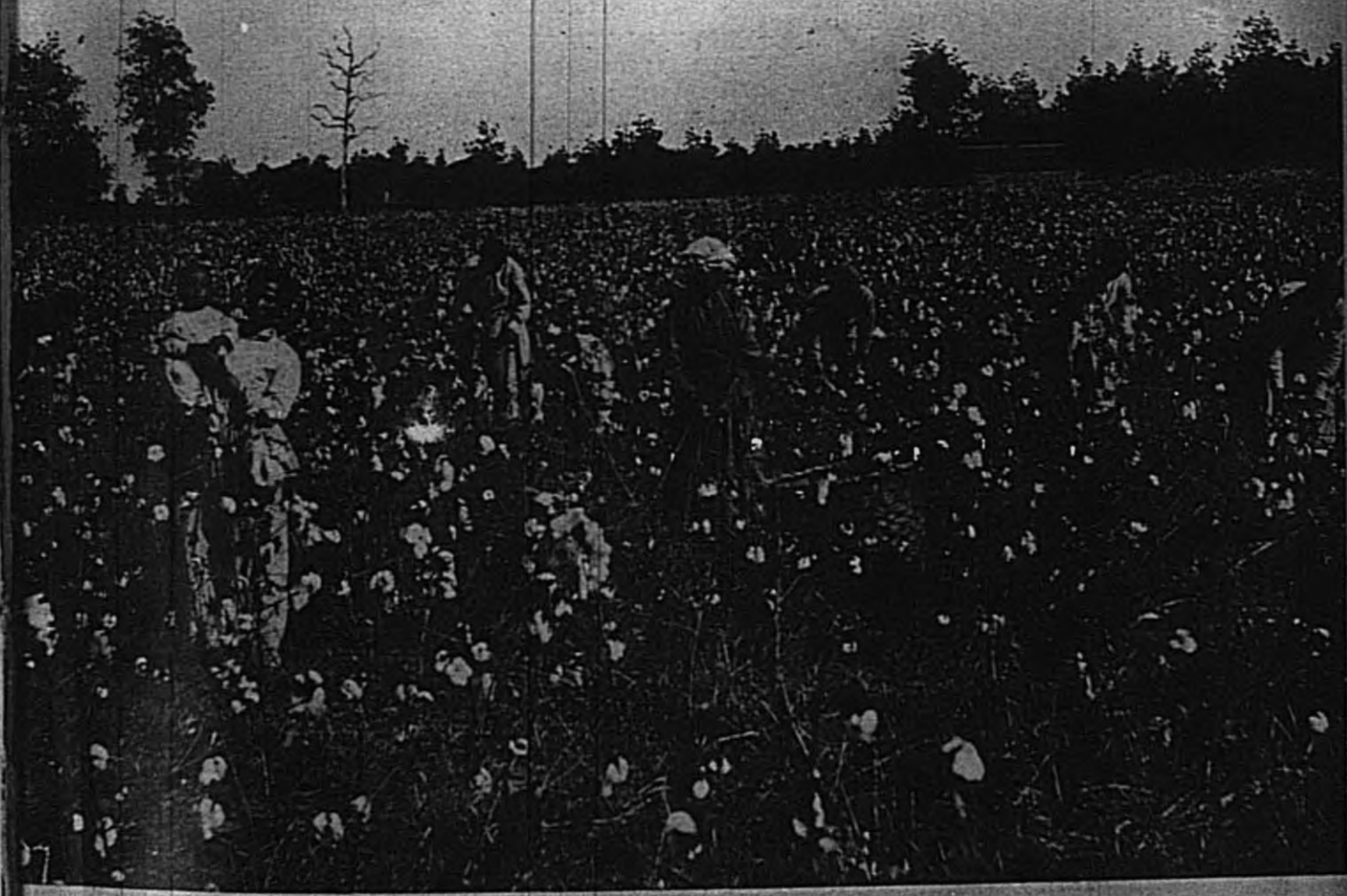


OCTOBER

THE HOME FIELD

1911

New Mexico Baptist



Way down in Dixie Land-in October

Home Mission Board

SOUTHERN BAPTIST CONVENTION

AUSTELL BUILDING, ATLANTA, GEORGIA.

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

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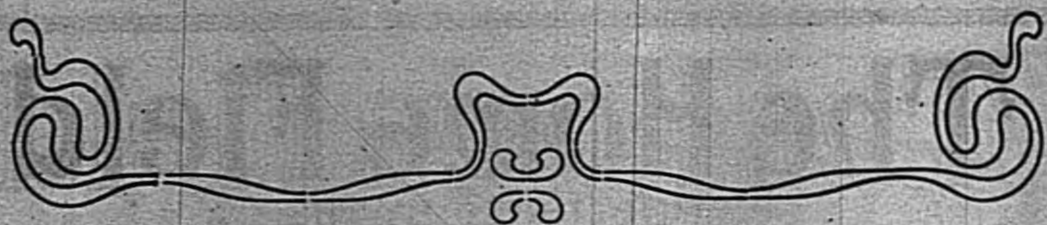
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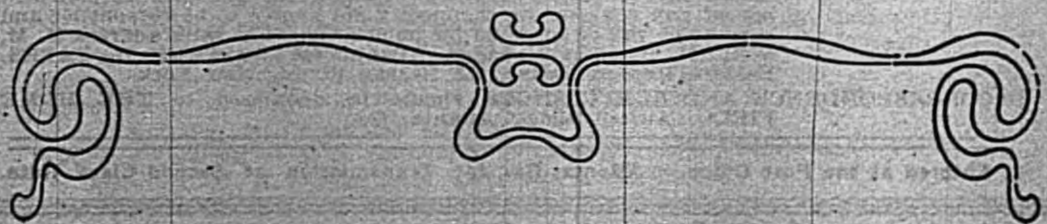


CHRISTIAN unity is most desirable indeed, and we love to look forward to it as one of the chief glories of the final day. But at the same time no real Christian unity can be complete which does not rest on a really Scriptural foundation. They who put away the truth in order to be united will lack the might of the truth to make their unity perfect and keep it going.—William E. Hatcher, D.D., LL.D.

THERE is no cant more contemptible than that which says, "Politics is too dirty a business for me to have anything to do with." It represents a form of self righteousness which censures but never saves a city or a State. It is a cheap disguise for a selfishness too cowardly to go to war and too lazy to go to work. It is the language of moral languor, the voice of a civic conscience talking in its sleep.—Howard L. Jones, D.D.

I AM convinced that the Baptist Colleges of the South could do no better service to the denomination, to the country and to the cause of Christ than to insist on students learning the modern languages so that they may converse with and give religious direction to the foreigners who are from across the seas daily entering our towns and villages.—Louis J. Bristow.

IN the nine leading cities in the South Roman Catholics outnumber the white Baptists ten to one. With cunning the Romanists have sought to control the press, and no daily in these cities will knowingly publish that which will offend the Roman priest. The Associated Press, an organization which has a practical monopoly on news distribution, will give column after column to the celebration of the twenty-fifth anniversary of James Gibbons' acquiring the red hat of the Roman Catholic cardinal, but when there gather 10,000 Baptists, representing 8,000,000 members and there stand upon the platform more than a score of men and women beside whom James Gibbons pales into insignificance, the Associated Press furnishes less than ten lines a day to the daily papers of the land. Baptist missionaries to work among Roman Catholics in Southern cities are needed as much—yea, more than in Rome.—Eufus W. Weaver, D.D.



The Home Field

Vol. XXIII

OCTOBER, 1911.

No. 3

Success Abroad and Work at Home

JOHN M. MOORE, D.D.

EDITORIAL NOTE: The editor has great pleasure in introducing to the readers of *The Home Field* Dr. John M. Moore, who is Secretary of the Home Mission Department of the Board of Missions of Southern Methodists at Nashville, Tennessee. Our Methodist brethren within the last year or two have come to place much additional stress on Home Missions, and in Dr. Moore they have a distinctly vigorous and aggressive leader. We congratulate the Methodists and ourselves that this large body of Christian people in the South are taking hold of the Home Mission enterprise with an enlarged vision of the opportunities and obligations. When every evangelical denomination in the country shall have doubled its Home Mission activities, the Christian forces will only be beginning to do all that needs doing, if we are to take and hold this great Republic for Christ. The article of Dr. Moore sparkles with brightness, its logic is compelling, and its spirit earnest and sane. It is a thing for those who make missionary addresses to put aside for future reference.



Dr. J. M. Moore

AN undaunted ministry that is equal to the task of world evangelization is possible only in a church that is triumphant in its home operations.

The cities of heathenism can never present less difficulties than the cities in our own America. If the churches have to acknowledge incompetency in the great centers of Western civilization, there is little hope that our representatives

will have heart for the tremendous task which Oriental cities impose. If the foreigners in our communities who have come from lands where Christianity in some form has been taught for ten to fifteen centuries cannot be reached by our American ministers of the gospel, how can we expect our missionaries to accomplish very much in the foreign field to which they are sent? H. Mott, the great foreign missionary

leader, said: "The missionary enterprise abroad is the projection of the church at home." The foreign missionaries are endeavoring to duplicate in the foreign lands what is being done by their churches in the homeland,—in the same way, and with the same spirit. Progress abroad will be difficult, if not impossible, if the Christian forces at home are weak, lukewarm, and indifferent toward the claims of their own communities.

The success of the foreign missionary will always depend upon the faithfulness and the efficiency with which the home task is met by the home church. The foreign propaganda must look to America as the home base from which must be furnished, not only the supplies, but also the true type of the religious life, and the confidence of a conquering Christianity. Paul was a winning missionary because he could say, "I am not ashamed of the gospel, for it is the power of God unto the salvation of every one that believeth." "I know whom I have believed." This confidence the missionary must have if he makes progress in proclaiming this gospel.

America in herself, her life, her commerce, her institutions, her spirit, is a greater missionary than all her representatives in the mission stations. In fact the missionaries endeavor to substantiate their teaching concerning the power of the gospel and Christianity by constantly giving America and England as evidence. The Orientals have been taught more about America and England in the last twenty-five years than about Palestine and the Bible, and they know more about these countries and the life of their people than they will know about Bible lands and Bible life in a century. It is also true that the representatives of oriental commerce, oriental diplomacy, oriental government, oriental education, oriental thought are constantly studying America, its virtues, its vices, its attitude, its tendencies, its weakness and its powers.

One returned oriental by his report can mightily re-enforce or obstruct the work of any missionary, according as he sees a Christian people or a wicked, selfish, godless people. The evangelization of the world is not possible with the leading nations only semi-Christianized. The salvation of the world is a home task.

America has done remarkably well in her foreign operations, considering the fact that the greater part of her territory has not been under Christian cultivation. Two-thirds of her people have no personal connection with any religious organization, only about one-fifth belong to any evangelical church, and two-thirds of that one-fifth do not contribute to the support of Christian work or perform any Christian service. In other words, one-fifteenth of the people of America do all for Foreign Missions that is done by our country.

