

C. P. Allen

THE HOME FIELD

SEPTEMBER

1911



No. 1



No. 2

NO. 1 IS A VIEW OF PANAMA CITY SHOWING THE PACIFIC IN THE BACKGROUND
NO. 2 - DIGGING THE PANAMA CANAL - THIS PICTURE SHOWS THE WORK AT THE
NORTHERN END OF THE GREAT CULEBRA CUT

Home Mission Board

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AUSTELL BUILDING, ATLANTA, GEORGIA.

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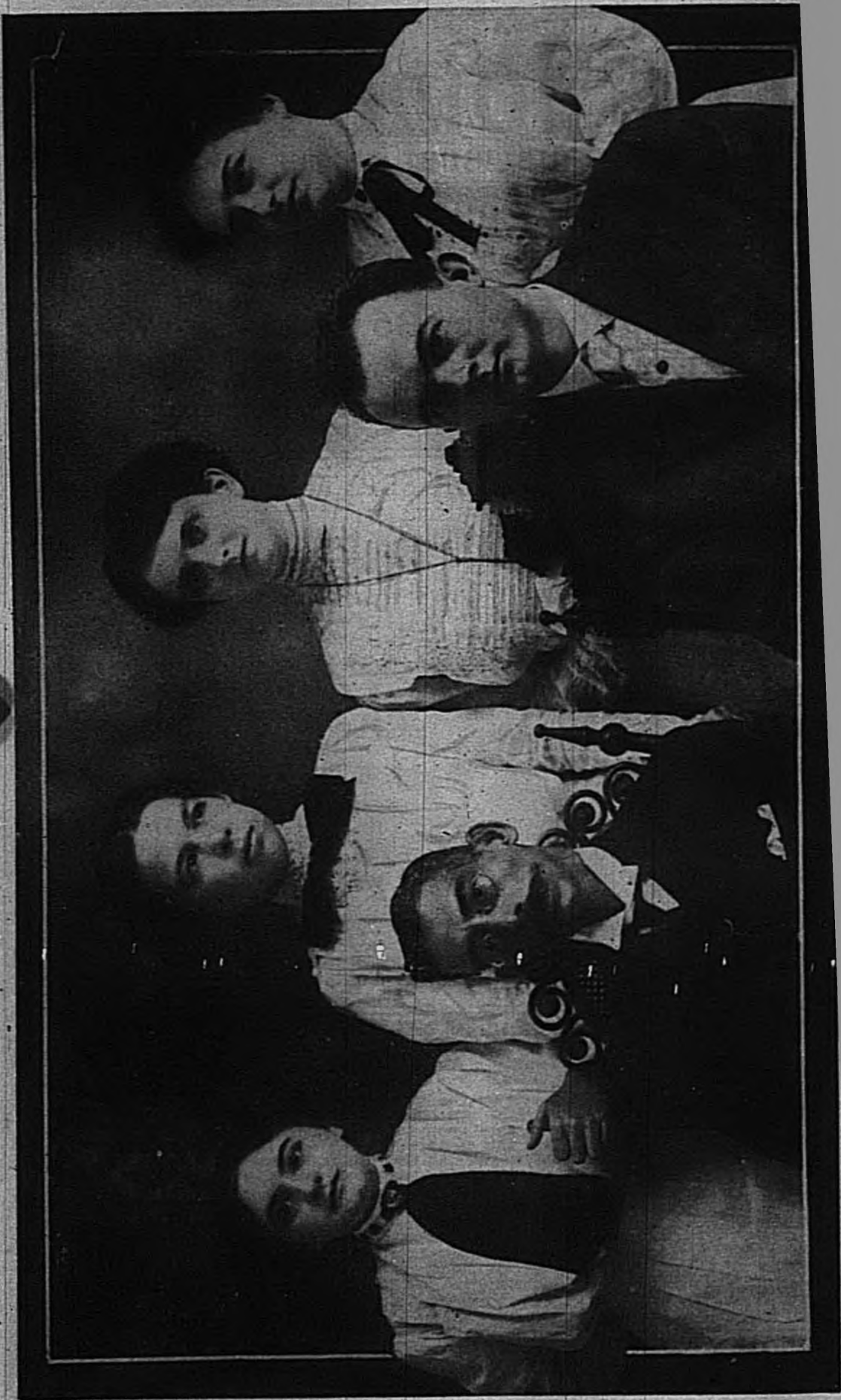
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The Home Field

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SEPTEMBER, 1911.

No. 14

Baptist Education in Cuba

PROF. W. W. BARNES, Havana, Cuba

EDITORIAL NOTE: *Back of the slowness of Southern Baptists to do educational work in their mission activities for other nationalities is their slowness to realize that training and developing the people is a part of the commission for mission work at home. We succeed in evangelizing better than any Christian body in America; we have neglected to train the evangelized for lives of service to a greater extent than almost any Christian body in America. Professor W. W. Barnes, in the following article, shows gratifying growth in our Havana mission school, and makes a strong plea for more Baptist mission school work in Cuba. We commend it to the close attention of all students of missions.*



IT IS not the purpose of this article to convince the readers of *The Home Field* that Baptists have a duty in the field of education. They already know it. Witness the work of Wake Forest, Richmond, Georgetown, and other Southern Baptist colleges and scores of Baptist high schools throughout the Southland. What I would like to do would be, to show them that they have an educational duty in Cuba as well as in North Carolina, Virginia, Kentucky, or Texas.

I read an address on education before the Western Cuban Convention at Sagua la Grande last February. In that address I said: "The denominations that have been first in educational as well as in religious work have had the greatest increase in members and influence. For example, Wake Forest, the Baptist College of North Carolina, was established in 1834 when there were 15,000 white Baptists in that State. Today after seventy-seven years of work there are 224,000 white Baptists in North Carolina, and this increase is due in part to the work of Wake Forest."

Suppose it was possible to take out of Southern Baptist life the influence of the dozens of Baptist colleges and high schools in the bounds of the Southern Baptist Convention. How much Convention would be

left? With reference to these colleges I am speaking of what has been done. In Cuba I speak of what is going to be done. As compared with some of the Baptist States of the South, in Cuba Baptist influence is conspicuous by its absence.

Suppose we do not press our educational mission work. A half century, a century hence there will still be that woeful lack of Baptist life and influence. But if we do now in Cuba what our fathers did in their generation in the Southland, future generations of Cubans will thank God that we were faithful to our trust.

Do not think that if we do not give the Cubans an educational opportunity, they will have none. They are receiving opportunities on every hand. Witness the hundreds of private schools in the city of Havana. The question is, "Under what influences shall they have the opportunity of fitting themselves for life-service?"

The public school of Cuba is good in theory. Every community has its school. From the local public school the student passes on to the provincial institute where he receives his bachelor's degree. There are six of these institutes, one in each Province. From the institute the student passes to the National University at Havana. However, the public schools are not patronized by many because of the prom-

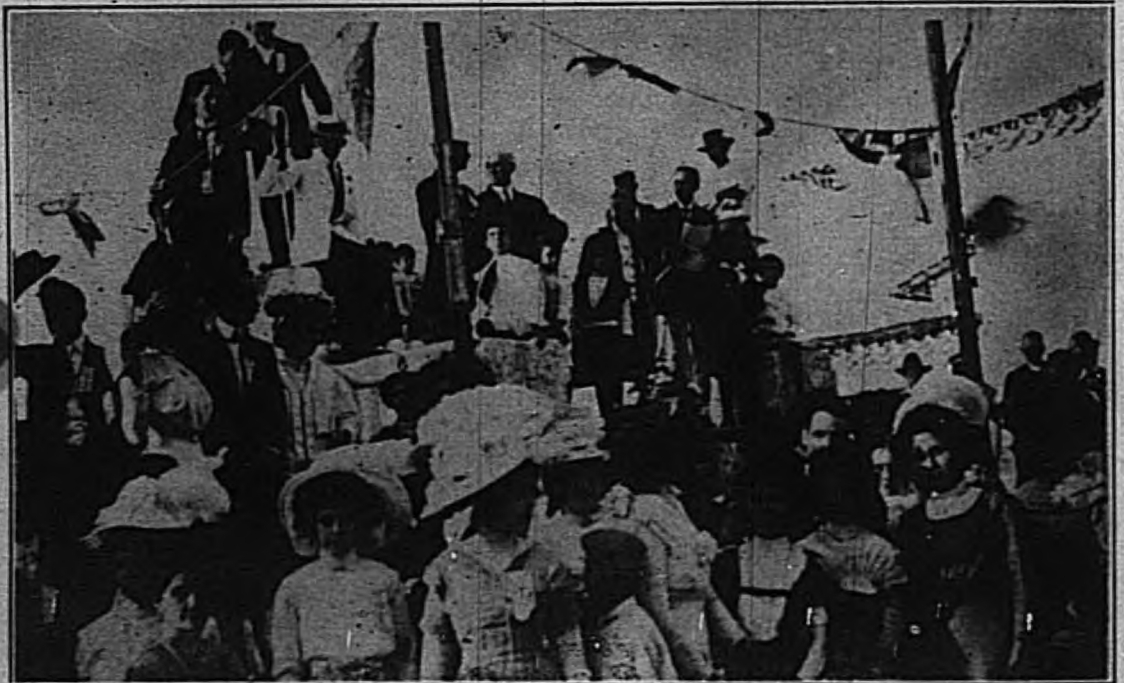
iscuous element that attends, there being no race line in Cuba. This opens the way for hundreds of private schools.

As I said above, if we do not give them the opportunity, others will. Rather, others are now giving it to them. The Catholics have dozens of schools of all grades. The Augustinian Monks have a school of 275 boys, the Jesuits have one of 300, the first being a new one, the second of long standing. These and others are training the future leaders of Cuba—senators, congressmen, governors, mayors, presidents.

Shall we sit by and watch them do the work that we ought to do and let succeed-

the enrollment of this school. In 1906 the total enrollment was sixty-three. In 1909-10 it was seventy-six, and the past year it was ninety-seven. Last year two of the teachers gave all their time to the work of the school, four gave a part of their time. The success that the school has thus far achieved with inadequate equipment "puts it up to" Southern Baptists to give it better quarters.

