

THE HOME FIELD



APRIL

1912

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

THIRD NATIONAL BANK BUILDING, ATLANTA, GA.

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

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The Home Field

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THE SOUTHERN BAPTIST CONVENTION in its session at Oklahoma City, beginning May 15, will be in the heart of territory in which Home Missions has accomplished great and blessed results. We respectfully urge upon our brethren of the cis-Mississippi country to keep this in mind as they meet in the magic city out on the far-extending plains. Talk to missionaries—or any trans-Mississippi Baptist, as to that—about what Home Missions has accomplished in the great Southwest. We have no doubt that such attention will bring scores of delegates back home with a better understanding of the transcendent importance of Home Mission work.

THE HOME FIELD as usual brings to its readers this month some timely and strong contributed articles. Editorially we have come to the usual year's-end condition of omitting about everything that does not in our hopes lead to collections for Home Missions to pay hundreds of faithful missionaries and workers and to close a great year without debt. Brethren who are offended when one keeps talking about money, will find no meat of edification in our words. We know a score of things better for increasing our subscription list than this crying aloud for money. Still *THE HOME FIELD* readers are a class who want the facts and who will rally with heroism and devotion to remedy any lack the facts may show. We thank God for them and others like them, and we are assured of their aid now both in giving and in leading others to give.

DR. GAMBRELL sounds a note in his article in this magazine that it will be well to ponder. We have copied this article from a recent number of the *Baptist Standard*, for we want all our readers to see it. We live in a day of methods in religious work, methods that are worked and many more that are proposed but not worked. There is unquestionably need of more method and system in religious work, but Dr. Gambrell points out with timeliness and force that the "Kingdom of heaven cometh not by observation," and his veteran heart, youthful and warm with the richness of many a victory through the gospel of our Lord, impells him to plead for a fresh emphasis on the statesmanship of Jesus, whose simple program, given in the gospels, was worked out in the Acts and the apostolic letters. Methods will change; the marrow of the gospel message is unchangable. As to methods we will do well to heed the injunction: "Prove all things, hold fast to that which is good." Nobody more than Dr. Gambrell realizes the deep need of a larger emphasis among Baptists on training, teaching the churches the things of Christ. But that training must be orderly, beginning at the foundation. The erratic idealism of self-appointed religious statesmen today plays above the horizon of religious life like a comet. The trouble with the thing is, it is hitched to nothing, belongs to no established system and usually proposes great spectacular performances instead of doing the commonplace, never-featured-in-newspapers thing of helping men right at our elbows to do better and to know more perfectly the ways of the Lord. Our scheme is world-wide in its purpose, but it loses its power of universality just in proportion as it is too far-sighted to take hold adequately of the commonplace things of here and now and capture every man and every power for Christ.



The Home Field

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No. 9

Unofficial Foreign Missions

GEO. W. McDANIEL, D.D., Pastor First Baptist Church, Richmond, Va.



OF THE making of many books, there is no end. One book, however, remains yet unwritten and needs to be forthcoming. The title of that book should be Unofficial Foreign Missions.

The deepest and most abiding impression which we make upon the world is by the impact of our civilization. It

may be imparted by us without definite intention; it may be received by others unconsciously to ourselves. Whether we will it or know it, America is being studied, and whatsoever is good in her is being appropriated by the nations of the world. The present movement in China has been called the Americanization of China and bolder prophets have spoken of the Americanization of the earth.

Tourists.

TOURISTS are unofficial foreign missionaries. The denominations of the United States spent last year fifteen millions in Foreign Missions, while American tourists spent five hundred millions in travel. The tourists go where the missionaries never reach. They meet those whom missionaries never see. They converse with peasants and princes and the opinion formed of them is the opinion held of America. When Dr. Van Dyke delivered his address in the Sorbonne in Paris, he protested against the

judgment which Europe formed of America from what he called the globe trotters. He insisted that a railroad train was not the proper place to study character; there you might study characteristics; that these tourists when in Rome did as the Romans do, whether the life of Rome was such a life as they would like theirs to be or not. But his protest was all in vain. The Europeans have seen America only as they see it in the lives of the tourists, and what we carry to them, they believe represents America.

Commerce.

COMMERCE is unofficial Foreign Missions. Governor Wilson said that it was stupend-



George W. McDaniel D.D.

TO WINTER rains farewell. Salutations to the open furrow, the germinating seeds, and a large Home Mission collection. Let him who works give.

ous folly to destroy the merchant marine and intimated that America might be more interested in facilities for transporting her goods than in the protection of her industries by a tariff. "For," said he, "we now export more than we import."

He did not give the figures. The figures are as follows: Our exports amount to two billions of dollars, while our imports per annum total only one billion four hundred million. The correspondence conducted between American merchants and their purchasers, the money exchanged, the products and articles sold, bring America into contact and competition with the world. The quality of those goods and the character of those men are daily testing American Christianity; and the nations of the world estimate our religion by the quality of our goods and the character of our men.

Emigration.

EMIGRATION is unofficial Foreign Missions. America has ten thousand regular missionaries on the foreign field. Last year, one million immigrants emigrated. That is to say, one million foreigners who had come to America for awhile, returned to their homes last year.

Merodachbaladan, the King of Babylon, sent letters and a present to Hezekiah. The bearers of the gift saw the treasures of his household and the most precious possessions of his kingdom, so that when they went back they could report all of his possessions. The Prophet Isaiah visited Hezekiah and inquired, "What have they seen in thine house?" And with a spiritual foresight he prophesied the Babylonish captivity.

What have they seen in thine house—these open-eyed, impressionable people? Everything here is new to them and so makes an impression and they return to tell all they have seen and heard. They are copyists, and, returning to their homes, they become propagandists.

Take Italy as an illustration. The fruits of American liberty have been so transplanted to Italian soil and the principles of American institutions have been so translated into Italian that the prisoner of the

Vatican is in danger of losing his prison, for it is reported that the Italians are ready to rise up and turn out the Pope; and the King of Italy has said that American life has penetrated to every nook and cranny of his kingdom.

