

# THE HOME FIELD

JULY ————— 1911

Mrs. L. B. Hall, Mrs. Box 32,  
Jan 1912

THE OLD FIRST CHURCH, CHARLESTON, S.C.  
THE MOTHER CHURCH OF ALL THE TWENTY THREE THOUSAND WHITE  
SOUTHERN BAPTIST CHURCHES, LEAVING OUT OF COUNT A STILL LARGER NUM-  
BER OF NEGRO CHURCHES. IT WAS ORGANIZED IN 1683.

# Home Mission Board

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# The Home Field

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# The Home Field

VOL. XXII

JULY, 1911.

No. 12

## Home Missions and Church Development

C. W. BLANCHARD, Wilson, North Carolina



WE HAVE some conservative leaders who are always slow to join in new religious enterprises. Their council is often valuable and should be respected. We really have no time in the King's business in undoing mischievous blunders which might be avoided.

On the other hand, we are subject to loss, and often experience it, because the way is blocked by a small conservatism. A marvelous truth: Baptists have made few damaging mistakes in their work. This, too, in the face of the fact that they have all the while been pathfinders in evangelistic method and agencies.

Our past history assures us that we may trust Southern Baptists to go right—when they go! Our only anxious care is that they sometimes demonstrate the philosophy that "large bodies move slowly."

### The Enlarging Field of Missions.

The adventure made by the Home Board in evangelism met with much disfavor at first by some of our very best spirits. But the wisdom of the service has now been demonstrated. Its power needs to be multiplied. We needed a sane evangelism, under denominational direction, to correct the silly tendencies of much of the independent work being done. Our State Boards were overloaded with structural work in destitute places within their borders, and it was not compatible with their condition, financially, to inaugurate a move of the kind for large cities and centres of influence. Surely the experimental stage of the Home Board's evangelistic work has passed, and every man acknowledges it as a legitimate field for the Board.

The educational work has equally vindicated the wisdom of the Board in entering that field, and who would dare advise the withdrawal of its grasp from this most essential phase of our evangelistic program? In this article I hope to show the immediate and intense need of the Board's making this department of its work more general. As "day unto day uttereth speech," the churches of God are warned that education is a part, and a very essential part, of the work we have got to do in Christianizing the world.

Now, I am about to plead for the Board to add a new department, one that has weighed heavily upon my mind for sixteen years. About that time I began a systematic campaign of the North Carolina field. I have been much thrown with the pastors and churches of this great Baptist State. I know them and their conditions and the great difficulties they have to meet, and I believe the time is ripe for the Home Board to add a department that will look to

the development of weak churches in rural sections and small towns. I would assign this work especially to the Home Board because practically the same conditions will be found in all the States, and the State Boards is overloaded with cares. Indeed, as in the work of education, it should doubtless be a co-operative work of the Home Board and the State Boards.

#### Some Reasons for the Work.

Except that they are more numerous, the condition of the country churches has not improved within a quarter of a century. I mean as a whole. The drift of population to the cities, and the great call of city churches for the strong and able pastors, have kept the churches weak and undeveloped. Many of them that swayed whole communities without rivalry twenty-five years ago, have been weakened by strong rivalry today.

The conditions have changed, and a new program is necessary that they may even continue to exist in the future. Many of them are newly established rivalries themselves, in communities preoccupied by others, and nothing but the strongest appeal to our principles will give them the due attention of the people.

These churches represent the numerical strength of our people in the South. It is estimated that five-sixths of our Southern Baptist population lives in the country districts and small towns. These form the bone and sinew of our civilization in prospect. That "the laborer of today will be the capitalist of tomorrow," is the prophecy of much that is not simply literal. The preachers of today were once country boys. The great leaders in the field of education were many of them plow-boys a few years ago. Our statesmen and jurists, the captains of industry and leading business men everywhere, our journalists and authors, were once country boys.

And, indeed, if we call the roll of our great city churches, we shall find that four-fifths of the church-going people in the cities came from the country. Does this not show us too plainly where our Baptist pasturage is? The condition of the stalk in the plant-bed has much to do with the results from its cultivation after it is

transplanted. We need healthy, fertile plant-beds.

These churches will not be able to cope with their difficulties and take care of themselves. Thousands of them, practically one-half of the entire number, gave absolutely nothing for missions last year. Two-thirds, if not three-fourths, of the members of all the other churches gave nothing. We shall be a fruitful vine if we bear our share of the world's work with this dead weight to carry all the way.

Will it not be wise to spend a little time following up the seeders of the field, with a force that will fertilize and till the soil that is planted? Let the land be cleared and the seeders sow on, but consider the wisdom of taking care of their labor.

#### How it May Be Done.

Of course this is a mere suggestion. Our leaders may doubtless improve the suggestion in more practical service. The field is too large and the work too great to supply it all in a year, or even a decade. Some wise experiments could be made. Indeed, the North Carolina State Convention has carried the matter beyond the experimental stage in the noble and fruitful work of one ideal man, in the mountain section of the State.

Let the Home Mission Board, in co-operation with the State Boards, group associations together and form a district for the service of a man. Some of our associations, like the Roanoke and the Neuse-Atlantic, which cover ten or twelve solid counties, each need a man for all his time. Let this man be selected with reference to his fitness for the work and his tact in managing himself in such a situation. Let him spend his time in helping to awaken a new spirit of Church Life.

Our people are an easy prey to every advocate of issues. They do not feel the deep calls of the truth of God that will help them stem the storm of heresy they are bound to meet, and are even now combating with in a death-struggle.

Eleven thousand of our churches are giving nothing because they are not aroused to sympathize with the value of their doctrines to the world. The world has not loomed up before them as a white field for



the harvest because they have not caught the vision. If ever it was seen that the churches were in imminent need of vitalizing, it is so now. They need to have a new emphasis of the importance of Church Life.

Give us men to help take care of these thousands of weak country churches and give them to us before we shall lose the harvest.

The Board could doubtless find many in-

dividuals who would join it in the expenses of this work. North Carolina is perhaps the fitting place to open up this new department of the Board's work. Surely none can be needier, and we believe it is ready for it.

P. S.—It might be added, that other denominations are pursuing this very kind of work right around us, and we are feeling the loss to our cause for want of the work among our people.

## The Negro Race

D. L. GORE

*EDITORIAL NOTE—The following brief article is by a prominent Baptist layman of Wilmington, North Carolina. He knows the Negroes well. He spent the years of his early life on his father's farm where there were many slaves, and now has 200 Negroes on his farm. The words of Brother Gore will find an echo in the hearts of the Christian people of the South who may read what he says.*

THE prejudice of slavery and also about political privileges extended to this race have now passed away. We can now dispassionately consider this people in their true worth as citizens of this country, especially as citizens of the South.

Government statisticians show the worth of every American citizen to the government at about \$1,700. If this be correct, this race of people is worth to the South something like ten billion dollars. But as a citizen in the community we wish to consider his value. Of the twelve million bales of cotton produced by the South, one-half or more is produced by him. Then he is a real producer of about one-half billion of dollars in cotton and cotton products alone annually. The Negro race is more valuable to the South than when they were slaves—many times their value as slaves.

The race is inferior by birth and in every other respect to the white race, and much of this is owing to their having been slaves. Under these conditions it is surprising that there are so many of them that are not only good men and women, but real good citizens. The writer knows them pretty well, having over two hundred of

them on his farm, and he has found that by dealing absolutely fair with them, that they become ambitious in many ways, and when they make money they become ambitious to make more. Place confidence in them and most of them become very trustworthy.

This is not only so of the old slaves, but of the younger ones. There is no better field labor. They know how to make cotton and they love the business. On the writer's farm there are a lot of them who are making money and they are not only ambitious to make money, but take an interest in raising their families up correctly. They are educating their children and they are beginning to find out, like some of the white folk, that the farm is the best place for them.

Give the Negro a chance and help to elevate him, for it is desirable that he should become a good citizen. There are some good ones in the towns, but these town dudes, with leather-wing trousers on—we do not care to express an opinion of them. They, however, are imitative and many of them wear the white dudes' trousers and hang around the corners as the original wearers did.

# The Real Home Mission Argument

EUGENE B. JACKSON, Blacksburg, Virginia

**EDITORIAL NOTE**—In the following article Bro. Jackson has rendered a needed and valuable service in making a first-hand study of the Home Mission principle in the Bible. This he has done in a way that cannot fail to be illuminating and stimulating to every student of missions. There are here texts on Home Missions for the preacher and the material for a deepened conscience for everybody in the great inspiring cause of capturing this country and all its splendid powers for Christ.



Rev. E. B. Jackson

**W**E NEED to do some very clear thinking if we would carry into effect the spirit as well as the letter of the last commission. Let us never forget that God has a plan which is without ambiguity, in the building of the Kingdom here on earth. At first the plan was shadowy and indistinct, but we can see now that he has never swerved from this plan of the ages.

Fortunately for us, we have striking pen pictures all through the Word illustrating God's insistence upon just one method of bringing the good news to the world. It will be possible in this brief analysis only to hint at the argument. Take the chosen people from Adam to Noah. Note that there is great advance in the arts of civilization during these two thousand years and more. After the death of Abel, Seth was selected for the religious uplift of the race. But there comes corruption by marriage. Then we have destruction of all the race save Noah's family.

## The Significance of the "Remnant."

There is to be a new start and the hope of the future lies again in the Home. Every provision of nature is made for the care of that home.—Jehovah had indeed "left a very small remnant."—(Is. 1:9). Intensive work was needed first.

We need only think of what happened in that home, almost immediately following their deliverance by the Ark, to see that the problem of "saving the remnant" to holiness has not been solved. There must be a return to first principles. Abraham is

called out from a people of great commercial prosperity and high literary culture that tells of advancing civilization. But there must be a new beginning. It would never do to build on the old foundation—the faith life must be accentuated—a new Home work was started.

