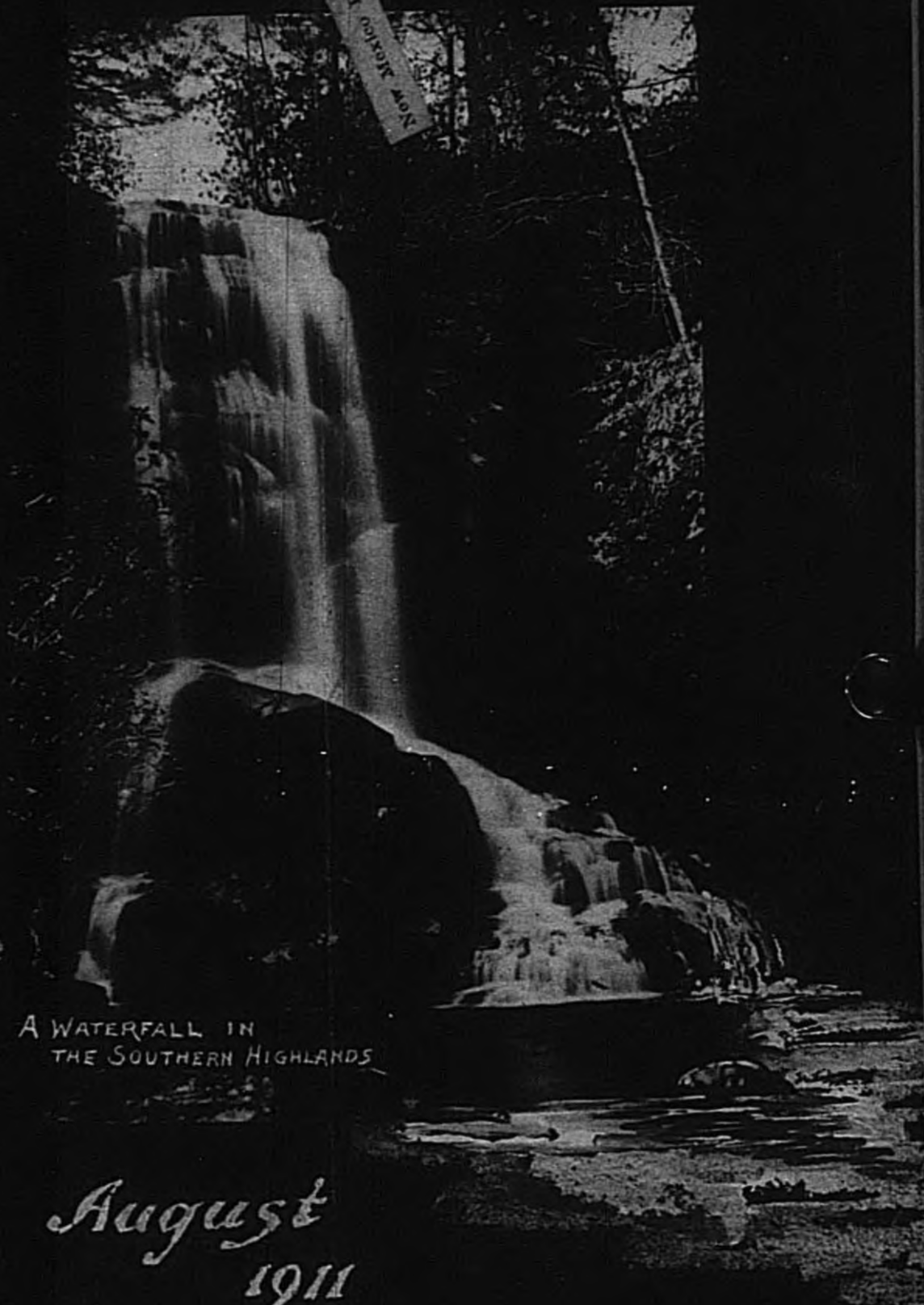


# The Home Field



A WATERFALL IN  
THE SOUTHERN HIGHLANDS

August  
1911

# Home Mission Board

OF THE

## SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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

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# The Home Field

PUBLISHED BY THE

HOME MISSION BOARD OF THE  
SOUTHERN BAPTIST CONVENTION.

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

VICTOR I. MASTERS, Editor.

M. M. WELCH, Business Manager.

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

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

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

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

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





# The Home Field

VOL. XXII

AUGUST, 1911.

No. 13

## A New Argument for Home Missions

W. J. E. COX, Birmingham, Alabama

**EDITORIAL NOTE:** The article below is by a gentleman whose daughter is one of the Foreign Board's missionaries in Japan. Dr. Cox, who is Secretary of the Alabama Baptist Educational Commission, made a recent visit to China and Japan, and was vividly impressed with the handicap that is put on our Foreign Mission work by our failure, through more adequate Home Mission work, to make Christianity more real and potent in America. Striking and convincing is the picture by Dr. Cox of the harm done to Foreign Missions in these countries. Not less forceful is the argument of our foreign failure through out not being able to show foreigners when they come here that Christianity can and does purge a nation of wickedness and injustice.



WHILE crossing the Pacific ocean last fall I had a conversation with a young man who had been a private in the United States army in the Philippines. He informed me that he was returning home more prejudiced against Foreign Missions than he had ever been, thus admitting that he had been prejudiced again Foreign Missions before he left home.

I expressed myself surprised at his statement and told him that, while I had always been an earnest supporter of Foreign Mission work, I was returning home more ardently in favor of it than I had ever been.

On questioning him I found that he had not come in contact with missionaries and had seen nothing of their work while abroad. His prejudice, he admitted, was due to a story he had heard to the effect that a clergyman of the Church of England in Shanghai had refused to bury a woman, who, though a member of the church, had not attended services for some time prior to her death. He had only heard the story and had no evidence whatever that it was true, and yet he confessed that it had strongly prejudiced him against Foreign

Missions. This will not be so surprising when I state that the young man boarded the steamer at Shanghai under the influence of intoxicating liquor and before we had proceeded far on our journey the purser,



Rev. W. J. E. Cox, D.D.

who presided at the dining room table at which the young man sat, had to reprove him publicly and threatened to deny him the privileges of the dining room because of his bad manners.

The conversation referred to above occur-



red in the smoking room of the steamer. An Episcopal clergyman, a missionary to Japan, who was returning to America on his furlough, came in and I asked him if such a case as that referred to by the young man were possible. He smiled and said, "I think not." I then told him the story as related by the young man and, straightening himself up, and with righteous indignation depicted in every lineament of his face he said, "I know it is a lie."

He then gave us some illustrations of the conduct of foreigners who are in Japan for commercial purposes but who have no interest whatever in missionaries or their work. He said, with an emphasis which I shall not soon forget, "If ninety per cent of the foreigners who are in Japan for commercial purposes were sunk in the Pacific ocean Christianity and Japan would be infinitely better off."

The Japanese and Chinese regard America and England as Christian countries and by this they understand that all the members of these two nations are Christians and they judge Christianity by what they see of them in their countries. Unfortunately a large per cent of the foreigners who go to these countries for business purposes are not only not Christians, but are quite immoral. The missionaries condemn their immorality and then they curse the missionaries and declare that they are doing no good.

Foreign Mission work is hindered in China and Japan by the brand of Americans we are sending to those countries for commercial purposes. Herein is to be found a strong argument for a more earnest and vigorous effort for the expansion of our Home Mission work. The better we make America the easier it will be to convert China and Japan. If we neglect America we can hope to do very little in heathen countries.

While visiting both China and Japan last year I learned from more than one reliable source of the damaging influence of foreigners over the peoples of these countries in preventing them from accepting Christianity. When they witness the immoral conduct and bad manners of Englishmen and Americans in their countries they can not see that Christianity has any advantage over their religions in the making of manhood and womanhood. They judge Christianity by the conduct of those who

come from so-called Christian lands, and the foreigners in these heathen countries who are not Christians outnumber, in some localities, our missionaries.

Aside from the immoral conduct of many who go to these countries for business reasons, in too many instances they have no respect for the peoples of these countries and sometimes treat them as they would brutes. The result is a lack of respect for our country and our religion. Our missionary force is too small to overcome this inevitable result.

More and more foreigners are coming to our shores and through them Protestantism especially is being judged by the nations of the earth as never before. What sort of impressions are we making on the foreigners who come to our country and what are they writing back to the people of their native lands of the impressions made on them by religion in America? It is a tremendous task that has been committed to our Home Mission Board and it needs the prayers, sympathy and contributions of all our people.

Recently I had a conversation with a Chinese laundryman in Birmingham. I told him of my visit to China and he seemed specially anxious to know how I liked his country. He has been in the United States since he was twelve years old, but has been on several visits to his native land. He informed me that he had a wife and children in China and when I asked him why he did not bring his family to America he gave me two reasons, one of them being that this was not a good country in which to rear children. He especially referred to the lack of respect for and obedience to parents on the part of children in this country. He said, "That is not the case in my country."

What a reflection on so-called Christian America! He did not know whom I was and used quite freely some profane English words which are quite commonly used by unregenerated Americans. He, like many others of his people, expects to return some day to China. What sort of a story will he tell his people about the foreign religion the missionaries are teaching them?

If we do not make an earnest effort to convert these people who are in our own land, our foreign mission work will be greatly hampered in the days to come.



# Unfinished Home Mission Task in the Southwest

J. F. LOVE, Assistant Corresponding Secretary

**EDITORIAL NOTE:** In our forthcoming book, *The Home Mission Task*, the chapter on *Frontier Missions* is by Dr. J. F. Love, and is a vigorous and compelling plea for a more adequate idea of the greatness of the mission opportunities that are ripe unto the harvest in the Southwest. We have taken the liberty of publishing here one of the sub-divisions of Dr. Love's story. It throws fresh light on Southwestern needs and is a worthy sample of the high class articles we expect to present in the composite volume on *Home Missions*.



THE SOUTHWEST grows larger every year, not in acres of course, but in that which makes the magnitude of a missionary problem.

When missionary work began in the Southwest, in 1806, there was in the present Home Board territory a population of approximately 50,000. In 1845 this Southwest had a population of approximately one million. Today it has twelve and a half millions, and is increasing in numbers with every rising of the sun and every incoming train.

Twice a month regularly the great railroads run special home-seekers trains into Oklahoma and Texas. Often these trains are in several sections to accommodate the thousands who come. Within eleven months recently the Rock Island and Frisco Lines alone brought 21,376 families, or 85,000 souls, and 14,250 carloads of immigrant outfits.

## Anglo-Saxon Dominance in the Southwest.

Ninety-six of each hundred of the newcomers are white. If these Southwestern States are ever as densely populated as Ohio is today, they will contain 117,500,000 souls, and there is every reasonable ground for a conjecture that this number and many more will in the course of time populate this great and rich territory. If the Anglo-Saxon element shall maintain its present ratio, and that which has long been maintained in the immigrations to the Southwest, until the Southwest has in it population above a hundred million, it is very probable that at that time the seat of Anglo-Saxon empire for the world will be in this territory. With such a prospect before us, who can state with adequate emphasis the importance of Home Missions in the Southwest now.

The act of breaking up old associations, coming into a new country with its distractions and strange associations, and the absence of accustomed religious privileges and restraints common to the older communities, tend to demoralize the settlers in the Southwest. The process of re-establishing religious habits and the work of protecting these settlers from the temptations of the new environment must be prompt or many, especially the young, who constitute a majority of new-comers, will be lost to the churches and help to increase the destitution and missionary need. There is great advantage to be gained as well as good to be done by being on the ground to greet these strangers by serving them, and cultivating their friendship in the period of their hardships and discouragements incident to beginning life in their new home.