Some time ago I wrote a friend that the school was like a growing boy that was getting too big for his trousers. He replied that, if he understood climate conditions aright, the boy did not need much cloth-



Laying the Cornerstone of our Home Mission Church at Sagua La Grande, Cuba, in 1910

ing generations see them reap fruits that they themselves can not reap because this generation of Southern Baptists failed in its opportunity? The people are willing to send their children to American teachers. A knowledge of English helps the man or woman that has to work to earn a higher salary. For that reason many of them want their children to learn English. The first thing that fathers ask about is the study of English.

What have Southern Baptists done to meet the opportunity? In 1906 a school was established in the building used for church purposes in the city of Havana. The last three years have seen a steady increase in

ing. It is true that children are frequently not burdened with clothing, a pair of shoes or a hat or both sufficing. It is to be hoped, however, that Southern Baptists will not go at the business of educational work on the same principle. Schools are not like Topsy, they need somebody and something to push them and to help them grow.

Why can not Southern Baptists establish a system of schools on the order of the public school system? We have four provinces. A high school ought to be established in each of the four Provincial capitals with a school of college grade in Havana as the head of the system. And not only in the capitals, but also in the other large

centers of influence preparatory schools ought to be established. There are in our part of Cuba (the western part) the following centers of influence:

Province of Havana: Havana, 302,526 inhabitants; Guines, 32,216 inhabitants; and eleven others that contain from 10,000 to 25,000 inhabitants.

Province of Pinar del Rio: Pinar del Rio, 50,091 inhabitants; Consolacion del Sur, 23,819 inhabitants; Guane, 29,326 inhabitants, and nine others that contain from 10,000 to 25,000 inhabitants.

Province of Matanzas: Matanzas, 64,385 inhabitants; Cardenas, 28,576 inhabitants;

Colon, 52,006 inhabitants; seven others that contain from 10,000 to 25,000 inhabitants.

Province of Santa Clara: Santa Clara, 40,620 inhabitants; Sagua la Grande, 29,937 inhabitants; Cienfuegos, 70,416 inhabitants; Trinidad, 29,548 inhabitants; Sancti-Spiritus, 36,572 inhabitants, and sixteen others that contain from 10,000 to 25,000 inhabitants.

We have a building for school purposes in Cardenas, but in no other city is there a building put up for a school. But in Cardenas we have no school. Our only school is in Havana.

HOME MISSIONS FOR THE SILENT PEOPLE

V. I. M.



HERE are about 30,000 deaf mute people in the South. They are in every city and in almost every country district. They are usually engaged in active work, many of them in printing offices.

Being scattered here and there throughout the country it is difficult to provide ministers for them who can speak in sign language. The Home Board was quick to see the desirability of a general mission agency providing the gospel for the silent folk, and secured as one of its evangelists Rev. J. W. Micheals, who is a native of Richmond, to preach to the mutes. Bro. Micheals was himself rendered deaf early in life by explosion of a cannon. He is a man of lovely Christian character and is having great success. In various cities of the South he has established regular Bible classes for the mutes, and in Fort Worth, Texas, organized a church that is made up of our brothers and sisters for whom the thrill of music and the sublimity of the thunder's peal are as nothing.

It is very impressive to see Bro. Micheals conduct a service of worship and preaching, with the keen and kindly eyes of his mute audience fixed upon him. The songs are pantomime and are especially impressive. The sermon is in sign language, augmented and strengthened in the case of our evangelist by acting and pantomime that might well make an actor jealous.

Once I saw him while he preached. As he proceeded his face became aglow and illumined, his hands moved with lightening-like rapidity in the sign language, and every part of his body seemed to throw itself into an effort to express his thought.

While Bro. Micheals was in Richmond recently preaching to the silent people in one of the rooms at the First Baptist church, a reporter of a daily paper chanced to be present. Our evangelist, who has a sense of humor, writes that the reporter was about as interested in the service as were the deaf people. The young man must have been impressed for in his report that was published next day he said in part:

"To the individual accustomed to the spoken word the sermon was unusual in the extreme. It lasted a full hour, during which time no sound was audible in the room. Those who imagine that the sign language offers no scope for the play of individuality or feeling would have undergone a decided change of opinion had they been present last night. One had only to watch the tense gestures, the vivid expression on the preacher's face, and the quickened play of his fingers to imagine him at the height of exalted exhortation and religious enthusiasm. The emphatic answering nods from his congregation as from time to time he reached a climax which made especial appeal to his little flock left no doubt that every word of his sermon was followed and understood."



TRAINING FOR SERVICE A MISSION WORK

EDITORIAL NOTE: At the Southern Baptist Convention in Kansas City in 1905 Dr. J. B. Gambrell made an address on Home Missions. The burden of the presentation was that the immediate and supreme mission need for Southern Baptists is to project a great movement for training and enlisting our backward churches, teaching them the principles and practices of the gospel. The Convention always hears Dr. Gambrell with pleasure and merited favor. He was in fine fettle that day and the address was received with marked approval. Dr. Gambrell was years ahead of the denomination as he spoke

BROTHER President and Brethren of the Convention:—I greatly mistrust my ability to speak as I should this morning on a subject that is fundamental, I am sure fundamental to the well being of our Southern churches, fundamental to our missionary progress in every direction and on every part of the globe.

We have heard this morning, and shall hear later of this and that feature of the work. I shall not discuss the school work among the mountain people, that great virile, Anglo-Saxon people, with such potentialities for good, nor will I discuss the work among the Negroes.

You notice that in the report the Negroes are bunched in with the white people. I am hoping that more and more we will come to think of each others' faces, as Baptists—God's men and God's women, whether we be black or white or yellow or green (A voice in the audience, "Amen.") They are a mighty people among us, and if we are faithful to them as our brethren in the Christian faith, they will not fail us in the serious days of trial that are coming to test our Baptist strength in the Southland.

Blessing on all their kinky heads, I will say as a rule the Negroes have responded to all the kindness and all the generosity that the white people have ever shown them, and if they have been discredited on this point and that point, the white race, North and South, and East and West, have discredited themselves more by the base use they have made of these people.

I do not wish to speak at length about the cities. Over yonder on the Mexican border is a city which was but a town a little bit ago. It has now more than 30,000 people.



WE HAVE BAPTISED

with incisive force on the imperative necessity of a domestic mission policy that shall actually grapple with our tens of thousands of backward, untrained Baptists at home. But there are now some signs that this larger concept of missions is beginning to command serious thought among our people. The seed sown by the waters in Kansas City have been germinating. We are glad to reproduce the Kansas City speech just as it was delivered, and we present it with the admonition that not one of the great HOME FIELD family should fail to read and ponder it.

A little later El Paso will have 50,000 people. (It has more than 50,000 now.—Ed.) This city will have a mighty sweep of influence over a great territory, and we need today to save that great center for evangelism, in our own country and in Mexico. We need to lay hold upon it today, and every day we lag we are losing out in that great center. The same is true of other cities, we must face them all. Neither my strength nor your time would allow me to speak of them severally. I will speak just a word about the frontier—that “far flung battle line,” so ably spoken of by brother Love, of Arkansas. In one section of the State of Texas, just one part of it, about one-eighth of the State, there are not less than 100 communities today that are waiting for Baptist churches, and recently where some people had gotten together out there and studied the word of God, they wrote down to me to send a missionary there to baptize them, for many of them had turned to God by reading of the word and wanted to have a church. We are losing, brothers. I just mention it and pass along. It is not that point I want to take up.

The brother who stood up and talked about the “spotted Baptists” in the mountains, gives me a clew to what I want to say this morning. Most of all, I want to speak of this great mass of untrained men and women who love Jesus Christ, and who, though they love Jesus Christ, are doing nothing today, or doing things poorly, because they have not been trained.

Our most tremendous work, brethren, today, is the training of our own people at home. We have evangelized, we have baptized, but we have not taught, and all of our troubles have come out of the fact, that we have not taught our people the right ways of the Lord.

The brother from Cuba talked about liars in Cuba.



Yes, there are liars in Cuba, liars everywhere, and there never was a great advance made for the Kingdom of Jesus Christ, that they didn't put in their appearance, and untaught people will believe a good many of them. We talk about our great Baptist army. It is not a Baptist army; but we have a Baptist gang in the South, numbering about four million. "We are four million strong," somebody said not long ago. Not a word of it, we might say two or three hundred thousand strong, and about four millions weak, because we have this great mass of untrained people, that can not be depended on for a forward

the standpoint of foreign missions, is to project a great movement throughout the churches in the South for their betterment and their practical enlistment in missionary work, training them in the principles and practices of the gospel, until they shall be made effective for missions at home and missions abroad. I can not speak of the ways to do that but a tremendous thing is on us today, and it is urgent from every consideration.

The report says, and says truly, there is a gradual shifting of the people from the country into the towns. Did you ever see a way-back-yonder country Baptist when he



This church was helped three years by the State and Home Boards jointly. When it got on its feet it gave \$400 to Foreign Missions and not a cent to Home Missions.

movement and have to be looked after in every hour of emergency.

Now what is the supreme work of this Convention? To do for these people what Japan did for the citizenship for ten years before she went to war with Russia. The little Island, forty millions of people, knowing that a war was impending and unavoidable, what did they do? They put out their strength from the throne down; they put out their strength in every neighborhood, in every little circle, raising the spirits of their people, gathering them around the one great question of national life and national well being, training them and drilling them on a thousand fields. Russia, boasting of two millions of soldiers, Japan with six hundred thousand soldiers—well we know the rest, and so the Russians know the rest, not all they are going to know, not all they need to know, but the beginning of a new history.

Our supreme duty today, brethren, from

first hit the city? He at once joins that great colony of scattered Baptists, and a scattered Baptist in a city leaves about the coldest track of anything that ever put foot on the dirt. He is the hardest to catch up with. He goes in and is bewildered, he gets lost, and we have lost more Baptists in some cities than we have in our churches, because yonder in the old country church, they were not trained and established in the faith and practices of the gospel.