Mission work is a return to these same first principles. It was in the "home" that God's works were to be "declared" (Mk. 5:19). Now we begin to see the plan unfolding. The word to Abraham was: "In thee and in thy seed shall the nations of the earth be blessed."—(Gen. 22:18), I want you to see how Abraham understood his duty.

## Concentrating on Canaan.

God said to Abraham: "Get thee . . . unto the land that I will show thee," (Gen. 12:1). Note that Abraham exerted an influence that has been felt by all people and all ages there in the same land which God had pointed out. The most important method of blessing the world was in concentrating on Canaan. We have a graphic picture here of God leading this man to project the original plan on the right basis. God called him to go to the geographical centre of the ancient world. He lived his life upon the great trade routes, and his life of faith, therefore, was made known to the confines of the known world. "I thank my God . . . that your faith is spoken of throughout the whole world."—(Rom. 1:8).

The Patriarchs were all strictly home missionaries in Canaan, until Jacob was driven into Egypt by the necessities of a famine. If material prosperity were the end, then Egypt would be a good place to work, but Egypt remained uninfluenced.

Abraham had been there, but not to extend the kingdom. The children of Israel remained for more than four hundred



years, and the sacred penman leaves no record of any religious propaganda at all. The highest ambition of Joseph was to be buried in Canaan, and he makes mention of the "departing of the children of Israel" (Heb. 11:22), back to the land chosen as the theatre of the world's conquest.

#### Moses Leads to the Home Field.

He might have played a large part in helping the children of Israel in Egypt, as Joseph had done; but he did a larger thing in training them for forty years, under God, to begin again to build the Kingdom in the same old centre where Patriarchs once carried out God's plan. He is the medium of the law from God by which they are to do home work there effectively. Their failure in Canaan consisted in refusing to make themselves fit to be the channels of God's truth to the world. Moses in his farewell address repeats again and again these pertinent words: "Take heed to yourselves."—(Deut. 5:9, 15, 23).

We cannot understand the command to Joshua unless we appreciate this principle. There was an old and corrupt civilization to be contended with. There was no keeping the Israelites from contamination by a heathenism so foul that later it spread to Rome and was bewailed by the satirists of the day. The battle of Waterloo decided the fate of Europe, but this Seven Years' War in Canaan decided the fate of the world.

#### Foundation Laying.

When the walls of Jericho fell at the blowing of ram's horns, then it was that he pointed out to his people the abounding import of foundations that would stand the strain of the winds and waves of this world—Lot had been caught in the vortex of a Sodom, and Sodom must be destroyed. Mere civilization has never aided in the conquest of the earth for God, only divine principles do this.

Take the next period and try to discover how the plan is being carried out in a time when civilization seems to have failed. In that period every man did that which was right in his own eyes (Jud. 17:6); civil law had no force. The last legacy of Moses was forgotten. They have stopped their wanderings and now they begin to settle

in the towns. But their religion was not sufficient to save them from anarchy. The problem was to save what they had already gained, and it was the city problem.

The fight was to turn upon right strategy. Here God took hold of the Home Mission problem again, and the dangers and necessities of the situation suggested extraordinary measures. God sent the Judges to save the situation when it was almost lost. They are the Home Workers. They are called "heroes of faith" in the eleventh chapter of Hebrews. The Home Mission principle underlies the history in the Judges. May not our heroes yet be those who would save America?

Not all the power of the Judges could save the people from the evil of their own stupidity and consequent slavery to the Philistines, at home.

A kingdom was to be set up. It was to be an ideal among the world kingdoms. This kingdom was to be more than political. It was to be religious, for it was a theocracy. The task of developing the work at home they tried to accomplish without consulting the divine plan. Saul was chosen King, but he did not seek wisdom from God. God rescued the nation from this mere military leader and places David upon the throne, for his own purpose. Here the Home Mission principle becomes thoroughly established. The people ever look back to David and forward to his greater Son.

#### Beginning of Jerusalem.

"And David dwelt in Jerusalem and called it the City of David" (II Sam. 5:9). David captured Jerusalem at the very first and centered his activity there. He had the world vision, and the conquest of the world was to be carried on from Jerusalem. Note in Ps. 67:1, 2: "God bless us . . . that thy way may be known upon earth, thy salvation among all nations."

David had caught the correct conception of God's method of making the kingdoms of this world to become the kingdoms of God. Solomon's relative position among surrounding Kings show how effective was the plan in operation.

The beginning of the end came with the division of the kingdom—the best work at home is frustrated and the two kingdoms

are at cross purposes. They weakened themselves by this constant division.

Each kingdom, instead of drawing closer together, sought alliances with surrounding nations, in order to help itself in the home problem. Each in turn became the football among the nations of the earth, which were wholly out of sympathy with their ideals. But God was ready to save them from themselves and from others, if only they had looked within and wrought. Try to think what might have been the result to the world if they had cultivated the home field.

#### The Prophets Were Home Missionaries.

The work of the prophets beyond the borders of the two kingdoms was only incidental to the development of the theocracy at home.

Take Isaiah as typical: It was a call to the home work that he gives in his first forty chapters, and in the remaining chapters is a call to world conquest. But note the method of world conquest: "Lengthen thy cords and strengthen thy stakes" (Is. 54:2)—one depends on the other.

"Strengthen the things that remain." The cultivation is to take place at home. "The vineyard of Jehovah of hosts is the house of Israel and the men of Judah his pleasant plant" (40:3-4-5.) Oh! that they had hearkened to the parable of the vineyard! (See Isaiah 5). But drastic measures were necessary for them to appreciate possibilities at home.

They did not appreciate the "Land" or the law, so they were to be taken away to Babylon in order to stimulate their love and to emphasize the one method again. There they sang: "How Can I Forget Thee O Jerusalem." Jerusalem was now become to them the "Joy of the earth." But not only was the land thus glorified, but the law was to be honored as well. Religions were usually destroyed by captivity, but with them idolatry was destroyed. They must temporarily be removed to prepare them for greater efficiency at home.

Never such enthusiasm. Other kingdoms were falling around, but the Jewish nation is brought again to the front of the world's stage. They were not ready to do foreign work there in Babylon. Daniel is only illustrating the divine principles among the

Persians, but they must come back home for service in the kingdom.

In the same field upon which the Patriarchs had played their part were they to come. Nehemiah, a Persian official, had the true vision, and Jerusalem must be restored—justice and order would follow in the wake of the re-establishment of the law under Ezra. They make the cities the centres of home work—this was divine strategy. Now they are working the plan again and they never ceased working it.

Nehemiah says: "I am doing a great work and cannot come down," and that work was in Jerusalem.

Malachi is the prophet of restoration. The first enthusiasm had worn away. Religion in the homeland was decaying and the people neglected Jehovah's service. There followed grave social evils and even God's moral government was questioned. The people were lax in making contributions to the treasury, in order to establish religion firmly at home. "Ye have robbed me"—"Bring ye the tithes into my store-house"—"for ye shall be a delightsome land" (Mal 3:9, 10, 12).

We need not wonder that, after the cessation of prophecy for four hundred years, they should have allowed the favored land to fall into a terrible condition religiously.

Was God pleased? There is no word of approval only death-like silence. It was a deplorable situation that met the view of the Son of God when he came. One master had succeeded another, but the Jewish Nation exerted no helpful influence over her masters. She cultivated a bitter hatred to the world she knew and withal a contemptible hypocrisy. But God did not swerve from his plan of the ages.

#### God's Son Becomes a Home Missionary.

Our Savior did missionary work in Judea. There was to be a new start from the old center, as Micah had prophesied—"For out of Zion shall go forth the law and the word of Jehovah from Jerusalem."

"He came unto his own." "How often would I have gathered thy children together . . . but ye would not . . . behold your house is left unto you desolate" (Matt. 23:37). How he strove to establish the laws of a spiritual Kingdom there on the home field, by the Sermon on the Mount! The

world was not to have this instruction till Judea had first received it. The four biographies, left to us of our Lord, tell of his bringing the revelation of Good News to the world by stressing the message in a geographical center.

Hear the Master's voice define the method of the Last Commission (Acts 1:8): "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth."

"All the world" means, then, "Jerusalem" first. It is a return to well-recognized principles. The beginning is to be in Jerusalem—they must "tarry there."

We had best let the Bible be its own interpreter. Peter at Pentecost was doing Home Mission work. True it was Foreign Mission work, but it would have been physically impossible for him to do what he did outside of Jerusalem. A little later John joins Peter in this Home Mission Campaign for the capture of the city of Jerusalem, and together eight thousand people are the fruits of their work there. But Foreign Missions is wrapped up in the movement. They were "beginning at Jerusalem," however.

Were they working on the wrong plan? Results justified it: "The number of disciples in Jerusalem multiplied exceedingly. Pentecost carried out the spirit of the commission.

Luke tells Theophilus that he had written a former treatise concerning "all that Jesus began to do and teach," intimating that now he will tell of what Jesus continues to "do and teach." But the movement consists of repeated movements from the center at Jerusalem. Note that it was so successful that Paul says to the Colossians "The gospel which ye heard which was preached to every creature under heaven." It was the neglect of "Jerusalem" that was later to work havoc.

#### Stephen a Home Worker.

Stephen went among the "synagogues" of Jerusalem. He preached there a sermon and showed a consecration whose influence was limited only by the confines of the then known world. What a stir was made everywhere by this one voice! He remained at home, remember.

Even after the distinctive foreign movement began James, the pastor at Jerusalem,

tried to build up the Christians there where at the same time he wrote his general epistle to those who are gone from the city. In the conference at Jerusalem (Acts 15:16) he quoted Jeremiah: "I will build again the ruins thereof [Jerusalem] . . . that the residue of men may seek after the Lord." This wise old pastor "strengthens the things that remain" at home.

Peter's vision was a picture of the conquest of the Gentiles (Acts 10:35). But, while we have some tradition of Peter's being at Rome, we know that Peter spent nearly all his energy on the home field. Christ said: "I have other sheep . . . which I must bring," but meanwhile "feed my sheep." This man with Pentecost behind him never lost the import of the words, "Beginning at Jerusalem." Now we come to the great apostle to the Gentiles.