## Virgin Missionary Soil.

There is still virgin missionary soil here, and much of it is in a territory which is destined shortly to be densely populated. The following from Bro. S. C. Bailey, a Home Board missionary in Southwest Texas, a section rich in agricultural possibilities and drawing to it thousands of home-seekers, tells the story of missionary need and missionary opportunity: "I beg you to travel with me awhile over the eleven associations that we denominate as Southwest Texas. The territory is immense. A stretch of more than three hundred miles from Brownsville to Bay City and more than three hundred miles from Laredo to Lampasas, and more than three hundred miles across the north side from Colorado county to Valverde county—fifty-two counties, or one-fourth of the entire State; a territory larger than the State of Georgia, Tennessee, Mississippi or Alabama, with a population of near seven hundred thousand, with more

than three hundred thousand foreigners, seventy-four thousand Germans, more than twenty-nine thousand Bohemians, and more than one hundred and fifty thousand Mexicans. How many Baptist churches? 302. What is the membership? 19,843."

New Mexico, embracing an area about three times that of South Carolina and now doubling its population in ten years, reports a Baptist church membership of less than 4,000, while South Carolina has 122,000 Baptists in its white churches, with well-established organizations and equipment.

Oklahoma, with its marvelous resources and magical development, and a much larger area, and the population already almost equal to North Carolina, and very soon to far surpass it, has 70,000 Baptists, white and colored, while North Carolina has 370,000.

Texas has a great Baptist constituency, but Texas is 39,991 square miles larger than the States of Virginia, North Carolina, South Carolina, Georgia and Kentucky combined, and has already moved up the scale to the fifth place in the Union for population, and is destined to be the nation's commonwealth metropolis. Texas has a white Baptist church membership of 276,000, while the above States have 960,000, and the majority of the Baptist constituency of Texas is contained within a comparatively small part of the great State—less than half indeed.

Louisiana is rich in soil and most strategic because of its relation to the Mississippi river and its commerce, and to the Northwest as a natural railroad and marine terminal and export to European and South American markets, to future immigration and to Cuba, Porto Rico, and to Panama and the traffic of the great Canal. And yet Louisiana has only 55,000 white Baptists, and there remain whole counties, county seats, towns and cities untouched. New Orleans is already the fifteenth city of the nation in the matter of population, and, having a far higher rating because of its situation, like a mighty Goliath challenges the whole army of Southern Baptists to take it for the Lord.

#### Southwestern City Needs.

The city problem in the Southwest is acute, as indeed it is in the whole nation. The

rapid growth of Southwestern cities has seemingly taken all but the Roman Catholics and the saloon-keeper by surprise. Take St. Louis, for example, the first city we ever undertook to evangelize. While we have some strong churches and truly great and faithful preachers in it, there are in St. Louis 140 saloons to every Baptist church, and, if conditions prevail there which prevail where this writer has made observations, each saloon in the city probably handles more men during any day in the week, Sunday excepted, than enter any church building in St. Louis during the whole week. In some of the younger towns in the Southwest liquor is not sold through the open saloon, but in every one the forces of evil are strong and determined.

Indeed we have in the Southwest all the Home Mission problems which pertain to other sections, with some added. We have, for instance, the immigrant and foreign problem, and others common to the whole country, and we have the Indians, who are the real native Americans, in larger numbers than in any other section of the Home Board's territory, and the Southwestern Indians more nearly approach the savage state than any others on the continent. Within this Southwestern territory there is an Indian population of 137,000, which presents at once a great home mission need and opportunity. The successful work done with the civilized tribes in Oklahoma, and the initial work done among the Blanket Indians of Oklahoma and New Mexico, make it possible, if the work is followed up vigorously and faithfully, to bring many of these Indians into the Kingdom of Christ and save them from the white man's vices, to which they have sadly fallen victims.

#### Great Opportunities and Needs in Church Building.

Perhaps the most unequal effort made by the denomination today in any department of its domestic mission work is in the department of church building in the Southwest. There is one strong argument why churches in the Southwest especially should be provided with good houses of worship. In no section of our country are the public buildings, such as court houses and school houses, so modern, so ample and attractive as in these States west of the Mississippi!



river. The following from Rev. E. D. Cameron, the first State superintendent of public instruction for Oklahoma, suggests something of the character and number of school buildings being erected in that State. He says.

"We have built since statehood (November, 1907) about thirty-five hundred school houses; the school houses and school property built since statehood will probably aggregate a value of \$30,000,000. We have built the finest country school houses in the world, and have the best, most convenient and most costly school buildings, by all odds, of any State in the Southwest. We have in Oklahoma City a high school building that will cost \$625,000 when completed. We have several other high school buildings that will cost at the rate of from \$100,000 to \$250,000. We have a great many country school houses that cost from \$15,000 to \$25,000. A number that cost \$50,000, and one that cost, with the furnishings, about \$90,000. We have a public school land endowment valued at not less than \$60,000,000. Our State university has a land endowment of fully \$6,000,000; our A. & M. College of about \$3,000,000, and our State normal schools of about \$1,000,000 each."

Texas has a public school fund of about the same value of Oklahoma. New Mexico has 1,343,000 acres of school land.

It will be seen that with such funds at our command the school boards of the Southwest are erecting school buildings of such character, both in towns and country, as to make necessary good houses for the churches. These school buildings and court houses, usually in close proximity to the churches, because they seek the centers of population, stand in contrast with the church buildings, and put the churches to great disadvantage, if they meet in mean and unsightly houses.

But to say nothing of the quality of the houses needed by the churches, there are great numbers of them which have no houses at all, and are of themselves not able to get them. With apostolic zeal—and much self-denial, the State and Home missionaries are winning the lost to Christ, and hunting up the scattered and demoralized Baptists who move into the growing communities,

constituting and organizing Sunday-schools with a view to conserving the fruits of their labors, and providing permanent religious advantages to the people. The first thing, of course, these organizations need is a house in which to meet, and yet for more than half the churches and Sunday-schools thus organized there is no immediate possibility of such a house. Thus young churches, the children of prayers and self-denying missionary labor, become discouraged, are subject to defeat, and the best fruits of missionary labor are lost.

#### An Appeal to Faithful Men.

One whose labors call him to face the calamities, and whose position requires him to hear the fruitless appeals of increasing numbers of these churches, makes here and on their behalf an appeal to his brothers and sisters who worship in good houses, in the name of his Lord, and of these churches, which are his bride, and the self-sacrificing labors of these servants of Christ, the faithful home missionaries.

Nowhere is there a sadder denominational neglect, and greater denominational loss, and nowhere is there offered to those who have money, a more inviting field for investment. Houses for the bride of Christ, and where God can be worshipped, his gospel preached to sinners, and his word taught to the saved, and thither can come the tempted, the erring and sorrowing for strength, counsel and comfort, and whence can radiate the influences which make for the highest good of society and the propagation of the institutions of Christianity, is the worthiest and most immortalizing monument men can erect to themselves.

One little church building resonant with Christian praise every Sabbath, is better than all the cold marble ever chiseled, or bronze ever moulded to perpetuate the memory of a child of God. The Southwest offers to churches and individuals all over the South many inviting opportunities to erect such fitting and enduring monuments, in the cities, towns, villages and rural communities, where their fellowmen are thronging and need such reminders of devout living, of love for God and of death and eternity.

# What a Mountain Minister Has Done

J. F. FLETCHER, Grant, Virginia

**EDITORIAL NOTE:** Here is the story of a mountain preacher who for three years walked fifty miles each month to one of his churches on an annual salary of \$6. He is now getting \$1,000 a year on the same field. When he began his ministry in the Southern Highlands the churches were of logs, and the winter snows sifted in through great cracks. Now the church and school buildings of that district are neat, and their white-painted walls, peeping out through the green of the hills, are attractive. The above heading is written by us. Bro. Fletcher was too modest to name his article. Indeed, it took too much coaxing to get him to write it.

Such a story is a tonic. Its quaint beauty will appeal to every reader. Southern Baptists will never grow weak from spiritual poverty as long as they are fertile in producing men like this man of God, who has modestly spent the years of a now mature life ministering to the people in the valleys, shut in among the mountains. We do well to honor our leaders. But all honor to such men as Bro. Fletcher, whose pure and faithful lives of service cause waste places to bloom and remote communities to grow in the strength and beauty of the Lord!



WAS born in Ashe county, North Carolina, November 22, 1858, made a profession of religion at thirteen years of age, and was baptized into the fellowship of Bethel Baptist church of my Uncle Aaron Johnson, in March, 1872.

My educational advantages were few, yet by the time I was seventeen years of age, I had secured enough education to get a second grade certificate and began teaching. Perhaps I would have secured an education, but my early ministry was so signally blessed that I kept on in the ministerial work and neglected going to school. Scores of people professed religion under my ministry before I was eighteen years old. Seven or eight of these became preachers, and some of them are living and preaching yet.

In my early life there were a few churches in Ashe county that claimed to be Missionary Baptist churches, but in order to give to missions I saved my pennies and dimes and sent them direct to the treasurer of the North Carolina Baptist State Convention; for no church in our county took collections for missions.

I enjoy the unique distinction of having been the first man to take regular collections for the work of the Boards in Ashe and Allegheny counties in North Carolina and Greyson county, Virginia. All of these are adjoining counties. We were then one association—New River. Now we are three—New River in Virginia, Ashe and Allegheny Associations in North Carolina. Then

we numbered some sixteen churches in the three counties; now more than sixty.

## Small Pastors' Salaries.

Thirty years ago pastors' salaries in this region ranged from nothing to \$20 per annum. Your unworthy servant (pardon me for saying anything about it) for fourteen years of his early ministry had to work by "day's work" for his bread and then walk twenty-five miles once a month (fifty miles round trip) for \$6 per annum.

Do not understand me to say that I kept up that fifty-mile trip for fourteen years. I did for three years in succession. I will not tell of the hardships and privations of this period. My wife an invalid, children dying, a regular series of misfortunes. But the day dawned and is still shining. This year I am getting \$1,000 per annum in the same Association and almost on the same field that paid me \$6 per year for walking 600 miles and preaching all I could—thirty years ago.

The old-time houses in which I used to preach were built of logs, often unhewn, often with cracks so large that the snow would come through on the people. But they are gone. There is not one left in all this mountain section to pose for a picture. The school houses were of the same order, but they are gone also. There are nice white school houses and nice white churches in almost, if not quite, every community within these three counties.

The greatest need of our mountain section is a trained ministry. Our people are not



awake yet to their duty as Baptists and as the "Light of the world," and will never be until we have a ministry that can lead them. While this is Baptist ground, other denominations are making inroads that we can not resist, because of our untrained and uneducated ministry. Oh, that we had a school near us, for our boys and girls, where they would not be educated away from our faith!