We need more territory in cultivation if we would increase our harvest. Intensive farming is well enough, but neglected fields indicate sluggishness upon the part of those who own them. Were the vast resources of the undeveloped portion of our American people brought under the direction of the Christ spirit, the missionary propaganda would have such re-enforcement as to insure the evangelization of the world in any generation. The interests of the non-Christian people call for the enlistment of larger forces in the home lands.

Dr. Josiah Strong was right when he said: "He does most to Christianize the world who does most to make thoroughly Christian the United States." Dr. Richard S. Storrs said: "The future of the world is pivoted on the question whether or not the Protestant churches of America can hold, enlighten and purify the peoples born and gathered in its domain." If these great thinkers are right, and no man can disprove their statements, the leaders of the churches may look well to their plans, methods, and forces for Christianizing the American people.

"Distance lends enchantment to the view," may sometimes be said of missionary work, while "Familiarity breeds contempt" is eminently true when frequently constituted Christianity looks upon the field at its very door. Many persons are inclined to think of missions as those religious agencies which the church sets off and sets up and operates independently of its local activities. Missions of the church seem to mean something altogether different from the mission of the church. When missions become the multiplied efforts to carry out the mission of the church, place, locality, and peoples will have little to do with missionary zeal. The one question will be: How can the evangelization of the world be and most quickly accomplished?

Every genuine effort put forth to extend the Kingdom of Christ in whatever community is an effort to give the gospel to all the world. The support of the home pastors, the home Sunday-schools, the home colleges, is support of Foreign Missions. For out of these home institutions must come the men, money and the spirit for all foreign work, and unless the home institutions are strong, full of faith and good works the foreign field will suffer.

Christianity has suffered for her failure to develop and hold the fields which she has taken. Jerusalem, Alexandria, Smyrna, Antioch have become the entrenched cities of Christianity's mightiest foe. Rome was more concerned about her ecclesiastical imperialism than the establishment of the Kingdom of God, and as a consequence her lands have become mission fields for evangelical faiths. New England, the home of Puritanism, is fast becoming the abode of spurious faiths and unevangelized peoples, and in less than fifty years will be relig-

lously the dark spot on the American continent, unless it is reached by a new evangelism. Bohemia, the home of the Moravians, the greatest missionary body of Christians the world has ever known, is itself now a subject for missionary treatment. A failure to plant and maintain the Christian faith in strength in every community of our own great nation, will result inevitably in the decadence of the church's ability to continue a foreign missionary propaganda, and to maintain its own power and influence in this country.

Stronger than any of these arguments in behalf of Home Missions is the unquestioned fact of the crying needs in every community in this land. It is not necessary to think of conditions in any other State or county or city than our own. Great masses of people, rich and poor, educated and illiterate, native and foreign, farmers and miners, Negroes and whites, Indians and Orientals, highlanders and lowlanders, are not touched by the agencies of the gospel, and the sanctuaries of our Lord never receive them for prayer and worship. Pastors that are shepherds, Bible scholars who can teach the way of life, evangelists who can win men to God, and missionaries who can take the gospel and salvation to men, are needed today as never before in the history of America or the world.

America must have in every community a ministry that can minister in religious things. The Divine Master came to a time when he saw it was important to send out his disciples in twos to take the Word of Life to the people. A time for our sending such missionaries of the cross seems now to be at hand. In this reading age the Christian propagandist will do well to place Christian literature by human hands in the hands of the people. Too much has the church entrusted its mission to the mails, or hoped to call the people to righteousness by the voice in public address. These

means should not be neglected, but the human personal touch, and the personal interview and instruction are now necessary to get a hearing for our Lord's gospel in this clamorous age.

The Home-Missionary is now as essential as the home pastor. The community visitor, versed in the Scriptures, experienced in salvation, trained in missionary methods, and equipped with Christian literature, is a necessary forerunner of the public evangelist. The evangelist is the harvester, the visitor is the seed sower, the cultivator of the soil, who will prepare the way of the Lord by removing the weeds of evil-mindedness and planting the seed germs of Christian truth.

Only the missionary can aid the foreigner to re-establish religious habits in his new country. The missionary is to bring the miner and the factory operator to a knowledge of the true life as it is in Christ. The missionary is to be the nexus between the church of the white people and the Negroes, who need and desire instruction and direction. The missionary must be the means of teaching the Red men salvation through the gospel.

With 285,000 Indians in America, 10,000,000 Negroes, more than 2,000,000 foreigners in the Southern States, with the vast cotton mills throughout the South, and mines in many States, with a rapidly increasing population in the South and Southwest, called from other States, by the vast industrial developments, the churches of the South have opportunities and responsibilities at this hour which have seldom come to any people. Only a vigorous Home Mission policy can save the people, save the churches and save our present foreign missionary operations. Indifference to the home task will be hazardous to all the interests of the Kingdom and to the evangelization of mankind. "Woe unto them that are at ease in Zion."

If we have not a religion virile enough to reach the people who flock to our shores from lands where Christianity in some form has been taught for ten to fifteen centuries, how can we think our religion is virile enough to reach heathen nations where pagan religions have been taught for more than twenty centuries?



V. I. M.

I spent the first week in September with Dr. A. E. Brown, the Home Board Superintendent of Mountain Mission Schools, up in the mountains in the western part of Virginia among our Baptist brethren.

For a long time I have desired to go with Superintendent Brown on a trip that would enable me to mingle

at close quarters with our brethren of the Southern Highland region and permit a close view of the conditions and needs among the churches and people and give a chance to study the opportunities and successes of our Home Board mountain school system.

The New River Association.

The trip in Southwest Virginia was well adapted to the purpose. Our first objective point was Calax, down near the North Carolina line and near the edge of Grayson county, Virginia, the occasion of our trip

being the meeting at Calax of the New River Association.

Railroading in the mountains involves some difficult engineering feats, but usually confines itself to the comparatively simple though picturesque expedient of making the metal track curve in and out so as to follow the course of some mountain stream. This necessitates an endless series of curves. If the stream should ever be straight, which is not likely, the hills and valleys of the country are in such profusion and of such contour that the railroad can only make its progress by endlessly dodging impossible grades.

From Pulaski to Calax the mountain road does its dodging along the banks of New river. This river does not conform to the laws of streams. That is, it does not go toward the Atlantic like other streams on the eastern front of the Southern mountains. It rises in North Carolina east of the general watershed, breaks its way through the mountains of Virginia and West Virginia and reaches the Ohio on its way to the Mississippi and the Gulf.

The New River Association is forty years old and contains twenty-two churches. It is distinctly a mountain association, in which are nine pastors who work in it a part or all of their time.

Last year these nine pastors received a total salary in the churches of the association of \$1,265. This is an average of \$140 for each pastor. Two of the pastors, however, received \$773 of this amount, leaving an average of only \$70 as the salary received by each of the remaining seven.

The reports for the year show a total

membership of 1,429 members, which was a decline of 176 members from the year previous.

Planning to Move Forward.

If the figures above look gloomy, some other things transpired at the New River Association that are distinctly promising. The association took charge of the school at Oak Hill with a view of making it one of the Home Board's system of Mountain Schools. It took courage and faith for this weak body to step out and assume the responsibility and obligation involved in taking over the school.

Baptists easy. Indeed, they have been known to cast sundry obstructions across the way of Baptist advance. This kind of thing only works where the other denomination is stronger, but it works very much to the annoyance of our own denomination.

However, the trustees of the Oak Hill school have now made a proposition that the institution be taken over by the Baptists to become a unit of the Home Board Mountain School System and the New River Association had the courage, under the splendid leadership of Dr. A. E. Brown, to step out and assume the initial responsibilities of the new enterprise.



Climbing the grades from the foothills to the higher mountain levels

The Oak Hill school has a history. About twenty years ago the Baptists of Grayson county started it and it was chartered by the legislature. There was an oversight in the charter and it was not set forth that the institution was a possession of the Baptists. Everybody knew that it was by rights a Baptist school, and yet our brethren really had no definite control over it. In all the Southern mountain system the only section in which the Methodists outnumber the Baptists is in Southwest Virginia. In the mountains the Methodists are not disposed to make the pathway of the

The location of the school is strategic. It is the purpose of Superintendent Brown always to locate our schools where they will serve as many communities as possible—always more than one community. The Oak Hill academy is at the south central part of Grayson county almost on the North Carolina line where Ashe and Alleghany counties of North Carolina join the State line. Oak Hill is well placed to serve the educational interests of our Baptist brethren in all three of these counties, and the associations in the North Carolina counties have already adopted and will stand by



The Baptist Cavalryman of Buchanan

the new school. The steps necessary to make the proposed school meet the approval of the Virginia Baptist Educational Commission are still to be taken at this writing, but I feel sure that the admirable spirit of the local brethren and the evident need of a secondary Baptist school in that section will eventuate in the success of the project.

Rev. Walter Hash, is known in Southwest Virginia as the Baptist cavalryman of Buchanan. In Buchanan county, which has 12,000 population, there were in 1906, according to the Religious Census, only 1,060 persons who professed religion and only 162 of these were regular Baptists. Bro. Hash did much to improve the situation. He is now to become the principal of the new school at Oak Hill, and associated with him will be a strong lot of teachers. The Oak Hill academy begins its career with the Home Board system under promising auspices.

Another forward step taken at the association was the inauguration of the apportionment system for raising money among the churches for the various phases of denominational work.

Salary, \$20; Expenses, \$36.

I wish I could take space to tell the story of some of the pastors in this association. I wish I could tell of Rev. J. H. Powers,

in whose home we were entertained at Calax while he himself was out on one of his many excursions as a missionary of the State Mission Board in the Southwest Virginia country. He is a hero of the cross and has done great good among the people. I wish I could tell of Rev. J. F. Fletcher from whose pen we had an article in The Home Field recently and who has been one of the most beneficent personalities in the life of the people in all this region, counting no sacrifice nor labor too much when the welfare of men and the progress of the cause of Christ are in the balance. The record of his life and his works is a tonic in these materialistic times.

I must at least give the story of one of the humble but devoted pastors in the person of Rev. T. R. Warren. Bro. Warren asked me if I wanted to know how a mountain preacher may live on a salary of less than \$100 a year.

I replied, "Yes."

"I do it," he said, "by working five days in every week in my mill out on a mountain stream, grinding meal and flour and buckwheat and sawing lumber. I do this five days in the week, and hire a man to take my place on Saturdays while I walk to one of my churches."

A further interview revealed the fact that Bro. Warren paid his man during the year thirty-six dollars for running his mill on Saturdays while he



"I work five days a week in my mill, and hire a man to take my place on Saturdays while I walk to one of my churches"

received as his salary from the different churches during the year \$20. In other words, it cost him \$16 to have the priv-



In the Alleghenies, four miles from the Kentucky State line

ilege of serving two mountain churches for the year. One of the churches is ten miles from his home and another three or four miles. His only means of reaching the churches is walking. The two churches are Friendship and Haw Orchard, the latter being away up on a wild, though beautiful mountain elevation.

