

# The Home Field

Mrs. L. B. Hall, R.R. 2, Box 22,  
Jan. 1911



MAY 1911

# Home Mission Board

## SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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

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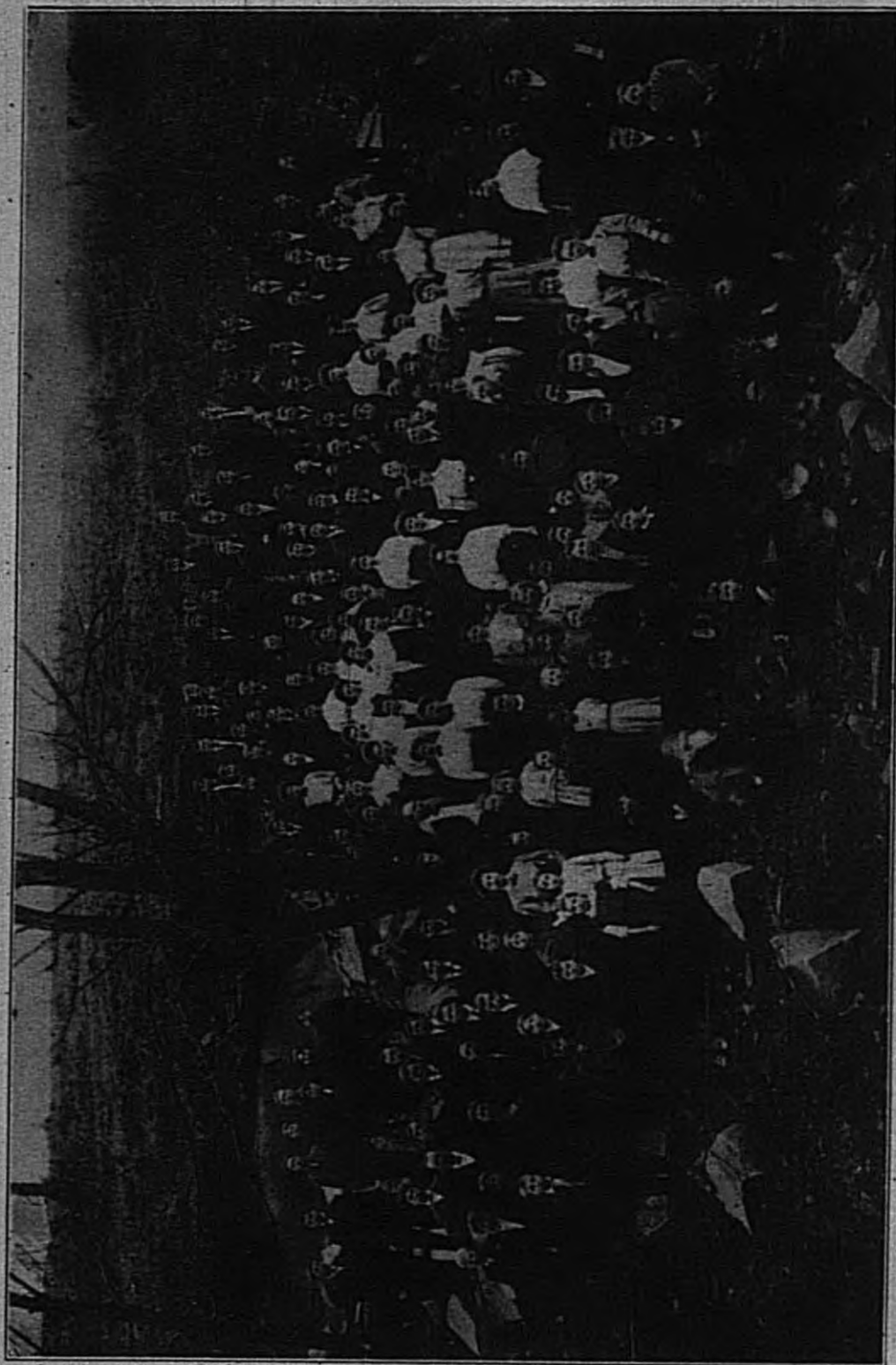
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GROUP OF PUPILS IN A HOME BOARD MOUNTAIN SCHOOL



# The Home Field

Vol. XXII

MAY, 1911.

No. 10

## Notes by the Corresponding Secretary

B. D. GRAY



At the very time for preparation of the May issue of The Home Field, Editor V. I. Masters was taken ill with fever. As we go to press he has been confined to his bed three weeks, and will likely not be able to return to the office for two weeks more. This will account for the delay in bringing out the magazine. For this reason likewise, some matters to detail in shaping the magazine with reference to the meeting of the Southern Baptist Convention are lacking.

Brother M. M. Welch, our office secretary, fell sick for a week just at this time, which prevented him from giving extra attention to the bringing out of the magazine. The preparation of the annual report of our Home Mission Board and the excessive office and field work during the month of April, made it impossible for the corresponding secretary to give the desired attention to the preparation of the Journal.

It will be found, however, that the pages of the magazine are filled with interesting matter. That is a stimulating article by Rev. E. C. Routh on South Texas as a mission field. The article on Cuba, by Rev. A. S. Rodriguez, presents a most inviting field in the great island just below us. Much attention is given to the Mountain School work in this issue, since May is the month for special study of the Mountain School work by the young women of the South. Other articles of this issue likewise are worthy of careful reading.

It is impossible at this time to tell how we will come out financially at the close of the year. We are devoutly praying and

hoping for such combined and generous giving throughout the South as will bring us to the end of the year without debt. Just now, a debt would be calamitous. It would mean contraction, retreat from the advanced step we have made in recent years, the loss of opportunities in every department of our work and a break in the magnificent progress which has characterized our work for a number of years. Looking upon our field with its great incomparable opportunities and the resulting obligations on Southern Baptists to press their work with greater vigor than ever, we dare to hope that we shall be spared the misfortune of a debt at the close of this year.

We are preparing the annual report but have not completed it, so cannot give the final results in this issue of The Home Field, but as far as we have received the reports from the workers, we are gratified beyond measure over the blessings of God upon our labors. It has been a year of great, constructive work. Foundations have been laid in many places for the future, superstructures have been reared on foundations previously laid, and the whole trend of the year's work has been in the direction of permanency, efficiency, self-support and aggressive propagandism.

The Southern Baptist Convention this year meets for the first time in Florida. We will have there an exhibit of our Home Mission work and literature. It will be a joy to meet and greet our fellow-workers from the many fields of struggle, of labor and of conquest.

Here is to hearty greetings beforehand to all who love our Lord Jesus Christ in sincerity.

# A Mexican Revival at Laredo

## Big Springs, a Great Little Church

REV. C. D. DANIEL



RO. D. S. BAROCIO, of El Paso, Texas, and I have recently been at Laredo, Texas, assisting Pastor J. T. Bell, of the American church, in a Mexican tent meeting.

Mexican Baptist work at Laredo, which is one of our most important border cities, has for several years been suspended. All the old-time members except two have moved away, gone astray, died or joined another Protestant denomination.

The recent meeting was held through the instrumentality of Pastor J. T. Bell, who is the right man in the right place.

He is an active, sympathetic pastor, an able preacher, sound in the faith and intensely interested in the evangelization of the aliens within our own borders as well as those across the ocean. No other kind of a preacher should for a moment be tolerated in a Baptist pulpit.

During the meeting Bro. Bell extended an invitation for Mexican believers to join the Mexican Baptist church. Two men and three women were received on statement, and five young men and two young ladies for baptism.

Interest in the meeting grew daily more deep; the Lord gave us many other souls before the meeting closed.

Bro. Bell's church, which will now be composed of Mexicans and Americans, will ask the Board to appoint the ablest and best Mexican missionary that can be found to evangelize the rapidly-growing Mexican population of this gate-city, which is one of the most strategic entrances into Mexico, the greatest foreign mission field in North America.

Plans and specifications of our Mexican mission house for Laredo, to be erected by the Home Mission Board, are now in the hands of contractors for bids. The building is to be a duplicate of the El Paso house, a cut of which you have.

**B**IG SPRINGS is a prosperous West Texas town on the Texas Pacific R. R., some three hundred miles west of Ft. Worth.

W. H. Morrison, an A. B. graduate of Baylor University, a Baptist deacon, a successful lawyer, an active Christian, and his accomplished wife are members of the great little Baptist church of prosperous anti-whiskey, Big Springs. The church is small in membership, but great in faith and good works. Mrs. Morrison became interested in the mental and spiritual welfare of the ignorant, superstitious priest-ridden Mexicans of her community. She soon interested the Ladies Aid and Missionary Society and some of her brethren. She and another lady established a free day school. She herself taught the children. Then a Sunday-school was established. Interest grew until a Spanish-speaking preacher became a necessity.

In answer to prayer Bro. Ortiz came to them partly supported by Texas State Board. As he came to a prepared field he soon buried in baptism with Christ, thirteen believers. Several others have professed faith, two of whom went to the State of Arkansas in search of employment and there were baptized into the fellowship of an American church. They have recently written back to Texas for Spanish Bibles. Baptists and Bibles can never be divorced, whether they be Latins or Anglo Saxons.

Several other Baptist churches in Texas are pursuing a similar course in the evangelization of the foreigner in their midst and God is richly blessing them. Every Baptist church in America, where foreigners live, should pursue a similar course and thus render more efficient aid to the Home Mission Board in its support to save America from Popery and its twin sister Paganism. "Save America, save the world; lose America, lose the world."



# Among The SOUTHERN MOUNTAINS

## Our Mountain Schools—Are They Worth While?

Dr. A. E. BROWN, Superintendent



REPLYING to your request for information concerning the schools in this department, I beg to say that it is too early to give definite results of this year's work, as the reports from the schools will not be in for fifteen or twenty days, but I am glad to furnish you the following information for your magazine:

### General Uplift Resultant from Mountain Schools.

It was less than twelve years ago that Southern Baptists commenced a systematic effort to solve the problem of its mountain people. It was first necessary to demonstrate that the Christian school was the solution of the problem, and the marvelous changes brought about in these more than ten years of effort have abundantly justified this course. To have established schools in twenty-eight sections of the mountains, and the transformation going on in these sections is eminently gratifying. These have been years of blessings to the mountain people, as each succeeding annual report has shown, and yet no report to the Convention can embody the change being wrought. The general uplift of the sections where we have located our schools is easily apparent. The moral tone has been greatly improved, crime has been lessened, feuds have disappeared, respect for law inculcated. In certain sections where the criminal dockets in our courts have not been cleared in long years, after our schools had been in operation a short while, the criminal dockets were cleared in less than a week, and criminal practice of lawyers

reduced to a minimum. The State's attorney in one district said to me: "You have put me out of business, I do not make enough to pay my expenses in going to a certain district where you have established a school." The general uplift is seen again in the change of the attitude of the people on the temperance question. The United States government spent thousands of dollars, and sacrificed number of lives in trying to suppress the illegal manufacture of liquor, but what the government could not do with all its machinery, these schools are doing. Perhaps the strongest temperance sentiment anywhere in the South today is found in the mountain sections where these schools have been established. At the election in the State of North Carolina on the question of prohibition there were found in Yancey county only eleven men who voted against prohibition, and the vote in the townships where our schools are located in the other sections was unanimous.

### Effects Apparent in the Home Life.

The effects of these schools are also easily apparent in the home life of the people. The girls trained in our dormitories return to their homes, and begin at once a transformation. I have seen not a few instances where a guest chamber has been built as the result of the attendance of some member of the family in one of our schools, and this guest chamber provided with bureau, washstand, bowl and pitcher and other conveniences. While this furniture may be of the cheapest kind yet it shows at once the ready response of the mountain youth to advanced ideas of home life.

#### Influence of Mountain Schools on Mountain Ministry and Church Life.

Another effect of our schools is seen in the church life. Sunday-schools are organized, also women's missionary societies; and young people's societies. Pastors are better sustained, and altogether a healthier church sentiment. The demand for a trained ministry, which has been brought about by the operation of these schools, is a problem which we will have to solve next. The mountain ministry is composed of good men who for piety and consecration will measure up to the ministry of any section. But owing to the lack of educational advantages they are for the most part illiterate men, yet they evangelized this country, and did it at their own expense. But it is now becoming necessary for us to have a better trained ministry, and this must be brought about without injury to the feelings of the native men.

#### Effect on Free Public Schools.

Another general effect has been seen in the free public schools. These have been lengthened in their term from eight weeks in the year up to sixteen weeks and even longer. Our schools have furnished more efficient teachers for them, and these teachers have carried the ideals obtained in our schools into the remotest districts.

#### Individual Lives Touched.

The roll of individuals, whose lives have been touched by these schools, is too long to be called here. Our students on entering the various professions carry with them the spirit and training of these schools. Many of them become teachers, a large number of them are called into the ministry, others become lawyers and doctors, while

others become mechanics and farmers. But I have the first instance to find where one of our students is not making good in church and Sunday-school wherever they may be located. They have carried with them the strength of character and zeal of the mountains, and the training of those schools into

many sections of the South, and in almost every instance they are returning to the denomination in gifts annually as much as was spent upon them in our schools.