#### Paul Recognized the Home Argument.

Immediately after Paul's conversion and his special commission (Acts 9:15), he centers his activities at home (in spite of opposition). "He was with them going in and out at Jerusalem preaching boldly in the name of the Lord" (Acts 9:28). And it is conceded that Paul came back to Jerusalem at least five times, and from Jerusalem departed forever only to establish finally a new home base at Rome.

But we must never forget the significance of the movement from Antioch before he permits himself to begin his last effort at Rome. Jerusalem was narrow and exclusive, so they must seek at once a new center of operation where the plan could be executed without hindrance. This city becomes home work (Acts 11:24) and they strengthened that strategic work for one whole year (Acts 11:26). The work at Jerusalem was hard to maintain (Ch. 12) on account of the fire he had started there before his conversion.

So it was from Antioch that Paul launched his foreign missionary tours and to this point he successively returned from new conquests. But Antioch as a base was not neglected, for it was there that theological as well as missionary problems were worked out but it is home work now.

Paul did not continue to make these great missionary journeys as he might have done.



He had heard the Macedonian cry, "Come over and help us," but he was to hear that cry again and again. He knew there was a continent beyond Macedonia whose destinies were at stake. He sent there some of his helpers (Acts 19:22). He himself soon followed and remained three months (20:3) to form a new base of operations. Where would Europe be, as well as America, but for this distinctive Home Mission work continually reinforced?

Asia Minor was to realize the far-seeing results of this concentration of work by which in his own lifetime, every creature should "hear" (Col. 1:23) the "good news." The Epistle to the Churches at Philippi and Thessalonica (in Macedonia), indicate their relative importance in his mind. He makes Lystra also a center for Eastern Asia Minor (Acts 14:6, 21, 16). Then he works at Ephesus, the capital, a center for Western Asia Minor, and actually holds a revival meeting there lasting for three months (Acts 19:8). A little later he deepens the foundations by a two-years' campaign (19:9). "All Asia heard," as a result of this intensive work. John, probably, after the death of the mother of our Lord, spent his life in Ephesus till taken to Patmos.

"I must see Rome also." Why? Not to take tours from it primarily, but in order to reach the world through the "stranger which is at Rome." He seems to have visited while at Rome at least two of these radiating centers, Macedonia (Rom. 15:23) and Ephesus, to prepare them for effective service. But, possibly between his imprisonments, he spent "two whole years in his own hired dwelling and received all that went in unto him," and he evidently had Timothy as helper (Phil. 2:19).

#### A Vision of the Seven Churches.

John was carried to Patmos and there is unfolded something of the future history of the church. Seven centers are named in Asia Minor, but they were not letting their light shine. Ephesus was among the number and she was a radiating center—he delights to hear her commended for her "steadfastness." Not a word was spoken by John concerning these churches projecting great

foreign mission enterprises. The emphasis was still placed on the home work.

Is there no message for the Christian churches of today? The foreign missionary can not overcome the very treacherous religious light that shines from America. "If the light which is in thee be darkness how great is that darkness!"

Justin Martyr tells us that for more than a century it shone brightly. But in Canaan and in Asia Minor and in the Roman Empire the light finally grew dim so that it became very uncertain. The emphasis upon home territory was forgotten soon after revelation ceased. Remember that emphasis is placed on doctrine also to the seven churches of Asia. The lamps flickered and finally went out for good. How important are general movements at home that we may save America! Palestine and Asia Minor and Rome had grave problems and only the pure gospel, continually applied on the one divine plan could have saved them; but the plan was forgotten ("beginning at Jerusalem") The problem there now is to recover by foreign work what was lost by the neglect of home work.

#### America's Crisis.

We have had great religious movements in America in the past, but our problems were never so grave as today. Not alone the individual church can meet the situation. It will take religious statesmanship applied on the divine plan. Only a general agency like our Home Mission Board is equal to the gigantic task. Are we to adopt the method that Paul used in Macedonia and Rome for the conquest of Europe? If we fail to keep in view beginnings in our rapidly transforming communities, may not the specter of Mormonism fall across our pathway as Mohammedanism stood in the way of Asia Minor? May not the blight of materialism fall upon America as it fell upon the Roman Empire, because the intensive work begun by Paul in the city of the Caesars was relaxed?

Oh, for a clearer vision on the part of the churches of Christ, of God's one method of world conquest!

Virginia Polytechnic Inst., Blacksburg, Va.

# A Day at Pier Twenty-Nine

MISS CLARA SIEVERS

*EDITORIAL NOTE—The author of this article until perhaps six months ago was one of the consecrated women port missionaries of the Home Mission Board, and was stationed at Galveston. The strain was so heavy that Miss Sievers found it necessary to go away and recuperate. At Galveston we now have Rev. J. H. Meyers working among the immigrants and he is unusually well qualified for the position. The simple story here by Miss Sievers of a day of a worker among the new-comers, is illuminating and touching. This unending stream of humble aliens to native Americans appears to be voiceless. Such stories as this seem to give them a voice, and it is one of appeal.*

**I**T WAS a clear, mild morning at about eight o'clock, when the Frankfurt entered the port at Galveston. The spectators were few that were watching the restless passengers who constantly moved about on the decks, but were compelled to remain on board until their landing time came.

The sailors were running to and fro, giving commands to one another and likewise receiving some from the captain, until the steamer was securely fastened. The government inspectors and other officers had taken their places and all was ready



Miss Clara Sievers.

for work; however, for some time no passengers were admitted to the pier, all the baggage being landed first.

At last they appeared, one and two at a time. The cabin passengers being only thirty-eight, soon passed the inspecting quarters, and immediately following them were the steerage, four hundred and

seventy-one. As soon as the inspection of baggage began I took my place and did what my hands found to do—helped to see the baggage checked, and if I could give any needed information the same was given, handing out tracts, and when time permitted inquiring of their spiritual welfare.

At noon there was a pause of about an hour. The inspectors took their dinner, so I did likewise, and when I again reached the pier I was just in time to see the aliens fed. A large basket of Bologna sandwiches was brought and each person received one as they passed the basket along, while they stood in single file. What a dinner! But these poor people would gladly have done without, as they were nervously anxious to leave the pier, to get a look at the strange new country.

Again the officers resumed their positions and the work went on. In a distant corner, with a guard marching back and forth, the detained, few in number, were being held, and almost diagonally across from them a pen, reserved for the Hebrews, was rapidly filling up, for they were many and their baggage is generally not inspected until they are all together. The Germans, Bohemians and some others were fortunate in passing immediately after due inspection was given, while the home-seekers of more remote countries passed slowly.

It was a sight of interest when about 3:30 P. M. the Hebrews were released, a man of the Jewish Home here having charge of them. It called to mind the pilgrimages of old, all obeying orders when given by their leader. About half past five the inspecting of all was over, save fifty who were not admitted to the pier. Happy meet-

ings had taken place; one wedding was celebrated, another announced to take place the following day, and nine passengers taken to the infirmary, and sighs of relief could have been heard escaping the lips of tired officers.

From the pier I went to the Immigrant Home, where another opportunity of service was given. It pleased me to give one man my father's address, for he went to Dallas. One family and a friend of theirs, German Baptists, were very happy to meet Baptists

here. I was asked to play on the organ, which I did, and soon the voices of many were heard singing the old German hymns. It was uplifting even to me, and after a happy farewell, I went home tired but blessed. May God's blessings be on our feeble efforts. Pray for Galveston and that God may open the hearts of Southern Baptists to do larger things to save the tens of thousands, who come to this land, to such immigrants as these whom I met on a day at Pier Twenty-nine.

## WORK OF THE NEW CONVENTION OF NEW MEXICO

A. E. BOYD, Artesta, New Mexico

**T**HE new Baptist Convention of New Mexico is no baby Convention, born in one corner of New Mexico and constituted of a few shabby insurgent churches. On the contrary it was born with the burden of the work of the territory upon its shoulders.

In a short time after its organization four out of six of the associations in New Mexico were in alignment with this Convention and the majority of the churches of the other two associations had taken their stand as churches with her, and out

of these two remaining associations the great scope of the undeveloped fields and destitution is largely in the hands of our forces. This is especially true in the Pecos Valley Association, where the great stretch of plains east of the river, with some fifteen churches already constituted and a number of points where others ought to be established, is in our hands.

Immediately after the organization of this separate Convention our hearts turned from the scene of battle to the unsaved hosts of our territory. Our State Evangelist and



Rev. Joe Land, a faithful and capable missionary laboring in the new New Mexico Convention



corresponding secretary went into the field with a flame of evangelistic fervor firing their hearts and as they went the Macedonian cry arose from every quarter as never before in New Mexico. Bro. Downing's work has been unparalleled in ordinary evangelism, and on he has tolled, scarcely with a day's cessation, and has every day of his time engaged for six months to come.

In a great many respects Bro. Alldredge is a prodigy in his work. He looks after the immense correspondence that is enough to almost overwhelm him, and works out

the scores of intricate problems arising from the work. And amidst it all is engaged in field work all the while.

Our associational missionaries have been equally aggressive and successful in their work, and besides this every pastor in the new Convention stands pledged to hold a meeting at some point other than his own church which the missionaries can not reach. With all this a new day for evangelism has dawned in New Mexico. As the smoke of battle fades the sunlight of God's glory is shining out.