The ferment in Russia is another illustration. America very recklessly and foolishly revoked the treaty of 1832, a great body of law makers acted as impetuously as boys and as spitefully as angry men. What is it all about? Russia, for social and economic reasons, passed certain laws restricting the Jews, and in that treaty Americans passing to Russia became subject to all the internal laws of Russia just as Russians coming to America became subject to all the internal laws of America. The Jews from America would go back to Russia with the ideas of liberty. Having breathed the free, fresh air of our plains and mountains, they could not submit cheerfully to the rule of a Czar and so the laws which were first passed for social and economic reasons now need to be applied for political reasons and the leaders of Russia said that the very domination of their people was in jeopardy. It is dangerous for American Jews to carry American ideals to Russia.

Educational Institutions.

COLLEGES and Universities are unofficial foreign missionaries. After the Boxer uprising, China was forced to pay an enormous indemnity fund to those nations whose subjects had suffered. America, with a gracious spirit, refused to receive her part of the fund, and then China, with a courtesy equalling America's magnanimity, determined to spend it in educating Chinese youths in American institutions. For a number of years since, and for at least thirty years to come, these students have attended and will continue to attend our American colleges. Those in Columbia University wired expressing their sympathy for the Revolutionists in their struggle to overthrow the Manchu Dynasty—a dynasty of only a small per cent. of the people, which years ago, living in the Northern section of China, looked down upon the indolent Chinese and saw that it was easy to seize and rule them.

ON MARCH 15 Home Mission receipts were about \$15,000 behind those of the same date last year. A collection from every church with every member giving will supply the need.

The most potent movement in the educational world is the Germanizing of American universities. How is this done? By bringing to our institutions German instructors? Prof. Hugo Munsterberg, of Harvard, is one of the exceptions of a German professor coming to this country. Harvard felt that it needed the inspiration and ability of a professor who had lived in that atmosphere and so she called Hugo Munsterberg to Cambridge. But the German universities have built up in German the highest class of universities in the world. Ambitious American students have gone there in the spirit that Americans always look for the best, and coming back from these universities, they have undertaken to Germanize our colleges and universities.

Cecil Rhodes was a great statesman. He thought in continents while his fellows were talking village gossip. There is no greater evidence of Cecil Rhodes' statesmanship than his last act, by which, in his will, he provided a "Cecil Rhodes Fund." Oxford was his Alma Mater. He would have Oxford's ideals become the ideals of the British Colonies and of the United States. He might have endowed chairs in American colleges to be filled by English teachers, but he was wiser in providing a fund that would bring the best students from the British Colonies and the United States there to educate them and they would go back with Oxford's ideals.

Every South American Republic has students in American colleges. In one of the Middle Western State universities at one time a few years ago there were seven students from Egypt, attracted by her superior agricultural advantages. I have a letter from one of our brightest young men from China. He spoke in our church a few years ago and did what no man in the United States could do—he packed this auditorium morning and night in the summer. He is in Columbia University, being educated by the indemnity fund. The present situation in China has called him and he is turning his face westward. He has said that he never expected to be a preacher, but he wanted to equip himself in statesmanship and influence China as a Christian statesman.

These fields which I have noted are not studied as mission ground and these forces are not commonly regarded as evangelistic agencies. I submit that the mightiest forces in Christianity are these unofficial foreign missionaries.

What Foreigners See in America.

WHAT HAVE they seen in America? Two things. They have seen wealth and democracy.

The unprecedented and unrivalled facilities which the Americans have for accumulating fortunes astonish the world. From the youngest, we have come to be the richest nation on the globe. Great Britain's wealth totals sixty billions; America's totals one hundred and twenty billions. In a generation our general wealth has increased from seven million and our per capita wealth in the same time has grown from \$200 to \$1,500. We produce more corn and cotton than the rest of the world; our wheat is double that of any other country. We mine a million tons of coal in excess of any rival. The steel and iron of the United States is double that of Germany and treble that of Great Britain.

The longest river in the world; the largest lakes in the world; the tallest buildings in the world; the greatest factories in the world are here. One factory covers 140 acres, employs 24,000 people, and sells its articles around the world.

A well known American humorist, with an impediment in his speech, moved from Baltimore to New York and one who had known him asked, "Do you make as many jokes here as you did in Baltimore?"

"M-m-more," said he, "b-b-biger town."

It is the spirit of America and the world has been amazed before American achievement.

Wealth in America.

THIS WEALTH is the most stable because it is the most varied. It is impossible to have a total crop failure in the United States. That day has passed. If the apples fall in the mountains and the Valley of Virginia the Southside grows peanuts and the bottoms corn. If the boll-weevil destroys the

A CRISIS confronts the cause of Home Missions. On March 15 the Home Board lacked \$303,000 of its \$400,000 apportionment for the year.

cotton in Texas, North Carolina will yield so abundantly that they can't gather it. Only last week I saw a man who had thirty bales of unpicked cotton in North Carolina. The variety of our crops make a total crop failure impossible, and every year witnesses a "bumper crop" of some one of our products.

Again, our undeveloped resources are the largest. The barren plains to be irrigated, the ragged mountains to be opened and the millions of fertile, untilled acres in the West are inexhaustible. A Senator told the following joke, but it was not even a joke to one who knew the richness of that soil. When someone remarked that it was strange you could take \$160 and get 160 acres of land if you lived on it three years, he said: "The government is willing to bet you 160 acres of land against \$14 that you can't live on it for three years." Live there three years! Richer than the valley of the Nile and thousands of acres never opened by a plow. The improvements in agricultural methods will insure this financial leadership and what we are now is only an intimation of what we are to be.

Once more, America is better prepared to develop her resources. There are funds in abundance to finance huge enterprises. American money competed for investments in Europe and China. We are no longer borrowers—we are lenders. Up to the present, wealth has been expended in the tools of industry; in buying farms, making homes and in building great transportation lines, but now, with these implements in her possession, she is to accumulate money at a rate which some of us have never dreamed. Money grows fast. The things that are to be are as much larger than the things which have been as the mountains are larger than the hills.

The Consecration of Our Wealth.

SHALL THIS wealth create a proud plutocracy or become the instrument of an unscrupulous oligarchy? Destined to be rich, shall America will to be generous? We should not curse money, but seek to keep money from cursing its owners. We should not repudiate the material, but make it the

vehicle of the spiritual. Our paramount duty is to exalt the spiritual as the most persistent reality of our lives.