#### Items of Es-

#### pecial Interest.

The religious atmosphere is one of their specialties. We provide for classes in the study of the Bible, Sunday-school training and mission study courses.

Two of our twenty-eight schools became self-sustaining last year, Williamsburg, Ky., and Spartain Academy, S. C. We opened a new school at Six Mile, in Oconee county, South Carolina. It is in a very flourishing condition,

but without boarding facilities. We had hoped to open a new school at Erwin, Tenn., this year, but for lack of funds we have not succeeded. However, the building is now approaching completion, and we will open the school in the fall. The equipment of our very best schools is poor and insufficient. A number of them lack boarding facilities altogether. Dormitories are necessary in enabling us to touch the individual life, and train for domestic duties. We need to be able to increase our appropriations in order to erect dormitories at all of our schools, and to equip them with simple conveniences that will be object lessons to the pupils. I call to mind now one instance in one of our Alabama schools of the change in the table manners of our boys in one session. They will car-



Dr. A. E. Brown



ry back to their homes the things they learn in the dormitories.

While we are touching twenty-eight sections of the great mountain region, there are more than twenty-eight other sections that need to be touched. Increased contributions to the Home Mission Board will

help us to enter these untouched fields.

Perhaps one of the most interesting phases of our work is the number of young men we are training for the ministry. Some of these young men will fill the highest positions in our denomination. All of them will become eminently useful.

## LIST OF MOUNTAIN SCHOOLS AND PRINCIPALS

Mars Hill College, Mars Hill, N. C., R. L. Moore, Principal.

Yancey Institute, Burnsville, N. C., E. E. Hawkins, Principal.

Mitchell Institute, Bakersville, N. C., R. T. Teague, Principal.

Fruitland Institute, Hendersonville, N. C., N. A. Melton, Principal.

Haywood Institute, Clyde, N. C., W. H. Woodall, Principal.

Round Hill Academy, Union Mills, N. C., D. J. Hunt, Principal.

Sylva Institute, Sylva, N. C., J. H. Crews, Principal.

Murphy Institute, Murphy, N. C., R. L. Peoples, Principal.

North Greenville Academy, Tigerville, S. C., J. Dean Crain, Principal.

Six Mile Academy, Six Mile, S. C., V. E. Rector, Principal.

Hiwassee Academy, Hiwassee, Ga., A. B. Green, Principal.

Blairsville Baptist Academy, Blairsville, Ga., J. R. Lunsford, Principal.

North Georgia Baptist Institute, Morganton, Ga., D. B. Nicholson, Principal.

Bridgeport Academy, Bridgeport, Ala., Miss Belle Burch, Principal.

Gaylesville Academy, Gaylesville, Ala., J. J. Yarbrough, Principal.

Eldridge Academy, Eldridge, Ala., I. H. Dykes, Principal.

Beeson Academy, Pisgah, Ala., H. C. Dunn, Principal.

Lee Institute, Pennington Gap, Va., G. B. Bush, Principal.

Barbourville Institute, Barbourville, Ky., L. A. Jones, Principal.

Magoffin Institute, Salyersville, Ky., A. C. Harlowe, Principal.

Hazard Institute, Hazard, Ky., A. S. Petrey, Principal.

Watauga Academy, Butler, Tenn., M. B. Foster, Principal.

Chilhowee Institute, Trudels X Roads, Tenn., R. C. McElroy, Principal.

Andersonville Institute, Andersonville, Tenn., Jesse Woodard, Principal.

Doyle Institute Doyle, Tenn., J. W. Jamison, Principal.

Unaka Training School, Erwin, Tenn.



Working His Way Through School

# EVANGELISM

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

Weston Bruner, General Evangelist, Atlanta, Ga.  
 J. M. Anderson, Morristown, Tennessee.  
 M. J. Babbitt, (Singer) Atlanta, Ga.  
 Geo. H. Crutcher, Jackson, Tenn.  
 W. C. Golden, Nashville, Tenn.  
 H. R. Holcomb, McComb, Miss.  
 H. A. Hunt, St. Louis, Mo., 705 Metropolitan Bldg.  
 W. A. McComb, Clinton, Miss.

J. E. McManaway, Greenville, S. C.  
 J. W. Michaels (Evangelist to Deaf and Dumb) Louisville, Ky.  
 W. P. Price, Jackson, Miss.  
 T. O. Reece, East Lake, Birmingham, Ala.  
 I. E. Reynold (Singer) Atlanta, Ga.  
 J. T. Riddick, Newport News, Va.  
 W. L. Walker, Charlotte, N. C.  
 L. C. Wolfe, Shawnee, Okla.  
 Raleigh Wright, Tullahoma, Tenn.

Pastors wishing Home Board Evangelists should write to the Evangelist desired, or else to the General Evangelist, Weston Bruner, 723 Austell Building.

The campaign in Savannah, Ga., during the month of March, was one of the most blessed and fruitful campaigns of the year. There were about two hundred and seventy-five additions to its four churches and between four and five hundred professions. The Fourth church more than doubled its membership. But the increase in membership was not worth more to the Kingdom than the spiritual uplift to the churches.

Dr. W. L. Pickard, of the First church, Savannah, and the pastors of the other three churches were delightful yoke fellows. What a joy to be co-workers with them and the Lord in the upbuilding of his Kingdom! Baptist stock in Savannah is above par now.

Evangelists W. L. Walker, H. A. Hunt and H. R. Holcomb are in the midst of a glorious work at Wilmington, N. C. All the churches are united in this campaign and will be greatly blessed no doubt by it.

Evangelist Raleigh Wright has just closed a meeting at McLeansboro, Ill. There were many conversions and additions. Great congregations heard the word gladly and were moved to renewed effort to build up the kingdom of our blessed Lord.

Evangelist W. C. Golden had a most gracious meeting at Jeffersontown, Tenn. The spirit of God was poured out upon church and school and town. Great is the rejoicing over souls redeemed and lives surrendered to God for service.

The General Evangelist has just closed a remarkably blessed meeting at Jackson, Tenn. It was a great joy to the Jackson saints to enter their new and commodious house of worship. It is probably the best equipped plant in Tennessee or the South. Dr. Virgin and his noble church deserve congratulations indeed. Then to enter the church with a series of Evangelistic meetings, argues well for its future. It's to be a real life-saving station. Some sixty additions were a result of the meeting, with more to follow.

Evangelist J. T. Riddick has done considerable campaigning in the "Old Dominion" during March, but ran down to Mullin, S. C., for a two weeks meeting recently. It was a great meeting—50 additions—nearly all adults. The whole town was stirred as never before. Great is the rejoicing of pastor and people.

Evangelist H. R. Holcomb had a remarkable meeting at Newport, Tenn., with 82 conversions and some 60 additions. The pastor is convinced that the town has never witnessed a greater work of grace. From this meeting he came to Savannah and God used him and Evangelist Singer M. J. Babbitt nightly with the Fourth church.



Evangelist W. P. Price and singer Scholfield are having a glorious meeting with Pastor A. M. Bennett, of First church, Waycross. That was a great meeting they had at South Side, Savannah, with over sixty additions.

Evangelist McComb, of Clinton, Miss., has had continuous blessing upon his work. Whether he campaigns or holds meetings, God seems pleased to mightily use him.

Evangelist L. C. Wolfe has a great territory for his labors. He is the only Home Board Evangelist south of Missouri and west of the Mississippi River. He is to join us in the Montgomery Campaign.

Evangelist T. O. Reece will be in the Montgomery Campaign. He has done strenuous and effective work campaigning in recent weeks. We shall be delighted to have him in Montgomery Campaign.

Evangelist John M. Anderson, Morristown, Tenn., began with Board March 1. His time has been largely given to campaigns in East Tennessee. He is now ready for Evangelist meetings. He was greatly blessed recently in meeting with Spurgeon Memorial church, Norfolk.

Evangelist Geo. H. Crutcher, of Jackson, Tenn., has the sympathy of all the brotherhood in the sorrow that has come to his family in the death of Sister Kimbrough, his wife's mother.

Evangelist J. E. McManaway, Greenville, S. C., has been one of our busiest men, both in campaigning and in holding meetings. We rejoice in the blessing of God upon his work.

The churches of Montgomery, Ala., seven in number, and Prattville church, a few miles out from Montgomery, begin a campaign on April 23. The prayers of the "Saints at large" are desired by both the Evangelists and the Christian people of Montgomery, that there may be a mighty awakening of God's people and a glorious winning of lost men.

Evangelist Earle D. Sims has just recently conducted an Evangelistic meeting of eleven days with, the Chinese Baptist church, of San Francisco, and in the meeting baptized fifteen Chinese and five others were received by letter. The church now has ninety members. The Chinese also contributed \$40 for Missions in the meeting. Bro. Sims is working with the American Baptist Home Mission Society.

#### The Savannah Campaign.

The General Evangelist is greatly encouraged in his work in the campaigns which he and the Evangelists with him have conducted during the year. Probably no campaign has been more fruitful or blessed than the Savannah campaign.

Rev. Dr. W. L. Pickard, pastor of the First Baptist church, Savannah, writes as follows:

#### Great Revival in Savannah.

The Lord has done great things for us in Savannah, whereof we are full of gratitude to him. Four years we have been working to, and praying for, a great revival in Savannah, and we have seen much of the answer to our prayers. On March 6 we began a Union Baptist Campaign in the four white churches here, under the leadership of four Evangelists and four singers of the Home Mission Board of the Southern Baptist Convention. The preachers: Dr. Weston Bruner, Rev. W. L. Walker, Rev. W. P. Price and Rev. H. R. Holcomb. The singers were: I. E. Reynolds, J. P. Scholfield, E. L. Wolslagal and M. J. Babbitt. From the first each and all of them made the fine impression of being able, consecrated and wise. A saner revival was never witnessed anywhere.

The method of the campaign was simple. Each church had services every night, led by the same preacher and singer; then at 4 P. M. daily, there was a union service in the First church, at which all came together. The four Evangelist singers formed a great quartette and a different preacher preached each day, giving all a chance to hear each preacher. From the first the congregations were large in all the churches, and the union service packed the great auditorium of the First church from the first to the last service. On one Sabbath there were special mass meetings

at three different churches at the same hour. One for "men only," one for "women only" and one for "young people," and every church was packed to its doors. On another Sabbath, at a meeting for "men only" the largest gathering of men seen in the city for years was packed in the First church. There was one day of "Fasting and Prayer," with a continuous meeting from 11 A. M. to 4 P. M., and the great building was filled for five hours. It was a day never to be forgotten. I got permission from the Mayor for Saturday night street meetings, and, with automobiles for pulpits, Evangelists Price and Holcomb preached to thousands of people on the streets. Indeed, the crowds proved so great that the streets were completely blocked, and we had to move to the court house square, where almost a whole block was crowded with men to hear the gospel. Whitfield never preached more powerfully, and these men preached to more people than were in the whole of Chatham county in the time of Whitfield and Wesley.

As some of the visible results of the meetings, there has been a genuine revival in all of the churches. Two hundred and fifty six have joined the four Baptist churches, probably fifty have joined other churches and many will yet unite with our churches and others. Our youngest church, more than doubled its membership, and the three younger churches will this year double their offerings to Home Missions, while the First church will largely increase. At the beginning of the meetings it was thought that in order to make them possible the First church would have to supplement their funds, but the Duffy Street and South Side churches, under the leadership of their respective pastors, Rev. W. T. Granade and John S. Wilder, rose in their might and gave princely to Home Missions, more than covering their heavy expenses in the campaign, while the young Fourth church, under Rev. J. N. Lee, did almost the impossible; so that, in addition to the large expense of the campaign these

churches will pay hundreds of dollars into the Board for work elsewhere. The whole city has been blessed, the Baptist churches have found themselves in a new and co-operative sense, and the city has found us, too. It is a new day for Baptists in Savannah.

On the crest of this the South Side is going to undertake the almost impossible task of building a new, commodious house of worship for its increasing work. It is the key to a great situation and must be built. We are all going to help her, and the brethren at large must help her. One hundred thousand dollars spent in our city by the Baptists in the next five years, together with consecrated leadership, will change the religious map of Savannah. Our day for larger things in Savannah has come. If we, the denomination, will see and seize our opportunity here, our future will be assured. It has long been a strategical point, and is destined to become more so. We are dealing with more hard problems here than any city in the State, and God is giving us victory. We ask the prayers of our people everywhere, and, sooner or later, we shall need more than prayers in order to do what must be done here.

The Home-Board Campaign Union Baptist Effort is the key to many a situation in the South. The united effort of all the Baptist forces in a city is of tremendous value to the cause. Christ has given us a great visitation, through wise leaders. Rejoice with us. W. L. Pickard.  
Savannah.