It is a question of saving our own people, first of all, and then of utilizing this great force for the evangelization of the world.

Let me emphasize this point. If we are to do great things, brethren, we must take care of the home field. We have heard much in the years past of the admirable missionary policies of the Moravians, who give four or five dollars apiece for Foreign Missions every year. What is the result of it? They are a small, inconsequential

people in the world today, because they didn't work at home, and develop sources of supply for their missionaries abroad.

The great battle for Foreign Missions, brethren, is to be fought out right here at home in our churches. Von Moltke whipped the French, before he ever started his armies afield; whipped them in the organization and training of that great German army. That is the way we ought to work today for Foreign Missions.

Let me dwell on another point and I shall be careful to give Doctor Barton—Brother Barton—a chance, we are many doctors

have lifted us out of difficulties in Texas—coming in with inspiration, coming into the councils of all the State Boards. This wonderfully great agency is the only agency that is capable of leading a great movement for development throughout the South, and if it is weakened, everything weakens throughout our borders, and not only throughout our borders, but our foreign mission operations are weakened as well.

Now, on that point, I make a plea, for breadth in our conceptions of missions. What has been one of our great troubles? It has been that a church yonder will say



A scattered Baptist in the city leaves about the coldest track of anything that ever put foot on dirt

I am going to rest you by telling a story.

I heard of a man the other day, who was called colonel, and somebody said, "How did you happen to be a colonel, were you in the Spanish war?" He is a young man. "No, I wasn't in the Spanish war." "Were you in any war?" "No, I wasn't in any war." "Do you belong to the militia?" "No, I don't belong to the militia." "Well, how are you a colonel?" "Well," he said, "I married a widow and her first husband was a colonel and I fell heir to it." That will rest us for the last point, then Brother Barton will speak on his special work, and I sympathize with every word that Brother Jones said about it.

That report says at one point, that if this Convention shall seize and hold this great situation in the South, it must do it through the Home Mission Board. Why? Because the Home Mission Board is the one agency that comes in contact with all the missionary operations of our home field, coming in to strengthen the State Board yonder, to lift them out of difficulty over here, as they

we have got as much to do in our association as we can do. They work in the association and, in a fashion get through with that work. They go no further, quit and cease to be missionary, first, in act then in spirit. Some pastors will say, Why, we have so much to do right here in our association, we must put everything into our associational work.

Another says, We have so much to do in our State we must put everything into our State work, and thus we are developing our churches lopsided, cutting their connections further out and training them to a narrower view of the gospel than that given to us by the Son of God, himself.

And then another says, Why, there are so many heathen, we will concentrate everything on Foreign Missions and let Home Missions and State Missions go, or take care of themselves, as best they can. I was told this morning of a church—not in Texas—that had been helped three years by the Board of that State and the Home Mission Board jointly, and then came to a point

where it got on its feet and gave four hundred dollars to Foreign Missions and not a thing to Home Missions. That church will collapse through lop-sidedness, and, besides that, it is wrong.

I plead that this great Convention shall give its strong influence and great power to the developing of a symmetrical life among our people in missions to the uttermost parts of the earth, beginning at Jerusalem.

The destiny of the whole round world so far as Baptists are to shape it is largely wrapped up in these millions of Southern Baptists. The South is to be rich beyond all calculations.

Nothing but a strong Home Mission policy will rally, unify, strengthen, and make dominant the Baptists on this their native heath.

Ten or twenty years of the right kind of Home Mission work will save the South and largely save the world.

It is the highest wisdom for this Convention to equip its Home Board with men and means to lead in a campaign for the enlightenment and enlistment of the unused forces in the South. A broad Home Mission policy, well sustained, means progress on the remotest foreign field. The times call urgently for a recast of judgment and a renewing of energies to meet a condition which must be met now if we are not to miss our supreme opportunity to become a great Baptist world power. The situation is now plastic. Later it will crystalize. If we are wise we will furnish the molds.

Now, I will give place to Brother Barton with a great deal of pleasure.

Plea for Breadth of View in Missions.

JOHN F. VINES, D. D., Anderson, South Carolina

I BELIEVE we Baptists are pursuing the right line, in offering no lop-sided method of giving. You may preach and talk and cry "China" all you please to the exclusion of all else, but thinking men will not help "China" as they should, until you preach a little about the duty to the Chinese at your door.



JOHN F. VINES, D. D.

Thinking men at home and abroad will not take us seriously when we talk of the mer-

its of the religion of Christ, until we make it real at our door by cleaning up the rotting sores in our midst and making a practical example of its power where we are. We can talk about taking the world for Christ in a certain number of years, but if I recall correctly Christ when among us said the angels of heaven did not know all about the time, of the coming, and I hardly think we are in position to set the time yet.

We must get a world vision because nothing less than an ambition to take the world for Christ is worthy a follower of his, since he said: "Go ye into all the world and disciple all nations." Yet we will best carry this plan into practice, best save and serve a world by letting Christ get into our hearts and from this as a basis represent himself to the world. As laymen, preachers, or churches, we will never lead by making one object a hobby or pet. As men working for God we need not try to fool the world into believing that we can get the chief churches or places by being known through large gifts to one object to the starving of all others. Thinking men will think and it is their right. Only this well-rounded method will cause us to stand unified, in harmony, respecting and loving and helping each other and thus saving the world.

HOME MISSIONS IN THE CANAL ZONE

THE CULEBRA CUT
WHEN FINISHED IT WILL
BE 70 FT. DEEPER THAN
IT SHOWS HERE TO BE

J. H. COIN



IN the June issue of The Home Field was an article and in the August issue was another concerning our work in the Canal Zone on the Isthmus of Panama. The last of these should have been first, or both in one.

If you have read the former articles, you know something of the history, a little of the canal, a few things of the work and the hope of the Lord's cause there, but you do not know that the making of this canal is the greatest work of its kind ever undertaken by the American people or any others, that every American should know about it and every one who possibly can should visit the country and see the canal in the building; you do not know that here may be touched practically every race of people under the sun; you do not know that the climatic and sanitary conditions are the most pleasing in the land. A place where there is no cold, never any uncomfortable heat in the shade, no flies or mosquitoes, where there is as little contagion as is found anywhere, and where the population and commerce of earth will pour through like sand through an hour-glass, presents a picture to send a thrill through any heart. There is no place like it in the world.

Every day the American flag, American liberty and Baptist democracy and our faithfulness to Jesus Christ are quietly putting their stamp on the nations of earth, and through all the days and through all the years we will be giving a message to the countless thousands that carry their burdens from ocean to ocean. Our government will place enormous fortifications there to defend the canal against those who

might be unfriendly. This is right. It would be silly not to do it, because it would place this \$500,000,000 expenditure in jeopardy every hour and whet the avaricious appetites of the covetous nations of earth, doing more to destroy the peace movement than would be possible by any other blunder. But Baptists will fortify it with spiritual and not carnal weapons and hasten the day when land or sea fortifications will not be needed, when wars and rumors of wars will not be heard in the land.

Denominational interests have had a hard fight in the Canal Zone. Our government built five Y. M. C. A.'s. These were organized under the national association, but were never allowed to be controlled by it. They have never been anything but club houses. During more than six months I spent there I heard of one religious service being held in them, and I conducted that, but there were from one to three dances in them almost every week. The pool rooms and bowling alleys flourished, but the Christian element was cut out. On a United States postoffice was this announcement, of which I took a snap-shot: "Dance and Card Party at Culebra Y. M. C. A. Wednesday, January 18, 1911. At 8 p. m. Benefit Church of Holy Redeemer—Tickets, 50 cents."

If you can beat that for a Duke's Mixture, I would like to see it. Announcement posted on a building of a Christian (?) nation, dance and card party, for a church! These five institutions, which cost \$30,000 each to build (\$150,000 American money) and \$6,000 each a year to support have ever opposed religious work, wishing to turn all interests, religious and otherwise, to themselves and when moral and religious peo-

ple could not endorse the squandering of American money and their immorality, they turned all their force against them. They succeeded, moreover, in turning the authorities against them. The chief engineer has not been friendly to religious interests, unless the announcement above be considered religious. I have been told that he said he would put a bar in each of the five Y. M. C. A's, if he had his way, and the fact that he licenses saloons and permits them to stand wide open and sell liquors until noon on Sunday, leads me to believe he said it.

All denominations of Christians were doing well, working along without opposition, until the government built chapels in the towns along the line. These were to be used by all religious denominations, a gross violation of the spirit of the separation of Church and State. From the time they were opened wrangles began. Union churches and Christian (?) leagues were organized. The first qualification to full membership in the latter is, "a white person eighteen years of age," whether he is a Christian is not a consideration. Because people who loved the Lord would not leave their organized churches and join that conglomerate mass of drunkenness, licentiousness and infidelity, a war of extermination was declared.

These leagues, union (?) churches and Young Men's Christian (?) Associations joined forces and the fight was made principally against the Baptists. Gathered from all over the Union were a number of Baptists, whose backbone was not stiffer than a string and whose religion

was not skin deep, and many of them joined forces with these enemies of Christ. This has made it hard on the few who stood for right and God. Some were afraid to be counted on the side of right because it was unpopular, and were afraid of losing their positions. One young man said, with moist eyes, "I want to attend preaching services and Sunday-school, but I can not hold my position unless I support the Sunday baseball, and I can not do both." A young man, who tries to live right, is snubbed, ridiculed and made fun of on every hand. More than that, they are made unpopular and generally "fired" by the authorities. This is true because the people there are generally from the floating, wicked element, who have no interest anywhere and no care about anything. There are good people there, and they will know I am not laying these charges against them, but it is a fact that those who love God and the right are woefully in the minority in the Canal Zone.