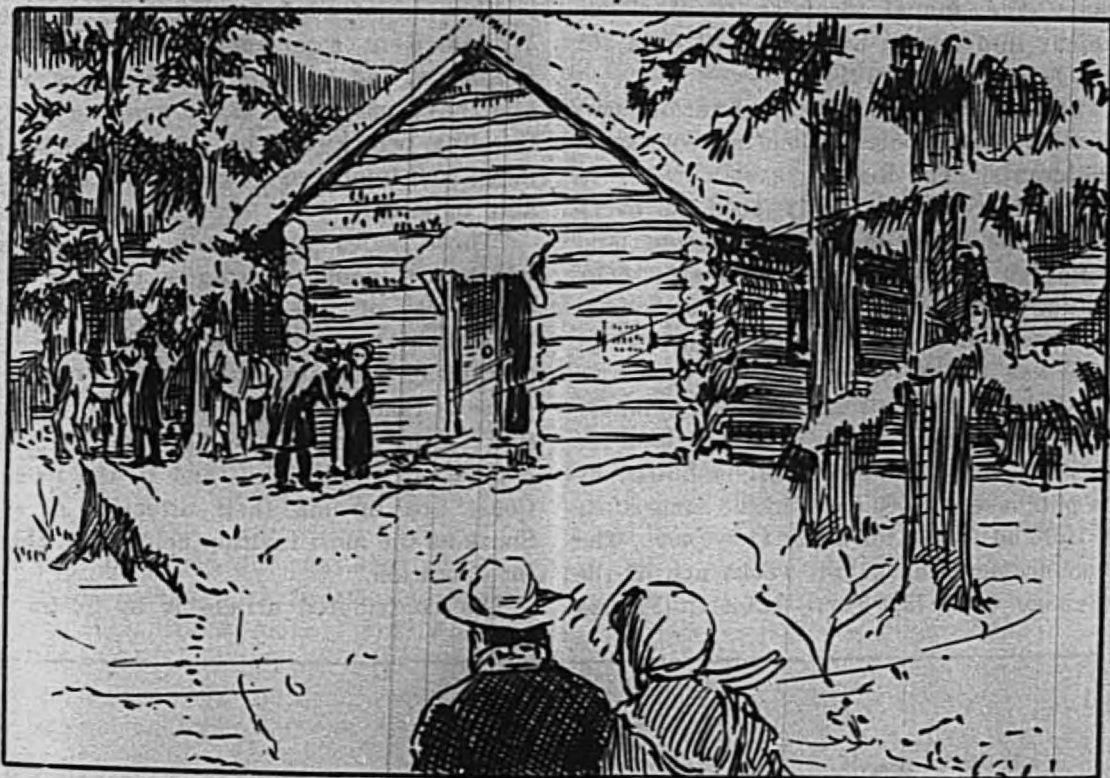
#### Things That Have Helped Me.

First, a godly mother, though a widow and

Sunday-school tract. I picked it up and read these words:

"Let me improve the hours I have  
Before the day of grace has fled,  
For there's no repentance in the grave,  
Nor pardon offered to the dead."

I carried this paper until I wore it out, but the words have been indelibly impressed upon my mind. I could not forget them. They have been my watchword and slogan since.



The old-time churches in which I preached were built of logs, often unhewn, often with cracks so large that the snow would come through on the people

poor, who taught me about God and my duty to Him.

Second, a praying wife, whose godly counsel has led all her nine children to God.

Third, the friendship and aid of good men; especially Rev. B. G. Maynard, who for twenty-five years kept up a correspondence with me, advising, instructing, etc., and C. T. Bailey, of the Biblical Recorder, who sent me the Recorder for many years free, when I could not have paid for it.

#### An Incident.

Upon one dark and rainy day, when I was eleven years old, as I was walking the rough mountain road, I saw a scrap of a

#### Another Incident

On the ninth day of January, 1876, which was Sunday, two young men, older than myself, who were going to school to me, and I were together, having gone to preaching, and no preacher came. I suggested that we go to the school house where I was teaching and I would read a sermon and they could sing.

All this was not on the program. I had never prayed in public before, and had no thought of doing it then. There was no sermon read, but we boys all prayed and sang and wept, and fully consecrated our lives to God.

# Immigrant Movements Into the South

V. I. M.



THE MANUFACTURERS' RECORD of July 13 contains an editorial and a contributed article, each of which throws light upon the present trend of immigration toward the South. About 50,000 immigrants settled in the South in 1910, but there is a distinct upward tendency in this influx. For instance, the annual incoming of Mexicans (chiefly into Texas) has increased from 261 in 1900 to 17,000 in 1910.

The Record's editorial tells of various purchases of large bodies of land for colonizing immigrants. The Record says:

"The increasing activity seen in every part of the South in the purchase of land by foreign and Western syndicates for colonization purposes is one of the most striking phases of the South's development.

"It was but a few weeks ago when we reported the sale to English cotton spinners of 32,000 acres of land in Mississippi for \$3,250,000, which was promptly followed by the purchase of 9,000 acres in the same State by Holland people for about \$1,000,000. The announcement made two weeks ago of the purchase of a 75,000-acre tract in Florida

for \$900,000 by German buyers is this week followed by the purchase of about 102,000 acres in the same State, also by Germans, and likewise intended for colonization purposes. Chicago people have just bought 3,500 acres of land in Georgia adjoining a tract of 25,000 acres which they already owned and which will be developed by the building of an electric railroad, and which is likewise intended for colonization. Hon. William Kent, a member of Congress from California, and J. F. Jordan, associated with him, have purchased 36,000 acres in North Carolina, which will be cut up into small farms and improved by good roads and suitable buildings.

"These sales and many smaller ones which are being constantly reported are indicative of the growing appreciation throughout this and other lands in the opportunities for safe investment in the purchase of Southern properties. The colonization forces which have heretofore carried population to the West and to the Pacific Coast are turning their attention to the South as the most inviting field in the world for operation."

The contributed article is by Justin F.



Group of Italian Immigrant Children on the Farm in Louisiana



Denechaud, Secretary of the Louisiana State Board of Immigration. Mr. Denechaud calls attention that his department not only secures immigrants for his State, but that he visits them and looks after their welfare after they have come.

This writer says there are in Louisiana four German colonies with an aggregate of 515 families, one Belgian colony with eighty families, and one of Hungarian with sixty families. All these people are successful and satisfied in farming and trucking.

The Secretary says of other classes: "There are a great many Hollanders in Louisiana, but so far they have never settled in colonies. The same can be said of the Danes and Norwegians and Swedes. We also have Servians, Croatians, Austrians and Dalmatians, but they are not in colonies. These are a roving people and never stay very long in any one place.

"Last, but not least, are the Indians, who do not form in colonies, but settle at their will all over the State. They are fine workers on the sugar plantations and are in great demand for that purpose.

Through the efforts of advertising by this department we expect fifty Belgians in the near future; in fact, some are crossing the ocean right now.

"I have just been informed that through the efforts of the Rock Island Railroad a French colony will be founded near Alexandria. The representative of this colony is now on the land attending to matters preparatory to the coming of his compatriots. A large number of parties from the south of France will join the French Canadians, and we feel confident that these people will not regret their venture. The Rock Island Railroad is also locating a German colony in Rapids parish."

These facts show that Southern economic and social advantages are at last beginning to be felt in the immigrant movement. Are Southern Baptists ready to take hold of this

growing problem of the foreigner in a way adequate to the evangelization of the new people?

When they first come to this country they have no voice with which to speak for themselves. They find themselves shut up among a people of whose traditions and religion they know next to nothing, and separated from them by the wall of a different language. Money is the one thing that overrides all such difficulties, and finds for its possessors a score of ready voices. These newcomers have little money when they come, so it does not "talk" for them.

But they will make money, they will learn our language, they will find a voice. What shall the voice be? Shall it be American or un-American? Shall it be Christian or irreligious? By all odds the best time to determine what their future impact on our national and community life shall be is now when this impact is still negligible. A little love, a little sympathy, a little human fellowship, a faithful telling of the story of salvation now, will accomplish all that ten times the effort may accomplish after these folk have for themselves forged ahead, established themselves, and found a voice in the new land.

The colonizing idea is in evidence in nearly all these movements. The formation of colonies is more likely to be the immigrant method in the South than in other sections, for the reason that the disassociated immigrant family probably finds itself in economic competition with the Negroes in the South.

The colonizing method enables the newcomers longer to hold their national characteristics, and renders them more independent of the social life of the community at large. For the missionary approach such colonies gives the advantage of members conveniently grouped, and the disadvantage of a more persistent hold on the former religious belief, which is usually entirely inadequate.



# EVANGELISM

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

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

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

## TENTING IN FORT SMITH



THE three Baptist churches in Ft. Smith have set an example worthy to be followed in many towns of this size. Somehow, they had gotten a vision of the "Man in the street," and his need of the gospel of the Son of God. They arranged to pitch a tent on a vacant lot, down in the heart of the city, and to secure the General Evangelist and his singer, Mr. I. E. Reynolds, to conduct a series of tent meetings. Finley F. Gibson, the pastor of the First Baptist church was the pioneer in this movement, but he was heartily supported by his entire church, and the other two churches and their pastors, F. W. Kerfoot, pastor of the Lexington Avenue and V. C. Neal, pastor of the Calvary Baptist.

Great congregations from the first greeted us. The splendid chorus directed by Mr. Reynolds was a mighty attraction, and the throngs listened to the gospel in singing and in sermon, in a way to show that the "Old Story" has lost none of its "Old Time" power.

The Sunday mornings were given to special services, in each of the three churches. I thus had an opportunity of drawing the net in each of the Sunday-schools, and of leading the people at the 11 o'clock hour in a consecration service. Then, in the evening and nights, all the churches united in the tent meetings.

1. It made the heart throb to see the beautiful spirit of unity and fellowship between the pastors and their churches. Who dares to say that Baptist churches in the same city can not co-operate, or heartily pull together?

2. To see the multitude, even in the intense heat, anxious to hear the gospel and song sermon, made the heart throb. If there has been any doubt that the multitudes were not anxious to hear the gospel, that doubt would have been dispelled by a visit to one of these meetings.

3. To witness the awakening of the church members to their obligation to the "man in the street," as well as their joy over the gathering throngs who had come to worship, was enough to make the heart of an angel throb.

4. To witness the conversion of more than two hundred souls, would surely add a few beats to a throbbing heart, even in hot weather.

The Baptists of Fort Smith have seen the possible solution of that vexing problem—How can we reach the multitude—all classes of people—for here, "the common people" heard us gladly and the rich were deeply interested, too.

One can never forget that last night's meeting. Long before dark the people began to gather. The tent was soon packed, to its capacity. Hundreds were soon seated on the grass, and on planks around the tent,



and by the time the service opened, the streets were thronged with people standing, and in wagons, buggies, and in automobiles. Probably three thousand people in all gathered for this closing service, but with as much quietness and reverence as if they had been in a church, they remained during the service.

The General Evangelist desired to give public expression of his gratitude for the splendid spirit of co-operation and support that he received at the hands of the pastors and their churches.

### THE LAND OF THE SKY.

The meeting with the First Baptist church of Asheville, N. C., which began May 28 and continued for nearly two weeks, was in every way a most blessed one. Dr. Vines has a mighty grip on the hearts of his people and knew just how to prepare the way for the evangelist. He is a true yoke-fellow and it was a great joy to work with him. His church is one of the greatest in all the Southland and believes in evangelism as few churches do. Over 100 professed personal faith in Christ and nearly 100 united with the church.

## THE HOME MISSION CATECHISM



WE HAVE just completed a new catechism on Home Missions. The large and growing demand for the abbreviated catechism which we published last year has lead us to prepare with more care and completeness than we have ever used before the present catechism.

The catechism has been found to be a very useful and suitable way of imparting Home Mission information in the Missionary Societies and young people's organizations; it is specially adapted for teaching the young.

The publication of which we now speak gives with detail through question and answer the facts and principles of the work of our Home Mission Board. It is probably more complete and exact in the information that it contains with regard to all the different phases of the work of the Home Board than any tract published by the Board. It is eminently adapted to the use of grown-up people as well as youth.

We have sought to make the terminology as simple and direct as was consistent with the real explanation of the work done. We believe that it can be understood by bright children of ten years or more. If there is a sufficient demand, we may prepare a primary catechism for the little ones.