What was done in Savannah can be duplicated in any city within our convention territory, under the blessing of God; if the pastors and churches will unitedly make as earnest and faithful effort as the Savannah pastors and churches made. The Southern Baptist Convention, under the Evangelistic department of the Home Board, is setting the pace for all the denominations in Evangelism that is sane and aggressive.



## Our Cuban Work—Its Difficulties and Needs

REV. A. S. RODRIGUEZ



Rev. and Mrs. A. S. Rodriguez,  
Pinar del Rio, Cuba

**T**HE Baptist work in Cuba was begun by the Home Mission Board of the Southern Baptist Convention in the year 1886, being at this time only three missionaries in Cuba. During these twenty-five years there have been in the work some troubles and sorrows, some tears and pains, but, blessed be the Lord! there have been also many joys. To one who is not well acquainted with our work and its difficulties, it would seem that we have made very little progress but when we come to analyze the difficulties that we have found in our way, when we take into consideration that our people had been oppressed for four centuries by the Spanish government, during which time the State Religion was Romanism, and that the influence of the Catholic Priests has destroyed the religious sentiments in the Cuban heart, not only because of their immorality, but because also of their political behavior, when we come to analyze all this, we can but recognize that there has been a great progress in our Cuban work.

Twenty-five years ago our Cuban work was begun with but three missionaries, the same number of churches and a handful of members. Now today we have in Cuba, according to the report of the Secretary of our Baptist Convention of Western Cuba read in Sagua la Grande on February 9, 1911, the following: Twenty-two churches with 1447 members; 34 preaching stations and 496 candidates ready for baptism. Isn't this a progress? Yes, it is a progress, a great progress!

I believe that the main difficulty we have found in our work in Cuba is the idiosyncratic indifference of our people. I do not mean to say that the Cubans have always been indifferent in religious matters, but that their religious sentiments have been destroyed by the pernicious influence of Romanism and the immorality of the Catholic priesthood. Hence, judging that all religions are equal, our people, in its majority, doesn't care for religion. But this difficulty is passing away. The Evangelical denominations in Cuba are struggling to make this difficulty disappear and no doubt they will have a great success in this respect. The pure Word of God that is being preached can not return void to him.

Not long ago I was talking with a gentleman who has a high employment in the government. After talking politics and social questions we turned our conversation to religious matters. After a while he spoke words that thrilled my heart. He said: "Friend, the work that ye Protestants are doing in Cuba is a great work. It is the greatest work that could be done for Cuba. All your difficulties and sorrows will be repaid with its glorious results. I am not a Protestant, not even a religious man, but I am ready to confess this." This is true speaking of the Protestants in Cuba, but still it is a greater truth when we speak of the Baptist work in Cuba. The Baptist work is progressing rapidly all the world around and I believe with all my heart that the future in Cuba belongs to the Baptists. This is obvious, because there is no denomination in Cuba (nor elsewhere) whose principles can talk more profoundly to the

Cuban sentiments as the Baptist principles. These glorious principles will not only be accepted by the Cubans, but will be loved by them. All the other difficulties that we can find in our way will disappear in a not very distant epoch.

But we have several needs in Cuba today. What we need very much in Cuba is a greater number of missionaries, of well equipped consecrated missionaries, missionaries well acquainted with our customs and idiosyncrasies. There are in our four Western Provinces in Cuba many, many towns where the good tidings of salvation have never been heard, and whose inhabitants are perishing in all kind of vices and sins. In our own province of Pinar del Rio with its 240,372 inhabitants there are only four missionaries who attend seven or eight stations including their own churches. About the same thing happens in Matanzas Province. It has 239,372 inhabitants with but three missionaries. Of course, the Home Board can not do more than what it is doing. But, Oh! how much we need several more missionaries.

The country people are not as indifferent as the town people and it is amongst this country people that we have to do our principal work. Most of this people, in their genuine and characteristic frankness will welcome the missionary that calls on them. About five or six years ago, while I was laboring as missionary in Santo Domingo, Cuba, I called on a family to invite them to the Sunday evening preaching service. There I met a young countryman of about thirty years old and also invited him to the service. He promised to go and told me that he wanted to say that he did not believe in God nor in Christ nor in anything else. I answered him that that did not matter and that he could go to the service. He did go and when the service was over, knowing that he lived about ten miles out in the country and that he had several horses, I told him that I wanted him to consent for me to preach in his house. He promised to bring me a horse and so I went a week later, guided by that unbeliever, and preached the gospel in his own house to a very good congregation. After that I used to preach every week in that country house, and that man was a great help to me. Every Thursday he used to quit his work at

eleven o'clock, saddle his horse and invite everybody in his neighborhood to the preaching service in his house. Well, after a while he said he believed in God and in Christ as his Savior and that he wanted to be baptized. -This is, my dear readers, only an illustration of what is very common in Cuba. We shall be welcome everywhere in the country if we only know how to behave ourselves with the country people. It is my conviction that the best religious work we can do is amongst this people. But we need more men to do this kind of work.

Another of our great needs is Baptist literature. Not only evangelical literature, but thorough Baptist literature. There are two reasons why we should have good, thorough Baptist literature in Spanish. In the first place, the tract, the paper and the book can do its work where no missionary can go. The first time I preached at Ranchuelo, Cuba, I went to visit a family about a mile out in the country and found there a converted lady who was anxious to be baptized. She said she had never heard a sermon, but that she was converted by a tract that a niece of hers had left in her house. Sometimes a tract, a paper or a book is carried to some places where no missionary has ever been and there it is used by God for the conversion of some soul. Besides this, a tract is a sermon that can be preached again and again as it passes from hand to hand.

Second, the tract, the paper or the book is of great use to the Baptist worker, helping him to explain the denominational tenets. A well written, thorough Baptist tract helps to destroy many prejudices and to explain many doctrines and principles. As yet we have very little Baptist literature in Spanish and we are looking to our Boards and publishing houses hoping to be helped in this respect. Our Home Board has begun this work by publishing the "Normal Manual for Sunday School Workers." The American Baptist Publication Society has published also Dr. B. C. Taylor's "Outline Analysis of the Books of the Bible" in Spanish and other tracts. Who will follow? May God bless us and enable us to understand that our responsibilities towards God's work are in proportion to the opportunities he has given us in the same work.

Pinar del Rio, April 5, 1911.



# South Texas As a Mission Field

E. C. ROUTH, Editor, South Texas Baptist



**SOUTH TEXAS** is historic ground. The earliest explorers, LaSalle, Cabeza de Vaca and others led their men across this territory. It was in Southwest Texas, at San Antonio and other points in South Texas, that the Franciscan monks first planted their missions. Austin's colony was located in South Texas. The capital of the Texas Republic was in South Texas. In South Texas are the Alamo, Goliad and San Jacinto. Here was built the first mile of railroad. Here were organized the first Baptist churches. The oldest Baptist association in Texas is the one in which Houston is located. Here was organized the first Baptist State Convention, and in South Texas Baylor University was first located. It was on South Texas soil that Dr. Rufus C. Rurleson, then a young man, knelt and prayed God to give him Texas.

This was once a Baptist stronghold, and our people were possessing the land. Within the last thirty or forty years many changes have been wrought, South Texas is not now the Baptist stronghold that it once was. Several things are responsible for the changed conditions. When our German and Bohemian friends were coming to South Texas a quarter of a century ago, instead of extending a cordial greeting and welcoming them to our homes and our churches, our people built a wall of partition between us and them, and in many cases sold their farms and moved to other sections of this State. Changed conditions are brought about, furthermore, by the removal of many of the people from the older communities to new territory where land is sold cheap. West and Northwest Texas drew thousands of people from South Texas, and their places were either left vacant or taken by those who came there from countries across the sea.

Again, our only educational institution was removed from South Texas, and until five years ago we did not have one Baptist school in the entire southern half of the State. In fact, since the building of schools at San Marcos, Bryan and Palacios there

has been a marked improvement in conditions.

Dr. Gray stated at the convention in Houston last November that South Texas is the greatest mission field in America. Some facts will sustain his position. In the territory covered by twenty associations in the entire southern part of the State the proportion of Baptists in the entire population is one out of every thirty-five, while the average of the whole State is one out of every twelve. In this same territory the Catholics claim a membership six times as large as the Baptists. The Catholics have in this territory 120 schools, with approximately 14,000 students, while the Baptists have only three schools. The Catholics have three weekly papers in Texas, and all of them are published in South Texas.

Three fourths of the foreign population of Texas is in South Texas. In 1900 one-fourth of the entire Bohemian population of the State was in one county; nearly one-half of all the Swedes in Texas were in two counties. There are seventy-five thousand Bohemians in Texas, and the Baptists have not one missionary among them.

Just here we wish to correct a statement which has been published in a number of missionary journals, to the effect that in Texas there are counties where the court proceedings are in German, the lawyers plead in German, the juries are charged in German and the verdict is rendered in German. From a personal knowledge of conditions I was sure that this was not correct. I have before me letters from the district clerks of the counties which are most exclusively German in population of all the Texas counties, and they agree in saying, "I have never heard of court proceedings being carried on in the German language, except where interpreters were needed in a few cases. All of the court records are in the English language." One of the writers makes this significant statement: "Although the greater portion of the citizens of this county are of German descent, they are thoroughly American."

One association in South Texas is larger than the States of Massachusetts and Con-

necticut combined, yet there are only two Baptist churches in that association that are self-supporting for full time. This association embraces one of the richest sections in the South, which takes in the "Sugar Bowl" Section of America, the Brownsville Valley. People from every State in the Union are making their homes in that section. En route to Brownsville I talked to twelve men on a crowded train, and only four of them were from the same State.

Out of 549 churches in 18 associations, there are only 57 churches that are self-supporting for full time. Three associations have not a single self-supporting church for full time. There are at least eight towns that are county sites that have no Baptist church.

From a material standpoint, there is no part of America which is more favored than South Texas. Cotton, corn, rice, lumber, oil, oranges, figs and all sorts of garden products form a part of its resources. In soil and climate it is one of the most favored sections in America, and thousands of people are coming from other States to settle in South Texas.

Shall we possess the land which God hath given us? Shall we occupy it for Jesus our Savior and Lord? Our churches and associations are struggling bravely to solve the perplexing problems. The State Mission Board has been as liberal as possible in helping us to win this great field, but we need the help of Southern Baptists. The Home Board has done considerable work among the Mexicans, and is helping in San Antonio and Galveston, but Southern Baptists should make it possible for the Home



Artesian Well Used for Irrigation

Board to meet in a still larger way the very great needs of this territory. San Antonio, the largest city in Texas, is, next to New Orleans, the most needy mission point in the South. What is to be done there must be done quickly. The same thing is true in a large measure of Houston and Galveston.

Brethren, will you come across the river and help us possess this great field for our Lord, or shall we let slip from our hands forever the opportunities which God gives in this generation to possess the greatest mission field in America?





# Home Mission Association Vice-Presidents

REV. WALTER E. WILKINS

**EDITORIAL NOTE:**—The author of this article is a valued Associational Vice-President of the Home Mission Board. Practically all the brethren who render this service are busy pastors, who have at our request undertaken the work of magnifying Home Missions in their district associations as a work of love, and entirely without compensation. Brother Wilkins shows in his thoughtful article many inviting cultural possibilities that lie within the grasp of the Associational Vice-Presidents. He also shows some difficulties that must be overcome. He declares well that, while a vice-president has no right to interfere with church order, he is, in common with all faithful disciples, commanded to interfere with Christian disorder and do-nothing-ness. Here is food for thought for every Associational Vice-President and every pastor.—V. I. M.



S Southern Baptists we must face squarely and prayerfully some deplorable facts. One of these is that either some of our missionary principles are unscriptural or hosts of our members are making miserable failures in their application (or non-application) of Scriptural principles.

For illustration of the above statement let us examine the records of our Home Mission contributions for 1910. "Tell it not in Gath," but the truth is they reveal the lamentable fact that hundreds and even thousands of our churches gave not a cent during the entire year to this missionary endeavor at our very doors. Hundreds of other churches report small contributions which could by no possible stretch of the imagination be called church contributions. Rather they appear to be the gifts of one or two members who were either faithful or unwilling for their churches to report absolutely nothing for this great work.

## The People Unenlisted in Constructive Work

We are forced in the majority of cases to confess the presence of unscriptural missionary principles in these churches or to recognize their practices as unscriptural. On either horn of the dilemma, their condition should be recognized as a distress signal appealing for prompt relief. Sad indeed is the plight—professing to be missionary Baptists and amply able to have a part in every missionary enterprise, and yet doing nothing. Shall we state more plainly the real situation of some of these? By their inac-

tivity they are depriving themselves of their birthrights, cheating their fellow men out of the greatest blessings and robbing their God of his rights. They are leading a double life, which is dangerous among men and criminal before God.