Some are ready to say by now that this work will not pay, if all these things be true. Wrong again. All this has been said with reference to the white work. The Negro work has not figured in these conditions, and that is the largest part of the work, from the fact that there are more Negroes, many times over, than Americans, and we are there to touch the Europeans now and for all time to come. We have but two white churches. The American there remains from one to three years, and the large majority of them will be gone in two more years. These churches were organized to form a base of operation, and to



A View of the Great Culebra Cut.

ATLANTIC
OCEAN

Native
Belle
of
Panama



COLON

Catun Locks

NEW CATUN

by Dam

Lake

FRIJOLE



ORCONA

Chagres River

ACHIN

OBISPO

LAS CASCADAS

CUNETTE

EMPIRE

CULEBRA

QUICURACHA

PARAISO

Pedro Miguel Lock

Miraflores Lock

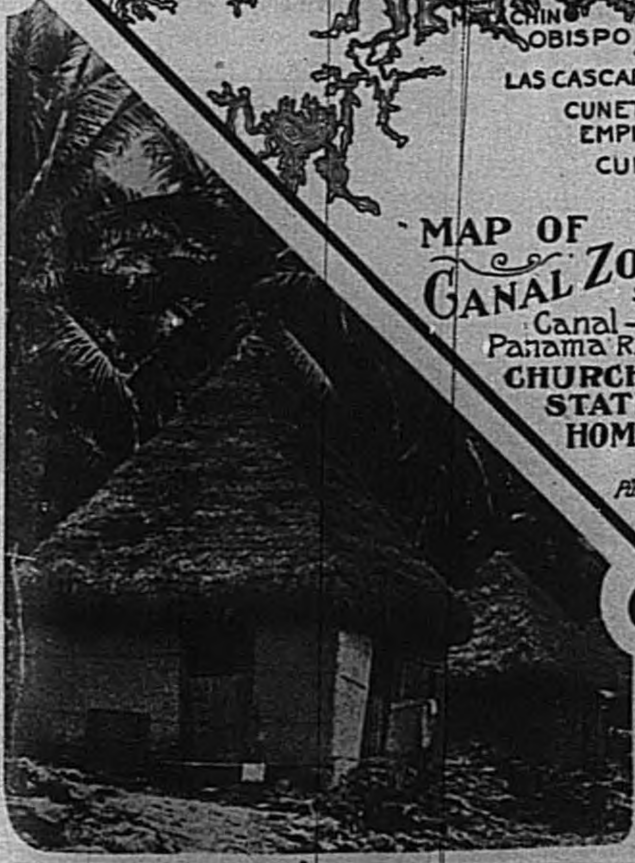
MAP OF
CANAL ZONE

SHOWING
Canal - Relocated
Panama R.R. - and location of
CHURCHES AND MISSION
STATIONS OF THE
HOME MISSION BOARD

Published by the Home Mission
Board of Southern Baptist
Convention

PACIFIC
OCEAN

Native
Huts -
Canal Zone



keep up the ordinances and church relations of the few Baptists there. When the canal is finished, things will settle down



Haut Obispo Mission Church

to normal, and these churches will form a nucleus for permanent work. Those who remain there, and those coming later will make there homes there, and the white work will soon be on a firm basis, as the colored work is now. These Negroes will remain there in large numbers, making homes for themselves, the country will be developed, and others will come. There will be a permanent population there composed of almost every nationality.

We have in the Zone eight colored mission stations, most of them organized churches. We could not ask for more fruitful work than is carried on among the Negroes there. All this work is presided over by two Englishmen. Rev. Stephen Witt is pastor of the church at Colon, aided by a Negro helper. This is a strong and useful church, and Bro. Witt is a faithful and efficient man.

Cucuracha (meaning cockroach) station—This village sits on the great landslide known by that name. The slide involves forty-seven acres of earth, that is gradually moving into the canal and is located just beyond the great Culebra Cut. The slide has been moving for ten or twelve years,



The Canal at Bas Obispo Flooded by Heavy Rains.

about 200 Negroes there and Rev. S. M. Loveridge, who is pastor at seven of these stations, is doing a splendid work. I was there one Sunday to preach and to receive for the Lord their thanksgiving offering.

Culebra church—This is an important place because of the location of the engineering department of the canal work, and the church is strong and thrifty. I preached here a week, and had a number to offer for membership. I will not soon forget the experience. The audiences were large, the people quiet and, apparently sad. They are deeply serious, and as deeply religious.

It is said in that country that, "flowers have no odor, birds no music and Negroes no natural joy." It is apparently true. The convicts I preached to in prison there did not look sadder than those to whom I preached in the churches. Here and there, as I preached, I could see the light play over a face like lightning over a threatening storm cloud. When I had finished the sermon, I went into a back room, and while the pastor carried on the service, those who felt the need, would leave the audience and come into the room to tell their simple story of weakness, sin, struggle and joy through the coming of the good Spirit. If one wanted to unite with the church, he was put into the inquirer's class until he was taught the way more fully, and prepared for membership.

Cunette—This is a station on the outskirts of Empire. The work has been hard here for the lack of a well located house, but good has been done, and we hope for better things.

Las Cascadas (the cascades)—Here the mission house is located hard by the round-house and compressed air plant, and I could scarcely hear myself speak there. It is the best we can do for the present.

Haut Obispo (high bishop)—This station is located back on the mountain from Bas Obispo (low bishop), which is shown on the map, and where a village has been formed. A house was completed here not long since.

Matachin (dead Chinaman)—Here is a good field and a prosperous work. This is where the notorious Chagres River comes into the canal.

Frijoles (beans)—Here is a village that

will be under water when the canal is finished, and our church has long since moved a mile and a half to the relocated Panama Railroad. I dedicated this house last fall soon after reaching the Isthmus. A picture of it is in The Home Field for August. This is one of the churches with which the brethren had so much trouble when the work down there was transferred from the Jamaica Baptist Union to the Southern Baptist Convention. The Negroes believed that the Americans were trying to get possession of them to enslave them, and that they would never permit them to return to their native land. When the old house was torn down, each man wanted his share of



On a United States postoffice was this announcement, of which I took a snap shot

the lumber to build himself a house. Finally they were made to see all these things in their proper light, and the church is growing and prosperous.

Some day the Board will want to build a school in Panama City, and get ready to do work among all the nations that touch that shore. So far no work has been done except among the English speaking people. It is my deliberate conviction that there is not a more hopeful mission field anywhere under the sun. May the Lord give wisdom and abundant grace, that all the nations may feel the throb of the Christ heart through our efforts there.

No. 200 Highland Ave., Atlanta, Ga.

The District Associations

THEY are in full blast. During September, October, and November the stress will be greatest. Here is an unparalleled opportunity for reaching our churches. The District Association is our pivotal piece of denominational machinery outside of the local church; our brethren in all parts seem to appreciate this. For several years more stress has been put on the Associational meetings than ever before. Our State papers are full of the subject. Our State Secretaries are writing and talking about the District Association. If we rightly handle these meetings, more than eight hundred of them in the South, by the blessing of God we can revolutionize our work.

It is here, more than in the State Conventions or the Southern Baptist Convention, that we get closest to our churches and to the individual members of our churches. The development of these undeveloped churches can be effected more speedily and thoroughly through the wise and vigorous use of the local Association than through any other denominational agency.

There should be full preparation made beforehand for the Association, no time should be lost in irrelevant meetings; the things of the Kingdom should be on the hearts of all. Good reports should be had on all our denominational work. Brethren should prepare to discuss these questions intelligently and with power. There should be a solemn purpose to reach every church and bring it into sympathy with our denominational life and enterprises. A wise Executive Committee to prosecute the work throughout the New Year with the co-operation of the pastors and laymen can work wonders.

The Home Mission Board is striving to secure a capable man as Vice-President in every District Association in the South to specially press Home Missions within the bounds of his territory. We have sent out to these brethren literature on Home Missions, especially suited for report on Home Missions. We shall be glad to send these suggested reports to the chairmen of Home Mission committees preparatory for use at their Association, in whole or in part, as may be desired.

May the Lord make this year's Association period the greatest in all our history in spiritual fervor, in wise planning, and in worthy accomplishments. We have the machinery. It is simple, it can be worked by the help of God; and with the blessing of heaven upon us we ought to bring in a new order of things for our Lord and Master.

B. D. Gray

Corresponding Secretary

Our Financial Situation

B. D. GRAY, Corresponding Secretary

WHEN this reaches our readers one-third of the Southern Baptist Conventional year will have passed, and our receipts are about one-twentieth of the four hundred thousand dollars Southern Baptists are asked to raise for Home Missions during the present year. This is a serious situation; it becomes especially significant when we consider that everywhere stress has been laid upon regular systematic giving, either by weekly or monthly offerings to our mission work.

We have berated the periodic high pressure giving, assigned it to the scrap heap, pronounced it obsolete, and turned our backs upon it. We have put praise, and justly so, upon regular systematic giving, but have not taken it up at least on any large scale. Painful proof of this is seen in the receipts for Home Missions, which for nearly four months amount to only a little more than twenty-two thousand towards the four hundred thousand as the year's aim.

The brethren may be surprised that I have made no appeal in the papers since the Southern Baptist Convention if our financial condition is such as stated above. The chief reason I have not made appeals to the papers was because the Southern Baptist Convention requested the churches to give special contributions toward the debt of the Foreign Mission Board. Now after four months, with no appeal, I would earnestly call the attention of our people to our present financial condition. Our expenses are at the rate of one thousand dollars per day, or thirty thousand dollars a month; and yet in three and one-half months we have failed by about eight thousand dollars to secure enough to pay the expenses of one month. Of course State and local enterprises are claiming the attention of our brethren, and in all this we are deeply interested, but let us put into practice this thing of regular offerings to our work.

We beg the brethren everywhere not to delay their gifts to Home Missions until next spring and then complain because a whirlwind campaign will have to be put on with its anxiety and uncertainty.

There are hundreds, it would not be a mistake to say thousands, of good men and women who could send their contributions to Home Missions now, and thus help to tide over this distressful period of the year. In all earnestness, I beg that they will do so.

I beg that every reader of The Home Field will ponder the table of receipts elsewhere in the magazine and do something to help us just now.