## For System and Liberality in Giving

H. R. BERNARD, D.D.

*EDITORIAL NOTE—Dr. Bernard gives below the substance of a letter addressed to all Baptist pastors and associational executive committees in Georgia. Dr. Bernard is one of the Lord's noblemen and no one among our hosts is a more competent authority than he on system in the work of the churches. His work for Georgia Baptists is invaluable. We commend what he says to the careful reading of all Southern Baptists who are laboring for more of system and efficiency in the constructive work of our churches.*



HE records of Baptist giving in the different States for the past two years furnish an interesting comparison. I present here the per capita gifts to all objects in the various States for the last year:

Georgia contributes \$4.01, a loss of thirteen cents per capita, as compared with the preceding year; Virginia contributes \$6.43, a loss of fourteen cents; Florida contributes \$5.20, a loss of sixty cents; North Carolina contributes \$3.31, a loss of six cents. On the other hand, Maryland contributes \$14.54 per capita, a gain of \$1.93; Texas contributes \$6.04, a gain of 34 cents; Oklahoma contributes \$5.78, a gain of sixty-seven cents; Missouri contributes \$5.41, a gain of fifty-one cents; Mississippi contributes \$3.90, a gain of nine cents; Alabama contributes \$3.56, a gain of two cents; Kentucky contributes \$3.68, a gain of forty-five cents; Tennessee contributes \$2.90, a gain of six cents; Louisiana \$3.16, a gain of forty cents; Arkansas contributes \$3.37, a gain of seventy-seven cents, and South Carolina contributes \$4.77, a gain of fifty-two cents.

It is seen that four States have declined in per capita giving to all purposes. All

other States, eleven in number, have made gains. During the last year Georgia loses from the preceding year thirteen cents per capita in her giving to all purposes and gains in the time named 4,147 members. She declines, too, in sum total of gifts to all purposes \$15,686. However, this loss was not in missions, for here the gain is \$11,031.

For the Associational Executive Committee. Take the amount for which appeal is made to the churches in your association: say, \$3,000, and you have twenty churches. Make a table of the names of these churches and place opposite the name of each church the amount suggested that that church try to raise; so much for State Missions, so much for Home Missions and so on, putting something for each of the seven causes.

Let this table be a part of your report to the association; have it printed in the minutes.

The associational executive committees can do great things towards bringing in better methods, and, as one of the results, much larger contributions.

### How Pastors Can Help.

First, is the appeal reasonable? Now, then, how shall the work of raising the money

be accomplished? Let us ask. Where is the pastor. Here he is. Well, Brother Pastor, a word with you: you are the main man in all this work. The Conventions and Associations and Boards and committees may plan wisely and do their level best in all legitimate ways—but if you fail to come up to the help of the Lord, the labors of all others go practically for nothing. The faithful and wise leadership of your people is a necessity. The rank and file of your membership make up the sacramental hosts of God. Aim at a collection for specific purposes at a given time, and try to have every member a contributor. Guide your people according to the schedule. Some will follow now, others will later on. This is up to you, Brother Pastor, that is, if you have been using your church building simply as a preaching place.

Many of our pastors, though, we are certain are doing the best possible. We have no exhortation for them. We salute them and gather inspiration and courage because of their faithful labors in efforts to bring in the Kingdom.

#### How to Give Money.

Of course, we give as unto the Lord. On the human side of giving it is well to be guided by a systematic schedule, because this will call for proportionate, periodical, persistent and continuous giving. Our money should not all be given to one cause, nor should any one cause be slighted. Convenience is not to determine our course as to our giving; not what is convenient,

nor what is easy, but what is my duty is the question.

Collections taken and contributions made according to a systematic schedule cannot work evil to any cause nor injury to any man. The schedule or apportionment plan provides that every church contribute at least once a month; certain churches to one cause and some to another, so that all churches give each month and each department of the work receives a due share of funds as the people desire to give for its support. In this way confusion and conflict is avoided. The representative of each cause has his time and territory. He has his opportunity to bring out his "strong reasons" and in this way he emphasizes the importance of his work and instructs the people concerning it.

This is provided for in the schedule of Georgia Baptist apportionment, and is of immense importance. If we pool our collections, all of the stimulus of special emphasis is eliminated and we have in its stead inducement to be at ease, for whether the people give much or little each Board will get a share. This tends to stagnation.

It is to be hoped that we will never pool our efforts nor our money. Let each agent have his time and his territory, and let him do his work without hindrance or embarrassment, and let the State Convention protect him if need be while he is about it. If other agents or secretaries get in his way, it then becomes a matter to be reported to the Convention and corrected, if need be, by heroic measures.

*Among Southern Baptists material growth imperatively calls for Home Missions. The commercial outlook here is such as it has never been before in the history of the South. The South has in large measure preserved its great ideals of the past. Home Mission work is an imperative condition of the continuance of those ideals in the South. It is vain for Southern people to think that the South is secure religiously without the most strenuous efforts. Never was a greater mistake made. If we have doctrinal views that are valuable, if we have a type of spiritual life in the South which is high and ennobling, if Baptists are to preserve their position of ascendancy and power, there can be no question whatever as to the call upon them today to give themselves as never before to the work of Home Missions.—President E. Y. Mullins.*

# Something of the Illinois Field

W. P. THROGMORTON, Corresponding Secretary



THE Illinois Baptist State Association, which is lined up with the Southern Baptist Convention in the work of Home and Foreign Missions, has within its territory little more than one-third of the State. We generally speak of its territory as "the south half of Illinois." Of course, it claims the entire State as its field; but as yet, in the north part, it has little following.

Of the forty-eight associations in Illinois six are made up of Negro churches, one of Swedish and one of German, leaving forty white, English-speaking associations. Of these, twenty-two are lined up with our State Association. Connected with them are more than 500 churches. At the same time we have co-operating with us a number of churches from the other associations. All told, we had last year 493 churches which contributed to our State Association treasury. The old State Convention, from which we have separated, had, during the same time, only 303 contributing churches.

Illinois was asked last May, when the apportionment was made, to give \$4,000 to the Southern Boards during the present Convention year. This will be done. Of the amount, \$2,000 is to go to the Home Board, and \$2,000 to the Foreign Board. In addition to this we have a work of our own in Syria, Persia and Galilee which we have to support. It is not necessary here to explain why these Illinois Baptists prefer co-operation with the Southern Convention. Suffice it to say that the Southern Baptists are our kind, and we prefer to be with them.

But The Home Field wants to know something of the situation here as to the foreign element. Within the territory occupied by our State Association, the number of foreigners is large. We have Germans, Bulgarians, Russians, Poles and Italians in great number, besides quite a sprinkling from many other nationalities. These foreigners are found on farms, in the mines and in the shops and factories.

Take, for instance, the mines in four counties—Williamson, Saline, Franklin and

Perry. In these are thousands of men, a large majority of whom no doubt are foreigners, and the greater number of these foreigners are probably Italians, mostly, I think from Southern Italy. In the city of Herrin, containing a population of about 7,000, I am assured that half the people are Italians. At Johnson City, another town of 4,000 people in the same county, a like situation prevails. Besides these are min-



Rev. W. P. Throgmorton, D.D.

ing towns of like kind, though smaller, here and there in the mining section of the county.

At Harrisburg and a number of smaller towns in Saline county, the foreign, and especially the Italian element is large. So at Benton, West Frankfort and Christopher, and a number of places in Franklin county. So at DuQuoin and Willisville in Perry county.

In East St. Louis the foreigners are many. At Granite City, a suburb of East St. Louis, I am assured that the Bulgarians



number fully 10,000. Superintendent E. P. Brand of the old State Convention has frequently said that East St. Louis is the greatest mission field in the Mississippi Valley, and he is not far from right. This field is in our territory and what is being done in it for State Missions is being done by us. The East St. Louis churches are all in co-operation with the State Association, and three of the churches are aided by the State Association in supporting pastors.

Besides we have a number of counties in which the German element is dominant. Economically and industrially the Germans are good citizens. But nearly all of them are Lutherans and Catholics. Their ideas of the drink habit, the liquor traffic, God and the Lord's day, are un-American. They need evangelizing. But so far, little is being undertaken among them. If the American Baptist Home Mission Society is doing anything anywhere on the field, I know nothing of it. If it has done anything for fifteen or twenty years past, I know nothing of it.

We are hoping that after the State Association Baptists have demonstrated their loyalty and their earnestness of purpose, the Home Board of the Southern Baptist Convention will look over this situation and co-operate with us in occupying it. We need mission work among Italians, Germans, Poles, Bulgarians and Russians, to say nothing of others.

A little later on I hope to give The Home

Field a fuller account of conditions here and exact facts and figures as to many things on which at present I do not have definite information.

Our women are also at work with commendable zeal. The "Woman's Auxiliary of the Illinois Baptist State Association" has a Field Worker in the person of Miss Dora L. Cain, who comes to us from Auburn, Ga. She finds a cordial welcome everywhere and under her leadership we believe our sisters will get a great vision of what they ought to be and do, and line up for noble things.

Since writing the foregoing, I have received figures from a brother, who has given considerable attention to the foreign problem in our midst. He gives the following as the Italian population in the counties named:

Perry county, thirty per cent; Franklin, twenty per cent; Williamson, thirty-five per cent; Saline, thirty per cent.

For some other counties he gives the percentage of foreigners (of all nationalities together) as follows:


Monroe county, sixty-five per cent; St. Clair, fifty-five; Madison, forty-five; Clinton, thirty-five; Washington, thirty; Effingham, twenty-five; Jackson, twenty-five; Gallatin, fifteen.

In the counties of Monroe, St. Clair, Clinton, Washington, Effingham and Gallatin, the great majority of the foreign element are Germans.

*We are often saying in THE HOME FIELD that we must save America to save the world. In a speech before the recent session of the Southern Baptist Convention, Dr. W. J. E. Cox, of Alabama, presented the same thought from a new angle. He said: "If ninety per cent. of the people who go to China and Japan from so-called Christian nations for commercial purposes, were sunk in the Pacific ocean, the people of China and Japan would be better off."*



## DEVELOPING THE COUNTRY CHURCHES

 IN THIS day when we are discovering so many home mission problems, we have been very slow to discover the problem of the undeveloped country church. It is gratifying that there are some mild signs that Southern Baptists are beginning to awaken as to the needs of backward rural churches.