Note another deplorable fact, but at the other extreme: Some of our strong, well developed churches seem to consider that they have met their full Home Mission obligation when they send the Home Mission Board a large check. They little realize that their superior spiritual strength is God's call to them to use themselves in enlisting other churches now indifferent or careless; nor do they seem to see that their giving is in danger of becoming irksome if it is made a substitute for personal service. This unused missionary power presents a diseased condition, as well as that presented by non-contributing churches. Who can estimate their power if it was applied faithfully and directed wisely? "To whomsoever much is given of him will much be required."

We have cited extremes; and between these extremes of missionary need and missionary supply Baptists can furnish all grades of development. Possibly every State can point to a few churches fully developed in missionary praying, and working and giving; but those conversant with present conditions will feel that the writer is understating the situation rather than overstating it when he estimates—

1 That while we are doing a magnificent Home Mission work, when measured by our available resources we are doing far less than a fourth of what we ought to be doing.

2. That the support for Home Missions comes from not more than one out of five of our membership; and that by far the largest part of the gifts come from one out of twenty of our 2,219,000 members.

3. That we have untouched Home Mission constituency (?) of over 1,500,000; and the figures would reach nearly 2,000,000 if we confessed candidly our number of undeveloped Home Mission givers.

The nearly \$330,000 given for Home Missions last year, for example, looks large but it is really small when compared with the amount our 2,219,000 members withheld last year. The work accomplished is immense but its glory fades when we contrast it with the greater work we have neglected.

Where is the blame? We must confess that sometimes it is upon the pastor; sometimes it is the fault of a stingy "ruler" in the church, who closes the pastor's mouth and blocks the church's will. Possibly more frequently it is traceable to our once-a-month system of (not) having services, etc., etc. In a very few instances all the encouragement and leadership in the world would not deepen and quicken the missionary spirit, for some churches have none to develop; they are not missionary Baptist churches and ought not to be allowed to sail under Baptists principles. But in the large majority of the non-cooperating churches the condition can and therefore ought to be remedied.

#### Independence and Inter-Dependence.

Anticipating the thoughts that may present themselves to a number of readers, I turn from the suggested problems of spiritual need and spiritual supply to some New Testament principles which connect these.

Christianity lifts the regenerated individual into world-obligations and world-fellowships. No human being is left outside the sphere of a Christian's obligation. The act of joining a Baptist church does not free a man from duties to the members of other churches. The recognition of obligations to a few in one's own church does not pay the debts to the many. The Christian joins Christ before he joins the church; his union with Christ is the basis of his relationships

and the church is one of the channels through which he responds to the obligations of these relationships.

When Paul wrote to the Galatian Christians, "As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith," he opened a permanent door of world-wide opportunity and therefore world-wide obligation, and he especially warns us not to neglect Christians whose needs we can supply. When the same great missionary hero taught the Roman Christians that "we that are strong ought to bear the infirmities of the weak," and when he revealed to the Corinthians one of his own life-principles—"Who is weak and I am not weak,"—he no more thought of limiting these duties and privileges by the roll of a local church than his Master did when he commanded both Paul and us to "love our neighbors as ourselves."

Then some one, possibly many, in the strong, active, well-developed, generous church owes a spiritual debt to the weak, inactive, undeveloped, non-contributing churches. Some one, or many, ought to be sharing knowledge with the ignorant and so warning the inactive in other churches that all would be lifted up to the same high plane of spiritual privilege.

And the duty which sends the helper implies a corresponding duty on the part of Christians and churches to receive and honor the messenger and heed the message. Joining a New Testament church never erects an impenetrable wall around a man to prevent other Christians that may not be members of his own church from appealing to him or paying their spiritual debts to him. On the contrary, church membership is a standing invitation for more knowledge of God's will, more attention from the brotherhood and more co-operation in Christian service. If every Baptist in the world should write to every member of a Baptist church relative to some neglected Christian duty or concerning some important Christian enterprise, it need not in the least interfere with that church's independence.

"Independence" and "interdependence" are not mutually exclusive but beautifully supplementary. When a church asks for admission into an association of co-operating missionary churches it thereby declares



its belief in co-operation and by joining the association commits itself to that principle.

If the non-affiliating church is dead, it should be buried. If stingy, it should be admonished. If in the clutches of an anti-missionary (and therefore not a Baptist) pastor, it should be rescued. If deluded by false statements, it should be given the facts. If too weak to help, it should be helped. (And does not the same principle apply to each non-affiliating, non-sharing member of active churches?)

If failure to co-operate constitutes a sufficient reason for withdrawal of associational fellowship, Christian love dictates that the association or convention ought to make more provision for sustaining and developing the co-operative spirit, and thus remove the ground for such a withdrawal.

#### Work of the Associational Vice-President.

Surely then there is a place in practically every district association for some one upon whose heart Home Missions weighs heavily; some one who will see that each church of the association—and if possible each Christian—is kept in touch with that servant of all, the Home Mission Board; some one who will keep the pressing needs and glorious achievements of Home Missions constantly before the churches; some one who will see that The Home Field has a representative securing subscriptions in every church; some one who will keep the Sunday-schools of the association supplied with Home Mission literature and urge each school to observe Home Mission Sunday; some one who will earnestly advocate an every-member canvass for Home Missions in each church at least once a year; some one who will plead for an adequate presentation of Home Missions at the association; some one who will always have on hand and in the hands of every member of the churches a full supply of Home Mission literature.

For want of a better name this brother is called the Associational Home Mission Vice-President. Indeed many and arduous are his duties in some associations. In others tasks are many, but full of joy.

Any salary? No, and yes. The salary for the work is not collectable until the brother reaches the Glory-Land, where all true missionaries will receive their rewards.

The authority? Only the authority received from the King, who has commanded him to do unto others as he would have others to do unto him.

He has no right to interfere with church order; but he is commanded to interfere with Christian disorder. And we have the Sovereign's statement (Matthew 25) that inactivity and indifference are spiritual maladies of a very virulent type. Nor should we consider his work completed until every member of every church is an active Home Missionary, reading about Home Missions, praying for Home Missions, loving Home Missions and supporting Home Missions.

Unattainable? Possibly so, but a lower aim would be unworthy of the Person and Cause represented. By proper system and a division of the work in each church the desired results could easily and speedily be obtained in many of our associations. An ideal system would be for each church to appoint—

(1) a tract distributor, (2) a Home Field representative, (3) a Sunday-school Home Mission Secretary, and (4) a strong church committee.

The Associational Vice-President should be in touch with the first three of these and could be of great service to the chairman of the fourth. These should all be appointed by the churches, except in cases where the churches wish the Vice-President to appoint them.

There are in the territory of the Southern Baptist Convention about 825 associations, with an average of nearly thirty churches in each association. In the large majority of these a well qualified pastor or layman could easily be secured as Home Mission Vice-President and adequately supplied with the necessary time-saving and labor-saving literature. Soon an immense work would be accomplished at a very small cost. No, the Vice-President would not be the panacea for all our missionary ills, but he could be used of God to cure many of our present maladies and prevent many others from developing among us.

This article has endeavored to bring briefly before its readers three propositions,

1. The undeveloped condition of many of our Southern Baptist churches is calling both loudly and urgently for more general

enlistment of our brethren, more adequate organization of our immense forces and more efficient training of our leaders.

2. Church independence not only does not justify church exclusiveness, either on the part of the weak or on the part of the strong, but presupposes a worldwide brotherly love, brotherly interest, and brotherly co-operation. The New Testament calls

clearly for more of all of these virtues than we are now manifesting.

3. In the work of properly qualified and well equipped associational Home Mission Vice-Presidents we have splendid opportunities for expressing this love, for developing these forces, for multiplying the power of our over-worked Secretaries, and for greatly enlarging every department of our Home Mission work. Millen, Ga.

## OUR NON-CONTRIBUTING BAPTIST CHURCHES

REV. HENRY SHEETS, Lexington, N. C.



F this scribe has any qualifications for writing on this subject, it is because he was baptized into the fellowship of a church that belonged to this class. About this church I shall have something to say further on.

The work of reaching and enlisting non-contributing churches is of transcendent importance, not only to the cause of Christ at large, but to the churches themselves, for their own good and enjoyment in this life and in its laudable agitation on this behalf. The Home Field and the Home Mission Board deserve the co-operation of all our Baptist people everywhere. When we think of the great dormant energy in the thousands of unenlisted Southern Baptist churches that ought to be given for the up-building of the Master's Kingdom, surely the united efforts of our people should be directed to this end.

The work of coming in touch with these churches and developing them is not the work of one year nor five years, but of many. The work must necessarily be slow. It must be "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

But it can be done. It is a question of time and education. Most of us are what we are because of having been taught. Our environment has had no little to do in the formation of our religious lives and characters. Our Savior knew full well what his people would need through the ages to come, hence in his great command to go into all the world and make disciples and baptize them, he adds that we are to "teach them to observe all things whatsoever he

had commanded them." God's people know little of duty, only as they have been taught. That brings us to the trouble in these undeveloped churches.

### They Need Teaching and Our Love.

I must be pardoned for giving some of my experience and observation with this class of churches, for we know nothing quite so well as that which we have learned in the school of experience and observation. My first experience was in a church where pastoral support and missions were never mentioned. To teach these and other duties that required the opening of the purse, was to be dubbed "a money hunter." From being thus labelled shrank hundreds of men called of God to the ministry, and hence the non-performance of this duty for many years.

Some one may say: "But the church had the Bible, and Baptists claim to stand by the Bible, why did you not read and practice its precepts?" That is answered by the divine command, "Teach them." The divine order anticipates that the minister shall teach the church members the will of the Lord as to their Christian lives and service.

As a result of the failure to teach these truths in the aforementioned church, there was one time in its history, that it paid its pastor the sum of three dollars for a year's work, which was preaching two sermons a month. And these three dollars were regarded as a "gift" rather than a matter of divine right. The first light that came to that church was not from the pulpit, but by occasional contact with those who had had opportunity to know what duty is, and who taught it privately. I remember well how these rays of light broke into the heart



and then how more light was sought and how eventually this blessed truth began to feast the soul.

Knowing what the lack of teaching meant and how I was helped by fireside talks, I have not forgot my duty to preach it and to talk it "from house to house." Let us not conclude that these people were not regenerated. They were. They were exceedingly careful to try to know whether each applicant for membership was "born from above." They could sit till midnight and with tearful eyes and often with quivering lips, tell their "experience of grace" in a way that would secure response from every true child of God. They were saved but untaught as to their duty.

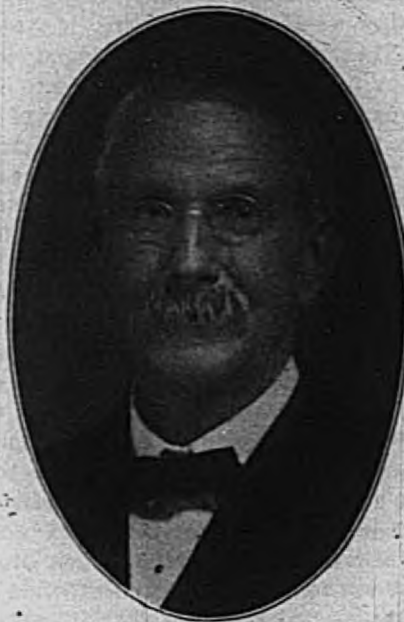
Are these non-contributing churches dead? No, only as to the work of giving the gospel to those beyond. Perhaps most of these churches have a membership that feel that, since they have been baptized and gathered around the Lord's table and are conscious that His Spirit bears witness with theirs, they are children of God and have reason to be satisfied.

#### A Work for Laymen and Visiting Ministers.

But the reader is becoming impatient and wants to hear something about the remedy. It is easy to say, Instruct them. But the manner of it, the how, is where we are lost.

This will be a great field for consecrated, Christian laymen, who, with the pastors, will necessarily have to make sacrifice of time and money. Laymen are mentioned first, because thousands in the pew will hear a layman on these things. Somehow, they imagine that much that a preacher has to say on these things is said because he is personally interested. This, it seems, would be a great field for the Laymen's Movement.

But, of course, preachers could do much in the way of a volunteer movement. This is being done in some associations, but the movement has not become general. One association in North Carolina had the efficient services of three laymen, who visited fifteen churches and these increased their pledges by \$1,200. Should this work be done to any considerable extent, the results would be most gratifying. Any of these churches out of touch with the State work or that of the Southern Baptist Convention would,



Rev. Henry Sheets

it is believed, soon show interest in any of these objects, if they were thus visited. The object sought can be accomplished in large measure by this means.

But the writer has had another plan in mind—yea, on his heart—for several years, which if properly worked, would in a few years reach these churches as no other could. It would do for missions, what the Sunday-school is doing for the churches, each, of course, in its sphere.

#### Teach the Children—And the Parents Through Them.

It is this: Children like nothing better than an entertainment where they can have pieces given them to commit to memory to be recited at some future date, before a public audience. These gatherings might be called "a mission rally" or "a missionary entertainment," or by some other name. For these gatherings there would be needed to begin with, fifty or more pieces printed on neat slips of paper, each separate, ranging from one hundred words to seven or eight hundred. These should be graded, so as to be adapted to the capacity of small children, and to older ones, up to young men and women.