Powell's River Association.

Powell's River Association is in Lee county and Lee county is westernmost in Virginia, sticking out toward the west like the point of a pencil into the geographical niche between Kentucky and Tennessee. Virginia is a long State and the western end of Lee county is slightly more than 400 miles from the Atlantic.

Powell's River Association met at Ben Hur and Ben Hur is far out in the mountains, perhaps four miles from the Kentucky line. Leaving Bristol one morning we travelled on a railway that ran in almost every direction except east. The general curves of its line from Bristol is that of an "S" made backwards, though the imaginary letter has been warped into some very strange kinks.

We left the railroad at a point eighty miles from Bristol and were in four miles of the Kentucky line at a place called Pocket. Pocket is a station in the mountain forests and boasts one two-room log house as a habitat of its citizenship.

Bro. P. H. Chelf, the field representative

of the Virginia Baptist Orphanage, was with us this part of our journey and three dinnerless and rather weary Baptist peripatetics were constrained to make the next leg of the trip toward the association walking. The somewhat less than three miles from Pocket to Pennington Gap we negotiated with our luggage, on the cross ties of still another railroad that had poked its nose into those Alleghany wilds, being encouraged by the large coal deposits. Through three tunnels and over as many bridges, stepping to the tune of the cow bells in the glen below, the hungry pilgrims sought to make up for their weariness by the picturesqueness of the surroundings and the tonicity of the air. Coming

ing down the mountain above Pennington Gap, our first view was that of the Lee Baptist Institute, one of our Home Mission schools. It is the most prominent building in Pennington Gap.



Through three tunnels and over as many bridges, stepping to the tune of the cow bells in the glen below



At Corinth church on the mountainside, where the association was in session

From the Gap a team was obtainable, and our driver, Jim, bounced us over a million rocks to the Corinth church on the mountain side near Ben Hur station, where the association was in session.

We were two days at the Powell's River Association and greatly enjoyed our fellowship with the brethren. We were entertained in the hospitable home hard by of that inimitable and lovely old mountaineer, Bro. E. M. Pennington, who had more than thirty associational delegates and visitors as his guests. Bro. Pennington is seventy-six and he and his wife are people whom it is a treat to meet. They take hold of the best that was in the pioneer life of the generation ago there in the fastnesses, and they have not forgotten a thing about life as it was then. They love to talk of it and there are tens of thousands of people who would like to hear their story but I must turn from the temptation to recount parts of it.

Mountain Association Finances.

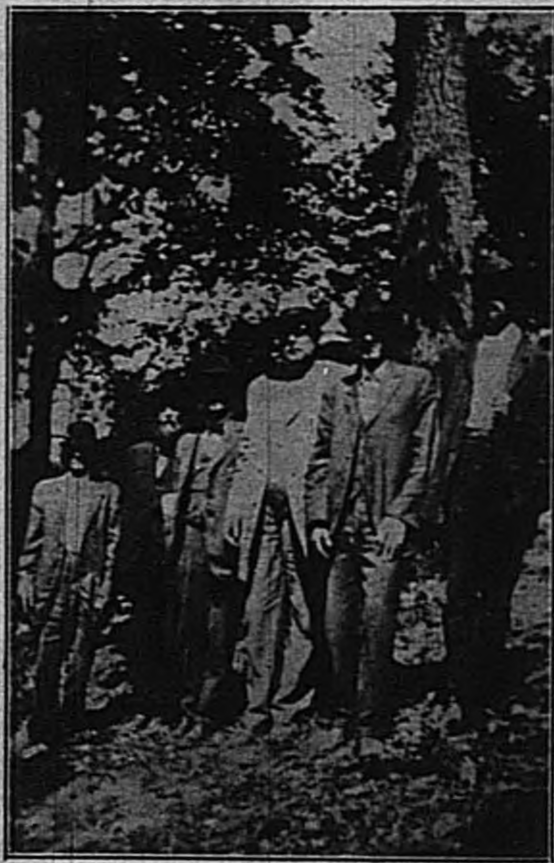
Powell's River Association has twenty-five churches. In these are 1,450 members, an increase of twenty-nine since last year. A part of the record of the association for the last twelve months was the exclusion of fifty-one members.

There are nine pastors who labor in the association. The entire amount of salary received by them from the churches in this body last year was \$1,228, while the total of gifts to all objects was \$2,402. With the exception of five churches, that pay a

larger amount, the average salary paid by the churches of the association was about \$25. Here as in the New River and most other district associations in the mountain belt the lack of adequate support for the pastors is a discouraging and difficult problem. After a week of intimate mingling with our Baptist ministers of the Highlands, I came away with a very warm respect for their devotion to the cause of Christ. Under difficulties that seem insurmountable they cling with patience and faithfulness to the work of leading the people to know God and do his will.

Faithful Ministers of Christ.

Some of my readers will be astonished at the meager financial showing of these associations. Particularly will they be surprised at the smallness of the support given the pastors. In accordance with a time honored custom, that does not deserve much honor, some may be disposed to think disparagingly of these mountain preachers and



The Pastors of Powell's River Association

ly at their doors responsibility for the remarkable lagging behind of the Highland churches in pastoral support.

I am glad to have the opportunity to express my admiration for the preachers I met at these mountain associations. Usually with very limited opportunities for training, with the necessity for providing for themselves some kind of support and the assurance that they can not secure this support in most of the fields of labor open to them, they neither desert the ministry nor the mountain people but confront the destitution and needs with loving patience and faithful, devoted effort to lift the people to higher views of Christian life and to win the lost for Christ.

It is a characteristic of people in the Southern Highlands that they have not developed talent for leading in co-operative community movements. The reason is that the lonely life of the average mountaineer has cultivated self-reliance, but given exceedingly rare opportunities for the growth of community interests. There has been a corresponding lack of opportunity to develop community leadership. One consequence is that excellent men are often at a loss to know how to lead the people forward, while the people are not used to being led as others are in more thickly settled districts.

I do not mean to say that none of our ministers in the mountains are leaders, but rather that they have had to work under unusual disadvantages in bringing people to constructive and co-operative effort. There are not lacking splendid examples of ministers who are succeeding in doing a great work among the mountain people and are leading them forward, notwithstanding the handicap I have mentioned.

But one thing is beautifully true in every mountain group of Baptists I have struck. It is this: Brethren who feel themselves unprepared to lead forward in constructive work are still ready to follow the leadership of others whom they believe are showing them the way toward things that are true and worth while. So many evidences had I of this on my trip with Superintendent Brown that I was greatly touched and impressed with it. If there are reaction-

aries, they are not usually of those who attend the association.

Splendid Leadership of Albert E. Brown.

This is a good place to tell of the leadership of Superintendent of Mountain Schools A. E. Brown among the mountain people. With the burden on his shoulders of thirty mountain schools in the Highland districts of seven Southern States, largely responsible for the administration and guidance of important affairs in a score and half of places, going in the course of a season to thirty or forty mountain district associa-



Mountaineer and his wife starting home, four miles over the mountains. In his pack is sheep's wool.

tions, speaking for the mountain schools or the general Home Mission cause before scores of Baptist gatherings, Dr. A. E. Brown is wearing out the powers of a vigorous manhood, fired by a love for the people of the mountains that is strong and true.

In my week with him I had an opportunity to get a close view of how he handles his work. It is not too much to say that he saved the day for a Baptist school at each of the associations we attended. He guided the brethren at New River Association safely past the danger signals in

their splendid project and inspired them with a determination to acquit themselves like men in an effort to give training for life and Christian service to the mountain boys and girls.

At Powell's River Association the Lee County Institute had reached a crisis. New buildings had to be provided, the plans of enlargement taken care of. The Home Board had given liberally to the school for this year, but it is necessary to help the people in helping themselves, not to carry them in one's arms. Before an association the total payments to pastors' salaries in which are \$1,228, Dr. Brown thrilled the churches



"It seems like they think a fellow is out for the money and that missions is a way to get it"

into giving more than \$2,000 to enlarge their school. When the circumstances are considered the accomplishment had in it more of heroism and moral significance than some gifts of a million dollars by money-fat philanthropists.

Dr. Brown understands the mountain people, whatever particular watershed of the Appalachian system they may be in. He understands them and they love him. They

go to him for advice. On occasion they put him to preside over their associations. They believe in him.

But they do not believe in him more than he does in them. A man does not really deserve any credit for prostrating himself at his work. Our devoted Mountain School Superintendent is doing that almost as a habit. We are inclined to think it is an unethical thing for him to do. But the unceasing labors of Superintendent Brown indicate the love which he has in his heart for the lads and lasses of the beautiful Southern Highlands, his concern that they may have a fair chance to reach and do the things best worth while in life. Bro. Brown made an address on Christian education to the mountain associations to which they listened with bated breath and which was unusually strong. His address was peculiar in that it was eminently adapted to the associations in the mountains, and at the same time would be equally adapted before the Southern Baptist Convention.

We all delight to see a man who loves his work and knows how to do it and does it well. Few men among all our Baptist hosts are doing a larger service for the next generation than A. E. Brown, Superintendent of the Home Board Mountain School System. I gladly take off my hat to him and acclaim my admiration for himself and the great work he serves so splendidly.

\$12.30 Salary For a Year.

In the collection taken by Bro. Brown at the Association for the Lee County Institute a young mountain preacher gave \$5. Something about the lad excited my interest. I sought him out and had from him the story of his pastoral work.

He is Rev. James T. Crider, postoffice Hagan, Virginia. With his wife and little children he lives on twenty-seven acres of land which he is trying to pay for. He serves two churches as pastor, Arthur and Cumbo. He walks to the churches, and works now and then for a neighbor in his field to pay for the use of the horse with which he plows his own ten acres of corn.

Last year he received for the entire year of service as pastor of these two churches \$13.20. Under the inspiration of the appeal

of Dr. Brown for the mountain school he gave \$5 of the \$13. The salary not only means the regular monthly appointments at the churches, but also six weeks of time given during the summer to revival meetings.

I asked him if he could get any money out of his people for missions. He said: "It seems like they think a fellow is out for the money and that missions is a way to get it."

We smile, but we are perchance smiling about a situation for which we are all responsible, in that we have so long left many of our people in such an untrained condition that there are thousands of them a prey to prejudices against giving money for the gospel of our Lord, as indicated in the simple words I have quoted from this young preacher of the mountains.

Before I left him, he told me how much he needed books and wanted to know if there was any way in which he could get a present of some books. Not knowing of any agency among Southern Baptists that gives books to ministers who so badly need them, I could do nothing better than to promise to send him some volumes from my own private library. By the way, immense good could be done through some systematic effort to provide our mountain preachers and many other ministers in sections that are not mountainous with suitable books. In fact it is a way in which we may without great trouble aid toward developing many of the backward churches in our denomination.

Ministers of the Mountains.