We say there are mild signs of an awakening. The problem of the undeveloped country church among Southern Baptists is immense both in its extent and its importance. We have a faculty of failing to see with new points of view exactly those things that are nearest to us. No denomination in America is more intimately associated with country life than Southern Baptists, and there is no denomination that has so large a rural constituency, none that has so many country churches. Baptists have evangelized the country districts in the South as have no other people.

### THE LARGER IDEA OF HOME MISSIONS.

The larger idea of Home Missions which is coming into the thought of our brethren includes the twentieth verse of the twenty-eighth chapter of Matthew, as well as the nineteenth verse. The Savior commanded that we should make disciples of all nations and baptize them. We have accepted that obligation. We have accepted it for America and for the whole world. We are committed to the work of evangelizing the people.

But we have not as a denomination generally accepted as part of the Commission the twentieth verse, though it is a part of the same sentence that is given in the nineteenth verse,—“teaching them to observe all things whatsoever I have commanded you.”

In the country districts Southern Baptists have evangelized the people with marvelous success. The blessing of God has been upon their labors. But it must be said to our reproach that we have turned tens of thousands of converts loose in the churches, without any adequate idea of the responsibility that is upon us to develop them into the stature of a well-rounded Christian life.

### DENOMINATIONAL RESPONSIBILITY.

Perhaps we have many times reproved the churches for failing to feed the lambs of the flock. Perhaps we have even sought to bring the pastors of these churches to a sense of their obligation to cultivate and build up the churches of God. And we have done well, if we have been moved by the spirit of love.

But our admonitions have not covered the whole field of responsibility for the situation. As surely as we accept as a denomination the obligation to evangelize the lost, we must also accept the obligation to build up the weak and the backward and the undeveloped. This is as truly a part of the heart and purpose of our Master as is the blessed work of evangelization.

There is something to be said in palliation of the backwardness of Southern Baptists in taking hold of the work of developing the undeveloped as a part of mission work. The field was so large and the need was so great and the

lost were so many that we have felt that we must give our time to the great prime work of telling the simple story of salvation.

But we can not any longer shut our eyes to the great duty that confronts us of developing the people who have come into our churches. The 11,000 churches in the Southern Baptist Convention that do not give anything whatever to any mission work are a standing reproach upon the denomination as a whole. There is a responsibility that rests upon the whole denomination for the backward condition of these churches, and we can not shake it off. They will hear us as they will hear nobody in all the world. We have, by the blessing of God, the power to give them an enlarged vision, if the Lord shall graciously inspire us with the willingness and determination to do it.

#### THE INTENSER RURAL LIFE OF TODAY.

There are certain conditions that are going to quicken Southern Baptists to undertaking this larger and more difficult task of missions at home. The secular and material life of the rural districts has advanced with startling rapidity. The conditions that obtained when a man who is now forty-five years old was a child on the farm, are no longer to be found there. The coming of free delivery of mail, improved roads, rural telephones, automobiles and improved methods of farming and better schools have transformed the life out among the forests and fields. The country districts have caught step with the intense materialistic spirit of the earliest twentieth century. They are alert to the good which money can buy and to the opportunities that are secular.

What of the country church? There are some hopeful and refreshing exceptions, exceptions that fill the heart with joy, but the average country church is just as nearly asleep now as it was about twenty-five years ago when the whole countryside had a life so quiet and lonely and slow of movement that the church's slow methods or lack of methods were adequate to give it a commanding place of leadership in its community. Alas, that this wholesome prestige should be on the wane! Alas, that the young people in scores and scores of country districts should be weaned away from the house of God and should find the gratification of their social and intellectual yearning around a center in which the church has no part!

And yet this is the fact in many country communities. Testimony is not lacking from country pastors in every State showing that in many rural districts the church is losing its grip upon the generation that must soon take into its hands the leadership in the churches, else they are to be bereft both of leadership, prestige and influence. An examination of half a dozen association minutes in any of the older States will show that the increase of membership is largely urban-while too many country churches are just holding their own or actually declining in numbers.

This presents a serious situation. One great difficulty in dealing with a problem which finds its expression in the country districts is that the conditions with which one deals are far-flung over so many miles. One can focalize city needs and he can make people see with far greater ease than he can do the same with regard to the religious needs of the country, even though the large majority of our Southern people still live in the country.

#### A WORK FOR WHICH BAPTISTS ARE PECULIARLY FITTED.

The very gravity of this matter causes us to take heart. Southern Baptists understand the country people. Very largely we are a country people. We have had our greatest successes in the country. The country people will hear us if we come to them with the truth as the Savior would have us present



it. They will hear us with a love and appreciation that will warm the heart and fill the soul with joy. Because Baptists love the country people and the country people love the Baptists, we believe that our denomination will be shaken out of the soporific neglectfulness of the need in this large field, just as soon as we can make our people realize that their prestige as spiritual leaders of the country folk is in jeopardy on account of their failure to obey the whole command of Christ in developing the saved into larger and purer life—"teaching them to observe all things."

The Home Field editor believes that there is not a duty upon Southern Baptists today that is larger and the performance of which has in it more blessed potentialities, both for the spiritual life of the South and the largeness of the means that will thus be available for the redemption of the whole world, than the duty of developing some large plan of mission activity that shall enable us to reach with a message of the larger Christian life the more than 11,000 country churches that are not yet enlisted in the larger life of the Kingdom of Christ.

This call to develop those whom we have, while we abate nothing of our zeal and liberality in evangelizing the unsaved, is the call of Greater Home Missions. May God graciously lead us to take hold in a large way of this idea—to incorporate in our scheme of missions this much neglected part of the Commission.



### CHURCH BUILDING IN THE SOUTH

**T**HERE are many reasons why a young church may not be able to provide itself with a house of worship. Sometimes the organization is too weak in numbers, sometimes in financial ability. Sometimes it has sprung up in a community where society is in a new and inchoate state and where people are so busily engaged in getting on their feet economically that it is hard to get them to take thought about providing a place of worship.

Sometimes these young nuclei of the Kingdom are located in cities where the price of land and the demands of expense in building put the erection of a church house quite out of reach of the unassisted local body.

These are some of the deterrents in church building. It is amazing how effective they have been among Southern Baptists. There are in the Southern Baptist Convention 23,248 churches. It is variously estimated that between 3,500 and 5,000 of these have no houses of worship. It is safe to estimate that not less than 4,000 Southern Baptist churches have no church building in which to worship.

These infant organizations can not but be sickly and inefficient. When they ought to be expressing themselves in a positive, constructive way in their communities, all of their energies are required merely to keep alive. In fact, many of them do not succeed. Scores of such organizations in our Convention die each year wholly for the lack of such aid from the brotherhood in the day of their weakness as would enable them to gird their loins for a more vigorous effort.

These undomiciled church infants meet in school houses, dance halls, lodge rooms, and borrowed churches. They meet in private residences, under brush arbors and under the blue canopy of heaven. They can not impress the community in which they are as exponents of the Kingdom of God. They do not and can not impress men with that sense of respect and permanency and spiritual competency which is absolutely necessary if they are effectively to fulfill their mission in bringing in the lost and elevating the moral tone of their surroundings.

The Home Mission Board has a nest egg of \$69,500 toward a proposed permanent Church Building Loan Fund of \$500,000. How greatly we need the whole amount! What an opportunity is here for wealthy men and women to perpetuate their power for useful service to humanity by giving large sums toward the building up of the proposed Fund!

We pray that God may put this need upon the hearts of those who are able to supply it. He who gives to this Fund places his money where it will go out and aid in the erection of one church and then come back with accrued interest to be ready to go out to aid other churches in getting on their feet, thus working in an unending series of blessed beneficence, long after the donors have gone into the Better Land.

~~H M B S B C~~

### EVANGELISM.

**I**N a large sense all of the missionary work done by the Home Board through its more than 1,000 missionaries in bringing the unsaved into the Kingdom is evangelistic work. In times past this has been practically the only mission work done by our Home Board. In fact Southern Baptists have not until this day generally come to realize that the work of cultural development and training is as truly a missionary duty as is that of going into the highways and hedges or to the uttermost parts of earth in the effort to compel them to come into the Kingdom.

There is reason to hope that we are as a denomination beginning to awaken to a fuller comprehension of the missionary task. This is cause for joy and also for a deepened sense of the greatness of the work yet to be accomplished.

The special work of Evangelism of the Home Board is that which is accomplished through the labors of its evangelistic staff of trained workers. This corps of brethren now numbers eighteen. It will probably be increased. Resultant upon the activities of these brethren last year were approximately 4,000 professions of faith, 3,000 baptisms, and 4,500 additions to our churches.

Meetings conducted by the Home Board evangelists rightly cover both the strong and the weak churches, both the city and the country, both the centers of influence and remote districts. The surplus given for service rendered, when the evangelists labor for strong churches, is a bounty whereby the Board is enabled to pay these men when they are preaching to churches that are so weak that they can not pay the expense that attaches to the meeting.

During the last year evangelistic campaigns have been conducted by the Home Board staff in a number of Southern cities with results that have been highly remarkable and gratifying. We believe without exception the pastors and people in the cities where such work has been done have been high in their commendation of the value of this work. The co-operative effort in all of the churches of a city, of a number of trained evangelistic workers, acting as a unit under the direction of the General Evangelist, brings to bear against the forces of sin, a power that by the blessing of God has proved availing and compelling, a power which has broken down hardness of heart and brought many into discipleship to our Lord. These city campaigns not only touch the regular church-going population; many of the outcast and sin-hardened have been saved through the street meetings.

This special evangelistic work of the Home Board has grown in favor year by year. Two things it has accomplished beyond the blessed results that may be termed immediate and direct. It has emphasized, because it has behind it the whole Southern Baptist Convention, the primacy in the eyes of Southern Baptists of the work of saving the lost. It has thus stirred up hundreds of preachers all over the South to a renewed zeal in this direction.

Some churches that were becoming cold and formal have renewed their youth and fervor under this stimulation.