The material is around us every day. We touch it when we move our finger. Then we go to church and the minister thanks God that we have gotten away from it. That is to say that the only way to draw near to God is to draw away from the things that touch you every day. Our songs have a note of unreality. "I am a stranger here—heaven is my home." All that is Neoplatonic mysticism, not essential Christianity.

Spiritualize the material. See God in the things of every day. Let the time come when "holiness unto the Lord" shall be upon the bells of the horses. Everything must be consecrated unto him. We are to think in thousands for the Kingdom where now we think in hundreds. Larger conceptions of duty; new ideas as to the power and mission of wealth; these are the things which I preach, and not repudiation of wealth. If we have thought at all, we have come to see that "making the kingdoms of this world the Kingdom of our Lord and of his Christ" is not child's play and is not a job for a little boy. It is a task for men with strong arms and big hearts and large purses and vigorous minds.

What have they seen in thine house? Liberty. I have a Russian Jewish friend in Richmond. He is an intelligent man. He says, "I like America. I like its air of freedom. I could never be content to live again in my native land. My people are dear to me, but this is my country." He is not afraid of being arrested. He can speak the things he feels and can worship in the way he wishes.

Our Land of Liberty.

LIBERTY is indigeneous to this soil, and liberty means democracy, and democracy means the use of all the forces of nature, by all the faculties of man, for the good of all the people. America is Democracy's birthplace. We are the only people whose neck never felt the iron of a despot's heel. The republics in South America were created in wild revolution. The republic of France emerged from rapine and blood-

OUR Urgent Request of Pastors: One special Home Mission sermon in every church and one special collection for Home Missions after prayerful preparation.

shed and the taint of its birth poisons its veins.

Not so in America. It is not philosophically correct to speak of the American Revolution. A penetrating writer has truly said, "It was not a revolution, but a resistance." The Americans did not propose to set up new ideals. They were simply contending for the old—ideals old to the colonists, and co-terminous with their life. It was resistance to that tyranny from which they had fled in the old country. They looked not for a country where they could be governed under a different form, but for a land where they could govern themselves. These principles were fundamental in the formation of the republic.

The foreigner sees glaring contradictions between existing conditions and organic principles. The cities of the United States are notoriously the worst in the world. There party bosses and ring politicians meet in the state chambers and determine who shall hold the offices and who shall guide the affairs of a great people. Statesmen have said that the cities will be the rock upon which the Ship of State will break if she is ever wrecked.

The American Conflict.

A CONFLICT is being waged in America—a conflict between the genius for wealth and the genius for freedom. Witness a poor woman, dressed in rags and a man with his shoulders bent under the burdens of the day and with horny hands, present themselves for church membership in an aristocratic church. They are received and that day at a family table someone says, "Who were the persons who joined the church today? Our church is a family church. We do not wish to destroy our 'esprit de corps.'" As if Jesus Christ himself were not a laboring man! As if Christ did not

love the woman who was taken in sin as truly as he did Mary of Bethany! As if he did not love Matthew the Publican with a love as sincere as he loved Joseph, the honorable lawyer!

Witness again, "I shall not send my boy to the public schools because there he comes in contact with the children of the common class and I do not want him defiled by touch with the masses." Thus you are educating your boy in snobbery.

Witness the denial by some of the wisdom of permitting the people to govern themselves, saying they are impulsive, swayed by passion, and in an unguarded moment, agitated by some orator, they may destroy great institutions. As if the people were not capable of attending to their own affairs.

The Great Unfinished Task.

CHRISTIANITY has an unfinished task in America. If there are germs in the clothes of the poor, do not be afraid to sit with them in the pews—fumigate their clothes. If the children of the poorer classes in the public schools have bad manners and morals, teach them better morals. Do not close the schools against them or separate your children from them. They will have to be with them in the world. If the masses are not capable of self-government, educate them.

This is Christianity's unfinished task in America. Demonstrate that wealth ministers to all and oppresses none; that democracy recognizes the capability of every citizen and discourages none, and that in America these elements can be blended in such beautiful harmony as to make them shine with a transcendent glory. By vitalizing democracy and spiritualizing wealth, we may become the religious force which Providence clearly intends and America will then lead the nations along the highway up which they must walk to God.



A War Story With Applications

J. B. GAMBRELL, Editor The Baptist Standard, Dallas, Texas.



IT IS RELATED that when General Stonewall Jackson was making his famous campaign in the Virginia valley, it was exceedingly important for him to get his army across the Shenandoah River one night; it would not do to wait until next morning.

So he gave orders to the engineers to make way for the artillery and wagons to go over. He also called his wagon master, who was a blacksmith, to headquarters and gave him instructions to get the train over just as fast as possible.

The engineers went to work in their usual expert manner to devise a bridge. The

Between midnight and day he came and woke General Jackson up and said, "General, we have got all the wagons and artillery across."

Jackson was greatly astonished, and said, "How did you do it?"

"Well," he said, "I had some men to pile up rocks in the middle of the stream and we got some logs and laid them on the bank and on the rocks in the stream and put rails across and drove over."

General Jackson said, "Where are the engineers?"

"They are up in the tents yonder making pictures."

It is a good story and probably a very true story. At any rate, it furnishes an illustration for the matter in my mind.

A Day of Planning and Figuring.

NOT SINCE the beginning of the Christian era has any one heard so much of experts in religion, nor have we ever heard so much about the business end of religion, nor so much good figuring on how long it will take to convert the world, nor such nice calculations on how many dollars it takes to convert a soul.

We are in a day of planning and figuring. Certain men have gotten themselves before the world as great religious statesmen. We are almost dazed with the magnificence of some of their conceptions, and their methods are so fine that the common man feels that he don't know where to begin.