I wish I could tell something about more of the ministers whom I met. I wish I could convey the impression I received of the manliness and godly tractability of these men. I wish I could portray Rev. T. B. Forester, of Pennington Gap, who has been preaching in Lee county between thirty-five and forty years, who is now a pastor of three churches on a salary of \$125 from the churches and \$200 from the State Board, who has given the energies of his life to developing people, who when it was apparent that he could not receive a support by preaching the gospel began farming

on a small scale, who is now fixing to sell part of his farm so that he may help out the Lee Institute mountain mission school, who came to the association from the field in which he had been spending the first days of the week mowing his clover.

I wish I could tell about Rev. J. B. Craft, of Big Stone Gap, one of the most remarkable men to be found anywhere. He was a visitor at the association and not a member of it. He has spent his life working for the uplift of the mountain people. Without a regular scholastic education, he has somehow become educated, versatile, tactful, lovable and capable. He became a Baptist at a sacrifice, coming from another denomination, persecuted at first by members of his own household, baptized in an icy river on New Year's day in 1883. Speaking to the association he said: "Every drop of my blood is Baptist blood. I had rather be a Baptist and eat chestnuts like a ground squirrel for a living than to be anything else and fare sumptuously every day. I preached for years on \$10 a year salary."

Fine Material in the Mountains.

Home again, I sit at my desk with the hum of the great city coming in at the window and recall the days spent amid the sentinel giants of the Southern Highlands, amid the glory and the green of the forests that cover the slopes and tops of a thousand hills, amid the valleys where luxuriant corn grows, and the rich hillside meadows where the cattle graze and whence comes the cheery "bob-white" call of the partridge.

But I shall remember longer and with deeper interest the men whom I met in the mountains, and the boys and the girls and the simply clad, patient, modest women. There is a great unworked mine of native human potentialities yonder in the mountains, by the side of which the wonderful deposits of coal and iron and copper in the Southern mountain country sink into comparative insignificance.

Have Southern Baptists the vision to see and the purpose to work this mine to its full capacity, through the liberal support of Home Missions and the other agencies that are endeavoring to touch and train for Christ and country 4,000,000 mountaineers

Our Financial Situation

B. D. GRAY, Corresponding Secretary



We have been talking about regular, systematic giving to all our denominational interests, but we have done very little of it. The Southern Baptist Convention was a mile board to start from. We ought to have begun giving regularly

by the week or the month to Home and Foreign Missions and to State Missions and all our enterprises. True we had just had a strenuous campaign for Home and Foreign Missions and the denominational work in the different States was suffering in consequence and needed special attention. But the Southern Baptist Convention was a good time and place to begin regular giving.

How is it with Home Mission gifts? Four and one-half months have passed and we have received only \$31,350 from all the States towards an apportionment of \$400,000 a year. If we had given one-twelfth of the \$400,000 each month would have been nearly \$150,000, or about five times as much as we have received. Our expenses are at the rate of about \$1,000 a day and our receipts about \$232.

If we continue at this rate of course we shall be forced to inaugurate a whirlwind, heart-breaking, soul-racking campaign next spring or report a heavy debt!

Of course every State enterprise such as State Missions, orphanage, ministerial education, is being pressed strenuously just now in order to bring up these interests without debt at the coming State Conventions this fall. But we go on talking about regular giving and not doing it.

We must get down to regular, systematic giving to all of our interests. I sympathize with every State Secretary and all the State forces in the stress that is upon them, but I do make the plea that just now we will do all for State interests that is needed and at the same time give to Home and Foreign Missions in a regular and worthy fashion.

There are thousands of brethren who have been accustomed to delay their gifts to these two great interests until March and April. They could as easily make their gifts now and for the time being help to

make good the dilatoriousness of those who will wait until the very last. By doing this, they will help to keep the work going and avoid a crushing debt while we are in the special period of State interests just prior to the State Conventions.

The Laymen's Movement has made regular, systematic giving and tithing their slogan in church finances for the past three or four years. Yet here we are just about where we have been at this time of the year. Let the good laymen everywhere come in with their regular gifts to all our work.

We beg brethren everywhere to read the financial exhibit below. A number of the States have given next to nothing. I earnestly hope that throughout the whole South this matter will be taken seriously and if we have to press State Missions for the next month or six weeks out of due proportion because of the conditions in order to come to the Convention without a burdensome debt on these State interests, let us not forget our general interests and let us immediately after the State Conventions inaugurate vigorous, systematic giving for all our interests.

The statement of receipts follows:

Alabama	\$ 2,117.93	\$ 25,000.00
Arkansas	600.96	15,000.00
District of Columbia	134.15	3,500.00
Florida	544.19	8,000.00
Georgia	2,057.98	54,000.00
Illinois	3,500.00
Kentucky	2,190.89	32,000.00
Louisiana	24.98	10,000.00
Maryland	1,888.06	9,000.00
Mississippi	587.39	31,000.00
Missouri	4,443.01	15,000.00
New Mexico	33.45	1,000.00
North Carolina	207.40	26,000.00
Oklahoma	445.34	5,000.00
South Carolina	4,092.78	31,000.00
Tennessee	1,289.54	20,000.00
Texas	5,302.32	71,000.00
Virginia	5,265.06	36,000.00
Miscellaneous	125.00	4,000.00
Short of Apportionm't		\$368,649.57
Aggregate	\$31,350.43	\$400,000.00

A Day in New Orleans

V. I. M.



RETURNING recently from a trip to Texas, where I was in attendance on the B. Y. P. U. Encampment at Palacios, I had the good fortune to spend a day in the Crescent City, and under the guidance of Dr. J. B. Lawrence, pastor of the First Baptist church, saw something of our Home Mission work there.

The 1910 Census gives New Orleans a population of 339,000. It is the largest city in the lower South and is destined to receive a great and rapid increment of popula-

missionary operations in New Orleans the first year of its existence. Our activities there now cover a period of sixty-six years. No missionary work is wasted that is done in the spirit of Christ, and great good has unquestionably been done by our Baptist missionary work in New Orleans that does not show on the count. But it is a fact that we should have as our ideal in missionary operations in large cities and elsewhere the establishment of churches that shall in some real sense be able to impress themselves effectively on the community at



Where the Central church had its start. The picture shows the Sunday-school.
This particularly promising church is now well housed.

tion in connection with the enlarging industrial and agricultural movements in the lower Mississippi Valley and the great impetus that will be given to commerce when the Panama Canal is opened in a few years.

Baptist Activities for Sixty-Six Years.

By order of the Southern Baptist Convention the Home Mission Board commenced

large. Until recently our mission work in New Orleans could not be said to have done that at all.

A few years ago, however, the Southern Baptist Convention instructed the Home Board to take hold of the New Orleans situation with more vigor and to put more money into establishing and maintaining churches that would present Baptists views



Bird's-eye view of the Business section of New Orleans It has 339,000 population and will reach 400,000 in 1910.
The evangelical religious membership in New Orleans is 148,000.

in that great city and in a worthy way reach out after the thousands of sinful and lost people of the great city. As the result of this policy the number of our churches has increased from two to six and the white Baptists have a church property in the city valued at about \$275,000. Five of the churches are in houses of worship that have been erected largely by gifts of Southern Baptists through the Home Mission Board within the last few years. The entire contribution of the denomination at large to erecting these buildings has been from \$125,000 to \$150,000. The five churches are without exception located with rare good judgment and are doing a fine constructive work. They are reaching four or five times as many people as were ever reached before by Baptists in New Orleans. All of the Baptist churches in New Orleans, except the Coliseum Place church, are still maintained largely through the Home Mission Board.

The Religious Complexion of the City.

New Orleans is known everywhere as a Catholic city. Many of the older settlers were French and they brought their Catholicism over with them. New Orleans has the distinction of having a larger percentage of Catholic population than any one of the twenty-four largest cities in America, though eighteen of these have, in the Catholic denomination, more than fifty per cent. of the religious membership.

The percentage of religious membership in New Orleans is eighty per cent. Catholic, if we take the Catholic count as given in the government census of Religious Bodies of 1906. Of course the Catholics count practically their entire population and the count is unfair for purposes of any instructive comparison. But if we discount the Catholic claim by one-half, reducing their num-

ber in New Orleans from 148,000 to 74,000, they would still have sixty-six per cent. of the entire membership in all the religious denominations in the city.

As a matter of fact, it is only right to discount the Catholic claims of membership at least one-half for purposes of comparison. I fail to understand why this denomination insists on counting its entire population in the Religious Census unless it is for political purposes. It can not but make a great impression on politicians and newspapers of the political sort to be faced by such marvelous array of communicants in the religious cult that takes its orders from the Pope.

This vast number of Catholics in New Orleans through all the years does not indicate any great effort on the part of the evangelical denominations to bring those poor misled people into the greater light of evangelical Christianity. We seem to have taken up the attitude of regarding a Catholic as being beyond our power to reach. Certainly we do not believe that Catholics generally have a religious faith of such a character that they do not need evangelizing. The rank and file of their membership is almost as deeply submerged in superstition and lack of high religious ideals as are the masses of Catholic population in other countries. Moreover, the whole Catholic system is one of the most sinister threats that now confronts the perpetuity and freedom of American institutions.

We may neglect the Catholics in our scheme of evangelizing but they are taking steps to proselyte our native American evangelical Christians. They are not returning the compliment of neglect. Surely this Catholic supremacy in the religious leadership of New Orleans ought to arouse different Christian denominations to a



the size. It has a larger percentage of Catholic population than any city in America—143,000.]
of all classes is less than 40,000

much larger effort to save the people of New Orleans from sin and priest-craft.

The Religious Census of 1906 gives New Orleans 10,000 Baptists, of whom 1,000 are white and 9,000 are Negroes; 4,000 German Evangelicals; 900 Jewish families, the Jewish congregations only count the heads of families, 5,000 Lutherans; 7,000 Methodists, of whom 2,300 belong to the Southern wing and 3,300 to the Northern wing of the denomination, while 1,300 are Negroes; 3,600 Presbyterians and 5,000 Episcopalians.

The white Baptists have grown much since 1906 in New Orleans. Brother Lawrence gave me 2,000 as the approximate number at present. He also gave as an approximate number of other denominations the following: Methodists, 3,000; Presbyterians, 4,000; Episcopalians, 8,000; Lutherans, 9,000; Evangelicals, 1,200; Northern Methodists, 1,000; Campbellites, 600. It will be seen that the figures of Bro. Lawrence will total about 29,000 members of all evangelical denominations in a population of 339,000. In other words, only one person in 170 is a member of a white Baptist church. Only one in eleven is a member of any white evangelical denomination.

A Glimpse of Some Churches.

Under the guidance of Dr. Lawrence I made a tour of the churches, which failed of completeness because of showers of rain that soon put all the streets on the French quarter side of the city under water. We walked at Grace church down toward the river, but could only take a look on the building, Pastor Alliston being absent on a vacation.