Let these pieces to be spoken, contain as many phases of the work as possible. For

the smaller children a seed thought or two that they would learn and carry it through life. Then on up to naming the missionaries and their fields, having new pieces coming, year by year, after the manner of the tracts issued from Baltimore, some years ago. These all ready, the pieces for recitation being placed in the hands of a committee to distribute to those who are to take part in the exercises and the date of the rally set some five or six weeks ahead, to be given on some Sunday.

The entertainment, the children learning their pieces in the homes, would be the one topic of conversation in the homes and everywhere throughout that community. Parents who had mission tracts in their homes and had cared so little for missions that these tracts had not been read, would hear their children committing their pieces to memory, from day to day, they would for the sake of their children hear it, and become interested for the child's sake, feeling a parental pride in witnessing the endeavors of the children. They would all attend the rally and hear the various phases of mission work, so far as it could be given at one time.

Many of these fathers and mothers would eventually become more or less interested in the great work of giving the gospel to the lost at home and abroad. Not only so, but the mission facts learned by the thousands of children throughout our Convention in their youth, would be so embedded in the soul that most of them would become active mission workers in our churches. And many who have had their eyes closed to this great work would have a new vision and behold the beauty of serving God in giving of their means to save a lost world to Christ.

But there is another necessary accompaniment to the better equipment for these mission entertainments. A small collection of fifty to seventy-five missionary songs with music, containing the old pieces such as "From Greenland's Icy Mountains," "The Morning Light is Breaking," "Jesus Shall Reign Where'er the Sun," "Here Am I, Send Me," and "Send the Light," with many of the newer pieces equally meritorious, composing a book which could be sold so cheaply that every home would want one or more. Let these songs be interspersed in the delivery of the pieces to be recited or read. God's precious truth can be carried to the heart in song as surely as in any other way. As children learn patriotism by singing national airs, why not catch and appropriate the true spirit of missions by singing the gospel as contained in these songs?

Let one such day be spent in any church, with a sermon on missions by the pastor or some invited minister or layman, and that church and community would feel the thrill and be greatly quickened. This pastor knows whereof he affirms, having tried it with very poor equipment for such service. It greatly interested the community, as well as the church.

I have an abiding conviction that something like what I have outlined above would, if introduced into these churches, work wonders in a few years. It would do any of our churches good and would soon more than make good the necessary outlay of expense—and that would be the smallest part of the gain.

This is prayerfully submitted for the consideration of those who know best and to the brotherhood at large. The Lord guide and bless our Board!





# Cuban and Italian Work in Tampa

Dr. B. D. GRAY

**I**T IS only a short distance from Havana across the Gulf Stream and up the Florida coast to Tampa.

Here more than half of the population is foreign, consisting of Cubans and Italians. Our work is in a hopeful condition, both among the Italians and the Cubans. Among the former people our forces consist of Rev. Laurence Zarilli, Rev. Giuseppe Papia and Miss Nell Dekle. The neat chapel erected two years ago for the Italian work is hardly sufficient to accommodate the mission and school work. Very soon we shall have to add a school building.

At Ybor City, among the Cubans, we have Rev. J. B. Silva, Miss Gertrude Joerg, Miss Laurie M. Smith, and the Misses Martinez.

## Laying the Cornerstone.

Our Board has recently begun the erection of a chapel and school building for our Cuban work. We have suffered greatly during all these years for lack of a suitable house. We have had to borrow the money to erect the building, but it became absolutely necessary to do this. Arrangements were made for the laying of the cornerstone of the new building at 4:30 p. m., February 16, 1911.

It was a fortunate time, for the State Secretaries were in Tampa holding their annual conference. It was therefore a great

joy to have them present at the laying of the cornerstone. Songs were sung in the open air by the large company who had gathered for the occasion.

Pastor J. B. Silva presided. Dr. W. D. Powell interpreted, brief addresses were delivered by Secretaries W. B. Crumpton, J. W. Gillon, Livingston Johnson, W. D. Powell, B. D. Gray and Pastor C. W. Duke. Prayer was offered by Dr. W. D. Powell. I had the pleasure at the request of the church of laying the cornerstone with the inscription, "Templo Bautista, Clarke Memorial, February 16, 1911." Our workers were very happy and the prospects for the future are promising indeed.

Inasmuch as March is a great Home Mission month and our women are asked to contribute to the foreigners and frontier this year, it will doubtless be interesting to them to hear of this phase of our foreign work in Cuba and Tampa. We so much need their liberal gifts just now. Better equipment and larger forces are necessary and these call for immediate and large help.

A spirit of hopefulness and consecration characterizes our workers among these Latin people and the future grows brighter each year. May the Lord stir the hearts of our people to prosecute it with more vigor than ever before.

# French Speaking People in Louisiana

V. I. M.



**E**VERY one knows something about the French Quarter in New Orleans. Relatively little is known about the two to three hundred thousand French speaking people who reside in the parishes of south-central and southern Louisiana.

The Louisiana Purchase was in 1803. Before that date the Catholic Church was in undisputed sway in all the Louisiana Purchase territory. In 1798 the first Baptist preacher went over into the present State of Louisiana and begun to preach. This was Rev. B. E. Chaney. As one would expect from the unchangeable policy of the Roman-

ists where they are strong enough to carry out their will, this minister was arrested and thrown into prison, and only set at liberty when he promised to preach no more. A few years later some men crossed over from Mississippi and preached, but at the peril of their lives.

The Catholics are still very strong in Louisiana. They have had sway long enough for the people to know what they are, and the result has not been dissimilar to that which is now taking place in several of the European nations. By generations of trial the people have found out that the Catholics are unworthy to lead them in spiritual things. This largely accounts for the hun-

gry readiness with which the large French population in southern Louisiana receive the words of the missionaries of evangelical denominations. The two or three agencies that have begun work among these people within the last few years have been pleasantly surprised and gratified at the readiness of the folk to hear the gospel and believe its message.

With all due consideration for the denominations concerned and their agencies, it is not very highly creditable to the evangelical bodies that for so many years practically no effort should have been made to reach this large body of needy people with the gospel message. Within the last few years Southern Presbyterians and Southern Methodists have instituted some missionary activities among this population, and their efforts have reaped a rich reward.

In the fall of 1909 at the Louisiana Baptist Convention there appeared the Rev. O. Douren, a French speaking Baptist minister, and made a plea for the destitute people of his race in Southern Louisiana. The hearts of the women in the audience were stirred at the Macedonian cry, and the result was a determination on the part of the Woman's Missionary Union societies of the State to raise the salary of this brother, and put him to work under the direction of the State Mission Board among this French speaking, nominally Catholic people.

The story of the life of this missionary is the story of a life of sacrifice and labors of love. He gave up his property and the prospects of business success, at what he felt to be the call of God to minister to the spiritual needs of the people. For a time he was employed by the American Missionary Union, and then by our Sunday School Board as a Sunday-school colporter.

He has been at work for less than a year. Miss Georgia Barnette, of New Orleans, the Woman's Missionary Union State Organizer for Louisiana, writes in a fascinating way about a recent trip she had through the field of labor of this missionary. Touching

and thrilling is her story of the hunger of the people to read the Bible and to hear the missionary talk. She tells how the meetings were often in the residences of the people and how the throng would sit in the crowded room until long after midnight begging the missionary and the lady visitor to tell them more and more about the Savior and about the work of the Kingdom.

Rev. D. T. Brown writes as follows in the State Mission Annual of the Louisiana Baptists' women about the success of Brother Douren. He says:

"It was my privilege Sunday to witness a sight which I had no expectation of seeing in Louisiana for years. Away out in a skirt of woods on the edge of a prairie seven miles from Eunice I saw the last of forty-six converts led down into the water and buried with Christ in baptism in a community which before the opening of the year had never before heard a gospel sermon, and that where Baptist doctrines have to be preached in French.

"Not only this, but I saw these people preach, and pray and sing and baptize, protected by seven deputies and in the face of threats to do them personal injury. I heard them preach the word of God lovingly and tenderly. No man can at the present gauge the consequences of the work that has been here begun."

This is a gracious story of the power of the gospel. That seven officers of the law were necessary to protect the worshippers from the unholy hate and persecution of others, indicates well that Roman Catholics have not lost any of their historic characteristics in Louisiana. How long will the people of this American Republic witness the aggressions of this power in America without opening their mouths to teach and warn the people? Our fathers did not do so, but our present day ideas of liberality and breadth seem to hold us dumb as to any and all sorts of perverseness that are carried on under the name of religion.



## SOLDIERS OF THE ARMY OF PEACE

**T**HE nation was stirred when General Joseph Wheeler, the battle-scarred old Confederate hero, offered himself for the campaign of the American army in Cuba.

The nation takes little note of the quiet heroes, of the cross, whose work for the great Commander in Chief does more than any other activity to give the country its greatness and stability. But these veterans of the unacclaimed warfare for the lives and souls of men, do not miss the plaudits of the unthinking multitude, and are just as ready in their ripe years to re-enlist to meet an emergency as was our game old Confederate general.

We have before us a letter from Rev. K. Thompson, of Kapps Mill, North Carolina, a noble old veteran of eighty-three years. He says:

"I have no churches now, but I am so stirred by the evidence of need as presented in your appeal on page twenty-nine of *The Home Field* for February, that if the Lord will give me strength I will visit churches and do all I can to get them interested in Home Mission work in our beloved Southland. Please forward any literature and material you have and I will use it to the best advantage I am able."

As long as our country grows preachers of the spirit and devotion of such men as Brother Thompson, our nation will have assets of priceless value, which will accrue to its good none the less because they are not of the character that politicians seek to "get the lines on" or newspapers consider good "news."

We commend the spirit of this old, un-plumed soldier of the army of peace to every shepherd of the flock. If we have not entirely misconceived the facts, the call of God and the call of the highest patriotism at this hour for Southern Baptists is the call to do nobly for Home Missions.

## FOREIGNERS IN SOUTHERN ILLINOIS

MISS DORA L. CAIN

*The writer of the following article is a graduate of the Woman's Missionary Training School at Louisville. Miss Cain is now at Marion, Illinois, from which place as headquarters she is engaged as Field Worker of the Woman's Auxiliary of the Illinois State Baptist Association. This is the Illinois body comprising 369 churches with 68,189 members, that came into the Southern Baptist Convention last year. There is evidently a large foreigner problem in Southern Illinois.—V. I. M.*

Since coming into this State my heart has been touched and I have felt overwhelmed at the needs of the foreigners, here.

For one to study the conditions in Georgia, hundreds of miles away, is far different from being in the very heart of the field where these people live. "Our Lord is now rejected and by the world disowned," is a popular hymn we sometimes sing, but do we really know the truth of it as it is? There is a great truth expressed in this old song but little realized by thousands of Christians who sing it. Oh, the sin, the

wickedness, the indifference that can be seen everywhere!

Not long ago on Sunday at a mining town in Southern Illinois I saw a ball game with hundreds in attendance. Many of the busy mothers take this day for special duties such as washing, scrubbing, etc. At a thriving little city just across from the Baptist church I noticed a small cottage packed with Italians. There was music. By closer attention one could hear the sound of dancing as well. The next morning (Monday)



I passed the same cottage and the back yard was filled with beer kegs.

These people have brought with them their own religion, their own customs, their own ideas and ideals and without the gospel they are in as great need today in Illinois as they were upon the shores of Italy. Their lives are not satisfied, their hearts yearn for better things, and in times of sorrow, sickness or death often the scenes with

the power of God unto salvation to every one that believeth, or shall we neglect them and see the name of the Blessed One dishonored and disowned?

What privileges we have as Christians, what opportunities are before us today to give these people, who are precious in his sight, the same blessed truth that saved us.

We are sending missionaries to Italy and neglecting these who are our neighbors and our citizens. I do not mean that we should not send the gospel to Italy—Nay! But with such splendid opportunities right here before us, we should at once grasp them. In Marion, Herrin and Johnston City alone there are more than 8,000 Italians. Near these thriving little cities are numerous mining plants where hundreds and hundreds labor. There are many Germans, Russian, Bulgarians and others. The largest per cent, however, is Italians.

There must be some concerted effort, some special endeavor, to reach them. If this is done God will honor the undertaking. The Word preached will bear fruit. Precious souls will be saved, and honor and praise brought to his name.

In my work as field worker for the Woman's Auxiliary to the Baptist State Association, I have opportunities to come in touch with the conditions of these people in our territory. My earnest prayer is that soon some one or several persons may be led of the Lord to this work among the Italians.

Perhaps later I shall have more facts and figures to give The Home Field, with magazine Baptists here enjoy. We hope to have a larger number of subscriptions among our women in Illinois than ever before, and we feel sure that you can depend upon us. By God's grace and help we hope to mean much in the service. All to his praise!



MISS DORA L. CAIN

such settings are harrowing and heart-rending.