This is true about pretty much everything we are doing, or, to put it more aptly, pretty much everything we are not doing. Getting myself away from the tumult and reading the New Testament quietly and thinking it over, I am writ-

ing it down now deliberately, that all this "looking over" the situation, "considering the circumstances," and "figuring" on the millenium, and parceling out the world to be converted in a given time, and



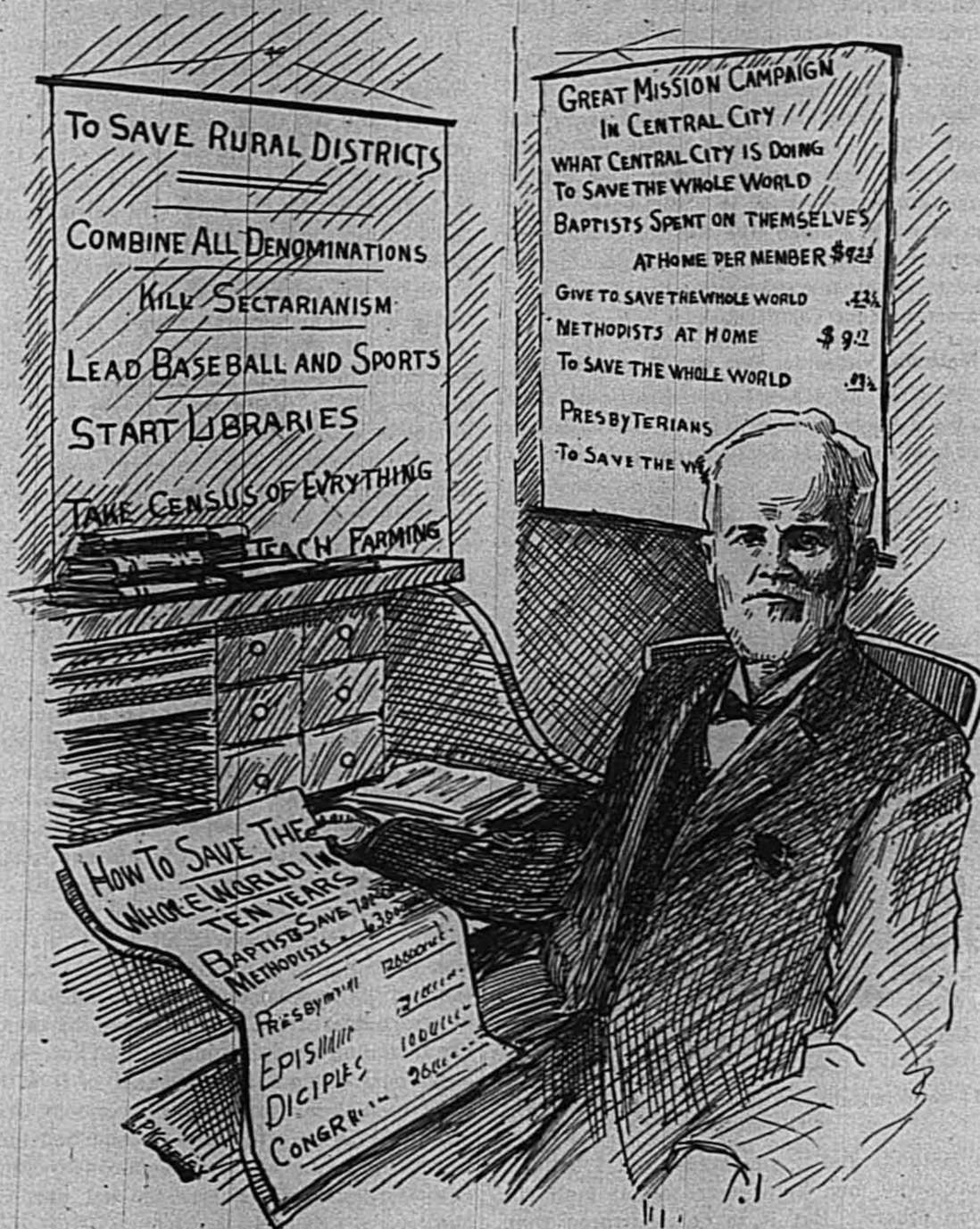
"Where are the engineers?"—"They are up yonder making pictures."

blacksmith, not knowing anything but to do a thing that was to be done in the most practical way, gathered up a force and with logs and rocks and fence rails improvised a bridge.

fitting up nice harness for everybody to work in, makes me tired.

While the experts are telling us all about it and organizing everything, some men that

I am thinking of a Sunday-school that a good woman carried on in Virginia just after the Civil War. She was superintendent, teacher, and pretty much everything, except



I am writing it down deliberately that all this "figuring on the millennium" and parcelling out the world to be converted in a given time and fitting up nice harness for everybody to work in, makes me tired.

don't seem to know much are holding great meetings, and nearly all the people that are converted at all now are converted by the non-experts.

that she had fifteen or twenty children out of the woods. She talked to them and prayed with them. Most of them were converted and one of them became a preacher of

WHILE the experts are telling us all about it, nearly all the people that are converted at all now are converted by the non-expert.

marked power. More happened in that little Sunday-school, with an earnest heart right close up to the children, than happens in a whole year in some of the greatest Sunday-schools in the land.

And I have known a good many cases like that. The men who are moving the world spiritually are men of direct and simple manners and methods in their work. They go at it very much like the old blacksmith went at the job of getting the wagons across the river, by the shortest and quickest way common sense could suggest.

Methods Valuable, But Not Fundamental.

I AM NOT AS HAPPY over it all as I want to be. I know there is a great deal in knowing how to take hold of things, and I believe



There were sighs and tears and the preacher had a burden for souls

in methods and in teachings, and I believe that some men know more about methods than others. But it is demonstrated that some of these fine methods do not get results, and somehow or other it steals in on me in spite of the great leaders who are figuring out a scheme to convert the world in a definite time—I say it steals into me that there is something lacking, and I half way believe I know what it is.

There is nothing more important in human life than courting and getting married. Suppose we had schools of courting, carried on by experts, who could take all the fine young men and young women in the country and tell them how to approach each other and how to warm up to each other and how to say the final word. Would that really help along in the good work of getting married? I am very much afraid that it would hinder, just as I am dead sure that very much of the paraphernalia of the religious world today cumbers the work it is intended to help. It is wonderful how lucky people are, how ingenuous, or disingenuous they are when they really want to get married. Somehow or other they manage to get themselves understood and the event comes off, and I have an idea, if they were told how to tell it that when they came to the time, it would have to be told another way after all—their way.

Commendation for the Blacksmith.

NOW, I AM COMING to what I want to say, not to disparage all the fine theories about doing everything, not that at all, but to commend the old blacksmith's method. He went right at it and did it by the straightest and simplest way. As certain as we live, there is something deeper than all this we are reading about now. It is life and spirit. The world is not going to be converted on a human plan. My mind is made up on that point. I take no stock at all in all this human devising, as if we could go and reap in the world's harvest on as nice a calculation as we could reap in a wheat field, by dividing it among so many mowers. There is a great controlling divine element in it without which there can be no conversions, and after awhile we will wake up and find that we have been weaving some very fine theories that will enslave us and play us out.