The work at Grace church is prospering and the church is growing. It is a desirable location in a very needy section of the city.

In the afternoon, under the leadership of

Deacon Ramsey of the First church and in his automobile, we had a look at the Central church. This is a particularly flourishing work. It was organized by Rev. Walter M. Lee three years ago. Bro. F. C. Flowers, the present pastor, took charge a year and a half ago and found twenty members. There are now about ninety members in this church with a Sunday-school of more than 100.

The Central church is located in a strategic and desirable place. It is one block from Canal street and on the splendid Jeff Davis Parkway which is 306 feet wide and five miles in length. It is said to be the widest street in the United States.

During the last year the Sunday-school room of the church has been erected at a cost of \$10,000, of which the Home Board gave \$9,000. This church is located in a good and growing residency and the property has increased in value much since the Board purchased the lot for \$5,500 about two years ago.

After a drive through one of the lovely parks at the outskirts of the city, glorious in its live-oak groves and semi-tropical plants, we returned to the heart of the city along the St. Charles avenue. This is the principal residence street of New Orleans. On it we passed the St. Charles Avenue Baptist church, which is flourishing under the pastoral care of Rev. W. H. Brengle. Recently there has been built a needed addition to the St. Charles Avenue church and it is now in better condition to do its work than it has been. St. Charles Avenue church is growing and impressing itself on the community.

On St. Charles Avenue.

Riding on up this avenue, on each side of which beautiful residences nestle on the green, surrounded by palms and live oaks,

we came in sight of the First Baptist church. The tower of the building stands out prominently in the perspective as one approaches it from either end of the street, the church having its location on the outside of a curve on this long and lovely thoroughfare. The First church building is now worth not less than \$100,000 and the building and its appointments can not but be satisfactory and gratifying to any Southern Baptist who stops by to look at it, as we sincerely wish many of our brethren would do who journey through the Crescent City.

The Home Board is very fortunate in having Dr. J. B. Lawrence in the pastoral care of the First church. Dr. Lawrence is doing a great work. To say the congregations are large—much larger than most of those of the evangelical denominations in New Orleans—and that the work of the church is being done in an alert and progressive fashion, and that its membership as well as its efficiency is continually on the increase, is to speak in terms that are at once gratifying and remarkable for New Orleans, and still do not more than represent the facts.

Indeed the Baptist cause is in two or three hundred per cent. better condition now than it was just a few years ago, and this is almost entirely owing to the aid and fostering care of the Home Mission Board, as it has acted under the wishes of the Southern Baptist Convention.



Coliseum Baptist Church

We are fortunate in having the pastors who are engaged in leading the work. Rev. J. S. Sowers, pastor of the Coliseum church,



First Baptist Church

is the only Baptist minister actively at work in New Orleans not sustained in part by the Home Board. Bro. Sowers is giving good account of himself at Coliseum church. If the present progress continues it will not be long until we have other self-sustaining churches in the city.

As to the Future.

It must not be thought because we have six Baptist churches in New Orleans, in addition to one or two mission points, that we are doing as a denomination all that we should do for the spiritual welfare of the people in that great city. With nearly two and a half million membership in our Southern Baptist churches, we are able to quadruple our forces in New Orleans. Not only so, the size of the city and its importance and strategic location indicate the need of our greatly increasing our missionary activities in New Orleans.

The work the Home Board is doing in New Orleans is of a character that will appeal to our most thoughtful and progressive men and women. The Lord continually increase their number among us.

Mission Work Among Backward People

MARY H. LIVERMORE

EDITORIAL NOTE: One writes best and finds his way to the hearts of his readers most surely when he writes out of his heart. Here is the story of a modest Christian woman who is doing a work of love for the backward people in a neglected country community in North Carolina. In its sympathetic interpretation it is a classic. The woman who can write thus with a yearning heart loves the people about whom she writes. And yet—and here at once is the pity and the hope of it!—such love and such deeds are within the power of every one of us. We forewarn the reader that he can not peruse this simply-told story and afterwards have a good conscience in trying to persuade himself there is nothing he can do to help and save the needy people that are about him easily within reach.



WHEN The Home Field publishes its stirring accounts of the needs among the mountaineers, the immigrants, and the great cities, I wonder if any of its readers excuses himself with the comforting reflection: "I don't live in touch with any of these people. I never see any foreigners; there are no slums in my village and no desperately needy cases, and this is the east, far from the mountains.

Carolina. Our little college town is known for its pretty homes and refined people, and nobody there seemed greatly in need of help. But I have come to see that in the prosperous country all around us are hundreds of poor, untaught, untrained people, whose ignorance and sinfulness are the curse of our State.

Sad Need in Backward Country Communities

The poor of our country communities are as needy a class as any. They have food, some sort of shelter, a few clothes.



You will find the children playing in the dirt and the father with a friend or two drinking indoors, while the mother sits hopelessly nursing the baby

"I can give some money to the missionary society for these objects, and there my duty ends. There is surely no personal missionary work for me to do." I used to think that honestly, until God opened my eyes.

I live in Robeson county, in eastern North

and plenty of hard work and fresh air; and when you have said that, you have summed their possessions, unless there is a mule or so and some scanty furniture. They do not own their homes, and the landlord cares little to cell or repair, or otherwise

make comfortable their homes. They do not know the town people, except the man who "runs" them and on whose honesty often their success or failure for the year depends.

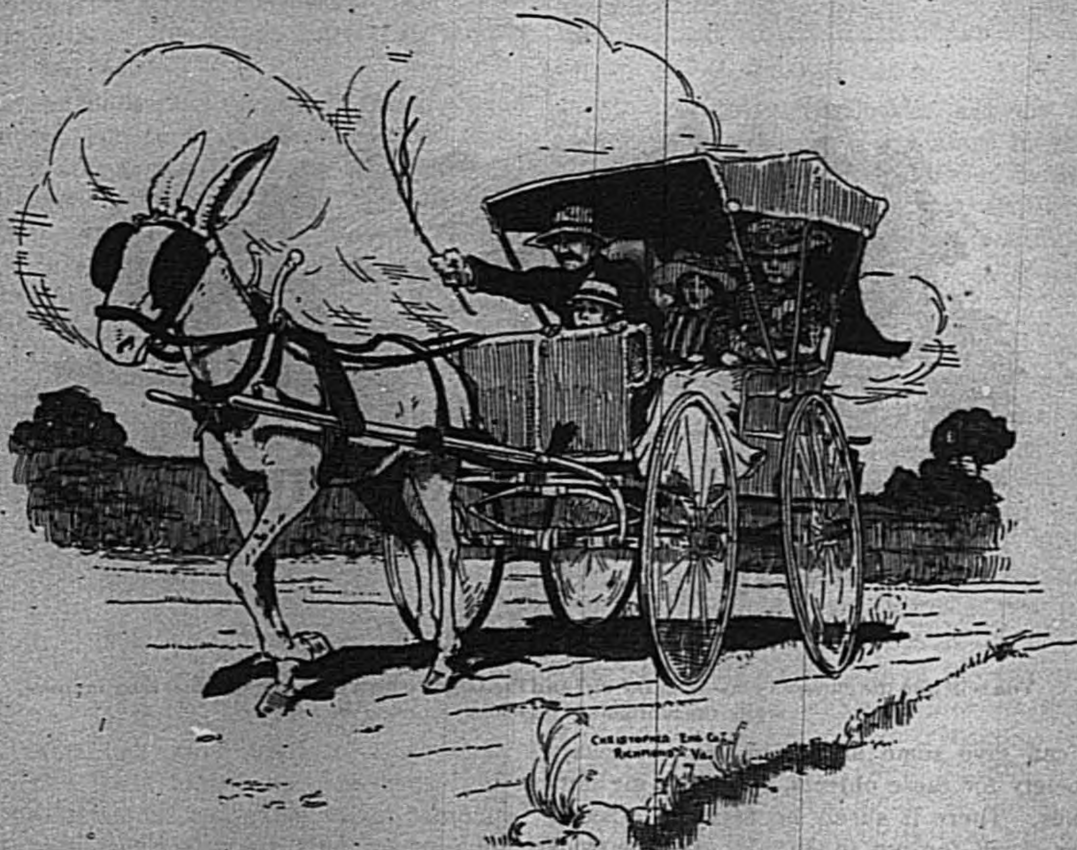
If there chances to be left in their neighborhood some conscientious Christian family of leadership and influence, they may be helped to better things, but often all such former friends have moved to town; and in that case if there is a country church and school these are weak and formal, and the poor tenants with their bright, unkempt children, often do not avail themselves of either.

If this is so, Sunday is spent lazily at home, or visiting one another; often it is celebrated with whiskey. Drive by these little houses on Sunday, if you know the woods well enough, and you will find children playing in the dirt and the father with a friend or two drinking indoors, while the mother sits hopelessly nursing the baby, or gossiping with a neighbor. There are thousands of such pictures to be seen every Sunday, but the church workers are busy at

the town service and sometimes it seems as if only God and the devil see or care.

Or let us take a family who, after months of absence maybe, have made a great effort, harnessed the tired old mule, piled into the buggy five strong, and gone four miles to church. It will not be hard to spot them in the congregation; clothes and manner proclaim them. The baby cries and the mother has to go out with it, everybody staring at her with curious eyes. The sermon is preached in words that seem very simple to the minister, but are often much beyond the grasp of these untaught minds, so that little can possibly remain with them of his exhortations.

After the service nobody searches them out to make friends with them and show personal interest. Everybody means well but nobody knows these strangers, as only the man ever comes to town, and so all hold back from showing interest in the visitors. Then after the hot ride home, comes the dinner to cook and the usual chores to do, only delayed. They are tired out, and thinking it all over, they decide it matters little



They have made a great effort, harnessed the tired old mule, piled into the buggy five strong, and gone four miles to church

whether they go again or not. Is it not natural?

Beautiful Service This.

These things were brought to my attention by my work among just such people in a neglected country community. Starting in a farmer's parlor, with nine present, we have grown to a Sunday-school of seventy, with two weekly prayer meetings and a day school, meeting in a chapel built by the people themselves, where they love to come, because "it seems just like home."

I lived among them last year, on a salary of \$9 a month and a little varying help from town friends, in order to start a school that should reach and help the children that the crowded public school was completely failing to teach. I lived in uncelled shanties, shared their scanty fare, put up with their hardships and deprivations, and learned to love and sympathize with them deeply. I know how very hard they work, and the little children, and I know how little they get out of life.

They are a sturdy, uncomplaining people. They revere the Bible, even where they can not read it. They acknowledge readily that unless they are Christians they are lost, and it is easy, if you love them, to lead them to better things. But as a rule the only teachers who will go among them and do personal work, are the fanatical and unsafe enthusiasts of the "holiness" and "unknown tongue" sects, or teachers of similar heresies. Yet it is the labor of this poor farming class that is the very foundation of our prosperity, and they are our native American stock whom we shall so much need trained and strong, if we are to resist the rising tide of superstition and irreligiosity that immigrants will bring.