Does not this make one feel that our Lord is rejected and disowned? The towns with all their sins and vices and Satan with his devices are upon every hand. Somehow without any special effort such work progresses, increases, and reaches the hearts and homes of those who have come to our so-called Christian land.

Shall we give them the gospel, which is



THE WOMAN'S MISSIONARY UNION S.B.C.

# WOMAN'S DEPARTMENT

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

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 COR. SEC., BALTIMORE, MD

## OUR MOUNTAIN SCHOOLS

The following letter was received and read by the College Park Y. W. A. during the Week of Prayer.

Perhaps its mission may be prolonged by going into the homes of our subscribers. God grant it may.

One lady wrote from Nevada, Missouri, expressing her desire to teach in one of our mountain schools. Mr. Moore, principal of Mars Hill College, writes as follows:

Mars Hill, N. C., March 6, 1911.

Miss Mary Gray, College Park, Ga.,

Dear Friend: Our annual protracted meeting closed this week, and I was called away for two days following. Not till today do I have my head sufficiently above the waves to send even a faint sound of reply to yours of the 15th of February. I fear now that these notes will be too late to be of service to you. You ask about our needs: (1) 500 good books of reference and general literature should possibly be named first. (2) The school has absolutely no equipment for teaching either Physics or Chemistry, an elementary course in both of which we are anxious to begin. Any kind of apparatus would be appreciated. (3) Two recitation rooms are seated with old benches from an old church (now torn down). I am trying to raise money to seat these rooms with tablet arm chairs—\$100 is needed. (4) Though we have as I write over 200 boarding students, 125 of them in our school dormitories, we have to depend on wells apart from the buildings for our water supply—no sewage system is possible, and the health of the students is en-

dangered thereby. One of the things I have my heart set on for the coming year is a water and sewage system for our buildings. At least \$500 will be required. (5) The need, however, that haunts me through the year is the call of students for help to keep in school. We help all we can; some ten girls are making their board by work in the kitchen, dining room, washing, ironing, and nearly twice that number of boys made their board by preparing wood, looking after furnaces, milking, waiting on tables, washing dishes at the Boys' Dormitory, etc., and quite a number of others earned their tuition in other ways. But when we have taken every one possible, a score and more others beg for a chance to get into school. We need both a loan fund and more industrial opportunities for them. I enclose a copy of our school paper with sentences from a few of the letters received recently.

Here is the case of one girl who is now with us: For several months she had begged for a chance to enter, but every place was filled for working one's way. She was the oldest of ten children, her father a mere renter, but a good man. Her pastor wrote me that Dora was a bright girl, and he wanted her to study music along with her other studies, as there was not a member of his church that could play the organ they had purchased. I promised her a place when there was a vacancy—this came in November. Her father brought her thirty miles in a covered wagon over the rough mountain roads on probably the cold-



est day of the year. Not being able to reach Mars Hill in one day, they camped out, and did not reach here till just as the Sunday-school bell was ringing Sunday morning. The father also wanted her to study music, but did not know when he would be able to pay the small bill—he can hardly clothe her decently. And our poorly paid teachers will give her her tuition rather than have her stop. She is making excellent progress, a clear case of hunger for an education, and we hope she can stay with us for at least two years. Dora Eplee is the name, and her home is in Rutherford county, just beyond the Blue Ridge.

Enclosed is the rough first sketch of the life of a splendid young man who made his way through school here and on through Wake Forest, T. Lester Johnson, now at Lumberton, N. C.

One of our students, Rev. T. O. Reese, has just entered upon work with the Home Board as an evangelist; his brother is an evangelist for the Illinois Baptist Convention; and still another brother is a pastor in Florida. Two of our young women are at the Hapeville, (Ga.), Orphanage. Miss Addie Couch could tell you of our work.

The catalogue I am sending under a separate cover may be of interest to you.

Thanking you for your letter, and regretting my delay in sending this answer, so poorly filling your needs I fear, I am,

Very sincerely yours,

R. L. Moore,

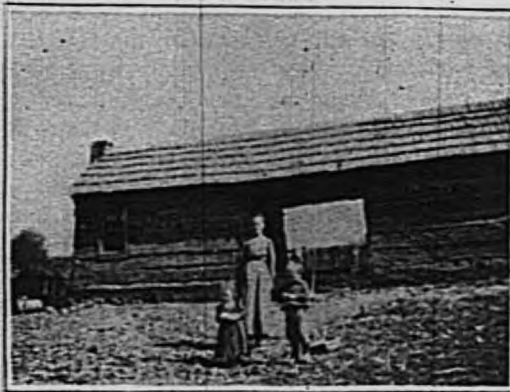
President Mars Hill College.

Educated, Christian mothers, does the case of Dora Eplee in her home in Rutherford county, North Carolina, just beyond the Blue Ridge, appeal to you?

Can we ask "the poorly paid teachers in Mars Hill College to give this girl her tuition rather than have her stop?"

Have you who read these lines given anything to Home Missions for "Mountain Schools."

Stories could be multiplied among the twenty-six schools and 5,000 pupils of hunger of the truth, sacrifice on the part of parents, teachers and pupils that this hunger may be satisfied. Do we who call ourselves God's children have to be roused from our indifference by the "cry of the starving" in our own mountains? Oh! let us hear and respond speedily to their need!



An Humble Mountain Home

Dr. G. W. McDaniel, in a sermon on "Home Missions," preached at Richmond recently, said: "Let us contemplate the America that is to be, with the impulse of the Celt, the endurance of the German, the

patience of the Slav, the daring of the Northman, the romance of Italy, the suavity of France, the buoyancy of Ireland, the sturdiness of Scotland, and the enterprise of England, woven into the fabric of our national life."



## HOME MISSION SCHOOLS

## BOOK DAY

Today God has his men of vision. One of these was Dr. I. T. Tichenor. He read his prophecies for the South in the Home Board reports he rendered year by year and measured the events of the days he did not live to see by them. He believed in mountain schools. It was his daughter and his close associate, lately gone to join him, who first proposed a book day for their much-needed libraries. Georgia has incorporated book day, November 2, as a permanent day in its missionary calendar.

"Some progress has been made in providing libraries for the schools. Rev. A. C. Harlowe, of the Magoffin Institute, adopted the plan of holding an annual Book Reception, to which he sent invitations far and wide, inviting book contributions. The plan has proven quite a success, and he has gathered a large number of books in this way. Some of the other schools have taken up the plan and are meeting with deserved success."

Take a leaf from Georgia's book. Adopt a school, find what books they have, what they most need, and then hold a Book Reception for them. You will be surprised at the number of valuable books—and only such are wanted—which people are wishing to put in the right place if only it can be found.

## A Mountain School Day.

One who knows has written us this account of a mountain school day. "One could scarcely imagine," she says, "a busier day than the average student in our mountain schools leads. As elsewhere, some pupils attend these schools simply because they are sent, and so lack the indomitable thirst for knowledge that is felt by the boy or girl into whose heart and life has come the awakening of an invincible desire for an education, a vision of nobler living. It is not to the first we look for the best results, but to those others who come with a determination that cannot be thwarted, and whose coming often means tremendous financial sacrifices by the home folk. Delinquency is unpopular, and the standard of Christian character is very high.

"Our mountain schools are places of 'plain living and high thinking.' There is little sham here, while much stress is laid on character building.

"Early rising is the rule, and with such rare air it works no hardship, as the students feel so refreshed from the night's rest. Breakfast is served in about forty-five minutes. The chapel exercises are held at 8:30, and one is impressed with the spiritual fervor that pervades the simple service. Soon the classes assemble, and conscientious work is done in the schoolroom.



The School at El Paso.

If you would know anything of the school for Mexicans in El Paso, ask the Sunbeams, for this is a Sunbeam school. This school holds its sessions in the lower room of the splendid church built by the Board for the Mexicans in El Paso, especially arranged for this purpose. About 100 Mexican boys and girls are in attendance. Such is the reverence of the Mexicans for the church house that the greatest care is taken not to allow the school children during the week to pass through the church auditorium proper. Other entrances and exits are provided. This school is in charge of Mrs. C. E. Robinson, who is assisted by Miss Marie Parades, whose name proclaims her nationality, and who was formerly a teacher in the public schools of Mexico. A look into this school shows many pretty, dark-eyed Mexican boys and girls, who, for all their foreign-sounding names, remind us of the Sunbeams at home who made the school possible.

## "READ THIS REMARKABLY INTERESTING LETTER"



Miss Marie Buhlmaier

Mr. Dunson, as treasurer, sends the following communication from Miss Buhlmaier, with this comment: "Read this remarkably interesting letter."

Knowing that the readers of the W. M. U. department of Home Field are always interested in Miss Buhlmaier's work, we gladly share this treat with you.

The United States Commissioner of the Port at Baltimore, asked some one last fall if the Baptists of the South realized what a truly wonderful, valuable woman Miss Buhlmaier is. Sisters, answer this question for yourselves; but remember your answers will really tell in your contributions to Home Missions for this great work. Hear her for her work's sake, and help her for the Master's sake:

Baltimore, Md., April 11, 1911.

Dear Bro. Dunson:

Thank you for your checks. Our report both for the month as well as for the year was sent to Bro. Welch last Thursday, and I feel sure he has them now. Inclosed \$10 are to be credited to the Second German church of which we both are members. Five dollars of the amount is a personal

gift from Miss Frohlich. To the other \$5 a story is attached which might be well to tell:

About seven years ago, it was my privilege to meet a certain brother going out West, and was able to minister to him. Just two weeks ago his pastor wrote me, relating the above instance (which I had utterly forgotten) and including \$5 as a thank-offering "to be used for needy immigrants." Of course; we were pleased and our first thought was to send it right down to Atlanta and tell Dr. Gray about it. But then another thought came and would not leave us, for by the previous mail that same day a letter reached us from an immigrant who had been detained here some days and whom we had befriended before leaving for Spokane, Washington. It told of his safe arrival, etc., but also of the fact that he had not yet been able to secure work, wherefore his family in far off Russia would wait in vain for the financial aid necessary to keep them from actual want, etc., asking whether in any wise it were possible for us to aid them in their distress. This only added to our distress concerning the financial condition of our Boards and with a deep sigh laid aside this communication and set about to do our work—when by the second mail the first mentioned letter arrived—"Five dollars for needy immigrants," from a man who felt he owed it to God for kindness received seven years ago!. Why did it come now? Why not sooner or later? Surely it came in answer to prayer, because God saw and God knew and God loved! That settled the question—and the \$5 were converted into ten rubles and sent off to Russia. But I wanted the \$5 also for the Board, and stating the fact to a few, we managed to get another \$5, which I now send with a joyful heart. May God bless the gift and all givers and move on the hearts of others also to pay their debt of love.

I will appreciate it if you will kindly hand this letter to Dr. Gray. It might help him and will save me from writing specially.

Yours truly,

M. Buhlmaier.

## THE UNION MAIL

MISS FANNIE E. S. HECK

The days between the close of the year's reports, April 30 and the Annual Session, are excellent for good, powerful thinking. Why does not my society appeal to all the women of my church? Shall we drive the women who do not attend still farther away, by scolding, or seek ways to attract them? Ways! What ways? Why is it that I will give weeks of study to a paper for my literary club and begrudge an hour given to patching up one for the Missionary Society? Now just between ourselves, when did we really and truly have a lively, new, up-to-date stirring, informing missionary meeting? And why is there money to buy all kinds of books but missionary books? Why? Mrs. Occasional is ready to answer:

"Mrs. Always there and Mrs. Neverfall do all the talking and lead in all the prayers," she says.

"Indeed. Did they never ask you to speak or pray?"

"Certainly. But, then, you know, I never do—"

So the murder—the society murder—is out and Mrs. Neverfall and Mrs. Always there are acquitted.

"Then, about this dreadful scramble and pressure and these scare-head collections at the end of the year. One gets so tired of them," Mrs. Occasional goes on. "There is certainly something wrong somewhere."

"Your society, I suppose, reported each quarter?"

"Well, no, I don't think it did. There was something left over that did not get in in time last year, so we sent that the first quarter. Then, we reported the last quarter. We always do that. You don't mean to say we were to blame for all this bother at the last of the year?"

"Then, there's another thing I don't like. Why do we have the Christmas offering and the week for Home Missions so close together? There's always something—in the summer, of course, no body does anything and in the fall you have nothing but State Missions and then it's Christmas and then spring and Home Missions. Well, perhaps there isn't any better time, but—"

So Mrs. Occasional goes on. She does not add much to the progress of things, but she has vast potentialities. She is one of the problems of Mrs. Neverfall and Mrs. Always there. Dear souls, what the kingdom of God owes them. If we could wish them any one thing more than another, it would be time to sit down and think it all out from beginning to end; planning to reach and hold and enlist and refresh and re-enthuse. But how can they? Who would run things in the meantime? Now we have it. Send one or both of them to the Woman's Missionary Union Meeting at Jacksonville. The very air is full of the very things they are longing to think out.