Not Experts But a Burden for Souls.

JESUS CHRIST was the world's great statesman. He gave us a program in the gospels, and we see it worked out in the Acts, and further worked out in the apostolic letters. It is plain, simple, adaptable,

THE MEN who are moving the world spiritually are men of direct and simple manners and methods in their work.

workable and whatever progress has been made in the world religiously has been made very much after this order. Who has not seen the divine method of simple prayer and preaching and face to face talk, work wonders even in our own day? There were no "experts" on conversions, of the modern sort, but two or three very simple-hearted Christians, who had the burden of souls on them, went up to the place of worship. There were sighs and tears, and the preacher had a burden of souls, and his burden was for the souls that were right there to hear him that day. Then the revival began and burned like a fire, consuming the dross in the church and bringing in the lost, through heart-breaking convictions with repentance and a living faith. That is the way it has been done, and it will have to be done that way again.

I repeat it, I am tired of all the fine figur-

ing and wonderfully fine statesmanship up in the air. Before we know it we are going to be snared by human wisdom and human devices. We will get away from the simple method of Christ, which is so simple that any people can understand it. The Scriptures tell us that the Kingdom of God cometh not by observation. I am sure it is not going to come by figuring and scheming. We are going to see things get better by the subduing force of grace in individuals, by prayer, and by those revivals that come by simple faith and direct effort to save the man that is right there. This plan I am talking about can be worked in every church in Christendom. While the engineers are in the tent making "pictures," all the rest of us had better follow the old blacksmith, and go right in to do it. I hope I am not falling out of line with progress, but I am saying what I feel.

Our Duty in the Approaching Crisis

J. F. LOVE, Assistant Corresponding Secretary.



HAT AN HOUR like this imposes duties the most solemn and incapable, must be admitted by all who view the facts and still lay claim to evangelical faith or American patriotism. These duties are both civil and religious. We are debtors to the nation, to Christ, and even to Romanists themselves.

If the ancient maxim is true that to be forewarned is to be forearmed, then neither the true Christian nor the true patriot will be taken by surprise or found off guard in the approaching crisis. Every age and every land where the power of Rome has prevailed raises a signal for us. The loud groans of the oppressed and the red blood of the martyrs cry to us from out the past to beware of her whose motto and boast is that she is unchangeable.

The ignorance, the squalor and pitiful pauperism of her subjects in every land to-day which is not relieved by Protestantism, is a mute appeal to us to play the man and not to give her an Anglo-Saxon civilization

with which to domineer the world. We dare not by our indifference consign our fellow-men to a fate like this.

Has Forced the Issue.

ROME has forced the issue here. By relentless opposition to our national public schools; by stealthily appropriating our taxes to her own sectarian schools and other institutions; by flaunting her un-American and false claims in our faces; by defaming our marriages declared to be legal by the law of every State in the Union, and by more recent boycotts of American merchants and publishers; by playing political games for ecclesiastical ends and meddling with legislation, both national and State; by intruding herself in the affairs of the Republic and dallying with unstable and puppet politicians, Rome has thrown down the gauntlet to us and if we be men we will take it up.

How shall we deal with this alien and un-American institution? "Our modes of opposing Rome are necessarily limited by the very principle which leads us to oppose her.

If we could grasp and use the arm of the State to crush her, we should deliberately abstain from that advantage. If we could save perverts from going into her fold by judicious adaptation of truth, the careful concealment of facts which might be an offence, we would not employ that bad instrument to achieve a momentary success, only to produce a fierce reaction and miserable failure. . . . The methods of Rome must, therefore, be repudiated, deliberately and consistently repudiated. Intrigue, back-stair workings, trimming, hiding inconvenient facts, the employment of the civil government to promote the interests of a religious belief, the unjust disqualification or persecution of religious opponents, the use of positions of trust to insinuate a proselyting agent surreptitiously—all these approved methods of the Roman propaganda are for us out of court. We cannot fight Rome with her own weapons. We can only use the weapons of truth; we cannot even in our warfare infringe the principles of liberty and of even-handed justness." ("Shall Rome Reconquer England?" pp. 169-170).

Catholics Must Take Same Civil Footing As Others.

WE CANNOT use Rome's methods. We can not ask anything for ourselves that we do not grant Roman Catholics. We must, however emphatically demand that nothing shall be granted to Roman Catholics as Roman Catholics, just as we decline to have anything granted us as Baptists, or Presbyterians, or Methodists. We simply will not have an ecclesiastical party in the politics of this nation. Roman Catholics must take their chances equally with every other religious denomination. If they want to act the part of American citizens there is here accorded them a great field for patriotic endeavor. They must cease to set themselves up as a privileged class.

But more particularly, how can we, as evangelical Christians and patriotic American citizens, serve the nation and the cause of religion and save our fellowmen from the thralldom into which the sovereign on the Tiber would lead them, once his right to rule is acknowledged?

Patriotism is Necessary.

WE MUST exercise a courageous and thor-

oughly patriotic citizenship. Our patriotism must take precedence of our party. Indeed, for many, American patriotism in this instance must partake of that high quality of unselfishness which despises personal loss in the interest of common good. Before this conflict ends, many men must endure boycotts of their business if they exhibit the patriotism which the hour demands.

We should watch political parties and politicians and decline to support them when they seek by bids and patronage to make Romanists as such their allies. Rome has federated her societies in America and is getting ready, through her American cardinals, bishops, priests and Knights of Columbus, to wield her solid vote in favor of the candidate, the party or legislative measure which will best serve the hierarchy. We must meet this organization in the political arena and give it the rebuke of a patriotic vote.

Stand Stalwart for New Testament Truth.

WE MUST guard the purity of evangelical faith and New Testament polity. Romanizing tendencies have broken the resistance of the controlling Protestant power in England. Says an English author: "Our Established Church can no longer be called a Protestant Church. Indeed, it is a well-known fact that a large number of its ministers scorn and hate the word Protestant. . . . There is a lukewarmness, an indifference which to earnest Protestants is saddening. Nay, more, there is in some quarters actual antagonism to those who take a strong Protestant position. Personally, I believe the antagonists are exceedingly few, but they exist. And this not because they have predilections towards Rome, but because they have imbibed the spirit of easy toleration, which makes aggressive Protestantism seem to them uncharitable." ("Shall Rome Reconquer England?" pp. 109-113).