Is it not suicide to ignore them? Should we not study their needs and adapt our methods to them?

And the Lord Said: "Where is Thy Brother."—Gen. 4:9.

I know stories of immorality and ignorance that would parallel those told by foreign missionaries occurring all around us. I know personally so many places where nobody is working for Christ, and have met visitors at the chapel who have told me of the needs at home and longed for helpers. I have seen in our little chapel drunkards saved and turned to personal workers, hopeless wives and mothers transformed; children whose future suddenly changed from midnight to dawn. Stories sweeter and stranger than any fiction God has written there. And as I rejoice over these things and praise God for the wilderness blossoming as the rose, how my heart aches to think of the many thousands of others whose ruined lives could be thus changed and blessed, if God had messengers to go out personally to save the lost.

Do you know, my readers, from your own personal investigation, the conditions in the country near you? Where is thy brother? Oh, it is not enough to give your money or even your prayer to missions: God wants you to go into the harvest field so white, with the laborers so few.

I believe that the churches would do well to arouse to this aspect of the country problem, and emphasize the poor tenant as much as the mountaineer, slum, or immigrant. He needs so much, and is worth so much to our country and to God. But he needs more than just sermon and tract; he needs the love of Christ translated to him by helping to educate his children, improve his home, cure his diseases, enlighten his ignorance, give him innocent recreation, and so lift his whole life, winning his all for Christ. "Lovest thou me? Feed my Lambs."

They who would grip everything and keep it at home are too little for the age. They are not fit for great times like these. On the other hand, those cheap and foolish enthusiasts who are ready to tell us that America is practically saved and that the great bulk of things must be sent to those outside, are not to be trusted. They talk the language of narrowness and partisanship and will hurt more than help in the councils of our missionary leaders.—William E. Hatcher, D.D., LL.D.



FOOLISHNESS IN A BOOK



IT IS not surprising that a man should write foolish things in a book, but one is surprised when such matter passes muster before the publicity department of a great mission board and is by it ordered to be published.

We are led to this remark by a book which the Northern Methodists have published on the Southern mountaineers. The author is Samuel H. Thompson, who is principal of one of the Northern Methodist mission schools at Chuckey in East Tennessee. The author has lived for years among Southern mountaineers but this does not enable him to interpret with sympathy and understanding their life and spirit. He apparently never loses consciousness that he is writing for a Northern audience, and seems to believe it will please them to read things which minimize and discredit Southern people. He even goes out of his way now and then to say something that reflects on the South at large.

For instance, he declares that the average man of the South does not work more than half the time. He makes much of the fact that nobody has contradicted this statement, which he says he has published on a former occasion, forgetting that men are usually too busy to waste their time contradicting extreme statements made by reckless writers. In another place he says that most of the mountaineers do not work when they have rations ahead for a day or two, a statement which is equally overdrawn.

This writer seems thoroughly imbued with the idea that the function of the mission school among the Southern Highlanders is to civilize barbarians. As a matter of fact, in a very true sense the average life of the backward people in the Southern Highlands, while quaint and simple, is quite as wholesome as the life of hundreds of thousands of people in the cities and in country districts outside of the mountains.

If there is anything thoroughly established as a principle in mission work, it is that our business both in evangelizing and training the people through missionary agencies, is to enlist them for Christian service and not to train them in such things as how to wear a neck-tie and in the proper cut and make of garments. If we train men and women to serve the Lord it will give them higher material standards of living, but this is incidental to missionary training and not its main purpose.

Yet this writer grows most eloquent in his missionary appeal to his readers in telling them instances of the simple life as the mountain people live it. He says:

"Do you not think the woman who dips snuff all day long and gives it to her children, who goes bare-footed most of the year, who perhaps changes her dress once a week, and who combs her hair once a day—may be—a fit subject for the missionary

Yes, a lot of people of this kind need the work of the missionary, but not more than do thousands of women in cities who may change their dresses three times a day and have their hair done by a paid hair-dresser.

"Yes," continues the writer, "and don't you think a young mother, good looking and well-to-do as such is (sic) counted in the hills, who would start to a nearby town for a visit, taking her two children along, and all their necessary belongings packed in two gaily painted peck baskets, needs to be taught that such things as suit cases and travelling bags have been invented?"

In other words, we are to believe that righteousness and culture of spirit are outraged by carrying one's belongings in a hand-woven basket, and that a part of the missionary vocation is to educate people away from the use of these quaint receptacles and up to the towering heights of a "store-bought" suit case. This is absurd.

We really take no pleasure in casting stones at the ill-considered utterances of this brother. We have no doubt he is a much better man than such expressions indicate. In the interest of truth, however, we must call attention to another error. Baptists are not unused to having writers of other denominations underestimate their work. We regret that they do. We love our brethren of all denominations and rejoice in everything they do for the advance of the Kingdom of Christ. We are sure these mis-statements of fact as to Baptists are from lack of information and not from purpose to discount the good Baptists do.

At any rate, the writer of this book undertakes to give the relative strength of Baptist and Methodist educational institutions of the Southern States that have mountains in them, and he does the Baptists an injustice. He includes Kentucky, Tennessee, Georgia, South Carolina, North Carolina, Virginia, and West Virginia. He says that Methodists have in these States thirty-one universities and colleges and thirty-five academies and schools. He says the total property valuation of the Methodist institutions at \$5,866,000, their endowment \$2,748,000 and the student attendance 13,170.

Then he says Southern Baptists have in these States twenty-one universities and colleges and thirty-five academies and schools; that these show a property valuation of \$2,868,000, and \$1,460,000 endowment, and a student attendance of 5,371.

We felt sure that this was incorrect. The writer declares that he got his information from the American Year Book for 1909. So we took the Year Book for that year and laboriously added the figures and found the following results for the States that he names, leaving out West Virginia, in which Southern Baptists do no mission work. Omitting this State from the count, there are in the other States named, according to the Year Book for 1909, twenty-seven Baptist institutions of college grade, and thirty-one academies and schools. The property valuation of these institutions is \$4,670,000 and their endowment \$2,520,000. Their student attendance for that year was 11,545. In this estimate our Louisville Seminary is included as a fair balance to the theological department of Vanderbilt University.

If we add in Alabama to take the place of West Virginia, which we have omitted, for the reason that Baptists do mountain school work in Alabama, we will probably have an estimate that will present a substantial balance of the Baptist situation as related to the Methodist situation in educational institutions in the States Brother Thompson has named. Alabama included, the figures for 1909, are as follows for Baptist educational institutions in the States indicated, excepting West Virginia:

Institutions of college grade twenty-nine; academies and schools, thirty-two; property valuation, \$4,993,000 (instead of \$2,868,000); endowment, \$2,570,000 (instead of \$1,460,000); student attendance, 12,063 (instead of 5,371). This from the Year Book. There are some Baptist schools not given in the Year Book.

We rejoice to know what our Methodist brethren are doing for education and wish they were doing more. We take on no Baptist airs on account of what Baptists are doing for education. We ought to do far more. But it is annoying and injurious to all parties concerned to have misrepresentations of this character go out to the public. Our brother closes his statement of what Southern Baptists are doing for education in the States under consideration by saying "that this is not a bad showing for the Baptists." Supposedly he thinks that the Baptists are doing very well indeed when they are doing about half as much as their Methodist brethren!

We close by repeating that we have said so often in these columns, that Southern Baptists must write more books of their own. The words that we have written will not reach the Northern Methodist audience reached by Principal Samuel H. Thompson. We suppose they will drink in all this brother has said and regard his statements as facts, for his words come to them with the sanction and prestige of the great Northern Methodist Home Mission Board. The Home Field reaches an entirely different audience. But the space that we use to tell our people about such things as this will not be lost if it shall make us ready as a people to do a larger work in producing an educational literature and in training our people so they will appreciate and use it.

~~HMBSBC~~

GOD'S people must be simple in their fidelity to truth and not disturbed by that brave show of broadness so common in our day which flings its flippant sneers at denominationalism.—Dr. W. E. Hatcher.

~~HMBSBC~~

HOME BOARD COSTS

OUR brethren have a right to know about the cost of conducting the work of the Home Mission Board. Extravagant claims are sometimes made by men as to the cost of conducting the work, and so many of our people are uninstructed that men who are willing to make such unfounded claims will always find some people who believe them. The situation is one for which we are all more or less responsible.

Last year the administrative expenses of the Home Board, including the salaries of secretaries, stenographers and clerks, including office rents in Atlanta and Dallas and the various expenses in connection with running the office, such as telegrams and extra help, was \$17,586. This is slightly over five per cent. of the entire amount of money used in conducting the work for the year.

In addition to the administrative costs, there were educational costs and costs of communication. Educational costs include the hundreds of thousands of pages of tracts and the other publicity work of the Board. Costs of communication include such matter as paper, postage, and the travelling expenses of the representatives of the Board. The costs for this department are not fairly chargeable to administration. Though Home Missions would suffer greatly without communicatory and educational work, yet it could be administered without it. In every case the denomination at large reaps the full value of these costs. In this department the cost was about two and one-half per cent. of the entire amount of money used in the work.

To state it in other words, the administrative cost of the Board amounted to \$17,586, while the communicatory and educational costs amounted to \$8,651.

When it is considered that it is the business of the Home Board to reach effectively with its great cause 2,300,000 Baptists and to administer capably large missionary activities throughout the South and in Cuba and Panama, when it is understood how great an amount of faithful and capable work the conduct of such large activities involves, the costs of the Home Board are very modest indeed. In fact they are less than the costs of any similar board among the larger denominations in America.

The Home Board is solicitous to keep down administrative costs. It sometimes refrains from incurring additional expenses, even when it knows that the expense is needed. For we do not desire to go ahead of the wishes of the brethren in these matters. But we rejoice that there is an increasing number of Southern Baptists who are demanding of their missionary agencies that they shall employ means sufficient for the accomplishment of the great and all-important tasks committed to them. The growth of such a sentiment means the strengthening of the efficiency of the Home Mission Board, whose every administrative worker is now loaded beyond his power of accomplishing with important work that he knows ought to be done. Not one of our administrative and departmental workers wishes his own tasks lightened. On the contrary, every man of them has great joy in the opportunity of doing his best. But we are jealous to render Southern Baptists the completest service as their missionary agency, and we sigh with regret when we do our best and still see much important work that we are unable to reach.

—H-M-B-S-B-C—

WHEN remembering that God gives the South power to get wealth, remember also the curse of the Lord upon the Israelites if they should in their prosperity forget him. Read the eighth chapter of Deuteronomy.—Richard H. Edmonds, Editor Manufacturers' Record.

—H-M-B-S-B-C—

ARTICLES ON CATHOLICISM IN AMERICA

DOCTOR J. F. LOVE, Assistant Corresponding Secretary of the Home Mission Board, has promised us several articles on the menace of Roman Catholicism in America. The first will appear next month. We are glad to announce this series and Dr. Love is well qualified to write on the subject.