"Evangelization of the World in a Generation"

JOSEPH E. McAFEE

EDITORIAL NOTE: *Mr. Joseph E. McAfee is the Assistant Corresponding Secretary of the Northern Presbyterian Home Board. He is the author of "Missions Striking Home," the key-book for students of domestic missions. There has just come from the press a second book by Bro. McAfee that is probably equally as stimulating as the first. The name of the book is "World Missions from the Home Base." We present below what the writer has to say on the subject in the heading above. It is striking, sane, conclusive. Moreover, it is very timely.*



UR programme is the capture for righteousness and God of every force and process of civilization, economic, social, industrial, commercial, political, or other. It is no degree short of the setting up of the Kingdom of heaven upon earth.

"That is, to be sure, a staggering proposition, if one is of the sort to be staggered. It is perhaps not unnatural that various attempts are made to avoid the plain issue involved. The temptation to construct a philosophy and theology which will permit saving the face while the issue is evaded is for many irresistible. Much of the missionary enthusiasm of our day has been rallied by the slogan, 'The Evangelization of the World in the Present Generation.' That cry has in it the appeal of a great and triumphing purpose. When it means what it says, it may indeed marshal the hosts for a genuine spiritual conquest. It has been much criticized as too ambitious; it is so large as to be visionary. Nay, nay; there is rather to complain because it is too narrow and cheap. One or another is sometimes heard shouting that slogan in the attempt to rally the spiritual hosts, who forthwith inexpressibly weakens his appeal by an insipid definition of the term evangelization.

"Evangelization implies only that a preaching church shall proclaim its message. Its sole responsibility is bearing the witness, whether the world shall hear or forbear. It is not our concern that the world as such shall be saved; our obligation ends with bearing the witness. That duty laboriously performed, we may contentedly await the triumphant descent of our Lord of glory to witness the discomfiture of the unbelieving and the bliss of the redeemed. Oh, oh, oh! It is not to the present purpose to dwell upon the heartlessness of such a programme; its cheapness is the point. As though a serious generation should put itself to the strain so that it might lull its ears with the crack of doom!

"The story is sometimes told of the British tar who was asked how long a time would be required by the forces of the British Navy to convey a message from His Majesty, the King of England, to each inhabitant of the globe. After some pondering, the matter-of-fact sailorman ventured to estimate that the thing might be done in eighteen months' time. The story is often told to cast reproach upon the heralds of Christ for their dilatory ways. More than nineteen centuries have passed and still millions have never heard,—and so on.

"Those heralds are doubtless all too dilatory, but the story carries with it exceedingly uncomplimentary implications as to the nature of the programme contemplated. As though the proclamation of the gospel of Christ were something like an eighteen-months' job; as though a certain play of sound waves on the tympanum of men's ears were sufficient! It would be interesting to know, doubtless, whether the sailor's calculations are correct, but the results of the test would scarcely have even academic value. A spiritual programme which does not grip and transform lives, and fit them to their essential social relations and which does not employ the means adequate to that end, is too cheap for any serious generation.

"This shift has an emasculating influence upon Home Mission endeavor especially, since by its computations the work of evangelization for the United States of America has been already effected, or has been so nearly done that the demand for further effort sinks into comparative insignificance. Jesus has been made known, the presentation has been made to practically every inhabitant of our States and Territories; each has had his chance to hear and believe and be saved, and, in so far, the churches can now be relieved of concern, while more stressful obligations are met elsewhere.

"The stupendous spiritual problems of our generation, every one of which in this land of ours looms into colossal world significance, are hopeless in just the degree in which our missionary agencies are under the domination of such a missionary conception. The discerning have observed that much of our conspicuous missionary propaganda is so dominated. It will of course get us nowhere on the road to a real goal. The enthusiasm it generates will evaporate to no effect unless it can be captured by a more serious purpose. A ministry of evangelization which lets off the spiritual forces of our American life with only bearing a witness, and which does not make strict exactions as to the actual bringing things to pass, which does not at every turn test the validity of the message by its powers of reconstruction, is a delusion which no serious people will entertain."

EDITORIAL

NEGRO LIFE IN THE SOUTH



WE have chosen as the heading above the title of a book which has come from the Y. M. C. A. Press. The book is primarily intended for the study of Y. M. C. A. classes in colleges. Its author is W. D. Weatherford, of Nashville, Tennessee.

This is the best book we have seen for popular study by mission classes of the Negro question. Fortunately he does not try to tell much about what the different denominations are doing. Therefore the author has made fewer blunders about the Baptists in their relation to the Negro than these undenominational authors usually make.

Still, he has made about as many blunders as he could in the few lines that he devotes to the Baptists. He says there are 1,500,000 Negro Baptists, whereas there were 2,262,000 Negro Baptists in 1906 in the National Baptist Convention alone. He says the church property of the Negro Baptists is worth \$10,000,000, whereas the National Baptist Convention church property is worth \$25,000,000. He tells practically nothing about the history of the work of the different Christian denominations in the South for Christianizing the Negroes, exceedingly little about what the Baptists have done.

However, it is a good book. We can not expect to get the Baptist part of these books right and where they do not meddle in historical or doctrinal matters we may use them to advantage, if they are satisfactory in their philosophy of the methods for the uplift of the black man.

The present volume is unusually satisfactory on many salient matters as to the uplift of the Negro. It shows how it is impossible for Southern whites to develop as they ought without lifting up the Negro also. This is a profound truth and needs to be impressed upon our people everywhere.

The book deals with the economic condition of the Negro, with his health and housing, and with his education. The author is outspoken in his advocacy of the education of the Negro. We know there are some Southern Baptists who are not in favor of educating the Negro, except in the public schools. But the better thought of the denomination favors that kind of education which will best fit the black man for his environment and does not favor chaining the Negro to the plow by laws and policies jacketed upon him by the white race.

There are kinds of Negro education that we can afford to discountenance and discourage. But if we expect this race to grow into the things that are better and higher, it is absolutely necessary that we shall encourage them to develop themselves for right realizable ideals.

We have remarked once before in these columns that in the last analysis the trouble about the white man holding down the Negro is that he can not get up to do anything himself while he is engaged in holding down the Negro. For the sake of the white race itself, we dare not encourage an attitude toward the Negroes that would shut them off from attaining everything that will be for their real welfare. We can not artificially hold down others without being debased by the act.

The book deals with the religious life of the Negro and closes with an interrogatory chapter: "What can we do?" Perhaps we can sum up the spirit of this last chapter by quoting one sentence. The author says that the question is not whether the Negro can ever come up with the whites, but whether the whites "will be able so to deal with these weaker people as to prove to God and the world that we are a race of superior advancement."

The Negro question is annoying and troublesome. It is troublesome to the Negroes as well as to the whites. Its solution is religious rather than political. Is it not a reflection on the Christian denominations in the South and the training they have given their adherents, that it is yet possible in some States for loud-mouthed, selfish demagogues to foam at the mouth before the white rabble at the political hustings as they tell how they would forever hold the Negro down and deprive him of various and sundry rights?

Perhaps most of the Negroes are yet unfit to vote. At the close of the War practically none of them were fit to vote, and it was an imposition on the South to give them the ballot. But it is a reflection upon the Christianity of Southern white people that the blatant political demagogue can yet to his own selfish advantage shout before ignorant white people his opposition to all that makes for Negro progress.

God pity our country and our religion if we can not rise to where men of this type, who outrage every noble Christian sentiment, shall be relegated to the scrap-heap. Ought not Christian people in the South humble themselves before God when they are brought face to face with some of the rabid anti-Negro utterances that are yet made by a class of Southern men who seek political place.

While we are distinctly of the opinion that the greatest religious help that the whites can give to the Negroes will always be of the character that has been given so largely in the past, namely, that of personal kindness and helpfulness, yet it is our conviction that Southern Baptists ought to do more and more mission work for the Negroes through our Home Mission Board. We are giving aid to thirty-five Negro evangelists, who are maintained co-operatively by this Board and the Home Board of the National Baptist Convention. But we are expending not more than \$13,000 a year in this work, which is all the formal effort put forth by the greatest white denomination in the South to aid the greatest Negro denomination of the South among a Negro population of 10,000,000.

Has not the day come to make a distinct advance in this work, and unflinchingly to put our faces against the raving of politicians of the baser kind who seek to get office by enflaming the prejudices of the uninstructed people against the weaker race who by a strange Providence are living at our doors?

—HMB—S—B—C—

THE future of the South will largely depend upon the molding work of the next few years.—Richard H. Edmonds, Editor Manufacturers' Record.

—HMB—S—B—C—

"THE CHURCH" AND DENOMINATIONAL UNION

FOUR years ago there was scarcely a single book to be had on Home Missions; today there are not fewer than two dozen. Most of these having appeared within the last two years.

Some of these books are very stimulating and helpful. It is the policy of the Home Board to encourage the use of such of them as we regard strongest and best. In the meantime we are getting up the first of several volumes on Home Mission topics that we propose to publish ourselves.

While we feel that it would be unworthy of us not to profit by the really valuable Home Mission books that are being issued, we regret that most of these books contain points of view that we do not approve and that are foreign to the attitude of Southern Baptists. There are in particular two points of view in nearly everyone of them that we disapprove, namely, what we regard as the unscriptural use of the word "Church" and a fond squint of the eye toward denominational union.

Definitions are important and Baptists are zealous to procure their theological definitions from the Scripture alone. We fail to find in the Book any basis for a definition of the term "Church" that justifies using it, as it is used in these denominational mission study books, to include the sum total of the Christian denominations. We put our Baptist brethren on notice that these undenominational mission study books are educating many of the brightest and best of our young people to a use of the word "Church" that most of our brethren regard as confusing and contrary to the Scripture. We must either protest strongly or expect our historic Baptist position on this matter to go to the scrap heap. We can not at present well do without some of the mission study books that have this fault, but we must prepare our own books as rapidly as possible.