We must not suffer such a case to come to pass in America. The vitalizing truth and a Scriptural order must be maintained here. We must suffer no corruptions or corrosions at the religious heart of the nation. The purity and prevalence of the evangelical gospel is our strongest safeguard against Romish invasion and intrigue.

Certainly, we must nourish charity in ourselves and the world. The New Testament teaches and enjoins love for all men. This we concede as freely as does the compromising sentimentalist. But a soft and sentimental fraternization of that which flatly contradicts both the letter and the spirit of the New Testament does not conform to any view of Christian charity which that Testament teaches. It is no sign of superior intellectual breadth, Christian piety or moral character that one is ever ready urbanely to strike a truce with Rome. Those who on such ground attempt a compromise with Catholicism will receive little thanks for their pains from Roman Catholics, whose one term of peace is unconditional surrender. They do not swap sentiment with any and will never accord to a Protestant the right to exercise any function of a New Testament minister.

Those Protestants who treat the Roman Catholic question with sentimental emollients cast suspicion upon the sublimest chapters in modern religious history and accuse the great spirits of the Reformation of insane folly or criminal wickedness. Surely it can be neither bad nor small for one to exhibit the true character of an institution which preachers like Luther, historians like Macaulay and statesmen like Gladstone have exposed, and to defend and proclaim with conviction and frankness the faith which Paul preached.

It is not bigotry for one to witness to the truth which has vindicated itself by uplifting the race, and condemning an institution which has left a blight on human society everywhere. That which is not loyal to Christ is falsely called Christian charity or intellectual greatness.

Love Your Catholic Neighbor.

AND YET let it be understood that, while holding at arm's length a dangerous foe like the Roman Catholic institution, we must take to our hearts in sympathy and love our Roman Catholic fellow citizens. We must not hold all Roman Catholics responsible for what unscrupulous Roman Catholic officials have done and are doing. Many

of these do not even know that Rome holds such gross un-Americanisms.

Rome's policy of keeping Catholics from any charge of complicity in Rome's wrongdoings. Many of them would indeed be astonished, their patriotism shocked, and they would repudiate the hierarchy and her methods and join us in preserving our national traditions if they were calmly and kindly shown the facts as they really are.

There is no greater need than that we shall seek frank personal conferences with Roman Catholics. We must not allow designing priests to hold these masses of our fellow citizens away from us and steer them for their own political ends. A warm Christian charity for men and women will constrain us to seek a more friendly relationship with these misguided men and women.

Save America And Thus Prove The Value of Evangelical Faith.

WE MUST demonstrate the superiority of evangelical truth by illustrating it in personal and national life. The one fatal argument against Catholicism is the social order it has produced. The Roman Catholic cannot answer that argument. Social life is in a state of collapse and decay in every Roman Catholic country in the world. We must take pains that this argument is never turned against us.

To do this we must put evangelical truth to its evangelistic uses, and this must be done among Roman Catholics. We must seek to win the misled Romanist to Christ and to the rich enjoyment of personal faith in him. No class of men among us need more to know by personal experience the refreshing of soul which Jesus has to give to those who by personal faith come into relations with him. We must endeavor by all that is in us to turn these men and women from beads and relics, from shrines and priests and popes to Christ, the living head and unfailing fountain of spiritual life and joy. No resentment for the Romish institution which seeks to destroy our nation should embitter the fountains of our sympathy for Roman Catholic men and women. They need our Savior, and if we are true to him we will make him known to them.

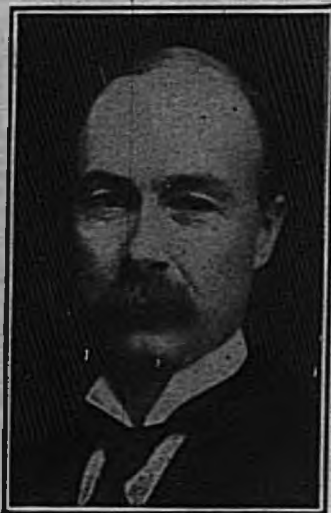
Work for Catholics in America

W. J. McGLOTHLIN, Ph.D., D.D., Louisville, Ky.



THE SOUTHERN BAPTISTS support missions among Catholics in several foreign countries. Is there any good and sufficient reason for the pursuit of this policy in Foreign Missions while we do nothing distinctive for the Catholics in our own land?

This is not intended as an attack on the policy of our Foreign Board, but as a suggestion for some conscious, definite work for Catholics in this country. They are certainly seeking with all diligence to convert us to Catholic views; is there any reason why we should not strive to evangelize them? Are they all converted? Is there no unsaved among them? Now and then a Catholic is converted through our ordinary ministrations, but little or nothing is being done for Catholics as such. And yet they constitute a definite class of population, and in some cities and sections of our country a large and influential class, which is growing very rapidly.



Dr. W. J. McGlothlin

In response to the request of the editor I am glad to make some suggestions as to the principles which, it seems to me, should control us in this work.

Catholics in Need of the Gospel.

AND FIRST, we ought to get it perfectly clear before us that Catholics in America need the gospel. Granting that there are many devout and saved people among them, and I gladly grant it, still there are a great number who give no evidence of a saving knowledge of Christ.

In the Catholic church there is a large body of people who are sufficiently attached to the church to be converted members, but who are in no sense faithful to its teachings, or who are in any measure moral and earnest in life. In Protestantism these would not be counted church members, but the Catholic church boldly assumes responsibility for them. These people surely need the gospel as much as the same class among a Protestant population for whose conversion we are supposed to be continually at work. The man who shies at Catholic missions must assume that the Catholic population is all saved, an assumption hardly supported by the available evidence.

Do Not Fear Political Catholicism.

AGAIN, there is no reason to be afraid of political Catholicism. Just now it is flaunting itself in the face of a Protestant public in a particularly offensive manner. Such tawdry self-laudation is thoroughly characteristic of Catholicism. If it had done or could do half that it claims, it would be a far mightier power than it is. Political and religious freedom are almost as safe in such Catholic countries as Italy and France today as in Protestant lands. Is it conceivable that there should be any real danger to our free institutions in this country where the Catholics are outnumbered six to one?