The catechism is arranged in thirteen lessons for the convenience of classes. We have decided to publish one or more of these lessons each month in *The Home Field* un-

til we have published them all, and thus make possible a broader use of the matter. The catechism will be sent free in numbers desired for use in classes on application.

The first two lessons being brief, we present both of them this month. They are as follows:

### Lesson I.

#### The Basis of Home Missions.

What is Home Missions?

Home Missions is the work of Christianizing the people of our own land by preaching the gospel and teaching them.

Did the Savior teach Home Missions?

Yes; when He said "preach the gospel to every creature," He also said, "beginning at Jerusalem," which means at home.

Give some examples of home missionaries from the Old Testament.

The prophets are all home missionaries. Give some examples from the New Testament.

Peter, James, Philip, and Stephen.

Did Paul care for Home Missions?

Paul said, "My heart's desire and prayer to God for Israel is that they might be saved." Though he was a great foreign missionary, Paul preached all the time in the empire of which he was a citizen. When Paul came to a city, it was his custom to preach first to the Jews.

Give another scripture passage that pleads for Home Missions.

"Righteousness exalteth a nation, but sin is a reproach to nations."

What gives a nation more strength than armies and battleships?

The love and fear of God in the hearts of the people.

Name a way in which Home Missions helps to save other nations.

Home Missions saves more people to give and to go to other nations with the gospel.

Name a second way.

By saving America, we can show to heathen nations what Christ is able to do for them.

Name a third way.

Many of the foreigners converted in America will go back to their own lands to preach Christ.

## Lesson II.

### Saving and Training.

Does Home Missions mean more than to save the lost?

Yes; it also means to train the saved for service.

How do you know this?

In the Great Commission (Matt. 28: 19-20), where we are told to make disciples, the Savior also tells us to train and develop the converts—"Teaching them to observe all things whatsoever I have commanded you."

Have Southern Baptists been successful in evangelizing the lost at home?

Yes; Southern Baptists have grown more rapidly than any denomination in the South, and the missionaries of our Home and State Mission Boards have been wonderfully successful in leading the lost to Christ.

How many white Baptists are there in the South?

There are 2,332,500, and as many more Negro Baptists.

How does the number of Baptists in the South compare with all other religious bodies together?

About forty per cent of all the members of religious bodies in the South are Baptists.

Have Southern Baptists trained the people whom they have evangelized?

Southern Baptists have done much to train the people in sound doctrine, but in many places they have failed to train them for lives of service and Christian giving.

Give an illustration of this failure.

About 11,000 churches of the 23,000 in the Southern Baptist Convention, or nearly one-half of them, do not give anything at all to missions or other uplift work.

Whose duty is it to train these untrained Baptists?

It is the duty of the pastors, but it is also the duty of the whole denomination.

Are Southern Baptists now doing any training work through Home Missions?

Yes; through the Home Board's system of mountain schools and its other mission schools, and through its missionary pastors. Many State Board missionaries in various States also successfully train their churches for service.

Are the efforts put forth in these ways sufficient for the needs?

They are not, and for lack of being better trained many of our churches, in country districts especially, are losing their hold on the people.

What is needed in order to strengthen the Home and State Boards in the work of training undeveloped churches through mission work?

First, the denomination must awake to the need of this work, and second, our people must give far more to Home and State Missions.





# The Baptist World Alliance

B. D. GRAY, Corresponding Secretary



THE denominational press has given fine reports of the Baptist World Alliance which convened in its second session in Philadelphia, June 19-25, 1911. It was a remarkable gathering, significant in many directions.

In the number of representatives, in the cosmopolitan character of the assembly, in the essential unity of purpose, we have had no convocation of Baptists in all time equal to the Philadelphia meeting.

Among many things worthy of note were two: There was a common desire and purpose to stress the essential, fundamental things. That is worth while. When people purpose to stress the essential things they will be led to search for them. In our judgment the conference carried out its purpose and stressed the great underlying fundamental principles of our denomination. Dr. Clifford's great address was a pronouncement worthy of our denomination. It will stand the test in any World Parliament.

The practical turn given to the conference was notable and worthy, viz: The subscription of \$75,000 for a Baptist college somewhere on the continent of Europe. No other object could have called forth heartier or greater unanimity than this plea from that great section of the world where imperialism and democracy are in such close and fierce conflict. A school of the right sort founded on sound Baptist principles and conducted with wisdom will be the mightiest agency in the dissemination of the truth as we hold it.

There were supreme heights reached at

different times during the Alliance. By common consent Dr. Clifford's superb address, Mr. Phillips' matchless sermon, the roll call of the nations, and the presentation of the Russian exiles were climaxes in the onward sweep of the meetings.

The United States and England, of course, furnished the great body of delegates. In these two countries Baptists have nearly all their numerical strength. They are the benefactors and the other nations represented are beneficiaries. For this reason it was natural for the English and Americans to think of the Alliance as a foreign mission movement. The program was formed chiefly on that idea.

But in a World Alliance the weaker and stronger stand together in a brotherhood and the great problems of the other nationalities outside of England and the United States are Home Mission problems. Russia, Bohemia and Hungary have Home Mission problems. For this reason we found fault with that article of the constitution which gives representation to foreign mission societies or boards and denies it to home mission societies. But in time this one-sidedness will be corrected.

The Alliance was the largest, finest and most far-reaching expression of the Baptist life and program up to this time. We have come to our own. Stressing the individual and personal element as primary, we have given expression to our co-operative life. Henceforth Baptists are to be recognized as a world force. Justice, equality and fraternity have bound us together in a great world brotherhood and our influence girdles the globe.

*The outcome of Home Missions in America in the next twenty-five years will determine the destiny of American Protestantism and the nation itself. And in this is included the future of world-wide Christianity.—Otis G. Dale.*

# Panama and the Canal Zone

J. H. COIN

**EDITORIAL NOTE:** Rev. J. H. Coin, of Mississippi, spent much of last year in the Canal Zone doing mission work under the Home Mission Board. His observations on the Zone are very interesting and instructive. We give below an article from him, and hope to publish another in the September magazine. In September the Woman's Missionary Societies will be studying Cuba and the Canal Zone. We suggest that the sisters do not fail to keep and use this article.



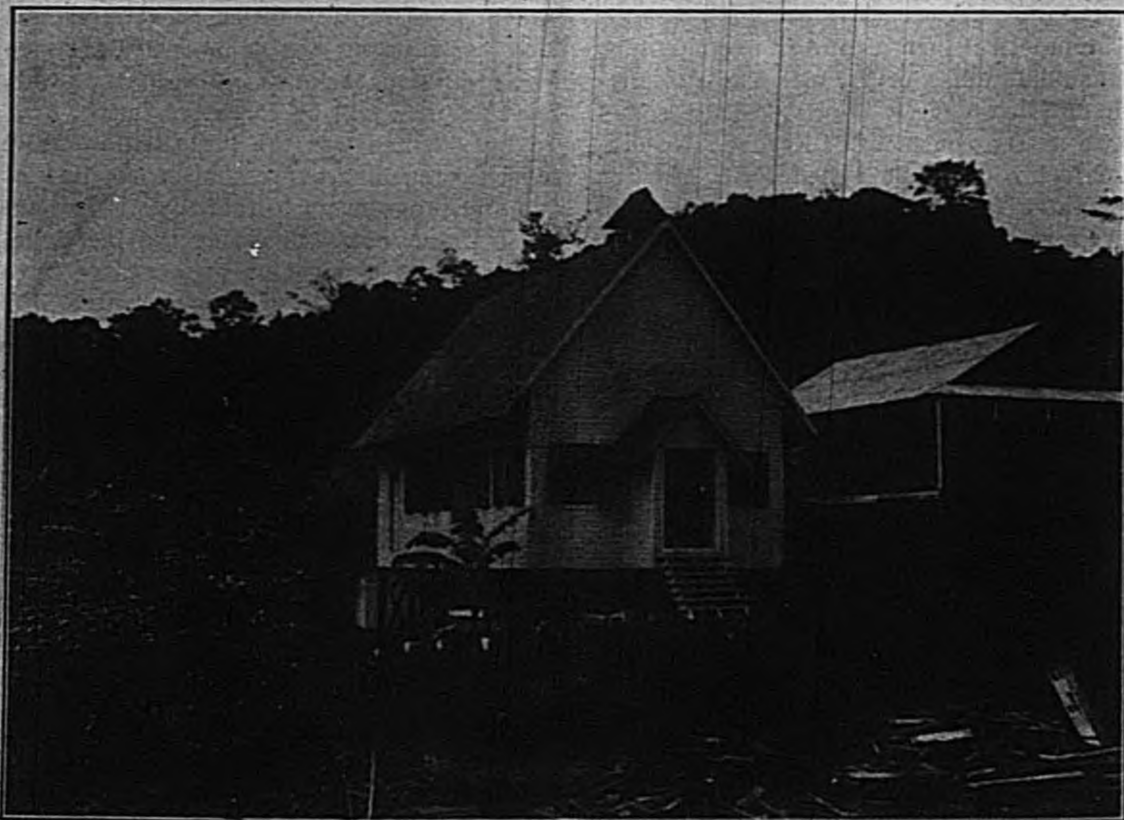
THE Isthmus of Panama lies South of Pittsburg, and is, therefore enough east to use eastern time. Colon at the north end of the canal is about 1,500 miles southeast of New Orleans, and is five days by steamer.

It was first organized by Spain as the Province of Castilla del Oro in 1509, and became part of the kingdom of New Granada. It remained Spanish territory until 1819, when it achieved independence from Spain. It then passed through many vicissitudes, internal revolutions and changes, at one time being a member of the Gra-

nadian Confederation, and then one of the United States of Columbia. On November 4, 1903 it asserted its independence. The government was immediately recognized by the United States, and later by the leading governments of Europe.

The executive authority of the government is vested in a president, elected by popular vote for a term of four years. He is assisted by a cabinet of four members.

The lawmaking branch of the government is a single body, the national assembly, consisting of deputies, elected for a term of four years. The assembly meets every two years, and its powers conform to those vested in all republican assemblies.



New Frijoles Baptist Church, Canal Zone



Panama is divided into seven provinces, each administered by a governor. The provinces are in turn divided into municipalities, administered by popularly elected municipal council and by a mayor. The administration of (in)-justice in the republic is vested in a supreme court, and in circuit courts, and other inferior tribunals.

The extreme length of the Isthmus is about 480 miles, and its width from 35 to 110. The total area is 31,570 square miles. In other words it is about the size of the state of Pennsylvania, which has a popu-

street—from which there is absolutely no danger—one can hear a jargon of English, Spanish, French, Chinese, and the Lord only knows how many others. The negroes from the West India Islands speak what they call English. Negroes from different islands have little to do with each other. Those from islands under British rule tell you with pride that they are "British objects," and we presume that they mean British subjects, but it always pays to be uncertain. The Jamaican Negroes are a very intelligent race. There is a saying here: "Jamaicans for intelligence



A Home Board Missionary Administering the Ordinance of Baptism  
in the Jungle near Las Cascadas, Canal Zone

lation of more than 6,000,000.00, so it will be seen that the people here are not very thickly settled.

There is a varying population in Panama. It will range from 300,000 to 400,000 and is composed of nearly every nationality under heaven. On the Canal Zone alone, our government reported 130 arrests for one month, and this number represented 47 different nationalities. Here one can hear almost every known language of earth in a single day. In a heated conversation on the

and Barbodians for work." The former are much further advanced in education than the North American Negro, but in common "gumption," are fully as stupid. Dr. Gray made some very illuminating remarks at the Convention in Baltimore on the Negroes ability to sing. I am anxious to see him before an audience of 300 of these Negroes, as I was yesterday. Well, yes, the American Negro can sing more, but you should hear these! They can no more sing than a pond full of frogs. Some choirs

know music and carry the time, but their voices are really painful.