We are continually stirred up, sometimes with amusement and sometimes with chagrin, at how the Christian denominations seem to be running over each other in America to try to get ahead of the secular press and of undenominational and anti-denominational writers on Christian topics, in the effort to proclaim their belief that the ills of Zion will be cured when we all come to a point of outward conformity in Christianity that will do away with denominationalism and put us all into the same boat.

One would think that denominational loyalty is a great sin and *prima facie* evidence of narrowness and bigotry. One would think that breadth of view and depth of Christian sympathy and love are synonymous with throwing away all religious conviction with which there are some people of the Lord who can not agree. One would think that a religious democracy must become a great theological trust in order to save itself from extinction. One would think that true Christianity is that which reduces the contents of faith to the least common denominator, instead of that which demands the right for variety and breadth and depth in the contents of Christian belief. One would think that unity of spirit, which we have now in the Lord, is a small matter as compared with tagging of all the people of the Lord with a card that will put them all in one bunch outwardly. One would think that there is no lesson to be had from the fact that the one period in the history of constituted Christianity in which it had complete outward conformity, was the day of its utmost degradation and worldliness.

Baptists long for the unity of the people of Christ on the basis of the teachings of the Word of God. If Baptists shall be misunderstood and called bigoted and narrow because they insist on this, it is no more than they have borne and flourished upon up until this good day. We ought not to be afraid of standing a few years longer such a misconception of our insistence on the Word of God as the only rule of faith and practice.

Much of this hue and cry for denominational union is on the face of it superficial. Much of it is by people in various denominations who are hoping that all the denominations will come into their denomination. Much of the talk about a needless duplication of Christian workers in a given locality is twaddle. A religious survey of the State of Colorado has shown that the duplication of churches and workers was a relatively very small thing. This

talk is very effective with thoughtless and uninformed people. Therefore, this talk is very much in evidence today in certain quarters, for, be it said to our discredit, the large majority of the people are uninformed about the facts of Christian life and progress in our country.

Any union that may come between the Christian denominations must come on the basis of conformity to the Scriptures. Union on any other basis means nothing less than a departure from the great fundamentals of the Word of God. Such a program would leave us only a code of morals. It would take away from us our Christ and the realities that are in our religion. The code of morals itself would be without vital power and would soon go to pieces.

Many mission study books that our young people are studying have in them what we regard as injurious and misleading talk in favor of denominational union. We warn our people who use these books that they can safely do it only with a judicious knack of selection. And we sincerely hope that it may be true of all the teachers in mission study classes that they will be too wise to be misled in to following these errors.

We love our brethren of other denominations; we rejoice in all the good they do for the bringing of the Kingdom of our Lord Jesus Christ. We rejoice at every sign of their growing success along these lines. From our own standpoint we are not narrow nor bigoted. But we decline to join in what we believe to be a silly and foolish cry for denominational union at any price. We will be far better friends across the line fence made by honest convictions, born of reverence for God and his Word, than we can be by tearing the fence away. Moreover, we can do more for the coming of the Kingdom of Christ while we hold to such convictions than we can by sacrificing them so that the world will acclaim the spectacle of a formal union—acclaim it for a day until it finds some new toy in the morning papers about which to become excited.

—HMBSEB—

TEN or twenty years now of the right kind of Home Mission work will save the South and largely save the world.—Dr. J. B. Gambrell.

—HMBSEB—

WALKER DUNSON, TREASURER

OVER and over again we have heard what a fine speech Brother Walker Dunson made at the Jacksonville Convention. The report has reached our editorial ear not only in Atlanta, but in several States in which we have been in field work for Home Missions.

Brother Dunson is treasurer of the Home Mission Board and has held the position for more than eighteen years. Being a layman and a business, he has not been heard much outside of his own church—the Second—in Atlanta. But we are not surprised that our treasurer should make a speech that should make folk sit up and take notice.

Brother Dunson is a beloved deacon of the Second church and is actively engaged in fostering its numerous beneficent activities. He is a man of lovable and irreproachable character. His pastor, Dr. John E. White, recently wrote of him: "If I were to describe the most marked characteristic of Walker Dunson as a man, a citizen and a Christian worker

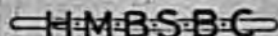


Walker Dunson

I would say that the fact of a deep personal religious experience is the outstanding feature of his character."

The Second church has sent out a number of mission colonies, seven of which have developed into churches. Brother Dunson has through all the years been a leader in this church extension work.

This is the man who so pleased the brethren at Jacksonville in a brief impromptu speech. This is the man who receives and pays to the missionaries Southern Baptist money for Home Missions. We wish all Southern Baptists might know him. They would know him to love him. We are glad to present herewith a small cut which shows his face, the face of a manly, modest, sweet-spirited servant of the Master, treasurer of the Home Mission Board.



HOME MISSION BREVITIES

We hope that brethren everywhere will write us freely for Home Mission material to use at the district associations. We are sending out this material to all of our Associational Vice-Presidents, but we do not wish to overlook anybody, and we will gladly respond to all applications for tracts, sample copies of *The Home Field*, or other material.

We have had a trip to the Palacios, Texas, Baptist Encampment and to New Orleans, about which we expect to speak more at length next month. The encampment at Palacios was a great success. More than 1,200 were enrolled and the audiences often numbered as many as 2,500. Palacios is on the gulf down below Galveston about sixty miles. It was fearfully warm, but the breezes from the sea helped matters a lot.

The district association is the most effective co-operative body in the Baptist polity in which to present the various phases of our great denominational work. We hope that a vigorous and effective presentation will be made of Home Missions in the district associations in the South during the present season. We are ready to give any aid we can to speakers in suggesting material to use in preparing addresses for the associations. Call on us.

The *Home Field* editor attended the Saluda Association in South Carolina. We were given a fine opportunity to present our great Home Mission cause to the brethren, and they manifested much interest in it. A great throng of people were there, and the evidences of their prosperity were not lacking. Not fewer than sixty handsome automobiles were parked in the grove along with hundreds of other neat vehicles. The Saluda is probably the wealthiest district association whose population is predominately rural, in the entire Southern Baptist Convention. Dr. J. F. Vines, our alert and beloved Home Board Vice-President for South Carolina, is in this association, being pastor of the First church at Anderson.

We are glad to learn that the Baptist women at Hampton, Virginia, have become interested in looking after the immigrants arriving almost daily at Old Point Comfort, and that Dr. J. M. Pilcher, of Phoebus, is also working to help these aliens. Ten of the women from the Hampton church take turns, two going each day, in looking after the foreign folk who come to that port. It is not yet a popular port of entry, but sometimes as many as five or six hundred arrive on a single day. Miss Buhlmaier, our devoted Baltimore port worker, says that there is a fine opportunity to do good among the immigrants both at Old Point and at Newport News. We may expect the foreigners more and more to come in through our Southern ports.

We have a new tract from the press on "Home Missions East of the River." Our Baptist women will be studying this subject month after next. We will be glad to supply all orders that they may make for this tract. We also call special attention to our new "Home Mission Catechism." It is very complete.

The District Associations give a fine field for securing subscribers to The Home Field. We beg our friends everywhere to see to it that large clubs of subscribers are raised at the associations. We are furnishing a magazine at less than it costs to make it and of very high class in the field that it occupies. We hardly know how to do anything more to get the people to take the monthly. The price is 25 cents in clubs, or 35 cents in single subscription, sample copies furnished on application.

In the home field there are numerous instances of sacrifice, heroism and persecution. These human interest stories are of great value. It is a matter of regret to us that our friends do not write more in this strain. If the reader should know of his own observation of an instance that shows the heroic work being done by missionaries in the home field, or of an instance of devotion and heroism on the part of those who are converted through the work of our missionaries, we will be very glad if he will write the story for The Home Field. There is no way better than this to excite an interest in Home Missions.

We call particular attention to the excellent matter in this magazine on Cuba and the Canal Zone. The articles are instructive and are by brethren who have intimate knowledge about that which they are writing. It is the best possible material for Women's Missionary Societies in their study of Cuba and Canal Zone. The page map showing our mission stations on the Zone is particularly fine. We have it made primarily to meet the needs of the sisters in their studies. We call attention that the map shows that the Atlantic entrance of the Canal is northwest from the Pacific entrance to the Canal, contrary to the popular thought. The last annual report of the Home Board should be used in connection with the map in locating the different missions.

HOME MISSION CAMPAIGN IN OUR COLLEGES.

B. D. Gray, Corresponding Secretary.

The Home Mission Board will very soon inaugurate a campaign of addresses in our schools and colleges throughout the South by different speakers. There is a great awakening throughout the land on the subject of Home Missions. Our conspicuous position among the nations of the world deserves thoughtful and up to date presentation to the thousands of young people in our schools. With these young people will soon rest the destiny of our great country, hence the importance of setting before them the great task of Home Missions as it effects the destiny of our own land and the whole world.

Announcement will be made later concerning this campaign among our schools and colleges.

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

WOMAN'S DEPARTMENT

EDITOR

Mrs. B. D. Gray College Park, Ga.

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

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

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

We present an article from Rev. M. N. McCall, written by our special request for the W. M. U. department for this month. Our readers will appreciate the sane views advanced by our consecrated Superintendent of Cuban affairs.

The attractive group of faces we gladly introduce to The Home Field readers as

Bro. McCall's children. "Some of your young Cuban friends," as Bro. McCall puts it.

Let our boys and girls realize what these bright Georgia children are doing for the Master in Cuba.

Can't the Sunbeams and Royal Ambassadors give something to Cuba?

PANAMA AND MISSIONS

Stretching across the Isthmus of Panama from Colon on the Atlantic to Panama City on the Pacific is a strip of land ten miles wide and a little less than fifty miles in length, which is known as the Canal Zone, and through the center of which is being built the Isthmian Canal. The United States gave Panama \$10,000,000 for this territory and paid the French \$40,000,000 for their interest in the canal, which had been projected and the construction of which had been commenced by them. This included the purchase of the canal proper, the work they had done, the equipment they left, the Panama railroad 2,400 houses, two hospitals, and 265,000 acres of land.