The other special advantage is that which in the city campaigns follows their massing the powers of righteousness in a way that would not otherwise be possible, in a vigorous, determined effort against sin. There is no other agency of which we know that could have produced such a beneficent result in many of these urban centers as have these evangelistic campaigns.

Most of Southern Baptists live in rural districts. We are just beginning to see that we have an immense country church problem, but the importance of impressing our efficiency for Christ and righteousness in our cities was never so large as it is today. Southern Baptists have in the Home Board evangelistic staff an agency for whose activities they may well be grateful as an aid toward holding our cities for Christ.

~~HMBSBC~~

### "DON'T LET NOBODY TURN YOU 'ROUND"

**R**EV. F. B. BROWN is a Negro Baptist pastor down in Mississippi. Brother Brown writes us a letter and encloses copies of two printed poems written by himself that he uses as hymns in his churches, charging five cents a copy for them. The name of the first of the hymns is "Don't Let Nobody Turn You 'Round." The first stanza and chorus are as follows:

"Mary to the Savior's tomb  
Hastened in the early dawn,  
Spice she brought and sweet perfume,  
But the Lord she loved had gone.

"Don't let nobody turn you 'round,  
Don't let nobody turn you 'round,  
Don't let nobody turn you 'round,  
Keep on to Gallilee."

The second hymn sets itself forth under the title "Where You Bound For?". The rythmical chorus is as follows:

"Where you bound for? I'm bound for  
Canaan's land, I'm bound for  
Canaan's land, God knows,  
I'm bound for Canaan's land."

Two of the eight verses are after this fashion:

"Went down to the river Jordan,  
And the water it was cold;  
The water freed my body,  
But God freed my soul.

"I would not be a sinner,  
I'll tell you the reason why;  
I fear old Death may come to me,  
And I wouldn't be ready to die."

The happy-hearted choral singing of the Negroes, with its wierd pathos and sweet melody, is one of the institutions of the South. It belongs to the whites as well as to the blacks. Whether in the cotton field or in their



churches, the black people make melodies which touch the universal heart. Through such quaint songs as we have quoted, the Negro has given expression to his buoyancy and good nature. Through them in part he has won his way to the hearts of Southern whites to an extent that they themselves hardly understand and strangers do not understand at all.

It will, no doubt, be a long time before the Negroes are developed to a point where they shall in their worship prefer a type of song that does not consist so much in repeating the same doggerel line over and over. The Home Mission Board, through its thirty-five Negro missionaries, is seeking to aid somewhat the coming of this better day, and there are many other agencies working to the same end. But we would give a dollar right now if we could foregather with the congregation of Brother Brown and hear that concourse of Negro voices singing with mournful cadence, unlimited relish and perfect rhythm the song with the chorus, "Don't Let Nobody Turn You 'Round."

—H-M-B-S-B-C—

### 16,000 PLACES OF WORSHIP CLOSED EVERY SUNDAY

**S**IXTEEN thousand houses of worship of Baptists and Methodists in rural districts of the South are closed every Sunday in the year.

This is a startling statement to make with regard to the two great denominations which together have eighty per cent. of all the religious following in the South, except what belongs to the Catholics, but it is a fact. It results mostly from once-a-month preaching, but also from churches that have no pastors.

Dr. John M. Moore, secretary of the Home Department of the Board of Missions of Southern Methodists, is authority for the statement that 6,000 rural houses of worship of Methodists in the South are closed each Sunday. Of the probable 17,000 country churches of Southern Baptists not fewer than 10,000 are closed on any given Sunday. In fact, the number is probably larger.

There is a story that is resurrected about this time every year, when some limp and nerve-wracked city pastors hie away for a brief rest. The story is to the effect that some pious brother, the edge of whose conscience was vinegarated, reminded his pastor, who was departing for a brief vacation, that the devil takes no vacations.

Neither the problems of city nor country churches need treatment at the hands of acidulated consciences, but behold how relatively small is the matter of city churches closed for a few weeks in the sweltering summer, as compared with thousands of country churches that may be found closed any Sunday in the year!

We are delighted that the Home Mission conscience of Southern Methodists is arousing in behalf of the rural districts. Read the following from the annual report of Secretary Moore:

"The deserted Methodist churches in the country bring many heartaches to those who knew them in their glory. Like an old field turned out, these churches are mute witnesses to a failure in cultivation. Mission money was spent on them; but like that now spent in many places, it did not secure the service which the conditions demanded, and might as well not have been spent. In this day of intensive farming the emphasis is laid upon the cultivation. How much religious cultivation can a community receive with preaching once a month? Every Sunday of the year passes with 6,000 of our churches closed and that with 4,000 local preachers idle and a great company of capable and willing laymen comfortably waiting to be called to service."

In this connection we hope no one will neglect to read the article elsewhere in this magazine, by Rev. C. W. Blanchard. Bro. Blanchard thinks a new department of Home Mission work should be launched by our Board, to do the large work needed. This official magazine may not champion a cause that may require later official action of the Board which publishes it, however desirable we may consider the cause. Indeed, the Board itself wisely refrains from undertaking work, however it may long to do so, if it believes its denomination is not ready for it. For the Board is the creature of the denomination.

But we give our hand and heart to all who will respond, in a pledge to agitate when and where it may seem wise for a quickening of interest on the part of the denomination in the strengthening and welfare of our country churches. It is a matter so simple that we have forgotten to consider it, so close that we are too far-sighted to see it, but a matter to us of immense importance.

—HMBSBC—

### JUST A HOME MISSION CHURCH

**H**ERE is a letter from Rev. R. D. Wilson, Home Board Missionary at Galveston, Texas, pastor of the one-year-old Broadway Baptist church, which has grown out of a mission Bro. Willson conducted.

With much eclat and rejoicing the organization of the church took place on May 25 last. Then with true Western celerity a revival was com-



The Mission from which Broadway Church grew at Galveston

menced. It was still in progress when Bro. Wilson wrote—June 14—and the membership, which started fifty strong, had increased to eighty-three.

Just to show what kind of mettle this baby Home Board church is made of, it has already taken a State Mission collection of \$41! We confidently expect that Bro. Wilson will be telling us how it raised a collection of a dollar a member for Foreign Missions. That is the kind of church Home Missions develops.

This Broadway church has the best and most beautiful location Bro. Wilson ever saw, and our alert missionary finds another strain of joy in that. But hear this minor note of appeal: "The Home Board purchased this beautiful lot, but we must build. But, How? is the question. Our site is the finest, our people the best, and we can't afford to build a shack!"

If the kind reader cares to use his imagination a bit in warm weather, let him imagine what it means to us to receive hundreds of such appeals as this each year; what it means that, for lack of funds, we must write to most of them of our inability to aid them, till we almost become ashamed of ourselves, as if we were guilty of feeding the hungry with plous and empty cant.

Then the reader, having so kindly used his imagination, may find his heart and conscience touched. We hope so.

—HMB—S—B—C—

## HOME MISSION BREVITIES

Here is an invitation to us to attend the Oklahoma Indian Baptist Association. It will meet on July 27-30 with the Cheyenne Indians at Short Teeth's place, near Kingfisher. How we wish we could attend!

We have received a letter from a brother who says he would rather do without a meal every day than to miss The Home Field. This is a kindly but homely way to express hearty appreciation. We are none the less pleased with this compliment though we remember we would all be better off if we did without one meal during this hot weather and further that it is so dry in many sections of the South that the vegetable gardens are no longer affording the wherewithal to provide the meal.

The new New Mexico Baptist Convention is giving a fine account of itself in the spirit of evangelism, which has developed wonderfully in the last year and which has already borne large fruit. We call attention to the setting forth of these facts elsewhere by Rev. A. E. Boyd, of Artesia, New Mexico. One feature of this remarkable growth is that each pastor in the Convention has promised to preach in at least one revival meeting in another church than his own. This is a splendid example for older States to follow.

A press dispatch announces that the Cuban legislature has decided that English shall no longer be taught in the public schools of the island. There was strong but unavailing opposition by the minority. While this does not materially affect our mission work, which is all conducted in Spanish, we regret the action. The Cubans are so near the United States that it would be of great advantage to them for many of their people to speak our tongue. Particularly unfortunate is the attitude of unfriendliness toward this country that such action seems to indicate, albeit we may be as much to blame for that attitude as the Cubans are.



One of our exchanges makes a remark that each denomination is in favor of the much-discussed Christian Union on the basis of its own distinctive principles. This is in exact accord with our own observation, which has tended to make us impatient with a lot of the talk on the Christian Union subject. It is our belief that there is very little Christian Union talk on any other basis, once you get at the real thought of the person from whom it emanates. We are in favor of the Christian Union on the basis of the Word of God, but we can well afford to do without any posing for effect on this subject before the gallery gods of the popular magazines and the secular newspaper.

Says the Biblical Recorder: "We lose power the moment we develop the social and ethical above the devotional and spiritual." It would be well, especially for every preacher, to get the force of this idea, now that we are beginning to awaken to the social message of the gospel. The sermon of Dr. Charles S. Gardner at the Southern Baptist Convention sounded a note that was needed in favor of the social application of the gospel. It was greatly needed. But there is danger that some will take hold of a lot of half-baked sociological ideas and get away from the spiritual and personal relation of the individual to God. To do this is to make a blunder which is absolutely destructive.

A few days ago out in the country a farmer remarked to us that he knew of a dozen of his farmer neighbors who would buy automobiles before the end of this year. He himself already owned a "machine." In our opinion the greatest benefit to society that may be expected from the automobile will come to the people in the country districts. This new contrivance of travel has had its first popularity in the city, but it is destined to have its greatest usefulness as a social force in the country. There it will enlarge and brighten community life and take from the life of the ruralite that loneliness away from which the country boys and girls are trying to run when so many of them unwisely throng to the cities.