Generally speaking, the Isthmus is composed of disconnected mountains. There are some which may be regarded as ranges. One to the west is known as Chiriqui and has an average elevation of 6,500 feet. The principal peaks are Mt. Chiriqui 11,265 feet and Mt. Blanco, 11,740 feet. Farther east the mountain system is known as Veragua mountains, of which the principal



10 Blasting in the Great Culebra Cut.

peaks are Mt. Santiago, 9,275 feet, and Mt. Tuta 5,000 feet. Several short ranges project toward the Caribbean shores and south to the Pacific. Between these mountains run rivers galore, the principal one being the Chgres, one of the most treacherous streams in the world. It is this river the United States is damming up, in order that

the back water may fill the canal, making a system of lakes, where it overflows the lower country, with an area of 165 square miles of water, one part of which will be 90 feet deep. Bear in mind that this water will be 85 feet above sea level, and a ship must be raised to it by a system of locks, as it comes out of one ocean, and lowered as it goes into the other.

The climate is that of an ideal summer. The nights always cool enough to demand a light blanket, and the hot, breezeless days and nights so often endured in the States are unknown here. Winter clothing we never need. The women go bare-headed, and milliners are practically unknown. Heaven be thanked! For this reason we have the happiest women in the land—men too.

The seasons are known as the "wet" and the "dry," but to my mind they are the "wet" and "wetter." I have been here here seventy days and have seen rain every day. It is claimed that the dry season is January, April, and the wet May-December. I have heard it said that at times the sun is not seen for six weeks. But the rain is a blessing and not a curse; and one soon becomes accustomed to carrying his umbrella, and that is about all the ill-convenience there is to it. There is not a fly nor a mosquito to worry you in the Canal Zone. These death-dealing enemies have been put out of commission by the sanitary department of our government. If the mosquitoes put in their appearance about the home, something is wrong. A word to the sanitary officer, the cause, is found and removed. This would be an ideal place for those who have the need and the money to spend the winter months in a warm climate and is the most interesting spot in the world to-day.

In my next letter I will have something of the Canal and the religious conditions.

Empire Canal Zone.

*Spiritual strategy demands that the evangelization of this country be kept ahead of every other movement for the conversion of the world.—Austin Phelps.*





## CO-OPERATIVE HOME MISSION WORK



RETHREN who make speeches on Home Missions are sometimes bothered about how to characterize the co-operative or joint mission work of the Home Mission Board. This is that phase of the work of the Board in which in more than half of the States of the Southern Baptist Convention it supports a large number of mission workers jointly with the State Mission Boards. Shall these missionaries be credited to the Home Mission Board or to the State Board or to both? Shall the baptisms and other results accruing be credited to both co-operating bodies?

This is perplexing, and if there were not good reasons for co-operative mission work one could wish that each agency might do its work independently of the other. Some may assume that one or the other of the co-operative agencies is seeking credit for work which it does not accomplish. We are sure this is always contrary to the facts. In its annual report to the Southern Baptist Convention the Home Board always gives a table that shows in detail how much each of the participating mission agencies contributes to co-operative effort. It is very easy to figure out the proportion of results that are creditable to each agency.

Still brethren find the co-operative work perplexing. We are writing this with the hope that we shall be able to give some helpful explanations. In the first place the Home Mission Board is acting under the spirit of the instruction of the Southern Baptist Convention in doing this work. The Convention at New Orleans in May, 1901, adopted a committee report in which it was said: "The work to be undertaken by the Home Mission Board in any State should be a co-operative work as far as practicable, the terms of co-operation to be such as may be mutually agreed upon by the Home Mission Board and the State organization."

This was only a development of the idea contained in the first of the By-Laws of the Southern Baptist Convention, which reads as follows: "That the Boards of the Convention be directed to form the closest possible connection with the State Boards, where such exist, in such a way as shall be mutually agreeable, and in other cases to secure such agency as each of the Boards may deem best, in both cases providing for the necessary expenses incurred."

If the Home Mission Board wished to do away with its co-operative work, it would not feel free to do so unless the Convention should change its attitude on the subject as expressed in the quotations above.

It is worth while to know further on this subject that every Home Mission Board of a large denomination in America does a co-operative mission work similar to that done by our Home Mission Board. It is also worth while for us to remember that at a certain period of the life of the Southern Baptist Convention this co-operative mission work of the Home Board was so potent in bringing about unity and mutual understanding among Southern Baptists that Dr. I. T. Tichenor, then Corresponding Secretary of the Board, declared that the co-operative work really saved the existence of the Southern Baptist Convention as we know it. The article by Dr. Tichenor on this subject is

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illuminating and we expect to publish it soon. It has never before been published.

In recent years the Home Board has hardly spent more than one-fifth of its receipts in co-operative work. The results of the work have been highly gratifying. If one will add the amount of money expended in it by each of the participating Boards, he will find that the proportion of baptisms to the expense was just four times as large as were the baptisms resultant from the expenditures of the local churches of the Convention.

Then if he will give to the Home Board on the one hand and the other Boards on the other credit for the proportion of baptisms that accord with their several co-operative expenditures, and will add to those that are credited to the Home Board the baptisms attained by the independent missionaries of the Home Mission Board, he will find that 11,600 baptisms were last year creditable to the labors of the missionaries of the Home Mission Board. The greatest number of baptisms reported by any Home Mission Board in America besides our own is about 8,000. This number includes all the baptisms resultant upon their co-operative work. So our Home Mission Board had 3,600 more baptisms creditable to the independent labors of its missionaries than any other Mission Board in America had, including all its co-operative work. Our Board if it includes the co-operative work had about 27,000 baptisms.

There is no doubt that it is desirable for the Home Board in many of its activities to do a special and independent work. There is much domestic mission work that from the nature of the case can be done by it better than by the State Mission organizations. The intricacies of life now coming to pass in the South, resultant upon the rapid economic and sociological changes, are precipitating new problems all the time for this Board. Happy as the Board is in its co-operative work, and as pleasant as its relations are with the various State organizations, it can find urgently-needed mission work to do in the South that will each year require twice its present receipts without doing any co-operative work at all.

But the Board is the creature of the Southern Baptist Convention and is well content to conduct its activities in conformity to the wishes of the body whose servant it is. If the Convention ever wishes to do away with co-operative work, it will say so. But there is no present prospect of this. The Board is with remarkable success carrying out the spirit of its instructions in going into those States where it is more urgently needed to help the State organizations in supplying local missionary needs.

It would unquestionably be helpful if the Home Board had a large enough force to enable it in the various States through its representatives to participate more actively in determining the character of the work to be done. With the utmost confidence in the wisdom of the brethren of the various State Boards where the co-operative money is expended, it is true that the Home Board has an obligation to the brotherhood of the entire South to look after and give an account of the principles and policies that obtain in all its expenditures. Still it remains that there has never been any reason to question the wisdom of the various State Boards in the expenditures, and that the Home Board administrative force is too small to do the vast amount of field work in various States that would bring it in direct personal touch with approximately 3,500 churches that aided through co-operative Home Missions. In fact this would hardly be desirable under any conditions in our Baptist polity, and it is not necessary.

Meantime there is genuine and active participation on the part of the Home Board in its co-operative work. The Corresponding Secretary carefully canvasses the situation and needs in each State.



There is need of vastly more mission work in the South than is being done. The Home Board could do all of its work co-operatively and not do too much. It could expend every dollar of its receipts without any co-operative work and not half supply the needs for this class of work.

We hope and pray that we may be coming to a day of a large awakening among Southern Baptists as to the rich opportunities and the towering needs for an effective Baptist mission propaganda in the South. Dozen of problems confront us, problems of evangelism and of training and of development. They are far-reaching in their significance. On the solution of these religious problems depend the future of our own well loved country. The Lord give to our people an awakened sense of their opportunities in his service and of the great need of doing larger things in Home Missions.

~~H M B S B C~~

### AS TO A WOMAN-TRADING MOUNTAINEER

**R**ECENTLY a mission worker of a Northern denomination organized a Sunday-school up in a mountain cove in Eastern Kentucky. Among the strange things he found there and wrote about to his mission magazine was an old mountaineer who had swapped wives with another mountaineer, all four parties consenting, and who afterwards swapped his daughter to another man for his wife. The missionary article represents the man of the hills with the woman-trading record as being much interested in the new Sunday-school.

We do not object to a missionary telling about such things that he discovers in the mountains, if he will do it in the right way. But it is wrong to go about it with a certain air of superiority and patronage, with a manner of having discovered a marvel of ignorance and backwardness. Yet we have sometimes observed this kind of spirit in persons who write of the mountain people.

We have no brief for the defense of the mountaineers. Indeed, they are not concerned that we should have. Of all the people of whom we know there are none who are less disposed to ask a defense at the hands of others. But the mountain folk could say with truth that wife-trading is not a vice peculiar to their beautiful forest-clad valleys and hills. We know of several instances of it that have occurred in the coast country and among the foot hills and piney woods of some of our oldest States, and yet no one who knew the situation thought these sections to be barbaric because of the perverse doing of a few calloused and immoral men. If our friend the missionary would stop to think, he would doubtless remember that scores and hundreds of men and women in the circles of the alleged high civilization, for whom he has written his story of mountain barbarism, through the divorce courts accomplish the same ends that were attained by the rough old fellow of the hills who traded in women. The bad old bearded father of the hills has this in his favor, that he does not saddle upon society the burden of responsibility for his deeds as do the alleged more refined fellows who figure in the divorce courts. Moreover, he has not the same opportunity as they to know how perverted such behavior is.

Among the Southern mountains live a people of unusually fine native powers. There is a retarded civilization. The stately trees that clothe in glory the curves of the swelling mountainsides have not more of potential strength and usefulness for material ends of society than have these mountain folk of the native strength and virtue that are the basis of great character. The purity of the breezes which blow across the sheen of the mountain forest-top and the power of the clear and sparkling waters that flow out from a thousand mountain glens and dash over the stony falls and go on to join

great rivers beyond the compass of the hills, are not greater than the latent power and the purity of the undeveloped Anglo-Saxon youth to be found in the mountain region, awaiting the touch and the training of just such agencies as our Home Board Mountain School system, to bring them into efficiency for social service and for the salvation of men.

As between the woman-trading mountaineer and the divorce court multi-millionaire give us neither. But if we are to have either, commend us to the bad man of the mountains. He at least is picturesque.

—HMB—S—B—C—

## THE DISTRICT ASSOCIATIONS

**A**LL over the South the District Associations are beginning to meet, and they will be meeting from now until December. There are about 830 of these and we wish we could go to every one of them. There is no more wholesome place for a Baptist denominational worker to be found than at a District Association.

Of course it is out of the question for a member of the secretarial staff of the Home Mission Board to be present at a large number of these gatherings, but we take this occasion to extend our fraternal felicitations to every one of the Associations. May the brethren be richly blessed as they counsel together about the things that make for the progress of the Kingdom of the Lord and as they mingle in hearty Christian fellowship.

Valuable as meetings of the Associations have been and are, there is a vast amount of beneficent potentiality in them yet undeveloped. Taken as a whole their full success is of more significance for the building up of the cause of Christ than is the success of all other co-operative Baptist gatherings put together. We earnestly hope that the meetings of this season shall be signalized with a keener vision of the great needs of the Kingdom, and that the brethren may plan wisely to secure the advance of the religion of Christ everywhere.