The principles of Roman Catholicism are opposed to those upon which the American Republic is founded, and the floods of Catholic immigration to this country are giving them a startling numerical strength. They already dominate our chief cities and our cities are more and more powerful in shaping the ideals and affairs of the whole country.

The secular press knows about the Catholic menace, but is muzzled by means of the covert pressure of cunning priests. For Catholic priests, bishops, and other official leaders are pastmasters in cunning and political chicanery.

The great growth of Catholics in America, their age-long record for duplicity and deceit, and the fact that almost no secular journal now dares characterize properly a Catholic perversion, however outrageous, show that the Romanist aggressions are matter for the most serious thought.

It has not been long since the country was treated to the spectacle of its President, an ex-President and a score or so of statesmen vying with each other as to which of them should do most honor to a Catholic cardinal at Baltimore on the twenty-fifth anniversary of the cardinal's having received his red hat. And the Associate Press, the institution which hundreds of thousands of Baptists help to support and on which they have to depend

for news in their daily papers, gave column after column to the affair, though it has only scant lines for great Baptist conclaves, and those lines often apparently devoted to a search after something bizarre and sensational, that will discredit rather than help.

By covert pressure the Catholics are doing all they can to rout the forces of evangelical Christianity in America. Contrary to the principle of separation of Church and State, they are getting about \$70,000 a year from the government to run their Indian schools out West. They have no scruples at influencing the government toward securing their un-American, sectarian ends.

We do not like controversy, and if the character of the controversial utterances of all Catholic protagonists are as abusive and coarse as those we happen to have seen, we do not think we could afford to controvert religious principles with them—certainly not in *The Home Field*. But this covert and un-American aggression needs to be understood by our Baptist people, many of whom are ignorant of it, some of whom can now and then even be found giving money to build Catholic churches. So, though it is not a pleasant thing to discuss, we are glad to announce Dr. Love's articles. Our people need the information and the only Baptist way to give it is the open way. It is eminently germane to Home Missions.

If the agencies for gathering and disseminating news in America are under Catholic control, we Baptists do not necessarily need to fight this outrage with weapons like unto those used in saddling the pernicious and unrighteous situation on the American public. We should not use such weapons. But we want the people to know the facts.

If Catholicism is reaching out like a great octopus to fasten its tentacles upon the blood-bought institutions of our great country, we can not as the people of God afford to fight this political menace with fire. But there are spiritual weapons with which to fight unrighteousness, and in order that evangelical Christians in our country may be ready for the conflict, it is important for them to know the facts, however they may distress and stir the blood. Do not miss Dr. Love's articles.

—HMB—S—B—C—

It must not be regarded as disloyal to our neighbors for us to study thoroughly what is really best for our homes, not simply for the homes' sake but with a view to their best work hereafter for those on the outside.—Dr. William E. Hatcher.

—HMB—S—B—C—

A FREE CIRCULATION HOME MISSION LIBRARY

THROUGH the liberality of an esteemed Baptist brother we expect to be able next month to give the details of a free circulating Home Mission Library project. This brother proposes to bear the expense of furnishing the books. Those who use them will be expected only to pay the carriage of the books both ways. There will be two sets of books, each made up of the five best volumes on Home Missions that we can find. One set will cover the different phases and principles of Home Missions; the other will deal specially with the country church problem. We shall be glad at once to receive advance orders. Only one set will be sent at a given time to one person. The books may be kept two weeks. Address orders to the Publicity Department, Baptist Home Mission Board, Austell Building Atlanta, Ga.

HOME MISSION BREVITIES

Dr. Love, who has been recuperating from arduous work for a couple of weeks at Blue Ridge, Ga., has returned to Dallas and again taken hold of his far extending missionary activities in the great Southwest.

Dr. Gray has had a two-weeks' spell of sickness which has kept him from meeting some of his engagements. We are thankful to report that our chief is now quite well again and at his post, full of the abounding vigor that characterizes him.

Steadily the orders for our Home Mission tracts and literature increases. We are never happier than when we have more orders than we can fill. Tracts are not our shelves. They do no good there. We want to send them out to all who will use them.

The expense this year of paying the Home Board missionaries and workers and doing the church building and other work mapped out is just about \$1,000 a day. Up to September 15 our receipts for the fiscal year were just about \$232 a day. If that keeps up, there is no possible way to close the year out of debt, without a rousing special campaign. Still we have been saying we would taboo special campaigns in favor of systematic giving. What do our readers think about it?

We are glad that our loan sets of slides for Home Mission lectures are so much in demand. We are now arranging three complete sets of slides, each set being like the others and each unusually attractive. In addition we will furnish a special illustrated lecture for Woman's Missionary Societies. This lecture presents views of the Home Mission work which the women are specially supporting and also views of the officers, headquarters, training school and Margaret Home of the Woman's Missionary Union.

Dr. Weston Bruner, our beloved General Evangelist, has been through deep anxiety and distress recently on account of sickness in his family. His little boy had an unusually dangerous case of appendicitis, but we are grateful to say is now well again. Then Mrs. Bruner became quite ill. We rejoice that she is now improving, though slowly. This will explain Dr. Bruner's delay in some of his work. Hundreds of brethren will join us in prayer that the loved ones of Dr. Bruner may have the blessing of health and that he may have renewed strength for his large tasks.

In a country church in North Georgia, Home Board Evangelist W. L. Walker recently held a remarkable meeting. There were 300 members and 300 professions of conversion were made during the meeting. The people came from all over the country thereabout, and Brother Walker preached to the representatives of two dozen contiguous churches. The number to unite with the church was 102, most of them heads of families. Evangelist Walker does a fine work everywhere,—in city, town and country. He has a special fondness for preaching to country people, and we think all of us will love him just a little more for that. The church was Reed Creek, near Hartwell, Ga.

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.

SUNBEAM SPECIAL

IN VIEW of the fact that it is just 25 years since the Sunbeams were organized, we are going to make the Woman's Department of The Home-Field for November a Sunbeam Special.

How many people know that Dr. George Braxton Taylor organized the Sunbeams 25 years ago?

Isn't it a matter of interest to Sunbeam leaders to know that in November, 1888, there were already 250 Bands in existence. The same had contributed since May of that year to November 28, \$921.38. Isn't it worth while to review our history and make a "Silver Jubilee" of this twenty-fifth anniversary?

We hope to present in our November Special a good picture of Dr. Geo. B. Taylor, our noble organizer. Perhaps we can persuade him to give us an article on "Sunbeam Beginnings and Potentialities."

The Home Board asks the Sunbeams and Royal Ambassadors to give this year \$7,000 or more to our work among the Indians.

We will try to give some definite facts about how Sunbeams helped to build the church at Zacatecas, Mexico. Also we plan to give the pictures of some of the Sunbeams who gave money to the first work in Pingtu, China.

These Sunbeams are grown now and are earnest workers and large givers to "Missions." Let the Sunbeam leaders write for copies of our Sunbeam Special.

And don't forget what the Home Board asks you to do.

Take it up in November; for we study China in December, and Japan in February. That puts us dangerously near the Convention in May. November is regular "Indian Summer" weather, anyway.

THE OCTOBER PLAN

EDITH CAMPBELL CRANE

WOULD you like to see more women of your church active members of the Missionary Society, and more girls taking part in the Y. W. A. Of course! There is a widespread desire of this kind among the missionary women of all denominations—a holy ambition to bring the great enterprise of the Lord Jesus into the first place in the lives of their fellow-Christians. And a plan has been worked out by which simultaneously all over the country, the women's missionary organiza-

tions will push a special campaign for new members and magazine subscriptions, in the month of October.

Like all other plans, it will result in any advance only if the local societies, the missionary women of all churches in the town, take up this thought and make a vigorous attack, all together, upon the inertia that we find in nearly all churches hindering this missionary vitality. There have been prepared leaflets dealing with the methods of conducting such a campaign, to be had from

your State Corresponding Secretary for the asking, and membership cards, for both grown-ups and Sunbeams. There are dozens of good narrative leaflets for sale by our Literature Department in Baltimore, which for a few cents may be in hand for you to leave with some uninformed and reluctant sister. Will you make one of those thousands of women who this fall will go out with their hearts aflame to touch and fire with the love of Christ the other women whom He needs and we need, in the business of the King? Do not let one of our Societies in the W. M. U. fail to do its part in this great enlistment movement. Send today for the literature, if you have not already received it, and plan for October a sincere, prayerful and worthy effort to visit every unenlisted woman in your church, with the faith that since the work is done for the Master's sake, He will own it and multiply

its power. Let us remember that "Our sufficiency is from God," in this as in all other matters, and say to ourselves, "My expectation is from Him."

Some "Don'ts" for Those Who Work in the Campaign.

Don't be negative: "You are not interested in missions, I know," is a bad beginning, when you call on a woman.

Don't fail to tell some of the beautiful things missions are accomplishing for women and little children.

Don't hurry the women you call upon to decide.

Don't go at the wrong time of day.

Don't stay too long.

Don't leave out the girls.

Don't depend on your own wisdom and don't forget to take your Master with you.

HOME MISSION WORK IN PINAR DEL RIO

G. de CARDENAS

NOTE: The following article is a letter written by one of our strongest Cuban preachers. He has faithfully worked under the Home Board for many years. The letter has been translated by Superintendent M. N. McCall. We have left the quaint expressions just as they were written.—Mrs. B. D. G.

Statement of the work of Pinar del Rio Province dedicated to Mrs. B. D. Gray, in order that, if it is deemed well to do so, she may publish it in the paper, The Home Field.

By the help of the Lord and one assistant pastor, I have attended during the Conventional year the following missions: Pinar del Rio, San Luis, Vivero, San Juan, Martinez, Mendoza, Guane and Consolacion del Sur, the latter up to the month of August when Bro. Baker took charge of it. In addition to this I co-operated with Bro. Baker in Consolacion and with Pinelo in Vinales in two weeks of special meetings, in which seventeen persons joined the church in Consolacion and sixty-nine in Vinales. I also helped organize the church in the latter town.

As a result of this work we have the following statistics:

Collections\$345.50
Candidates for membership 266

Baptisms 68
Sunday-schools 6
Teachers in S. S. 16
Pupils in S. S. 258
Average Attendance 237
Young People's Societies 2
Members added to churches 78

We have also sent to our Seminary two members of this church and have licensed two young preachers.

Remarks: I believe that if the poverty caused by the drought and the cyclone which punished us so cruelly for five days, had not been so great, the results of this annual campaign would have been greater. I ought also to mention the fact that because of this abnormal condition, more than three thousand families have removed to other provinces, looking for work. During the hecatomb of the barracks of the Rural Guard, the church of Pinar del Rio demonstrated her brotherly love, distributing aid to the families that had suffered injury to person or property, to the amount of one

hundred two dollars, of which amount twenty-nine dollars and twenty-nine cents were sent by the churches in Matanzas, Santa Clara, Havana and Ciegomontero. Also during the five days of the cyclone we gave refuge to fifty persons in the mission house, members of the church and candidates for baptism who were fleeing in terror seeking refuge. During these days we distributed four hundred rations which can be calculated at a value of fifty dollars.