It is generally believed that the canal will cost the United States government \$500,000,000. January 1, 1915, is the date set for the formal opening of the canal. The chief engineer says he will be ready to admit ships by September 1, 1913.

There have been employed on this stupendous undertaking as many as 40,000 people at one time. There are at present some 35,000 workmen there. This number will be lessened from time to time as the work approaches completion.

The canal, when completed, will shorten

the distance by water from Liverpool to San Francisco by 6,000 miles, and from New York, Key West, Mobile, New Orleans and Galveston by 10,000 miles. It can readily be seen, therefore, that the world's commerce and population will pour through this United States passway, in one unending stream.

An extract from Bro. Wise's report to S. B. C. at Jacksonville will be of interest to all.

Report of J. L. Wise, Superintendent. To the Home Board, Atlanta, Ga.

Sixth annual report of Baptist Mission Work in the Canal Zone and in the Republic of Panama.

The year past has been one of steady growth and development along all lines. While our increase in members has not been as great as was last year, however, it is enough for us to take courage and press on, believing that the command to "strengthen the things that remain" is still binding upon those who have been bought with the blood of Jesus Christ. In these days of "looseness" and "broadness" we have tried to stand by our guns and strengthen our local churches. Where we have good, strong local churches we find the Kingdom

of God holding sway over the hearts of the people. If we would build the Kingdom we must not slight the local church.

On November 5, 1910, we lost Rev. J. H. Sobey, a faithful and energetic missionary. His death was a great blow to our work. He had been for many years in the tropics and did a good work wherever he went.

It is almost a matter of impossibility to get half of our Baptist people to join our local churches and help keep up our work where they are living on the Canal Zone or in Panama.

The Review of Reviews for August says:

"Some of the European journals affect to see danger to the United States, as well as Great Britain, in the establishment of a German naval station on the Atlantic coast of Morocco, maintaining that, once in possession of such a post, Germany will reap a good deal of the strategic advantages of the Panama Canal. The incident is apparently a further illustration of the opportunist policy of the Kaiser, which has been summed up by one French observer as: 'Never miss a good opportunity for making the rest of the powers feel that nothing can



The four handsome children of Superintendent M. N. McCall, Havana, Cuba

We have eight churches and five mission stations in Panama and Canal Zone, with a total membership of 582. We had 118 baptisms during the year.

What the world thinks of the Canal's importance in world affairs is well discussed in recent magazine articles.

The following clipping shows its far-reaching influence in diplomatic circles.

be settled without Germany being first consulted, but let the Fatherland assert itself at the moment when such assertion will be most likely to produce results without producing war."

Shall we as Christians be less zealous for the advancement of God's Kingdom than the kingdoms of this world seem to be for their own material advancement?

PROGRESS IN CUBA

M. N. McCALL

WE have just finished a new building for the use of our Cienfuegos mission. It is a two-story brick with pastor's home below, and school department above. By leaving out a partition in the pastor's home, the entire front is thrown into one large hall, and is used temporarily for service until the chapel can be built at the side. The school department has three large class rooms and an office room, and is designed to accommodate seventy-five pupils.

The building is situated on the corner of two of the best streets of the city, and is a credit to our work. Pastor Calejo and his faithful band are rejoiced and encouraged and are confidently expecting greater things in the work by reason of the new equipment.

The school is a very important agency in mission work, and one that can be con-

ducted with little expense, because tuition receipts would defray running expenses after it was well established. With a modest outlay for equipment and teachers' salaries at the beginning, good schools could be established in a number of places, and in a very short time would be self sustaining. These schools would in every case be direct evangelizing agencies, reaching the children and through them the parents. Many doors kept closed to the missionary pastor would be opened to the missionary teacher.

The need of chapels and pastors' homes is very great also. In many places it is difficult to secure a house of any-kind in which to conduct services, and rents are high. A building is always an encouragement to the work and a stimulus to the work. It is our hope that a number of modest chapels may be provided during the present Conventional year.

THE MOUNTAIN SCHOOLS

DR. A. E. Brown, our efficient Superintendent of Mountain Schools, was in the office recently, and we caught the following "news items" from his conversation. His visit was brief, but he promises us a long article for next issue. We are profoundly impressed with the importance of education for our mountain boys and girls.

Listen to Dr. Brown:

"Ex-Judge Gentry, of Spartanburg, recently visited Fruitland Institute, one of our mountain schools, with the view of placing his nephew in the school and reports that he had never felt such an atmosphere in a school. The high ideals of the teachers, their consecration to the real work of a school—making character—so impressed this godly man that he did not hesitate to place the boy with them, so he is rejoicing that after the lad has been there ten days he writes that he has accepted Jesus as his savior and wishes to devote his life to his service.

"Rev. W. A. Melton is principal.

"Miss Martha Sullinger is lady principal.

"The North Greenville Association of

South Carolina appoints a committee to report on public morals. At its recent session this report was prepared by Bro. Gibson, a layman, and spoken to by Rev. I. Dean Cram, principal of the North Greenville Academy, one of the Home Board schools. It was one of the strongest appeals for personal purity I have ever listened to. The fastidious ones of our cities would have been shocked, perhaps, by some of the things said by the speaker, but his advice, if followed even by them, would save many homes from worse shocks. Students trained under such a man and his noble wife will go out to purify the world socially.

"The North Greenville Association, where the Home Board has had one of its mountain schools for six years, reported about \$450 for Home Missions. Six years ago their contributions to the same object was \$4.98. The contributions to other objects have correspondingly increased. This growth is attributed largely to the influence of the school and its teachers and our efficient associational vice-president, Bro. J. T. Henery.

TREASURER'S REPORT, MAY 1, 1911, TO AUGUST 1, 1911

FINEST QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

MRS. W. C. LOWMEYERS, Treasurer.

STATES	WOMAN'S SOCIETIES					YOUNG WOMAN'S AUXILIARIES					BANDS					ROYAL AMBASSADORS			TOTALS
	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	Margaret Home	Training School	Foreign	Home	S. S. Board	
Alabama.....	476.43	182.75	4.35	4.00	38.70	86.87	26.65	.....	.....	.....	88.86	49.32	116.73	4.00	.....	.....	3.00	.....	922.71
Arkansas.....	243.60	480.20	10.00	9.00	10.00	.....	.....	.....	.....	.....	20.49	4.05	.....	.....	.....	.....	.....	.....	747.25
District of Columbia.....	5.00	3.17	.....	.....	.....	.....	.....	.....	.....	.....	.....	7.91	80	80	1.00	1.00	2.00	.....	8.17
Florida.....	207.72	163.77	13.08	4.15	10.90	12.60	10.00	.....	.....	.....	6.00	7.91	80	80	1.00	1.00	2.00	.....	441.43
Georgia.....	3,931.80	1,168.69	74.74	72.82	612.57	189.31	103.99	3.48	21.90	32.00	133.63	73.93	9.52	13.22	9.80	6.62	70	.....	6,485.39
Kentucky.....	983.68	330.91	17.10	68.96	285.25	83.05	22.00	50	1.25	11.63	31.69	64.16	1.00	13.30	1.00	2.70	2.80	59	1,861.57
Louisiana.....	279.85	98.80	.....	.....	5.00	32.00	21.00	.....	.....	1.00	1.00	10.00	.....	.....	.....	.....	.....	.....	398.35
Maryland.....	486.39	135.55	.....	50	19.80	14.78	16.94	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	643.96
Mississippi.....	.....	.....	.....	4.00	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	31.60
Missouri.....	871.84	428.33	.....	57.00	.....	15.67	18.66	.....	.....	.....	16.37	1.75	.....	.....	.....	.....	.....	.....	1,412.62
New Mexico.....	18.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	18.00
North Carolina.....	1,742.35	3,910.69	.....	13.56	93.75	286.30	529.65	2.00	.....	11.80	183.75	866.99	21	15.90	.....	5.51	60.37	.....	7,392.83
Oklahoma.....	.....	.....	.....	.....	37.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	37.00
South Carolina.....	1,965.43	936.42	68.53	33.90	371.93	328.97	200.49	19.10	8.75	64.40	182.77	201.83	34.17	25.17	15.35	.....	.....	.....	4,487.21
Tennessee.....	1,602.89	686.98	28.38	2.18	60.00	38.40	46.35	8.00	.....	.....	21.65	26.80	2.00	.....	.....	.....	7.77	.....	1,922.29
Texas.....	2.18	.....	.....	.....	16.27	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	16.27
Virginia.....	3,732.74	2,342.81	34.00	44.67	252.53	345.72	245.33	.....	.....	247.23	470.38	175.08	.....	20.00	9.60	85.37	19.08	.....	8,024.84
TOTALS.....	\$15,837.42	\$10,815.07	\$247.15	\$314.41	\$1,813.70	\$1,400.67	\$1,241.06	\$33.05	\$31.90	\$386.31	\$1,096.50	\$1,181.92	\$64.13	\$92.39	\$36.75	\$101.20	\$95.72	\$9	\$34,709.94

* This amount includes \$544.10 for the Jubilee Offering.

THE ABOVE CONTRIBUTIONS FOR THE TRAINING SCHOOL IN- CLUDE \$434.30 FOR THE STUDENT FUND

STATES	VALUE OF BOXES TO HOME MISSIONARIES AND MOUNTAIN SCHOOLS				TOTALS
	Home Missionaries	Mountain Schools	W.M.S. Y. W. A. Bands	W.M.S.	
North Carolina.....	\$ 141.41	\$ 9.10	\$ 5.85	.....	\$ 156.36
Virginia.....	282.52	.....	.....	.....	377.52
TOTALS.....	\$ 393.93	\$ 9.10	\$ 5.85	.....	\$ 314.88

HOME FIELD HONOR ROLL FROM JULY 15th TO AUGUST 15th.