## Honor Roll March 15 to April 15, 1911

Dr. W. D. Powell, Louisville, Ky. .... 107  
 Dr. R. H. Pitt, Richmond, Va. .... 98  
 Miss Catherine McComb, Clinton, Miss. 61  
 Rev. D. Noble Crane, Hominy, Okla. .... 37  
 Rev. E. J. Thompson, Aubrey, Tex. .... 31  
 Misses Nettie May and Lois Ashley, Pel-  
 zer, S. C. .... 29  
 Dr. W. P. Throgmorton, Marion, Ill. ... 24  
 Rev. C. V. Carroll, Belton, Tex. .... 23  
 Mrs. R. L. French, Kansas City, Mo. ... 22  
 Mrs. R. F. Stokes, San Antonio, Tex. ... 22  
 Mrs. L. G. Haughton, Waco, Tex. .... 22  
 Rev. C. O. Burriss, Anderson, S. C. .... 21  
 Mrs. C. P. Smith, Arkadelphia, Ark. ... 19  
 Miss Maud Burnett, Dyson, S. C. .... 13  
 Mrs. James Ramsey, Shawnee, Okla. ... 18  
 Mrs. A. A. Gandy, Darlington, S. C. ... 17  
 Miss Mary Northington, Nashville, Tenn. 16

Miss Dora Lee Cain, Marion, Ill. .... 16  
 Mrs. R. C. Barksdale, Slater, Mo. .... 15  
 Rev. A. A. Stanley, Rayville, La. .... 15  
 Rev. J. S. Corpening, Ridgeway, S. C. ... 15  
 Mrs. Hugh W. Harris, Charlotte, N. C. . 15  
 Mrs. J. T. Phillips, Brookneal, Va. .... 15  
 Mrs. J. L. Love, New Orleans, La. .... 15  
 Miss Ella Latham, Montevallo, Ala. .... 15  
 Miss Lizzie Hall, El Paso, Tex. .... 15  
 Miss Nena McLaughlin, Lynchburg, Va. 15  
 Rev. R. Drummond, Newhebron, Miss. . 14  
 Moreland Baptist Sunday-school, More-  
 land, Ga. .... 14  
 Mrs. T. N. Cox, Cameron, Tex. .... 14  
 Editor J. C. Keys, Greenville, S. C. .... 13  
 Mary Louise Scarboro, Warrenton, Ga. . 13  
 Mrs. A. S. Love, Ballenger, Tex. .... 13  
 Mrs. L. W. Norman, Hertford, N. C. .... 12



Mrs. S. H. Morrison, Big Springs, Tex. ....	12	Mrs. O. G. Brown, McRae, Ga. ....	10
Rev. J. G. Dickinson, Gadsden, Ala. ....	12	Mrs. J. B. Magee, Enon, La. ....	10
Rev. Wm. Haynsworth, Sumter, S. C. ....	12	Mrs. J. M. Blankenship, Atlanta, Ga. ....	10
Mrs. M. V. Smith, Belton, Tex. ....	12	Mrs. C. H. Sharp, De Leon, Tex. ....	10
Miss Mary S. Walker, Dothan, Ala. ....	12	Mrs. B. Bollne Allen, Lowndesville, S. C. ....	10
Miss Maude Miller, Utica, Miss. ....	12	Mrs. H. M. Sessions, Ozark, Ala. ....	10
Miss May Belle Thornton, Matador, Tex. ....	12	Rev. R. L. Breland, Philadelphia, Miss. ....	10
Miss Bessie Martin, Newton, Ala. ....	11	Mrs. Chas. S. Blackburn, Seneca, S. C. ....	10
Miss Bessie Vann, Woodland, N. C. ....	11	Mrs. J. C. Davis, Marianna, Fla. ....	10
Mrs. L. O. C. Kelly, Thomaston, Ala. ....	11	Miss Eliza Stone, Leas Springs, Tenn. ....	10
Mr. David McGee, Fort Worth, Tex. ....	11	Miss Emma Faulk, Midland City, Ala. ....	10
Rev. A. C. Watkins, Pascagoula, Miss. ....	11	Mrs. E. J. Humphrey, Claremore, Okla. ....	10
Mrs. R. C. Nanney, Marion, N. C. ....	11	Mrs. Daisy Slides, Baton Rouge, La. ....	10
Mrs. L. S. Ewton, Springfield, Tenn. ....	11	Mrs. I. C. Darant, Brooksville, Fla. ....	10
Mrs. R. E. Small, Heath Springs, S. C. ....	11	Mrs. J. R. Burba, Frederick, Okla. ....	10
Mrs. W. B. Bizzell, Stamford, Tex. ....	10	Mrs. J. A. Alnsko, Russell, Ky. ....	10
Mrs. T. J. Walne, Dallas, Tex. ....	10	Mrs. L. A. Cooley, Miami, Fla. ....	10
Mrs. M. F. Hancock, Crowley, La. ....	10	Rev. J. E. Robison, Toler, Tex. ....	10
Mrs. A. P. Griffin, Woodland, N. C. ....	10	Mrs. L. E. McVay, Eastman, Ga. ....	10
Mrs. Lizzie S. Wilds, Nicholasville, Ky. ....	10	Mrs. Lee Elchelberger, Pilot Grove, Mo. ....	10
Mrs. M. J. LeVoi, East Birmingham, Ala. ....	10	Rev. S. G. Pope, Clinton, Miss. ....	10



### Home Mission Receipts from March 15 to April 15, 1911

**ALABAMA**—Mt. Olive, by A. M., \$3.27; New Hope, by J. P. W., \$4; Spring Hill, by L. C. B., \$4; Providence, by R. E. S., \$1.30; Atmore, by W. W. L., \$10; Gordo, by H. B. D., \$7.43; Cedar Spgs., by D. W. S., \$3.07; S. S. Spring Hill, by L. C. B., \$1.12; W. M. U. of Ala., by Miss Mallory, for Missionary Birmingham District, \$63.50; Dr. W. B. Crumpton, Cor. Sec., \$1,279.97; W. M. U., \$179.25; Miss Salter, \$25; Mtn. Schools, \$8.25; Indians, \$4; Birmingham Missionary, \$15; Attalla, by J. T. P., \$5.01; Monnish Mem., Tuscaloosa, by Rev. H. A. Hunt, for Evang., \$64.28; Dr. W. T. B., Birmingham, \$10; Mobile First, by J. W. L., \$200; Mrs. J. E. W., East Lake, \$2.65; Abbeville, by H. B. W., \$3.50; 21st Ave., Birmingham, by J. R. S., \$13.65; Pleasant Ridge, by A. C. S., \$4.10; S. S., \$9; J. H. C., for Horeb, \$8; S. S., \$1.50; Good Hope, \$5.50; Suggsville, \$5; Deep Creek, by D. E. D., \$33.25. Total, \$1,980.50. Previously reported, \$9,600.34. Total since May, \$11,580.94.

**ARKANSAS**—Calico Rock, by J. H. B., \$6.35; Cabot W. M. U., by Mrs. A. J. E., \$30; Sunbeams, \$12.75. Total, \$49.10. Previously reported, \$522.34. Total since May, \$571.44.

**DISTRICT OF COLUMBIA**—Temple ch., Washington, by F. A. R., 19.50; Mtn. Schools, \$5.50; Grace, by H. C. H., \$8; Washington First, by J. W. W., \$6; Mrs. J. V. L. B. and daughter, \$2; Immanuel, by G. E., \$32.80; Kendall, by J. E. M., \$31.44. Total, \$105.24. Previously reported, \$1,025.25. Total since May, \$1,130.49.

**FLORIDA**—Mrs. H. C. W., Plant City, \$6; S. S., Clark Memorial, Ybor City, on salary J. B. Silva, \$6; S. B. Rogers, Cor. Sec., \$487.91; S. S.

Clarke Memorial, Ybor City, \$3.50; W. M. U. of Florida, by Mrs. H. C. P., \$159.53; Mtn. Schools, \$10; Indians, \$12.02; Thank offering, \$22.15; Misses Joerg, \$160.63. Total, \$1,067.74. Previously reported, \$1,245.76. Total since May, \$2,313.50.

**GEORGIA**—Screven, by H. M. M., \$2.05; S. S., N. Salem, by E. K., \$2; Southside, Savannah, by W. P. Price, for Evang., \$280; Tract Fund, \$5; H. R. Bernard, Aud., \$4,805.12; For Indians, \$38.10; Mtn. Schools, \$64.20; Mtn. school girl, \$5.05; Miss Perry, \$7.50; Rev. J. L. Wise, \$5; Miss Margaret Tweedy, \$7.50; Blakely, by Rev. J. E. McManaway, for Evang., \$112; Tract Fund, \$8; Arlington, \$16.50; L. A. S., Cooper St. ch., Atlanta, by Mrs. L. M. S., \$8; L. A. S., First ch., Savannah, by Miss A. M., \$1.10; Total, \$5,367.42. Previously reported, \$13,435.74. Total since May, \$18,803.16.

**KENTUCKY**—Liberty, by J. M. N., \$2.10; Frankfort First, by P. C. C., \$15; S. S., Catlettsburg, by R. H. K., \$3.58; Severns Valley Asst. Board, by W. W., \$135.37; Bloomfield, by Mrs. L. G. D., \$25; Barbourville, by H. A. Hunt, for Evang., \$100; Eddyville, by T. M. P., \$5; Sellersville First, by E. B. A., \$10.92; Dr. W. D. Powell, \$722.36. Total, \$1,019.33. Previously reported, \$10,395.48. Total since May, \$11,414.81.

**LOUISIANA**—Jonesboro, by Mrs. S. M. T., \$3.66; S. S., Merryville, by J. L. N., \$3.02; W. M. U., of La., by Mrs. C. H. O. and two daughters, \$10; Pleasant Hill, by J. A. M., \$2.50; B. T. Lewis, Treas., \$680; S. S. Pollock, by C. L. S., \$620.88. Previously reported, \$1,367.91. Total since May, \$1,988.79.

**MARYLAND**—B. G. P., for Branch Hill, \$1;

Athol, \$1; Vienna, \$1; W. H. M. S., of Md., "A Friend," \$50; W. H. M. S. of Md., by Mrs. Welshampel, W. M. S., \$112.01; Y. L. A., \$5.99; Bands, \$7; Thank offering, by W. M. S., \$96; ch. Bldg. and Loan Fund, \$4; North Avenue, by C. M. K., \$22.73; Eutaw Place, by H. W. P., \$297.66; Baltimore First, by J. R. G., \$53.92; Seventh, by O. M. L., \$28.87; First, by G. B. P., \$12.50; Huntington, by L. S. C., \$25; German Second, by Miss M. B., \$10; Ferndale, by C. W. H., \$1; Cumberland First, by W. M. T., \$5; Gunpowder, by J. P. K., \$12.15; S. S., \$7.24; Lee St., by H. W., \$5.70; Pocomoke City, by J. W. H., \$10. Total, \$769.77. Previously reported, \$6,163.18. Total since May, \$6,932.95.

MISSISSIPPI—Seminary, by W. A. M., \$112.75; S. L. Hearn, bequest by Mrs. Hearn and Mrs. White, \$50; A. V. Rowe, Cor. Sec., \$4,300; Stonewall, by T. J. H., \$33.27; Tracts, \$1.23; Johnston Station Sunbeams, by Miss B. M., \$3.85; S. S., Standing Pine, by H. W., 71 cents; Lewisville, by J. L. H., \$5; Mrs. A. C. C. Gorman, \$5; Collins, by Rev. W. A. McComb, H. M., \$86.50; Inka, \$41; Terry, \$75.30; W. M. U., \$32.35. Total, \$4,746.96. Previously reported, \$8,099.25. Total since May, \$12,846.21.

MISSOURI—A. W. Payne, Treas., \$1,285.59; W. M. U., \$513; Charleston, by Rev. Raleigh Wright, for Evang., \$210; Tract Fund, \$5. Total, \$2,013.59. Previously reported, \$8,734.50. Total since May, \$10,748.09.

NEW MEXICO—Bap. Gen. Conv. of New Mexico, by A. W. Hockenbuhl, Treas. for Elida, \$5.97; L. A. S., Lordsburg, \$2.25; Clovis, \$50; through Rev. W. J. Downing, State Evang., \$53.04. Total, \$111.26. Previously reported, \$382.56. Total since May, \$493.82.

NORTH CAROLINA—H. C. B., Bladenboro, \$75; Walters Durham, Treas., \$1,000; Spencer, by Mrs. J. S. E., \$60; D. L. G., Wilmington, \$100; Bolling Springs High School Baraca Class, by L. T. L., \$1.20; S. S., High Point, by W. F. C., \$11; Livingston Johnson, Cor. Sec., \$1,438.27. Total, \$2,655.47. Previously reported, \$7,973.16. Total since May, \$10,658.63.