We close thanking the Lord, because, even though it is true we have had some hard trials, it is also true that he has sent

us material relief, and that spiritual solace which is found in resignation and consolation; and now as I write these lines I am animated by the purpose to duplicate my services to the Master, relying upon his help, for his greater glory and the good of this unhappy world.

Receive, dear sister, through me as an unworthy medium, the admiration and esteem of this church which hopes for your most fervent prayers to the Lord for the benefit of this work, for which I express beforehand my heartiest thanks.

Pinar del Rio, Cuba.

JUBILEES

BEGINNING in October there is to be a series of thirteen jubilees in Southern cities, similar to the great meetings of women in the North and East last winter. A Southern Extension Committee of women, located in Nashville and made up of women from six or seven denominations, is making plans for this tour. It is expected that Mrs. Peabody and Miss Miller of the original jubilee party will be among the speakers, and much interest is being manifested on all sides in this united effort to deepen the missionary activity of our Southern women.

Following are the places selected for the jubilees and the dates tentatively arranged:

Norfolk, Va., October 10 and 11.
Greensboro, N. C., October 13 and 14.
Charleston, October 17 and 18.
Jacksonville, October 20 and 21.
Atlanta, October 24 and 25.
Birmingham, October 27 and 28.
Mobile, October 31 and November 1.
New Orleans, November, 3 and 4.

Memphis, November 7 and 8.

Little Rock, November 10 and 11.

Oklahoma City, November 14 and 15

Dallas, November 17 and 18.

San Antonio, November 21 and 22.

It is planned also that we shall ask the Christian women in smaller cities and towns to observe the jubilee by interdenominational meetings, even where outside speakers cannot be secured. These should be arranged in each State to follow the great jubilee in its largest city; and whenever possible the women are urged to go to the official jubilee celebration in their State that they may carry back to their own towns the stirring messages they will hear.

Send to the Southern Extension Committee, 810 Broadway, Nashville, Tenn., for literature on this topic (a small charge is made for Bulletins), and let us Baptist women be eager and ready to use this happy means of enriching our spiritual life and service, and furthering in our cities the zeal of Christian women for the work of our Master.—Our Mission Fields.



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HOME MISSION RECEIPTS, AUG. 15, 1911, TO SEPT. 15, 1911

ALABAMA: Dr. W. T. B., B'ham, \$20; Spring Hill, by L. C. B., \$5; W. B. Crumpton, Cor. Sec., \$518.54; Mtn. Schools, \$3.85; Indians, \$20.70; W. M. U. of Ala., for Miss Davis, \$25. Total, \$593.09. Previously reported, \$1,524.34. Total since May, \$2,117.93.

ARKANSAS: Total since May, \$600.96.
DISTRICT OF COLUMBIA: Total since May, \$134.15.

FLORIDA: W. M. U. of Fla., by Mrs. H. C. Pellman, Treas., \$10.49; Sunbeams, \$2.50; S. B. Rogers, Sec., \$90.49; Clark Memorial S. S., by S. C. M. for pastor's salary, \$14.00. Total, \$117.48. Previously reported, \$426.17. Total since May, \$544.19.

GEORGIA: Dr. J. J. Bennett, Cor. Sec., \$991.16; for Mtn. Schools, Chickamauga Sun., \$2.50; W. M. S., Capt. Ave., \$2.95; Worthville W. M. S., \$1; Y. W. A. Dalton, First, \$2.15; Moultrie, First, Sun., .53c; Salem W. M. S., \$1.40; Dalton Y. W. A., \$6.50; L. M. S., Lithuania, \$4; Y. W. A., New Hope, \$5; for Indians, Quitman B. Y. P. U., \$2.50; Penfield Sunbeams, \$2; for Mr. McCall, Ringgold W. M. S., \$5. Total, \$1,026.49. Previously reported, \$1,031.49. Total since May, \$2,057.98.

KENTUCKY: Dr. W. D. Powell, Cor. Sec., \$303.44; C. C. of Ky., by Miss Willie Lamb, Sec. and Treas., for W. M. S. for Immigration and frontier, \$187.56; Y. W. A. for Mtn. Schools, \$22; salary, Miss Salter, \$75; Mtn. Schools, \$14.15; Bands of R. A. for Indians and schools, \$16.36; Tate's Creek, by J. E. C., \$8.25. Total, \$1,465.41. Previously reported, \$525.46. Total since May, \$2,190.89.

LOUISIANA: W. M. S. Kentwood, by Mrs. L. A. A., \$5.18; W. M. U., Sugartown, by L. M., \$2.50. Total, \$7.68. Previously reported, \$7.30. Total since May, \$24.98.

MARYLAND: Fulton Ave., Balto., by J. H. D., \$12.32; Baltimore, First, by J. R. G., \$34.33; Seventh, by O. M. L., \$20.65; Eutaw Place, by H. W. P., \$37.36; Brantley, by C. W. W.,

\$42; N. Ave., Balto., by C. W. K., \$76.77. Total, \$224.93. Previously reported, \$1,663.13. Total since May, \$1,888.06.

MISSISSIPPI: Total since May, \$587.39.

MISSOURI: A. W. Payne, Treas., \$1,619.39; for W. M. U., \$211.83. Total, \$1,831.21. Previously reported, \$3,611.80. Total since May, \$4,443.01.

NEW MEXICO: Total since May, \$33.45.

NORTH CAROLINA: Y. W. A., Asheville, First, by Miss H. L., \$15; Grapevine, by R. L. M., \$10; Bull Creek, \$2; Gabriel's Creek, \$5. Total, \$32. Previously reported, \$175.40. Total since May, \$207.40.

OKLAHOMA: Rev. Harry Bock, Pawnee, \$13.33; W. M. S. of Okla., by Miss Sue O. Howell, \$78.61; Stratford, by C. H. P., \$10; J. S. Murrow, Atoka, \$10. Total, \$111.94. Previously reported, \$333.40. Total since May, \$445.34.

SOUTH CAROLINA: Greenwood, First, by J. E. C., \$44.06; Cedar Shoal S. S., by M. V., \$6.30; S. S., Pendleton, by J. E. W., \$4; Cross Hill, by A. M. H., \$7.31; New Prospect, by W. W. B., \$10; Fairview, by W. T. S., \$1.42; Bethlehem, by W. E. B., \$3; Mt. Olivet, by J. E. R., \$3.55; Cherokee Ave., Gaffney, by E. E. R., \$25.39; Mr. Jas. Seaborn, Treas., Beavercreek Assn. for New Hope, \$2.20; Walhalla, \$1.80; Rock Hill, \$4.25; Rocky Knoll, .60c; Little River, by N. D. R., \$6.83; Bethabara, by R. S. G., \$1.50; Montmorenci, by D. L. T., \$4.25; Saluda, by J. S. A., \$1.83; White Plains, by W. J. J., \$1.40; Green Pond S. S., by T. F., \$5; Locust Hill, by W. A. H., \$1; Buck Swamp, by Mrs. L. R., \$2; Anderson, First, by D. A. L., \$230.10; Broad River Assn., by J. R. B., \$23.39; N. Greenville Assn., by Z. H., \$19.74; Union, by B. F. C., \$1.25; W. M. S., Washington, by Mrs. E. J. B., \$8; Mt. Olivet, by J. W. B., \$3; Cedar Spgs., by S. M. B., \$8; Bethel, by W. D. T., \$9.72; Ninety-Six, by L. M. L., \$5.91; Bethel, by F. M. S., \$2.30; S. S., Reedy Creek,

by T.L.J., \$1.50; Providence, by W. M. S., \$3.12; Bethel, by W. H., \$11.50; Enon, by H. D. S., \$2; Pine Forest, by W. M. H., \$4; Park ch., Rock Hill, by D. A. L., \$5.69; Friendship No. 2, by W. D. A., \$2.90; Berea, by M. B. H., \$10; Philadelphia S. S., Pauline, by A. P. W., \$4; Ridgeway, by C. S. W., \$23.70; Rev. J. E. McManaway for New Zion, \$10; Washington, \$21.75; Sampson, \$8.80; Union, by T. P. Y., \$10; Union Hill, by T. W. N. F., \$1.57; Friendship, by N. G. W., \$1.51; W. M. S., Warrior's Creek, by F. B., \$12.40; Sunbeams, \$3; Port Royal, by M. B. C., \$3; Chesterfield, by W. C. W., \$3.10; Pine Pleasant, by W. E. C., \$2.50; W. M. S., Mt. Calvary, by Mrs. P. S. W., \$4; Spring Hill, by L. O. G., \$6.65; Bethlehem, by J. J. H., \$11.91; New Hope, by E. B., \$5.16; Mt. Olivet, by J. L. R., \$1.24; Cross Roads, by J. S. D., \$2.25; Siloam, by W. P. C., \$2; W. T. Derieux, Cor. Sec., \$13.63; Johnston, by J. A. D., \$50; Terrell's Bay, by D. A. S., \$4.81; H. S. H., Easley, \$13.94; Brownsville, by W. C. B., \$4.60; Treas. Bap. ch., Severn, \$4.93; Gillisonville ch., Coosawhatchie, by R. T. W. R., \$1.57; Liberty Hill, by C. J. F., \$2; Wacamow Assn. by J. C. S., \$4.15; Pleasant Valley, by T. W. C., \$2.50; B. Y. P. U., Beulah, by E. R., \$2; Woodward, by J. C. O., \$12.50; W. M. W. of S. C., by Mrs. J. N. Cudd, Treas., \$282.72; Indians, \$36.69; Osage Indians, \$4. Total, \$1,097.90. Previously reported, \$2,995.88. Total since May, \$4,093.78.

TENNESSEE: Valley Grove, by H. C. C., \$3.40; W. M. Woodcock, Treas., \$605.39; Mtn. Schools, \$2.80; Indians, \$2.10; W. H. Moore's Salary, \$100; Cobb's Creek, by I. W. C., \$4.93; Hall's ch., by W. C. G., for Gen. work, \$5.95. Total, \$724.57. Previously reported, \$564.97. Total since May, \$1,289.54.

TEXAS: F. M. McConnell, Co. Sec., \$85.21. Previously reported, \$5,217.11. Total since May, \$5,302.32.

VIRGINIA: B. A. Jacob, Treas., \$1,500; Fredericksburg, by W. H. Owen, \$370.06. Total, \$1,870.06. Previously reported, \$3,395. Total since May, \$5,265.06.

MISCELLANEOUS: Rent Immigrant Home property, by J. H. M., \$15. Previously reported, \$110. Less 93.09 for Evang. Total since May, \$125.

AGGREGATE: Total, \$9,402.99. Previously reported (Cor.), \$21,948.44. Total since May, \$31,351.43.

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