It is a grave mistake to assume that all Catholics are opposed to our institutions. A vast number are unquestionably loyal to America and American institutions. The only point of danger on the political side is the subversion of our public schools and that danger is very remote. And yet it is precisely about the political Catholicism that our anti-Catholic orators lash themselves and others into a fury. Such fears are groundless and such hostilities do more than anything else to make our real work for Catholics difficult, if not impossible.

Save the Individual Catholic; Do Not Fight the Catholic Institutions.

A THIRD BASAL PRINCIPLE is that we are not called to fight the Catholic church as

an institution. It is to-day, through the growth and adjustment of the centuries, the most stable institution on earth. It is inconceivable that it should disintegrate or quail before Protestant attack. If our struggle was with the Catholic church, I should feel less optimistic about the result. We are not called to deal with the church, but with men and women, its members, sinners like ourselves in need of salvation by grace. This point cannot be too strongly emphasized. To take any other attitude is to miss the mark and defeat our purpose.

But how shall we deal with individual Catholics? We must remember that they are, first of all, human being like ourselves and after that Catholics. The human elements are original and fundamental. They love and hate, hope and fear, suffer and sorrow and rejoice much as the rest of us. Their Catholicism is subsequent, artificial, unessential. We must approach them through the human, and especially through that golden bond which should bind all hearts together, the bond of love. Hatred for the history and oppressiveness of the Catholic church is apt to be transferred to

individual Catholics. When they slam the door in one's face there is temptation to answer with a curse. It must not be done. Unless one can go to Catholics as to other unsaved people, with love and a message, it is useless to go.

Approaching them in this frame there is just one thing to offer, and that is biblical Christianity, Christ the Savior and Lord of the individual soul. For centuries this church has not known what to do with the Bible or spiritual religion among its membership. Carry these to them. They are the heart and essence of our religion. Let your purpose be evangelization rather than proselyting. Not the building of your own church at the expense of theirs, but the enlightening and saving of their souls, is your mission. Quiet, persistent circulation of the Scriptures, personal evangelism of the individual, avoiding prejudice and controversy, bringing Christ home to the heart, these are the methods that have been and will be most effective. Like a great iceberg, the Catholic church must be melted away in the warm gulf stream of Christian love and enlightenment.

The Convention City

J. F. L.



ON THE 15TH OF MAY the Baptists of the South will gather in Oklahoma City for the 57th session, (67th year) of the Southern Baptist Convention.

Perhaps Oklahoma City is the youngest city in which the Convention ever met and yet, it can,

I think, be said, without hesitation, that no city has ever afforded the Convention better or more ample hotel accommodations. The Lee-Huckins hotel, a cut of which is herewith presented, has been selected as headquarters, where the secretaries can be found and messengers enroll.

This is a large and thoroughly up-to-date hostelry. The management will be found courteous and the service first class. The hotel is a ten-story, fireproof building, with four hundred and fifty rooms, ranging in price from \$1.00 to \$1.50 per day with detached bath to \$1.50 to \$2.50 per day with bath. Two persons in a room with detached

bath, \$1.50 to \$2.25; with bath \$2.75 to \$3.75 per day. Service a la carte, at all hours.

The city directory shows that Oklahoma City has two hundred hotels, ranging from small and cheap houses up to the very best modern buildings and accommodations.

Restaurants are abundant at popular prices.

The following are a few of the many interesting facts about this young city, to-wit:

Population, in 1900 10,037; population in 1910 (Federal Census) 540% increase, 64,205; postoffice receipts, 1910, \$365,440; public parks, 16, or 1,860 acres; fire department, 9 stations; banks, 18; deposits, \$16,500,000; 85 miles street railway; 700 men employed; building permits for 1910, \$5,935,493.00; street pavement: asphalt, 113 miles; boulevard encircling city, 30 miles; railroad receipts, passenger (1909) \$1,539,986.24; railroad receipts, freight (1910) \$6,913,329.15; business census (manufacturing) 1910, \$17,400,000; business census (retail) 1910, \$25,-

800,000.00; business census (jobbing), \$39,000,000.00; number of buildings constructed in 1910, 1,618; real estate transfers (1910), \$28,174,000.00; two packing plants, \$7,000,000; homes, 12,915; livestock, \$150,000,000; crops (1910) \$180,000,000.

Nearly all of the brethren east of the Mississippi River will doubtless come through Memphis, taking the Rock Island Railroad straight to Oklahoma City. This is the direct route and the brotherhood is to be congratulated upon the easy connection at Mem-

It will be worth the trip to hear Dr. Jones deliver the address of welcome. A host of friends from the East will want to come to Oklahoma City for the personal pleasure of seeing their genial and cultured friend. This gifted son of Virginia has found and made a great place for himself in the Southwest.

I had hoped to be able to present a cut of the great building in which he will welcome the Convention, but have been unable to get a picture or a description of it. Suffice to say that this new house of the First



Lee-Huckins Hotel, Oklahoma City

phis and through service without change from Memphis through Arkansas and Oklahoma to the Convention City. The Rock Island officials assure me that ample accommodations will be provided, and those of our people who are acquainted with the Rock Island management, know that such is to be expected from this company. There are no more courteous and considerate railroad officials in the land than those who manage the Rock Island system.

Dr. Carter Helm Jones and his great church will be the hosts of the Convention.

church and the brilliant pastor are among the assets of which the citizens of Oklahoma city are proud.

Baptists of the Southwest send to their brethren across the great river, the most cordial invitation to come over and survey the land. Through the Home Mission Board Southern Baptists in the Eastern States have been contributing to the upbuilding of the Southwest for sixty-seven years. We now invite them to come out and see for themselves whether their investments have produced the results which they sought.

The Helper

V. I. M.



DOCTOR Livingston Johnson, the beloved and able Secretary of the State Mission Board in North Carolina, uses with fine effect in some of his State Mission addresses the story of a helper locomotive whose function is to aid trains on the Southern Railway over a particularly heavy grade at the summit of the Blue Ridge mountains. With his permission we are adapting it for an illustration of Home Missions, and it suits well.