The District Association properly takes cognizance of every phase of the work of the denomination, from the local churches to the ends of the earth: We do not wish to offer suggestions as to the many things that may be done to increase the effectiveness of the associational meetings, but we beg to suggest the propriety of large emphasis being placed upon the enlistment of the churches that are to be found in nearly every one of the Associations, in the work of the denomination.

We believe that earnest and prayerful consideration ought to be given to this subject and that it can be done more effectively in the District Associations than anywhere else. That we should have 11,000 out of our 23,000 Southern Baptist churches that are doing nothing for missions or for any social up-lift work is something that ought to cause us to humble ourselves before God and ask him to show us the way to teach these backward ones and to take off of the denomination the reproach of the untrained and unenlisted condition of this immense Baptist force, who are our own brethren in Christ.

Oh, that we may be able to bring all these many thousands of the Lord's people into the fellowship of service in the building up of His Kingdom!

—HMB—S—B—C—

## THE HARD-WORKED EDITORS

**T**HE following kindly words are taken from an editorial in the South Texas Baptist, headed A Busy Secretary. They have a value beyond the pleasant personal reference, and we make room for them:

"Masters is making a great periodical of The Home Field and no Southern



Baptist can afford to be without it. In addition to editing this magazine, he devotes much time to field work and addresses at conventions, institutes and other denominational gatherings throughout the South. In addition to this, he prepares many special articles for the various Baptist papers in the territory of the Southern Baptist Convention, edits all literature sent out by the Home Board, keeps in touch with the associational vice-presidents, and attends to many other duties related to the work of the Home Board. He belongs to the class of denominational editors who are supposed by many people to have an easy time with nothing to do but lean back in a revolving office chair in the sanctum sanctorum, open the mail and send contributed articles to the printer; but who, in reality, are the hardest worked men in the denomination."

The Editorial Secretary of the Home Mission Board does not work harder than he ought and, though we feel some hesitancy in including in this generalization some of our honored seniors in general denominational work, we believe that the secretary who works harder than he ought is a very rare man. It is true that such brethren have all they can do and more. It is also true that they are diligent workers. But we know of no happier work for a man of God than the work of serving Southern Baptists on one of their general denominational Boards. We know of no set of men who get more sympathy from the best people in the country than do these same general Mission Board workers.

However, it is our purpose here to say a word on the subject of the work of the editors of the denominational weeklies. These brethren, who are among our most capable and useful men, are as a class greatly overworked. They always have more on hand than they can accomplish. They are aware of the shortcomings of their papers far more keenly than the most chronic croaker who criticises them. But they are so driven with a multiplicity of duties, particularly that of making the financial tongue and buckle meet, that there is little time to evolve great things and smart from the revolving office chair.

Like the Baptist Board secretaries, the editors have more than they can do. Unlike them, they are often left to bear their own burden and to be considered by some to be outsiders preying by sufferance on the Kingdom, while the general Board workers have their hands held up by the thousands all over the land. And there is something almost of pathos in the fact that there is no set of men who so persistently and with such far-reaching effect hold up the hands of these same Board workers as do the editors of the denominational papers.

We are glad that the denominational papers are now receiving every year in the Southern Baptist Convention an hour in which their claims for a deeper loyalty and a more conscientious support on the part of the denomination shall be presented. This hour ought to be one of the best to be had during the Convention. Moreover, the speakers selected for the hour ought to be the very best who can be had and they ought to come after special study on this great subject and with their hearts full of it, or else decline to speak at all. The cause has suffered long enough from lack of earnest, adequate presentation. A similar hour might well be given in the State Conventions.

All honor to our denominational paper editors, overworked and uncomplaining, not always honored before the denomination with the consideration they merit, but always honoring and supporting as no other voice can support the denomination's work and ideals, carrying on their own shoulders for the denomination the financial burden of an agency of service without which the denomination would lose one-half its power and would be powerless to make any progress. While they carry their own burdens, they are always unselfishly boosting every agency the burden of which the entire brotherhood bears. God richly bless them and open to their needs the hearts of the Baptist ministers and laymen of the South.

## HOME MISSION BREVITIES

His many friends will sympathize with Rev. W. L. Walker, one of our beloved Home Board evangelists, who was recently called upon to lose his mother, who died at Charlotte, North Carolina.

Two new tracts that we have just issued are Our Annual Home Mission Leaflet and A Home Mission Catechism. They are both thoroughly up-to-date and give all the facts about our Home Mission work in a way to make them easily available. These and our other tracts are sent free on application.

Among its appropriations for the present fiscal year the Home Mission Board is preparing to expend \$17,000 in New Mexico. The needs are great in this new mission territory that has come to us, and the success which is attending the work of the new Mexico Baptist Convention is gratifying and remarkable.

We regret to announce that the Home Board loses W. P. Price, of the evangelistic staff, who has accepted the pastorate at Waycross, Georgia, to which place he goes in September. Bro. Price has done a blessed and successful work in his connection with the Home Mission Board. May he be richly blessed in his new field.

In one of his Blue Mont mission lectures we heard Dr. T. B. Ray tell about a Home Mission Board which one of the Chinese Baptist Associations has organized in China, a work exactly similar to that being done by our foreign missionaries. This finely illustrates the essential oneness of all of our mission work. Our Foreign Mission work is Home Mission work for the Chinese converts.

Dr. Jno. T. Christian, State Secretary in Arkansas, has recently published a tract on the Problem of the Country Church and he has treated the subject well and sympathetically. We rejoice at the evidence in different quarters that our brethren are beginning to think about the needs of our 17,000 country churches. Humanly speaking, they have been the foundation of our present Baptist strength. When we are studying problems we will be wise if we will devote some first rate attention to this great dear problem, which is so large a part of us that we are in danger of being unable to see it.

We are sending out material for use at the District Associations to our vice-presidents all over the South. If we overlook any we would be very glad for the brethren to send us their orders. In a number of the Associations we have not heard from the brethren whom we have asked to act as vice-presidents. We will be glad for the chairmen of the committees that will report on Home Missions at the Associations to make request of us for literature. We are anxious to give every assistance and trust that Home Missions may this year have a great presentation at the Associations.

The Word and Way has a timely editorial in which it speaks of the misrepresentation that certain social and political reformers make about the faults of the churches. It calls attention to the fact that these people claim that the churches are given over to wealthy and fashionable people, that they have no sympathy with the poor and struggling masses and that the preachers are indifferent to the real needs of the people. The Word and Way is right in saying that the charges are false. There are some churches



dominated by wealth and fashion. They are unworthy to be called churches, but they are the exception. There are no organized bodies in all the world that have so much sympathy for the suffering and poor and needy and neglected of this world as the churches of Christ. The false charges of the class of reformers of whom we are speaking are childish and absurd.

Hampton's Magazine for August has a cartoon intended to show that many small towns are greatly "over-churched." It is very effective, this cartoon; perversely effective. The Interdenominational Home Mission Council made a survey of religious conditions in Colorado. One of the things they found was that the "over-churched" talk of the critics of constituted Christianity has been greatly over-worked. Only a very small number of places were found to have more religious facilities and workers than were needed. What they found there is true all over the country. While society and individual souls are suffering for a helping hand these cheap sentimentalists are hunting around for some plausible excuse for discrediting the Christian denominations, and the sad thing is thousands of people who lack information are likely to follow these blind leaders and be led by them into the ditch.

The Home Field editor has just returned from Blue Mont, N. C., where he enjoyed an all-too-brief two days' attendance upon the Southern Baptist Assembly. At the memory of the cool breezes, the far-reaching outlook, the restful valleys, and the glorious green of the hills, our enthusiasm never fails to stir, and it is stirred now. But we restrain it. Nor can we even tell of the joyous fellowship of the people of the Lord that is so great from the large bank of Baptist summer cottagers who remain at Blue Mont through the two months of the Assembly. A strong program is being carried out. Our genial and expansive friend, Dr. B. W. Spilman, is managing the place with notable skill. We were entertained by Bro. C. C. Ellzey, who is running an attractive hotel at moderate rates, and is prepared to take care of all the saints and well behaved sinners who come. We know of no more attractive mountain resting place than is to be found at Blue Mont, the postoffice address of which is Terrell, North Carolina.

Miss Fannie E. S. Heck, President of the Woman's Missionary Union, in her Union Mail, published in this magazine, calls attention to a big underlying Home Mission lesson of the Baptist World's Alliance. Miss Heck says that if, in spite of persecution and ostracism and imprisonment and stripes, Baptist doctrines are making thousands of converts where no missionaries have been sent, why are they not making thousands of converts among the same people now when they come to this free land of ours? This is a very pertinent question. The fact is, real religion grows under disadvantages and thrives under persecution. We Baptists in America are descended from spiritual fathers who suffered persecution. But we are becoming very strong and popular and we are getting quite wealthy. There is too much ease in our Zion. If our faith is to prosper as does that of our European brethren and develop as it does such a large proportion of noble Christian characters, we must have some moral equivalent of the persecution and injustice which they suffer. We need a faith so genuine that not only the strangers who come within our gates but the tens of thousands of native men and women whose elbows we touch shall be attracted by it to our Lord Jesus Christ. It is indeed a great Home Mission lesson.

# Alabama Baptist Convention

B. D. G.

**T**HE Alabama Convention closed its session in Greenville just as The Home Field goes to press. This is the first of the State Conventions after the Southern Baptist Convention. An effort was made to change the time to November but the influence of the laymen held it to the summer season.

The former officers were re-elected, Hon. R. E. Pettus, president; and Rev. M. M. Wood, secretary. Dr. W. B. Crumpton, corresponding secretary of the State Board, made a fine report and whilst there was some indebtedness it was not depressing. The report showed steady and splendid advance. The statistical report showed that nearly 10,000 members were added to the churches during the past year, which brings the total of white membership to nearly 190,000.

The reports on the Orphanage and on education—including Howard College, the Judson, Newton Institute, and Central Colleges—were full of interest, and showed excellent progress. The Educational Commission, Dr. J. W. E. Cox, secretary, are doing foundation work in the correlation of the schools. A splendid collection for current support and endowment was taken.

The representatives of denominational interests, the Seminary, Home and Foreign Missions, were cordially received. A whole evening was given each to Home and Foreign Missions. Dr. Smith of the Foreign Mission Board with other speakers rendered Foreign Missions a splendid service.

Wednesday night Dr. W. F. Yarborough, chairman of the committee, read a superb report on Home Missions. He was followed by Dr. Richard Hall, our Alabama vice-

president, with an admirable address on the mission study class and by Principal Nunn of our mountain school at Pisgah, in North Alabama. The Corresponding Secretary closed the discussion. The brethren were never so hearty in their expression of approval of the Home Mission work and their pledges of support thereto. A third of a century or more the Home Board was located at Marion, Alabama, and until now the oldest of the brotherhood remember with joy its splendid history.

The apportionment for Alabama of the Southern Baptist Convention—\$25,000—was adopted with \$3,000 additional, which shows that our brethren of the great State of Alabama are going forward with Home Missions.

The spirit of the Convention was fine, the attendance large and the prospect for the future inspiring.

I have travelled in the last week over 750 miles of territory in Alabama and Mississippi. The crops are the finest I have ever seen. Magnificent corn fields alternating with the cotton were a delight to look upon. The corn is practically made and nothing short of storms or floods can prevent the greatest corn crop ever known in Mississippi and Alabama. If cotton matures as it now promises to do a record-breaking yield will be the result.