Mrs. Alexander Miller, Williamston, S. C.	150	Mrs. T. J. Smith, Troy, Ala.	14
Rev. Raleigh Wright, Tullahoma, Tenn.	101	Mrs. E. A. Cox, Lenoir City, Tenn.	13
Editor R. H. Pitt, Richmond, Va.	49	Rev. F. C. Flowers, New Orleans, La.	13
Rev. Powhatan James, Richmond, Va.	37	Mr. A. A. Dean, Starr, S. C.	12
Miss Katie South, Florence, Miss.	36	Miss Mary Morse, Ellisville, Miss.	12
Miss Miriam Lott, Hattiesburg, Miss.	24	Miss Maggie Berry, Florence, Miss.	11
Rev. T. O. Reese, Reform, Ala.	19	Mr. Martin A. Wood, Lake City, Fla.	11
Rev. W. C. Golden, Nashville, Tenn.	17	Mrs. Prater Ballinger, Tigerville, S. C.	11
Mrs. Obed M. White, Palmyra, Mo.	15	Mr. James A. Kelly, Whitesburg, Ga.	10
Mr. W. H. Thompson, Shuqualak, Miss.	15	Mrs. T. C. Greer, Eastover, Tenn.	10
		Mrs. J. W. Carlisle, Wedowee, Ala.	10



HOME MISSION RECEIPTS JULY 15 TO AUGUST 15, 1911.

ALABAMA: Dr. W. T. B., Birmingham, \$17; W. M. U. of Ala., for Miss Davis' salary, \$50; Gordo, by H. B. D., \$5.22. Total, \$77.22. Previously reported (Corrected), \$1,452.62. Total since May, \$1,524.84.

ARKANSAS: Total since May, \$600.96. District of Columbia: Y. P. S. C. E. Bethany ch., Washington, for Mountain Schools, by A. C. S., \$60; J. M. T. for Tract Fund, \$1; Washington 1st, by J. W. W., \$25.40. Total, \$86.40. Previously reported, \$47.45. Total since May, \$133.85.

FLORIDA: S. B. Rogers, Cor. Sec., \$38.85; W. M. U. of Fla., by Mrs. H. C. Peelman, Tr. Y. W. A's, \$10; Bands, \$4.18; W. M. S., \$41.47. Total, \$144.52. Previously reported, \$282.19. Total since May, \$426.71.

GEORGIA: Dr. J. J. Bennett, Cor. Sec., \$770.68; for Mountain Schools from Georgetown W. M. S., \$4.95; Pleasant Grove W. M. S., \$1.70; Capitol Ave. W. M. S. education Mtn. girl, \$1.50; Waycross, 1st, Sunbeams, \$1.11; Smyrna, \$1; Springfield Y. W. A., \$1.50; Salem W. M. S., \$2.05; Mt. Zion (Blythe) \$2.64; W. M. S., \$3.45; for Indians, Rose Lane Sunbeams, \$1.60; Omaha Ambassadors, 70 cents; Marshallville W. M. U. for Miss Perry, \$3; Hickory Head Sunbeams for Mexico, \$5; New Holland W. M. S. for Evang., \$4; Mrs. A. C. S. Augusta, \$2.30. Total, \$807.28. Previously reported, corrected, \$224.21. Total since May, \$1,031.49.

KENTUCKY: Dr. W. D. Powell, Cor. Sec., \$33.34; Blood River Assn., Murray ch., for L. Zarrilli's salary, \$75; Severn's Valley Assn. Mission Board, by W. Walters, \$50.27; Frankfort, 1st, by P. C. C., \$17.67; Mt. Moriah ch., Burgin, by Mrs. C. M. P., \$25; for mountain whites, \$50; Bruner's Chapel, by J. W. C., \$20; Highland ch., Louisville, by V. C. H., \$25. Total, \$296.28. Previously reported, \$229.18. Total since May, \$525.46.

LOUISIANA: Total since May, \$17.30.

MARYLAND: Hampden ch., Balto., by C. A. S., \$38.80; Ground rent, \$15.31; W. Lexington, Miss S. Tyler, \$45; W. H. M. S. of Md., by Mrs. W. B. Welshampel, \$120; Y. W. A's, \$11.84; Eotaw Place, \$109.55; Balto. 1st, by J. R. G., \$41.24; 7th ch., by O. M. L., \$32.63. Total, \$399.06. Previously reported, corrected, \$1,264.07. Total since May, \$1,663.13.

MISSISSIPPI: W. M. U., Quitman, by Mrs.

B. P., for Church Building Loan Fund, \$5; A. V. Rowe, Cor. Sec., \$350. Total, \$355. Previously reported (Corrected), \$232.39. Total since May, \$587.39.

MISSOURI: West Line, by O. B. D., \$6.30. Previously reported (Corrected), \$2,605.50. Total since May, \$2,611.80.

NEW MEXICO: Richland ch., by E. P. A., \$5. Previously reported (Corrected), \$28.45. Total since May, \$33.45.

NORTH CAROLINA: Total since May (Corrected), \$175.40.

OKLAHOMA: Rev. Harry Bock, Pawnee, \$13.33; W. M. S. of Okla., by Miss Sue O. Howell, \$78.61. Total, \$91.94. Previously reported (Corrected), \$333.40. Total since May, \$425.34.

SOUTH CAROLINA: Laurens Assn., by C. H. Roper, Treas., \$157.04; Greenville Central, by R. C. G., \$5.50; Miss E. M., for ch. Bldg. Loan Fund, \$5; Beulah, by S. C., \$3.08; Mush Creek, by A. P., \$2.35; Camden, by T. E. G., \$1.05; Clarendon, by R. J. A., \$25; Lower Fairfield, by J. A. S., \$1.61; Newry, by W. T., \$1.33; Lina, by C. O. G., \$5; Enoree, by W. W. B., \$3.04; Gaffney, 1st, by J. S. D., \$300; Good Hope, by S. T. B., \$4.08; Gap Creek, by H. A. T., \$1.45; Buffalo, by C. J. B., \$8.20; Unity, by D. E. S., \$2.86; St. George, by H. R. J., \$2.25; Rocky Creek, by T. T. F., \$3.20; Little River, by S. F. E., \$10.80; Darlington, by J. B. E., \$50.77; Coronaca, by E. S. C., \$1.70; S. S., Long Branch, by C. H. G., \$8.65; Phillippi, by J. S. W., \$9.85; Fork Shoals, by J. E. F., \$3.57; Wasmassaw, by S. E. L., \$1.10; Miss G. M., Due West, \$5; S. S. Red Oak Grove, by W. A. D., \$1.73; Barnwell S. S. Conv., Bamberg, by W. S. M., \$17; New Pisgah, by J. C. C., \$5; New Bethel, by S. R. M., \$3.65; Hebron, by L. H., \$5; Fairview, by D. G., \$1.25; Limestone, by F. C. P., \$3; Green Pond, by B. F. W., \$1.20; Sulphur Spgs., by W. P. S., \$4.32; West Spgs., \$3.47; Cherokee Spgs., \$2.71; Washington, by J. E. B., \$17.75; White Plains, by J. W. B., \$3.79; Greenville Assn., by J. C. Keys, Treas., \$20.98; Chestnut Hill, by P. H. C., \$1.98; Liberty, by J. E. M., \$20.10; White Oak, \$17.11; Laurel Creek, \$1.25; Limestone, by T. C. P., \$1; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$232.01; Indiana, \$63.62; Simpsonville, by P. S. D., \$5; Camp Creek, by W. T. M., \$2; Clear Spgs., by L. A. V., \$2.80; Beaver Creek, by W.

H. B., \$4.63; Kemper, by M. S. M., \$5; New Liberty, by Z. H., \$8.55; Piedmont, by R. D. S., \$5; Double Pond, by J. P. C., \$5.88; Rocky Spgs., by W. W. H., \$4; New Prospect, by W. W. B., \$17.50; Bethel, by R. S. B., \$5.40; Turkey Creek, by W. E. A., \$4.38; S. S., Healing Spgs., by B. F. G., \$4; Richland, by H. I. R., \$8.16; S. S., \$1.33; Reedy River, by P. E. H., \$2.90; N. Pacolet, by A. A. J., \$4.10; Greenville, Central, by R. C. G., \$5.90; New Bethel, by W. N. B., \$2.56. Total, \$1,152.49. Previously reported, \$1,843.39. Total since May, \$2,995.88.

TENNESSEE: Elon, by Dr. W. C. Golden, \$12.75; Mrs. R. A. M., Mt. Joliet, \$1.65. Total, \$14.40. Previously reported, corrected, \$550.57. Total since May, \$564.97.

TEXAS: F. M. McConnell, Cor. Sec., \$595.09; Immigrant Home, \$5; Little Cypress B. Y. P. U., by B. A. H., \$2.15; Guffey, by T. A. M., \$4; J. E. G., Mt. Vernon, \$28. Total, \$634.24. Previously reported, \$4,582.87. Total since May, \$5,217.11.

VIRGINIA: B. A. Jacob, Treas., \$1,895. Previously reported, \$1,500. Total since May, \$3,395.

MISCELLANEOUS: J. W. Michaels, Exp., \$25.43; rent, Immigrant Home property, Ga. veston, \$15. Total, \$40.43. Previously reported, \$162.66. Total since May, \$203.09.

AGGREGATE: Total, \$6,000.56. Previously reported (Corrected), \$16,130.61. Total since May (Corrected), \$22,131.17.

Note.—By order of the Home Mission Board, money received by our evangelists for their services in evangelistic work is not to be counted as contributions for Home Missions and hence will not be included hereafter in our monthly statement of receipts for Home Missions. Up to the present month we have been including the receipts for services of our evangelists. But we make the change this month, as shown in this issue of The Home Field.

B. D. Gray, Cor. Sec.



Richmond, Va.

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THE HOME FIELD

WHEN WRITING ADVERTISERS PLEASE MENTION
THE HOME FIELD.

Striking Home Mission Charts

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

Religious Denominations North and South.

Is America a Christian Nation?

Mountain Mission Schools of the Home Board.

Do We Care for the Stranger Within Our Gates?

Does America Need Mission Work?

Baptist Opportunity in the Great Southwest.

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

SOME TESTIMONIAL AS TO THEIR VALUE

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

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