OKLAHOMA—W. B. M. S., of Oklahoma, by Miss Sue O. Howell, \$131.17; S. S. Caddo, by M. H., \$2.98; Dr. J. S. M., Atoka, \$25; L. C. Wolfe, expenses, \$39.35; Alma, by F. M. S., \$4.50. Total, \$203. Previously reported, \$1,573.51. Total since May, \$1,776.51.

SOUTH CAROLINA—Blackville, by C. H. F., \$60.50; Harmony, by J. W. B., \$5; Elizabeth, by H. A. J., \$22.05; B. Y. P. U., Lake City, by T. L. C., \$10; Slioma, by W. P. C., \$1.50; Pine Pleasant, by W. E. C., \$3.50; Clarendon, by R. J. A., \$5; Greenwood First, by J. E. C., \$8.40; Willow Swamp, by D. S. T., \$11; Walnut Grove, by G. B. R., \$6.35; Macedonia, by A. H., \$12; Horeb, by J. W. C., \$32.86; Belton Second, by N. G. W., \$1.63; Friendship, \$1; Little River, by M. G. E., \$3.10; Double Branch, by J. W. S., \$7; Walterboro First, by J. A. W., \$10; Saluda, by J. S. A., \$8.66; Hickory Grove, by E. N. N., \$9.35; Pleasant Plains, by W. W. C., \$18.60; Good Hope, by W. S., \$3.10; Bowman, by D. H. C., \$1.41; Rowesville, \$4.03; Orangeburg Mills, 77 cents; Mountville, by J. H. M., \$20; Davenport, by S. L. W., \$10; Cedar Shoals, \$10; Pine-wood, by E. C. G., \$6; Thomas Memorial, by C. A. J., \$40; Sardis, by J. W. P., \$5.05; Goucher, by A. B., \$5.37; Adam's Run, by G. H. N., \$4.55; White Plains, by J. W. B., \$4; Rock Hill, by G. H. C., \$1.80; Washington, by A. B. B., \$7.34; George, by H. R. J., \$3.25; Edgefield, by O. S., \$79.92; L. M. and A. Soc., \$16.85; S. S., \$3.23; Enoree, by W. W. B., \$4.31; Flint Hill, by W. F. B., \$27.76; Cross Rd., by J. S. D., \$2; Six Mile, by D. E. G., \$6.10; Mt. Pisgah, by W. A. C., \$2.80; Goose Crk., by R. L., \$2.34; Chiquola, by J. R. J., \$4.31; Seneca, by M. A. W., \$2.65; Silver Springs, by E. B. W., \$1.85; Richland Springs, by H. Q. R., \$8.38; Reevesville, by D. H. C., \$5.15; Beulah, \$1.26; Laurens First, by C. H. Roper, Treas., \$192.92; Chestnut Ridge, \$5.25; Rocky Creek, by H. B. W., \$2.65; Bethlehem, by H. E. B., \$2.90; Greenwood First, by J. E. C., \$9.18; Tatum, by J. A. B., \$22.25;

Beaver Creek, by W. H. B., \$4.50; S. S., Winsboro, First, by W. R. R., \$7.30; Apalache, by C. W. S., \$1; S. S., 68 cents; Lewisville, by F. J. B., \$32.25; Catawba, by J. T. G., \$5; Big Creek, by E. H. W., \$8.44; W. M. S., Warrior's Creek, by F. B., \$13; S. S. Newry, by D. C. W., \$2.55; Spartanburg Assn., by J. E. W., \$5.24; Edisto, by J. J. E., \$1.50; Dillon First, by H. H. W., \$12; Long Branch, by C. H. G., \$7.39; Double Springs, by J. J. D., \$1.15; S. S. Bethel, by B. F. L., \$23.77; New Liberty, by Z. H., \$1.37; Cheraw, by C. W. E., \$10.74; S. S., West End, Newberry, by T. D., \$2.37; Orangeburg, by A. C. W., \$22.40; Enon, by W. C. W., \$5; S. S., \$1.25; Beaufort First, by W. P. H., \$128.71; Rock Hill First, by J. W. H., \$7.39; S. S., Double Branch, by J. R. K., \$5; McColl First, by H. T. M., \$30; S. S., Mon. Aetna, by J. C. C., \$2.43; Springtown, by J. C. M., \$3; Taylors, by Evangelist J. E. McManaway, for H. M., \$25; Cross Roads, \$6.66; Fairfax, \$8; Washington, \$60.75; Lebanon, \$59; Ridgeland, \$17.10; W. M. S., Welch Neck, by E. P. R., \$50; Hodges, by J. C. S., \$2.13; Mt. Pisgah, by W. A. C., \$2.80; New Prospect, by C. C. R., \$8.32; S. S., Townville, by J. D. B., 4.32; Cedar Grove, by C. E. C., \$6.88; S. S., Double Ponds, by J. D., \$3; Washington St. S. S., Sumter, by W. F. R., \$35; S. S., Reedy Creek, by T. L. J., \$1.36; Yorkville, by D. E. B., \$15.19; Mt. Olivet, by J. T. R., \$2.69; Beaver Creek, by W. C. V., \$4.38; Summerville, by L. J. V., \$1.30; Dorchester, by E. B. G., \$7.48; Rocky Creek, by H. B. W., \$2.50; Beulah, by H. G. W., \$4.79; Ephesus, \$5.21; Thompson Creek, by D. L. M., \$5.36; Pine Grove, by T. W. E., \$4.50; S. S., Clifton, by J. S. H., \$1.60; Donalds, by T. W. G., \$2; S. S., Springville, by M. G. A., \$2.35; Double Pond, by J. P. C., \$4.51; Mt. Carmel, by R. J. S., \$7.63; Antioch, by W. D. Y., \$5.50; Poxville, by W. E. T., \$36; Joyce, by H. P. A., \$11.25; S. S., First ch., by C. B. E., \$17.30; Newberry First, by S. S. C., \$33.13; Wassilmassaw, by S. E. L., \$2.20; Dillon Second, by W. D. P., \$1; Fellowship, by E. H. C., \$1.75; East Side, by T. C., \$11.25; Bethlehem, by B. L. P., \$1.14; Heath Spring, by H. P. M., \$37.75; Flint Ridge, \$2.45; Laurens Assn., by C. H. R., \$264.29; Gethsemane, by T. B. B., \$2.30; S. S., Bethel, by A. T. R., \$2.65; Georgetown, by J. H. W., \$6.40; Abbeville, by A. C. W., \$20; Williamston First, by B. F. A., \$4; E. F. C., Spartanburg, 35 cents; Kershaw, by D. R. F., \$23.35; George's Creek, by R. B. S., \$2.10; Elim, by M. B. M., \$3.32; Miss I. W. W., Williamson, \$100; Miss E. L., Greenville, \$50; Mountain View, by E. M. B., \$4.70; Blackstock, by D. W. R., \$15; Robertville, by J. M. B., and wife, \$5; Great Swamp, by W. S., \$4.15; Tabernacle, by J. C. C., \$8.50; Columbia First, by W. J. S., \$46.85; Sumter First, by D. W. C., \$75; Sanford, by G. J. A., \$1.11; Mt. Elon, by E. H. H., \$12; Holly Hill, by O. H. R., \$2.03; Mt. Pisgah, by E. F. A., \$6.68; Tucapan, by W. L. C., \$1.54; S. S., Flint Ridge, by J. T. W., \$1.07; Tyger, by P. B., \$2.84; Bethel, by W. G. D., \$1; Sand Hill, by S. G. R., \$6; Golden Creek, by L. E. R., \$5; New Providence, by J. W. C., \$8.40; New Hope, by B. H. B., \$2.64; Harmony, by R. H. F., \$10; S. S., Hendersonville, by R. G. W. B., \$1.75; Mt. Calvary, by H. A., \$2; Walnut Hill, by W. G., \$2.50; St. John, by S. L. \$2; Mt. Lebanon, by M. W. H., \$2.62; Florence, by N. N. B., \$10; Pellon, \$3.20; Mizpah, by G. F. C., \$10.27; Liberty Hill, by C. J. F., \$2.37; Pine Pleasant, by W. E. C., \$2; Fork Hill, by J. T. H., \$3.50; Healing Springs, by W. S. M., \$5; Emanuel, by G. T. G., \$2.50; Friendship, \$2.12; S. S., \$1.40; Griffin, by S. H. B., \$5; Sunbeam Band Ward, by Mrs. J. O. L., \$5.30; Manning, by F. O. R., \$62.35; Ravenna Baraca Class, by Miss A. B., \$2.03; S. S., 85 cents; Cheswell, Westminster, by F. Q. L., \$1.28; Jr. B. Y. P. U., Camden, by T. E. G., \$5.10; S. S., Taylors, by Miss V. W., \$15; W. M. U. of S. C., by Mrs. J. N. Cudd, Tr., \$62.25; Mr. Brendel, \$5; Indians, \$7.01; Thank offering, \$2,420.38; Mtn. Schools, \$10; Six Mile School, \$4; W. M. S., Beulah,

by J. E. R., \$2.50; Madison, by P. P. S., \$2.75; S. S., \$2. Total, \$4.985.34. Previously reported, \$9,724.21. Total since May, \$14,710.05.

**TENNESSEE**—Y. P. Band, Athens, by Mrs. L. D. E., \$7.65; W. M. U., Hickory Grove, by Mrs. W. H. L., \$8.15; Pleasant Grove, by H. W., \$4.45; Jefferson City, by Dr. W. C. Golden, for Evang., \$32.20; W. M. S., \$37; Y. M. S. and Aid., \$10.25; Carson and Numan College, \$54.70; Dickson, by Rev. T. O. Reese, for Evang., \$87.23; Tract Fund, \$5; Newport, by H. R. Holcomb for Evang., \$130.75; Eagleville, by Rev. G. H. Crutcher, for Evang., \$2; Franklin, \$52.68; Tract Fund, \$7.32; Mrs. E. D. C., Jonesboro, \$2; W. M. Woodcock, Treas., \$2,061.43; Watanga Academy, \$15; Mountain Schools, \$12.50; Indians, \$5; S. S., Henderson's Chapel, by A. M., \$1; S. S., Mt. Harmony, by Miss K. F., \$2.70; Erwin, by Dr. W. C. Golden, for Evang., \$37.27; Tr. Fd., \$5.23; Belmont, Nashville, \$13; Gen. Work, \$22; Union Hill, for Evang., \$5; New Bethel, \$5; Dupont, \$4.30; S. S., Winchester, \$5; Bethany, by Mrs. A. E. H., \$3; S. S., Orlinda, by H. G. A., \$35.36; S. S., Rock Valley, by A. D. R., \$1.40. Total, \$2,808.65. Previously reported, \$5,794.33. Total since May, \$8,602.98.

**TEXAS**—W. M. U., Calvert, by M. A. D., \$5; Galveston First, by Dr. Weston Bruner, \$275; Donie, by N. H., \$6.30; S. S., Tell, by J. O. F., \$11.78; S. S., Mitchell, by M. A., \$2.50; S. S., Salado, by B. R., 60 cents; Myrtle Springs ch. and S. S., by B. F. L., \$5.50; S. S., Montague, by J. H. J., \$5.12; W. T. G., Olney, \$3; S. S., Streetman, by C. K. H., \$2; Tabernacle, Pickton, by J. E. J., \$32.50; F. M. McConnell, \$319.40; Bethel First, by T. D., \$6.70. Total, \$675.60. Previously reported, \$2,005.14. Total since May, \$2,680.74.

**VIRGINIA**—Bethel, by Mrs. E. G. B., \$1; By Dr. Weston Bruner, for Evangelism from Portsmouth chs.: Court St., \$169; Fourth St., \$152; South St., \$75; Calvary, \$40; J. T. Griffin, Portsmouth, \$50; from Newport News First, \$416.85; Second, \$150; Norfolk First, \$100; Petersburg First, by Rev. W. L. Walker, for Evang., \$171; College Hill, by W. A. A., \$4; B. A. Jacobs, Treas., \$2,329.81. Total, \$3,720.66. Previously reported, \$11,745.48. Total since May, \$15,466.14.

**MISCELLANEOUS**—W. Y. Q., \$18; A. B. M., Portland, Oregon, \$3; Rev. J. W. Michaels, exp., \$29.56; Rent Immigrant Home property, \$15; Louisville Traction Co., Dividend, \$50; Rev. J. F. Love, from individuals on the field, \$3.75. Total, \$119.31. Previously reported, \$11,782.07. Total since May, \$11,940.79.

**AGGREGATE**—Total, \$33,050.42. Previously reported, \$111,609.62. Total since May, \$144,660.04.



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Arrive Washington	6:30 a. m.	10:40 a. m.	10:30 p. m.
Arrive Philadelphia	10:03 a. m.	2:20 p. m.	3:40 a. m.

### **SCHEDULES RETURNING**

Leave Philadelphia	3:30 a. m.	12:30 noon	6:50 p. m.
Leave Washington	9:00 a. m.	4:15 p. m.	10:45 p. m.
Arrive Atlanta	5:25 a. m.	10:30 a. m.	5:00 p. m.

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