Will our people be equal to the emergency and consecrate this growing prosperity to the service of the Lord? Material prosperity and the love of pleasure are our greatest temptations just now. May the Lord help our people to give back to Him in good measure the things he has so abundantly bestowed on them.





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

# WOMAN'S DEPARTMENT

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

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

## August Study Topic—Africa

(From Our Mission Fields).

### Opening prayer.

Bible Lesson—Africa in the Bible. (1) Isaiah 45: 14-17, Prophecy of Egypt and Ethiopia asking for the knowledge of God. (2) Ps. 68: 31, Promise of Africa's turning to God. (3) Matt. 2: 13-15, Africa a refuge for the Child Jesus. (4) Acts 8: 26-39, A man of Ethiopia converted and returning to his own land.

### Poem—

#### Light and Darkness.

"The outer world is dark; my world is bright,

It is not fair that I should have the light  
While others wander on in darkness still,  
I'll place my lamp upon the window-sill,  
And keep it burning brightly, that its ray  
May cheer some traveler on his homeward way.

The outer world is dark; my world is bright.  
It is not fair that I should have the light,  
My life be freed from sorrow and from care,  
While others faint with burdens I might share.

I'll keep my heart's lamp burning, that it ray  
May cheer some soul upon his lonely way."

Resume—Africa—In size the greatest mission field in the world, but in population not equal to India. S. B. C. field consists of the Yoruba country in Southern Nigeria, which is under the Government of England. Our first mission, established in Liberia in 1850, was later removed to Lagos, the port of Yoruba. We have penetrated 200 miles northward from the coast and have four principal stations with a large number of

out-stations. An industrial school at Saki, a training school and a dispensary at Ogbo-moso, are among the recently developed features of the work. Four societies or boards are reported to be working in Yoruba, but the number of missionaries is not large. Southern Baptists have 12 American missionaries there.

### The Saki Church.

"What sort of Christians do these Yorubans make?" we ask. Here is a picture of some of the Saki church members, sent by Mrs. L. M. Duval:

"Since our return to Africa, a little more than ten months ago, we have had fifteen additions by baptism; and the church's contribution to the pastor's salary is five times what it was eleven months ago. Recently the church building was slightly damaged by a fire which swept over a large part of the town where the church is situated. The people—both members and attendants—of the church are now earnestly engaged, not only in repairing, but also in renovating the building. The sawyers, carpenters and builders are giving their work to the church, and those who are not able to do either of these are carrying mud, sand, stone and water for the builders. These are but outward signs of the inward spiritual quickening.

"We believe that the pastor of this church is a very earnest, consecrated Christian worker and is anxious to lead his people to higher and better things. When I arrived in this country, a little more than eight years ago, he was just emerging from heath-

enism. He was among the first converts my husband baptized. After his baptism he promptly set to work to learn to read in his spare moments. First he worked for us as a laborer, then I taught him to cook and allowed him to go to school; afterwards he spent three years in the Theological Training School. He is still studying with Mr. Duval, and we expect even greater things for the advancement of the Kingdom, through his instrumentality in the future. He is very humble and realizes his need of the prayers of God's people. So I bespeak your prayers for him. Recently when addressing an open-air meeting, he said: "You may say this religion is all right for the white man, but I know it is all right for the black. I am a black man, just like the rest of you, and never found peace till I found Jesus."

#### Three Africas.

It has been said by several missionaries in Africa that the field today presents really three Africas—Christian Africa, which is the region thickly settled by Europeans, though not yet entirely evangelized; Pagan Africa, with countless tribes of native blacks; and Mohammedan Africa. The second of these will be treated later in detail, as it is among them that our S. B. C. missions are planted. The third should have our attention, for though we have no missions among Mohammedans as such, we cannot ignore a religion which is fiercely missionary in its spirit and especially intolerant of Christianity. The wisest leaders of the missionary activity feel that Mohammedanism is the greatest obstacle to the progress of the Gospel in the whole continent.

#### Royal Ambassadors and Sunbeams. A Hero in Africa.

A missionary and his wife in Africa had been driven away from their station by the chiefs, who threatened to kill them if they attempted to return.

They left the mission house and farm in charge of Tom and Uriah, two converted native boys. The kindred of Uriah came and dragged him from the mission and gave him his choice between renouncing Jesus and being beaten.

Uriah said: "I no give up Jesus."

Then they beat him nearly to death.

He kept repeating: "I no give up Jesus."

Then they held his head under a small stream of water until the poor boy was nearly strangled; but every time he got his head above water he said: "I no give up Jesus."

Then they tied a rope around him and ran him up into the inner cone of one of their round huts and kindled a fire underneath him, and threw on it a lot of red pepper, the strangling fumes of which surpass anything you can imagine. Poor Uriah sneezed and coughed and fainted. When they supposed he was dead, they lowered him and dragged him out of the hut. In the fresh air he soon opened his eyes, and then his would-be murderers crowded around him, shouting: "Now you give up Jesus?"

"No, I die for Jesus. He died for me, and I want to die for him."

Thinking that they could not prevail, they left him; and he returned to the mission, and he and Tom held the fort.—Young People's Paper.

## Women of the Baptist World Alliance

MISS E. C. CRANE, Corresponding Secretary

OUR readers will be delighted to read Miss Crane's account of the recent meeting in Philadelphia. We thank her for writing so full an account of this convention:

The great Pan-Baptist meeting in Philadelphia from June 19-25 had many notable features which will be spoken and written of by many who were there. The presence of the Continental delegates—men who bear

in their bodies marks of the Lord Jesus; the strong and stirring addresses of our English brethren; the vital quality of the spiritual atmosphere, all furnish themes for much writing. There was also a part of it specifically planned for the women, in order that they might be drawn closer together in their common tasks.

On Wednesday afternoon, June 21, a great company about 4500, and most of them wo-



men, gathered in the Temple to hear the addresses and greetings of the chosen speakers from our own and other countries and in spite of the unfortunate fact that in that great building not all of them could be well heard, the crowd remained through to the end of the program.

The two English speakers came first, Mrs. M. C. Kerry, of the Zenana Mission, and Mrs. Russell James, of the Women's League (Home Mission work). The former in the course of her address, suggested that there ought to grow out of that meeting a permanent organization of the Baptist women of the world.

Mme. Yasnovsky, of Russia, a noble woman in more than the sense of being socially of high rank, spoke with simplicity and feeling of the work she and others are doing among women and children, and won our still deeper sympathy for the progress of the gospel among her people.

Greetings from different countries followed—Scotland, Russia, Bulgaria, Canada, the colored women of our country; and then Miss Fannie E. S. Heck gave what was perhaps the strongest and most thoughtful of all the speeches. She spoke on behalf of all the Baptist women of the United States and in closing pledged to the women of the Continent the deeper and more active sympathy of us in this country, in their struggle

for the faith we wear so lightly. She too proposed a permanent bond between the various organizations and countries.

Growing out of that suggestion there came two days later a meeting of all officers of general woman's missionary organizations who were present; and very quickly a simple plan was made for keeping in touch with these newly found friends. The Woman's Committee of the Baptist World Alliance was formed, to consist of one woman to be elected from each of the general organizations, such as the Woman's Missionary Union, and one woman from each country in the Alliance in which as yet there is no general organization. Three officers were elected then and there, so that correspondence with all the countries might be begun without delay, and helpful information interchanged. The chairman of the Woman's Baptist Foreign Mission Society of the West; vice-chairman, Mrs. M. C. Kerry, of London, and secretary, Miss Edith Campbell Crane, Baltimore.

The currents of sympathy and helpfulness will flow more readily through this channel, and we shall hope to be able from time to time to bring readers of *The Home Field* some facts about the work done by women in other lands and other organizations which will be stimulating to us all.

## THE UNION MAIL

MISS F. E. S. HECK

THESE are the days of missionary conferences and encampments. In spite of the intense heat, Miss Crane has been endeavoring to reach around to a number. She first went to the Young People's Missionary Conference in Asheville, then to Estill Springs, Tenn., and later to Mt. Eagle, Tenn.

Mrs. McLure reports a happy time with the Y. W. C. A. Conference in Asheville and many new acquaintances among earnest young Baptist students.

And speaking of Mrs. McLure brings to mind the new Training School Catalogue and two new leaflets: If an ounce of pictures is worth a ton of talk, Glimpses of the Training School Worth its Weight in Gold. The other is a letter addressed To

You. It is very personal and asks some very personal questions. "Do You Want?" is the question on the back of the other leaflet. For the answer you will have to look within.

Catalogue, Glimpses and the little letter To You can be had from Mrs. Maud R. McLure, 334 E. Broadway, Louisville, Ky. See that those who ought to be most interested get them.

The Personal Service Committee hopes soon to prepare a second manual in this, taking up and giving fuller directions than were possible in the general manual, for some one form of service. Which needs such help first? You can help to solve the question by asking for the help you need most.

Summer trunks are always full, but it will take little room to tuck in a few mission leaflets—the very best, of course. You will find barren mission ground on many a hotel piazza. Consult Mrs. W. R. Nimmo, Literature Department W. M. U., 15 W. Franklin St., on the best kinds of leaflets for various kinds of people. But do not forget yourself. Come back with, some personal mission gains. Read Motts Crisis of Missions and On the Trail of the Immigrant. Your Mission Society in the Fall will receive a new zest from your new enthusiasm.

If you are a Baptist and yet have never known the pleasures of a Country Association, you have not yet come into all your rights. You have the right by virtue of your good Baptist name to the hearty fel-

lowship of an "All day session with dinner on the grounds." Go to the Woman's Associational meeting, especially if it meets in the country and enjoy these things.

The Baptist World's Alliance had a big underlying Home Mission lesson. If in spite of State, church, social ostracism, political persecution, imprisonment and stripes, Baptist doctrines are making thousands of converts, where no missionaries have been sent, why are they not making thousands of converts among the same peoples now who come to this fair free land of ours? Do we so ignore them, that they turn from us? Do they see us, to all appearances, so indifferent to these things we believe, that they, too, can be indifferent? It is well to think on these things.

### HONOR ROLL FROM MAY 15 TO JULY 15

**T**HE RELIGIOUS HERALD has so successfully used The Home Field in its clubbing offer in Virginia that Virginia is now ahead of Mississippi in the number of subscribers to our magazine, and stands second only to South Carolina, and if the Palmetto friends do not bestir themselves, Virginia will be ahead of South Carolina within a month or two.

We should be glad to see an emulation between the brethren in different States as to who shall lead on our subscription list. We know that we are making a good magazine, and that it contains matter that ought to be read by every Baptist who cares for the building up of the Kingdom in the South. There is no way for us to increase the list of subscribers that will take the place of the helpful work of club getters. We are proud of the Honor Roll which we publish each month, and we hope to see it increase.