We wish the denominational press would pay its respects to the way the Associated Press slighted the World's Baptist Congress that was recently in session in Philadelphia. We have written a long editorial to express our thoughts on the subject, but The Home Field is too small and comes out too seldom. Important as the subject is, The Home Field must make its music on an instrument of one string, and make the length of its performance brief at that. Nevertheless, that this great American news-gatherer should have so slighted a confessedly great international religious conclave, the reports of which have been meager and have given no intelligent idea of what transpired, calls for capable attention on the part of the Baptists of America.

The recommendation of Dr. H. R. Bernard is eminently wise that the associational executive committees incorporate in their annual reports to the associations a suggested apportionment of the money to be raised by the churches for missions and benevolence. If the executive committees will do this it will bring up the matter for discussion at an early hour at the associations, and will secure the publication of the apportionment in the association minutes. We wish the executive committees everywhere would follow this suggestion. It ought not to be so, but there are many associations in which no apportionments at all are made for the churches. Every one will recognize the propriety of the executive committee of an association bringing such a report to that body.

Our readers will be pleased to see as our cover design this month the historic old First church, at Charleston, South Carolina. This is the oldest Baptist church in the South. If we count the Negro churches it is the mother church in the South of more than 50,000 churches. The building of the city has been back from the water front. The old church, as the time went by, found itself south of the residence section of the city in the business and warehouse district. Its former glory has departed, though a courageous and devoted band of brethren and sisters still have in it a church home. On every account Southern Baptists should feel an interest in this historic old landmark, around which clusters so many of the mellow and cherished traditions of our denominational past.

We feel tempted to suggest how great an amount of good could be accomplished if our city and town pastors would more generally seek to give some of their time to preaching in country churches. They would both confer a benefit and receive one. Moreover, their own churches would be blessed through the new impetus and spirit that they themselves would receive in rendering the service. It is possible everywhere to have genuine comradeship between the preacher in the town and his brother in the adjoining country place. On every account this comradeship and conference ought to be had. In this connection we are tempted to call the name of Dr. Geo. W. McDaniel, of the First Baptist church, Richmond. He had not been in Richmond three years until he was known throughout the length and breadth of Virginia, especially among the country churches. He habitually spends all or much of his vacation in preaching to these churches. And nobody knows better than he does that the pulpit of the old First church receives additional power and zest in its ministries because of this occasional contact of the pastor with the folk out in the country, whose spiritual appetite, after all, seems always to be keener and more stimulating than that of the urban brother, so absorbed in the chase after many things.

Here is a volume of about 200 pages from the pen of Albert L. Vail. Its subject is, Baptists Mobilized for Missions. Bro. Vail has shown himself a capable writer on other occasions, and this little volume is useful. It is unpleasant for Southern Baptists to be so often put in the position either of suffering slight or of offering objections to the treatment given by writers at the North to matters of our denominational history. In this little volume here is one chapter of nine pages on the Southern Baptist Convention, which was organized in 1845, and another of fifteen pages on the Northern Baptist Convention, that was organized in 1907. In addition to this, each of the three Societies of the Northern Baptist Convention is treated in a chapter of its own, the average length of these chapters being greater than that given the Southern Baptist Convention, though the Southern Baptist Convention is made to cover everything that Southern Baptists have ever done through their general agencies. Under the circumstances it would have been more proper for the author to have called his book Northern Baptists Mobilized for Missions. We take this occasion to remark that Southern Baptists may expect to be thus minimized by neglect, until they come to write their own books. It is a reflection on us that we have long allowed other people to write our history for us.

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

# WOMAN'S DEPARTMENT

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## PAYS TRIBUTE TO WOMEN

THIS is our first opportunity since the fourth annual commencement exercises of the Baptist Woman's Missionary Training School were held in which nine young ladies received diplomas. Dr. Henry Alford Porter delivered the address. We copy his tribute to woman:

Dr. Henry Alford Porter delivered the address of the evening, his theme being "Woman and Her Work." "The victories of Napoleon will be forgotten when Dorcas and her needles are remembered—Alexander will have passed into dusty doom long before the world tires of hearing the story of the woman with the alabaster box," said Dr. Porter.

"Somebody has said that the greatest discovery of the last century was—Woman. Now, that somebody was nineteen centuries behind the times, because with the coming of the Christian religion woman assumed the place in the world which God meant her to occupy—the days of her slavery were ended—she became again man's equal—his superior, and no longer his slave nor his toy. Woman leaped from the ashes of her womanhood and flashed forth in splendid achievement. Plato did not allow women among his followers. Christ gave to woman

a place among his followers—his deepest philosophies were uttered to the woman at the well—there were three women at the tomb—women shared equally in the Pentecost. It has taken us hundreds of years to reach up to the great proclamation of St. Paul, 'In Christ there is neither Jew nor Greek, bond nor free, male nor female.'"

Dr. Porter told of the heroic work of the women missionaries in China during the Boxer outbreak, and emphasized the fact that "Commerce, civilization and geography alike owe the missionary a debt they can never repay." It was stated that "if commerce follows the flag, the flag follows the missionary. It is one of the facts of history. From the day when the lean Jesuits blazed the way in North America for the flag of France, till Livingstone opened the dark continent to European exploitation, the missionary has marched before the soldier."

In presenting the diplomas and conferring the degrees of the missionary training school, Dr. John R. Sampey referred to the fact that a part of the course of the school has been pursued at the Southern Baptist Theological Seminary, and he declared that splendid records have been won by the girl students who in some cases quite eclipsed the work of the men.

## JULY—TOPIC: EVANGELISM AND CHURCH BUILDING

ON the subject of "Evangelism" we can write nothing half so good as Dr. Bruner's report to the Southern Baptist Convention on this subject.

The Home Board is thoroughly committed to the Evangelization of the homeland. Now that this great subject has been assigned as the topic for July, our dear



sisters will be eager for detailed information. Suffer a word concerning Dr. Bruner himself:

Weston Bruner, General Evangelist.

Early in the year 1910 the present General Evangelist, who was then pastor of the First Baptist church, San Antonio, Texas, and who had been pastor in Baltimore, Richmond and Washington, D. C., was elected. He began his work with deep grief at leaving the pastorate which he dearly loved, but with great faith in the boundless opportunity which Southern Baptists now have. Never in the history of the race have a people faced so colossal an opportunity as the Baptists of the Southern Baptist Convention face today. It's the chance not merely to interpret history, but to make history; not merely to reveal the truth of God's Holy Word, but to enthrone this truth; not merely to save a nation, but to save the nations. God's Hour has struck for Baptists.

But here follows the report. Read, dear sisters, and remember the dear self-sacrificing wife, Mrs. Bruner, who must needs bear the heroic part that Dr. Geo. W. Truett calls "Staying by the stuff."

Dr. Truett, in his own big-hearted way, often comforts the writer by telling her David's command at Ziklag, "That those who stand by the stuff should share equally with those who went up to battle."

If we could know the abiding power of the deep piety and full consecration that pervades the home life of the Evangelists, we would oftener thank our Heavenly Father for these bulwarks of strength.

#### Some Remarkable City Campaigns.

As has been so often said in recent years by men who are awake to the trend of modern life currents, "The challenge of Christianity is in the city." We must win here or we are hopelessly lost.

The year's work has demonstrated that the city today can be effectively reached by the Gospel of the Son of God. The mighty multitudes who are drifting away from the churches can be turned again toward Zion, to which they shall come with songs of rejoicing. The Gospel is still "the power of

God unto salvation to them who believe," as in Paul's day.

Campaigns have been held during the year in Covington, Ky., and her neighboring towns on the Kentucky side; in Lynchburg, Va.; in Portsmouth and Newport News, Va., and in Savannah, Ga. A campaign in Montgomery, Ala., is in progress now as this report goes to the printer.

The plan of the campaign is quite simple. There is a union day service at the most central church in the city. The general evangelist has charge of this service, but does not do the preaching except when his turn comes. Each evangelist preaches in his turn. All the singers take part in the services. The program varies from day to day, but there is much praise and prayer. Sometimes it turns into an old-fashioned experience meeting; at other times the congregation are prone before their God, pleading for mercy for themselves and their friends. From time to time reports are made of the progress of the work in the various churches.

Following the union day meetings, the evangelists and singers go to noonday services in shops, factories, stores, schools--in fact, in every place where there is a chance to preach or sing the Gospel.

At night each church has its own meeting, which is conducted by the evangelist selected for that particular church. Each evangelist continues at one church throughout the campaign.

#### Not Merely Simultaneous Meetings.

A city campaign cannot be properly designated as "simultaneous meetings." It is that, but it is much more. It is the marshalling and organizing into solid phalanx all our Baptist forces in the city. "Like a mighty army moves" the Baptist hosts in response to the call of God through trained leadership. Nothing is haphazard, but everything is well defined, carefully planned and vigorously executed. Yet each man has freedom to follow his own interpretation of the Holy Spirit's leadings.

Yet the special need of each local church is not swallowed up in the general movement. The best interests and largest liberty of the individual church are conserved

and at the same time our great Baptist strength and zeal are unitedly directed so as to win glorious victories for our Great King.

For one-half hour preceding the union day services in some of our campaigns, one of the evangelists has conducted a personal worker's class. This class is made up of the individuals from the various churches who are sufficiently interested in soul-saving to attend. The results of this special effort to train personal workers have been so satisfactory that it will be generally incorporated as a regular part of our campaign program hereafter.

#### Out in the Highways and Hedges.

Each evangelist counts it a joy when his turn comes to go to a shop meeting. Somehow there is a liberty and blessedness here that are wanting in the regular church service. No dignity is here to chill; no formality to hamper, and no fixed standards to pattern after. The yearning and heart-hunger of these sons and daughters to toll appeal strongly to the preacher. He is gripped by a mighty passion to win them for his Master.

In Lynchburg, a service in the Florence Crittenden Home, in behalf of the unfortunate but penitent girl, so melted the heart of the general evangelist that he was unable to do more than weep with them and utter a few loving words of assurance that God's great heart of love was throbbing sympathy—yearning to bestow forgiveness and blessing.

