Kansas City	11:20 A. M.
Ar. Col. Springs	8:15 A. M.

This is the only through sleeper from Georgia to Colorado, and the time consumed is less than fifty hours.

For further information consult any Southern Railway ticket agent.

J. L. MEEK, A. G. P. A., JAMES FREEMAN, D. P. A., Atlanta, Georgia

# Striking Home Mission Charts

**T**HE HOME BOARD has issued a set of six Home Mission Charts that have been received by Baptists throughout the South with enthusiastic approval. They are printed on a fine quality of heavy paper, 18 x 22 inches. They show at a glance the religious situation in America, and what they show is calculated to arouse in the beholder a strong interest in Home Mission activities. They are very instructive. They have been used in the pulpit with fine effect by pastors in preaching sermons on Home or State Missions. The several charts are as follows:

**Religious Denominations North and South.  
Is America a Christian Nation?  
Mountain Mission Schools of the Home Board.  
Do We Care for the Stranger Within Our Gates?  
Does America Need Mission Work?  
Baptist Opportunity in the Great Southwest.**

Every woman's mission society ought to have these Charts, and they ought to be on the walls of every Baptist church in the South. They are eminently suited for the Sunday-school room, or for the use of B. Y. P. U. or other mission study classes.

## **SOME TESTIMONIAL AS TO THEIR VALUE**

Dr. Josiah Strong, the famous American Sociologist of New York, says: "The Charts are especially effective."

Mr. William Ellyson, Corresponding Secretary of the Virginia State Mission Board, says: "There is much in the Charts to inspire Southern Baptists, and yet how they reveal the great work yet to be accomplished!"

Mrs. J. B. Gambrell, Corresponding Secretary of the Texas W. M. U.: "They are the best appeal for Home Missions. I will do all I can to circulate them."

Dr. J. B. Lawrence, Pastor of First Baptist church, New Orleans: "These Charts should be in the hands of every pastor in the South."

Biblical Recorder: "They present striking facts, and should be placed before our people."

The price of the set is only twenty-five cents. For this amount they will be sent post-paid and securely wrapped to any address.

We also offer the set as a premium for a club of ten subscribers to The Home Field.

**ADDRESS ALL ORDERS TO**

**The Baptist Home Mission Board**

**723 Austell Building, ATLANTA, GA.**