Rev. R. H. Pitt, Richmond, Va.....153  
Dr. W. D. Powell, Louisville, Ky..... 69  
Rev. Raleigh Wright, Tallahoma, Tenn. 47  
Mrs. W. P. Cofer, Richmond, Va..... 25  
Mr. J. M. Dawson, Hillsboro, Texas..... 24  
Mrs. H. J. Arnett, Sylvania, Ga..... 19  
Miss Bell Stigler, Lexington, Miss..... 18  
Rev. W. C. Golden, Nashville, Tenn..... 18  
Miss Kate D. Perry, McAlester, Okla.... 18  
F. M. Huggins, Hendersonville, N. C..... 17  
Mrs. Geo. A. Nichols, Nocatee, Fla..... 17  
Miss Sophie Sutton, Prentiss, Miss..... 16

Mrs. J. A. Porter, Ripeley, Tenn..... 15  
Mrs. F. A. White, Edenton, N. C..... 15  
Miss Elizabeth Earle, Landrum, S. C..... 15  
Miss Lillian J. Kirby, Florence, Ala..... 15  
Mrs. T. H. Davis, Prattsville, Ala..... 14  
Mrs. A. J. Langley, Roanoke, Ala..... 14  
Miss L. H. Kicklighter, Sandersville, Ga. 14  
Rev. W. E. Fendley, Meridian, Miss..... 14  
Linwood Little, Bamboo, Ga..... 14  
Mrs. E. L. Welch, Mobile, Ala..... 14  
Mrs. I. W. Wingo, Greenville, S. C..... 13  
Noah S. Brown, Baltimore, Md..... 13  
Miss Mollie Henderson, Enterprise, Ala... 13  
Miss Mary Northington, Nashville, Tenn. 13  
Mrs. Fannie S. Royall Jones, Hampton, Va. .... 12  
Miss Lizzie Belks, Ware Shoals, S. C..... 12  
Mrs. E. Van Hood, Ocala, Fla..... 12  
W. A. Darden, Healing Springs, Ala.... 12  
Miss Georgia Barnette, New Orleans, La. 12  
Mrs. Harry Leland Martin, Hollandale, Miss. .... 11  
Mrs. A. J. Masteller, Orlando, Fla..... 11  
Mrs. R. A. Clayton, Birmingham, Ala.... 10  
Mrs. A. M. Pearce, Richmond, Va..... 10  
B. D. Gray, Jr., College Park, Ga..... 10  
Carol L. Kennedy, El Paso, Texas..... 10  
Mrs. E. H. Wren, Mt. Airy, N. C..... 10  
Mrs. Geo. H. Burbage, Columbia, S. C... 10  
Mrs. N. C. Bryan, Kisseemee, Fla..... 10  
Mr. C. Bishop, Rising Star, Texas..... 10  
Miss Delia H. Carter, Franklinton, La... 10  
Rev. I. A. Halley, Meridion, Miss..... 10  
Mrs. Alexander Miller, Williamston, S. C. 10



## HOME MISSION RECEIPTS, JUNE 15, 1911, TO JULY 15, 1911

**ALABAMA**—St. Stephens, by M. C. T., \$2.35; Richmond Place, Birmingham, by Rev. T. O. Reese for Evangelism, \$44.70; Exp. \$2.00; East Florence, for Evangelism, \$15.50; Exp. \$5.50; Dr. W. T. B., Birmingham, \$5.00; W. M. U. of Ala. for Miss Belle Davis' salary, \$50.00; Florence, by Rev. Geo. W. Crutcher, for Evangelism, \$54.00; Tusculumbia, by W. P. Price, for Evangelism, \$45; Exp. \$10; B. Y. P. U., Liberty Ch., Morris, by M. C., 35c.; Southside, Montgomery, for W. L. Walker's meeting, \$10.24; Dr. W. B. Crumpton, Cor. Sec., \$1,313.48; W. M. U. for Mountain Schools, \$28.30; Indians, \$28.12; Newbern, by Mrs. W. C. H., \$2.70; Sheffield, by Rev. Raleigh Wright for Evangelism, \$23.53; tract fund, \$5; Montgomery, First, by Rev. Weston Bruner, for Evangelism, \$215.27. Total, \$1,786.33. Previously reported, \$761.91. Total since May, \$2,548.24.

**ARKANSAS**—Total since May, \$600.96.

**DISTRICT OF COLUMBIA**—Immanuel, by W. C. W., \$23.45; Grace, Washington, by H. C. H., \$10. Total, \$33.45. Previously reported, \$14. Total since May, \$47.45.

**FLORIDA**—S. B. Rogers, Cor. Sec., \$40.57; Florida W. M. U., by Mrs. H. C. Peelman, Treas., \$67.12; Ochilla, by W. E. H., \$31.54. Total, \$139.23. Previously reported, \$142.96. Total since May, \$282.19.

**GEORGIA**—J. J. Bennett, Cor. Sec., \$122.64; designed as follows: For Evangelism, from Hawkinsville, \$100; for Port Missions, College Park, \$6; for Indians, New Hope, \$2; Sunbeams, Macon Second, \$1.70; for Mountain Schools, Y. W. A. Lumpkin, \$1.50; Douglasville Sunbeams, \$5; Y. W. A., Greensboro Second, 80c.; New Providence Sunbeams, \$1.89; W. M. S., Grant Park, 89c.; W. M. S., Hamilton, \$7; W. M. S., Cedar Creek, \$1; W. M. S., Chattahoochee Valley, \$1.50; College Park, \$2; W. M. S., Woodberry, \$2.40; Y. W. A., Temple, Atlanta, \$10; W. M. S., Pavo, \$1.25; Friendship Sunbeams, \$2.37; W. A. Buckhead, \$2; Capitol Ave. W. M. S., Mountain girl, \$1.50; Capitol Ave., by Rev. W. L. Walker, for Evangelism, \$48.27. Total, \$324.21. Previously reported, \$153.54. Total since May, \$477.75.

**KENTUCKY**—Total since May, \$229.18.

**LOUISIANA**—Total since May, \$17.30.

**MARYLAND**—Cambridge First, by A. C. D., \$8.30; Seventh, Baltimore, by O. M. L., \$41.07; Eutaw Place, Baltimore, by H. W. P., \$379.39; Baltimore First, by J. R. G., \$42.13; Frederick First, by H. L. E., \$19.50; Lee St., Baltimore, by H. W., \$4.23. Total, \$494.62. Previously reported, \$800.45. Total since May, \$1,295.17.

**MISSISSIPPI**—Winona, by Rev. J. M. Anderson, for Evangelism, \$10; Logtown, \$75; Exp. \$10; Seminary, by W. A. McComb, \$20; Providence, by W. A. McComb, for Evangelism, \$129.82; Leland, by Rev. H. R. Holcomb, for Evangelism, \$150; Exp. \$11.15; B. Y. P. U., West Point, by L. E. B., \$3.21; Topisaw, by C. M. W., \$5.95; W. M. U., 90c.; W. M. S., Columbia St., by Mrs. J. K. D., for Mountain Schools, \$10. Total, \$426.03. Previously reported, \$654.06. Total since May, \$1,080.09.

**MISSOURI**—A. W. Payne, Treas., \$2,246.66; W. M. U., \$335.84. Total, \$2,582.50. Previously reported, \$143. Total since May, \$2,725.50.

**NEW MEXICO**—Clovis, by L. C. Wolfe, for Evangelism, \$77.42. Previously reported, \$28.45. Total since May, \$105.87.

**NORTH CAROLINA**—Salem, by Rev. J. T. Riddick, for Evangelism, \$31.07; Spring Hope, \$85.75; Waynesville, by Rev. J. E. McManaway, \$75; Wolf Pond, by B. F. C., \$1.40; Asheville, by Rev. Weston Bruner, for Evangelism, \$225. Total, \$418.22. Previously reported, \$285. Total since May, \$703.22.

**OKLAHOMA**—Hennessey and Kingfisher, by Rev. H. A. Hunt, for Evangelism, \$60; Exp., \$26.50; Rev. Harry Bock, Pawnee, \$6.67. Total,

\$99.17. Previously reported, \$320.73. Total since May, \$419.90.

**SOUTH CAROLINA**—St. George S. S., by L. P. F., \$2.12; Sandy Springs, by E. B. G., \$15; Greenville Association, by J. C. K., \$5.31; Ashton, by J. W. B., \$6.90; Cross Roads, No. 1, Ocoee Co., by J. A. C., \$2.98; Bethel, by W. D. T., \$12.34; Middleburg, by J. D. W., \$3; Philathea Class, Williamston, by W. A. B. N., \$7; Camden, by T. E. G., \$5.05; Mt. Arnon, by W. T. C., \$3.45; Lowndesville, by R. T. B., \$1; S. S. Connie Maxwell Orphanage, by A. T. J., \$7.11; S. S. Townville, by J. D. B., \$7.70; Mt. Olivet, by J. E. R., 54c.; Cheraw, by C. W. E., \$15.09; Mt. Bethel, by B. Y. W., \$5.55; Bethune, by B. L. N., \$3.76; Congaree, by W. T., \$2; Ebenezer S. S., by C. G., \$6.70; Chesterfield, by W. C. W., \$6; S. S. Bethel, by B. F. L., \$11.12; Mt. Lebanon, by J. D. H., \$1.45; Beaverdam, by L. O. F., \$5.10; S. S. Big Creek, L. C., \$2; Abner Creek, by W. I. P., \$4.67; Tabernacle, by J. F. G., \$14.29; Greer, by Rev. J. E. McManaway, \$10; St. George, by H. R. J., \$1.75; Greenwood, First, by J. E. C., \$25; Exp., Board Saluda Association, by E. P. V., \$96.07; Middle River, by H. A. T., \$1; Bethel, by B. B. B., \$2.17; Catawba S. S., by R. L. C., \$5.75; Wolf Creek, by B. F. O., \$5; Eberhardt, by J. B. K., \$3.36; New Prospect, by C. C. R., \$2.95; Macedonia, by A. H., \$6.97; North Fork, by W. A. H., \$4.60; S. S. First Ch., Darlington, by C. B. E., \$11.95; Wasamassaw, by S. E. L., \$1.75; Mrs. J. N. Cudd, Treas. for W. M. U. of S. C., \$127.71; Indians, \$28.93; Six Mile Academy, \$5; Little Stevens Creek, by J. K. A., \$1.65; Switzer, by J. P. G., \$3; Chesnee, by W. C. M., \$2.50. Total, \$504.42. Previously reported, \$1,338.97. Total since May, \$1,843.39.

**TENNESSEE**—Royal St. Ch., Jackson, by A. L. B., \$1.80; Knob Creek, by G. F. O., \$4; Manchester, by G. H. Crutcher for Evangelism, \$35; Tract Fund, \$3.67; W. M. Woodcock, Treas., \$459.90; Greenville, by W. C. Golden for Evang-



## THE HOME FIELD

ellism, \$18.80; W. M. U., \$26; Tract Fund, \$1.46; White House, for Evangelism, \$23.88; Tract Fund, \$1.85; Belmont, for Evangelism, \$11.22; Macedonia, \$3.35. Total, \$590.93. Previously reported, \$108.02. Total since May, \$698.95.  
 TEXAS—W. A. G., Skidmore, for tracts, 75c; L. T. P., Del Rio, \$9.62; Streetman Ch., by C. K. H., \$20; Dr. F. M. McConnell, Cor. Sec., \$434. Total, \$464.37. Previously reported, \$4,118.50. Total since May, \$4,582.87.

VIRGINIA—B. A. Jacob, Treas., \$1,500. Total since May, \$1,500.

MISCELLANEOUS—A. & W. P., dividend, \$12; Louisville Traction Co., by S. S. B., \$50; Rev. J. W. Michael, exp., \$29.22. Total, \$91.22. Previously reported, \$71.44. Total since May, \$162.66.

AGGREGATE—Total, \$9,532.12. Previously reported, \$9,788.47. Total since May, \$19,320.59.

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The Frontier, Platt.....Paper, 35c; Cloth, 50c  
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\$6.00 Brunswick	Limit 6 Days
\$6.00 St. Simons	Limit 6 Days
\$6.00 Cumberland	Limit 6 Days

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8:45 P. M.—Coaches, white people. Arrive Jacksonville 7:15 A. M.  
9:00 P. M.—Coaches, colored people. Arrive Jacksonville 7:30 A. M.

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