A well-known pastor declared that the street meetings of Wesley and Whitefield could not have surpassed the street meetings which he witnessed in a Godless and non-Protestant city. Yes, we are fulfilling our blessed Lord's command to "go out into the highways and hedges, and compel them to come in."

#### The Country and the Mountains.

The country church and the mountains have not been forgotten. Some of the happiest exercises of the year have been with the country churches, the churches that have furnished so largely the brain and brawn needed for mighty city enterprises.

No call has been declined because the field was obscure or poor.

In Barbourville and Louisa, Kentucky, were held two of our most blessed meetings. The Louisa meeting was especially glorious. There were some 150 happy converts, and the whole country was moved God-ward. We are hoping to enlarge the effort in this vast and inviting field during the coming year. The surging masses here, like the surging masses in our great cities, are being overwhelmed by the materialism of this age, and are drifting rapidly away from the churches. Yet, when the man of God, aflame with love and zeal, comes with his message of repentance and faith unto salvation, many are ready to "turn from their idols to serve the true and living God," for there is heart-hunger for the cross and the Christ of the cross everywhere.

#### Some of the Year's Fruitage.

In addition to the general evangelist, who has served the entire year, there have been under regular appointment for the whole or part of the year seventeen other evangelists. There have also been nine under temporary appointment for special meetings. Altogether they have held 243 evangelistic meetings. They have preached 4,905 sermons. During these meetings there have been 3,860 conversions, of which 3,082 have been baptized, 1,495 been received by letter, making a total of 4,577 received into the fellowship of churches. There have been 455 volunteers for the ministry and mission work. Our evangelists have held seven Bible conferences. They have collected for evangelism \$19,226.80.

Of course we can never accurately measure the results by mere figures. The work of Home Board evangelism is not the counting of hands; not merely the counting of converts, although we rejoice that God has given us many converts to count. We frequently say "visible results." All results are not visible.

Three things are especially gratifying to us: first, the larger percentage of baptisms in the total additions; second, the mighty awakening in the membership of churches; third, the voluntary offering of such a large number of young men and women for service in the home land or on

the foreign field, should God open up the way. The closing Sunday morning service has been given, in a number of meetings, to the call for such volunteers, and during the year 455 have responded. The pastor of one of our largest churches declared publicly at the close of a meeting, that if there

had been no conversions during the series of meetings, just to have made possible this one service would have been worth while a thousand times over.

Our space being so completely filled with Evangelism, we have failed to write on church building.

## THE UNION MAIL BAG

MISS FANNIE E. S. HECK

**T**HE Union Mail bag contains for this delivery not letters from you, but one big, fat letter for every one of you.

The Union is exceedingly definite, and is becoming more so daily. It does not say in glittering generalities, "Let us do so and so," but, "Let us do this, do it now and do it this way."

This letter is about eight things which each self-respecting society has tried to do, more or less. This year these eight have emerged from the realm of ideals into that of working plans.

Do these and we will know what manner of society yours is. Do the very best you can on these lines and you will have a definite place and marking in Union records. Here is the measure adopted for this year by the Union.

1. At least one meeting a month with a devotional exercise and a definite missionary program.
2. An increase in membership during the year of at least twenty-five per cent. of the present number enrolled.
3. An increase in gifts of not less than sixteen per cent. of the preceding year's contribution.
4. Regular reports to State officers each quarter of the year.
5. One of the denominational magazines

or a Calendar of Prayer, subscribed for in each home represented in the missionary organizations.

6. Observance of the special seasons of prayer for State, Home and Foreign Missions.

7. At least one Mission Study Class.

8. An average attendance at regular meetings of a number equal to two-thirds of the membership.

This is the measuring rod for this year. Your Central Committee will send you particulars of how markings, grades and records, will be made in your State. The general plan, which any school girl will understand, is:

Societies attaining any four points will be placed in Class C; those attaining six in Class B; those attaining seven in Class A, and those making all eight on a List of Honor.

The reports from the different States will be formulated into a chart, to be displayed at the next annual meeting, in Oklahoma City. As it was said in the beginning, this is an exceedingly personal affair, demanding your immediate attention. It may be your society was a long journey between it and the List of Honor, or a hard pull from seven to eight points. In either case it is high time to begin.





# THE TREASURY OF THE LORD

HOME MISSION RECEIPTS MAY 15, 1911, TO JUNE 15, 1911

**ALABAMA:** Dr. W. T. B., B'ham, \$10; Clayton, by Rev. T. O. Reese, for Evang., \$72.65; Exp., \$4; Tract Fund, \$1; Eilm, by D. M. P., \$4.60; Montgomery, Southside, by Rev. W. L. Walker, for Evang., \$140; Exp., \$10; \$150; W. M. W. of Ala., by Miss Mallory, for salary Miss Davis, \$21.50; Clayton St. Ch., Montgomery, by Rev. W. P. Price, for Evang., \$153.75; Tract Fund, by J. W. W., Florence, \$1; Highland Ave., Montgomery, by H. R. Holcomb, for Evang., \$100; Exp., \$16; Montgomery, by L. C. Wolfe, for Evang., \$90; Prattville, by H. A. Hunt, for Evang., \$106.44; Tract Fund, \$5; Exp., \$19; \$130.44. Total, \$754.19. Previously reported, \$7.72. Total since May, \$761.91.

**ARKANSAS:** Rev. J. T. Christian, Sec., \$600.96.

**DISTRICT OF COLUMBIA:** Total since May, \$14.

**FLORIDA:** W. M. W. of Fla., by Mrs. H. C. Peelman, Treas., \$31.91; Mtn. Schools, \$2.50; Thank Offering, \$10.95; Rev. S. B. Rogers, Cor. Sec., \$87.80; Exp., J. B. Silva at Conv., \$10. Total, \$142.96.

**GEORGIA:** Hawkinsville, by Rev. J. T. Riddick for Evang., \$100; Sparks, by Rev. J. F. McManaway, \$53.54. Total, \$153.54.

**KENTUCKY:** Williamsburg ch., by H. H. Hibbs, for bldg. in Cuba, \$100; Dr. W. D. Powell, \$129.18. Total, \$229.18.

**LOUISIANA:** L. A. S., 1st ch., Lake Charles, by Miss E. R. B., \$17.30.

**MARYLAND:** Crisfield, by Rev. J. T. Riddick, for Evang., \$31; Eutaw Place, Balto., by H. W. P., \$90.70; N. Avenue, by C. M. K., \$36.55; Brantley ch., by C. W. W., for Wed. Evening Fund, \$7.50; Gen. Missionary Fund, \$39.55; 7th ch., Balto., by O. M. L., \$21.53; 1st ch., by J. R. G., \$41.57; "F. S. and L. B.," \$25. Total, \$300.45. Previously reported, \$500. Total since May, \$800.45.

**MISSISSIPPI:** Logtown, by Rev. J. M. Anderson, for Evang., \$79.45; Exp., \$20.55; Poplarville, by Rev. R. Wright, for Evang., \$50; Tract Fund, \$6.60; Prentiss, by Rev. W. A. McComb, \$19.98. Total, \$276.53. Previously reported, \$377.43. Total since May, \$654.06.

**MISSOURI:** Tabernacle ch., Kansas City, by T. P. J., \$15; Caruthersville, by George H. Crutcher, for Evang., \$107; Tract Fund, \$13; Ludlow, by J. A. H., \$5. Total, \$143.

**NEW MEXICO:** J. L. W., Painter, \$1; previously reported, \$27.45. Total since May, \$28.45.

**NORTH CAROLINA:** Total since May, \$215.

**OKLAHOMA:** J. C. Stalcup, Cor. Sec., \$316.59.

**SOUTH CAROLINA:** Hebron, by J. A. W., \$3.75; Sparrow Swamp, by E. A., \$12; Mizpah, by W. A. P., \$10.99; Grahams, by J. B. J., \$19.40; Spring Hill, by E. G. F., \$4.60; Glenwood, by D. T. G., \$2; Orrs Creek, by W. C. S., \$2.50; Pleasant Hill, by E. L. C., \$8.40; Olanta ch., by W. T. Derieux, \$3; Thrower, by J. O. F., \$1 cents; Sardis, by W. T. S., \$1.08; Sardis, by E. E. H., \$6.50; Double Sprgs., by J.

N. T., \$8; Providence, by S. A. W., \$20; S. S., Friendship, by E. H., \$5; Rev. J. F. McManaway, for Mt. Zion, \$1.92; Bethany, \$21.50; Eden, \$7.50; Apalachee, \$15; Sand Hill, by S. G. R., \$4.90; New Westminster, by L. A. T., \$4.29; Gilgal, by M. B. B., \$9.75; Peters Creek, by J. H. H., \$2.95; T. R. J., Lane, \$2.95; Sumter, 1st, by D. W. C., \$25; W. M. W. of S. C., by Mrs. J. N. Cudd, Treas., \$595.15; Indians, \$44.77; Thank Offering, \$13.25; Mtn. Schools, \$13.25; Dry Creek, by S. B. S., \$2. Total, \$872.12. Previously reported, \$466.85. Total since May, \$1,338.97.

**TENNESSEE:** Y. W. A., 1st ch., Asheville, by H. L., \$30.87 Mulberry, by Dr. W. C. Golden, for Evang., \$10; Iron City, \$6.75; Macedonia, \$6.40. Total, \$56.17. Previously reported, \$51.85. Total since May, \$108.32.

**TEXAS:** Tyler, 1st, by C. B. W., \$400; F. M. McConnell, Sec., \$2,200. Total, \$2,600. Previously reported, \$1,518.50. Total since May, \$4,118.50.

**MISCELLANEOUS:** Rent, Immigrant Home property, Galveston, by Rev. J. H. Meyers, \$15. J. W. Michaels' Exp., \$38.44. Total, \$53.44. Previously reported, \$18. Total since May, \$71.44.

**AGGREGATE:** Total, \$6,517.48. Previously reported, \$3,266.85. Total since May, \$9,784.33.



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