The Helper is not built for beauty or speed. It is habitually grimy and black, and would look pathetic and forlorn among all the splendid, spick-and-span runners at the round house. But the Helper almost never goes to the round house, and when it wakes up and takes deep breathes on the arrival of a train at Old Fort and backs down to aid the other engine in negotiating the "Divide" with thousands of tons of en-trained freight or humanity, the mate engine is too conscious of its need of assistance to put on airs of superiority for the

benefit of the grimy, ugly Helper that awkwardly stumps around on its low, waddling drivers.

The Helper is not built for speed, but power; not for show, but service. Slowly the train moves off up the incline, winding around the curves and looking like some huge serpent, as it glides and creaks along its tortuous way, the exhaust of the laboring machines awakening the echoes across the valleys and many a mountain peak.

Between Old Fort and Blue Mont there are many deep cuts and dark tunnels. The Long Swannanoa tunnel stands just east of the Great Divide. When this tunnel is passed, the train stops and the Helper, its duty done so far as that train is concerned, backs off of the main line and lets the train pass on to Asheville, from which point passengers and freight may go to every point of the compass. The Helper modestly waddles its way around a "Y" that sticks it rail-ends up into an apple orchard in a cove, and then returns to Old Fort and gets



The exhaust of the laboring machines awakened the echoes across the valleys and many a mountain peak.

ready to help draw another heavy train up the mountain grade.

The Home Mission Board is the general Helper agency of Southern Baptists for the homeland, whereby they seek to draw humanity from the lowlands of sin to the mountain-top of faith, and to aid weak churches in their effort to climb the grades of difficulty to an elevation whence they may proceed alone and carry blessings to men everywhere.

All the year long this Board plies between Old Fort and Swannanoa tunnel, through its activities helping up the difficult ascent thousands of human souls and hundreds of churches. For sixty-seven years it has been

year. So this Board Helper about March, in addition to its other work, couples on to a heavy load of anxiety, as it plies between valley and mountain summit, and it does not get rid of this additional burden till the last day in April—if then.

Last June, acting on the instructions of the Southern Baptist Convention, the Home Board set about the largest task of plying as a Helper up and down the grades that it has ever undertaken. The Convention told it to help on the basis of \$400,000 in apportionments. Applications and opportunities came in June and after that would require twice as much. Mindful of the denomination's bad habit of borrowing coal, the Board

restrained its ambition to help the needy to the top of the hill of spiritual purpose and service to a limit of about \$380,000 for the fuel. It left the Old Fort sidetracks blocked with cars that needed movement, but it could not do more without more fuel.

The coal for this traffic must be furnished by the churches. All the year long the receipts lag and lag behind. We borrow at the banks and the receipts lag still. The missionaries need their usually too-small salaries, and the work must go on. We borrow more, and still the churches do not send in the coal.

And now has come April. That terrible Swannanoa tunnel—how dark and long it is!

The Helper engine plunges into it every year in April. The world of sunshine is shut out. The smoke and darkness envelop everything. The inarticulate growl and roar of the laboring engine seems not to reach the ears of those who are without, so long do they appear to be insensible to the cry of the Helper.

Oh, for a good head of steam; oh, for a tender full of coal; oh, for the great company of men and women, for whom the Helper is but an exponent and servant, to become aroused to the need! If they will only understand and open their hearts and supply the coal, they may climb from Old Fort to the top of the Great Divide.



The long Swannanoa Tunnel stands just east of the Great Divide

on this job. It has changed engineers from time to time, but it has unfailingly kept at its task. Sometimes it seemed that its point of departure was so blocked with traffic that the task was impossible, but this Helper has kept at its task and done an immense work.

About March every year there develops an urgent question as to whether the fuel supply will be sufficient. By a time-honored though bad policy, the denomination has told its Board to borrow most of the fuel wherewith to keep up the steam through the fall and winter, and trust to it to supply the coal and repay the loan in the two or three spring months before May first, each

The Divine Dependence

WM. RUSSELL OWEN, D.D.

EDITORIAL NOTE: *THE HOME FIELD* is not large enough to contain all the good things that we have for our readers. We have an ambition to give space enough each month to at least one or two writers to allow for the development of some significant thought. Continued articles we do not consider desirable and we have avoided them. Last month the exigencies required that some contributor's article should suffer. In our embarrassment we took liberties with a gentleman whose many friends know him to be the personification of good nature, as well as many other talents. We cut in two the article by Dr. William R. Owen, pastor of the Capitol Avenue Baptist church, Atlanta, on *The Divine Dependence*. It is so good that it will stand the division. It was first delivered as a sermon in the Baptist Tabernacle, Atlanta. The second part of the discourse follows here.

AND "for me!" Do we love him? Have you and I clarified our motive? Is it all for him? Dr. Lee was a Chinese Christian who had gone to Mukden to have the cataracts taken from his eyes. When the Boxer outrages arose he was led into the temple to renounce the Jesus-way. They made him kneel. "If you do not renounce your faith we will cut off your ears," they said, and the humble fellow answered "I cannot." And they cut his ears from his head. "Then we will cut off your nose," they said the second time, and he being true, they cut off his nose. "If you do not renounce we will put out those eyes you are so proud of." "I will not deny," said the faithful Dr. Lee, and both eyes were put out with sharp swords. "If you do not renounce we will cut off your head," and with the blood streaming down his face, the transfigured convert began ever so gently to sing:

"My Jesus, I love thee; I know thou art mine,
For thee all the follies of sin I resign."

And so singing his own requiem, they severed his head from his body—"That take and give unto them for me—and thee." Do you and I love Jesus Christ supremely? Are we willing ourselves to give his gift of redemption to any man at any cost?

"Oh," said Dr. Denney to a missionary back from his labors, "I wish the church at home was more interested in Foreign Missions." "How can you expect them to be," returned his friend; "they are not interested in Jesus Christ at home."

The Method of Jesus.

SO THEN what is the method of Jesus for the missionary enterprise? It is just the

simple method of the burning heart setting on fire the unredeemed. All that is needed to rehabilitate the broken earthen-ware of this world for a satisfied Savior, is just to have an awakened church—just to have every man who has confessed Jesus as "My Lord and my God" to be on fire, to touch with the sacred flame another life.

Our cities will be Holy Cities when every preacher gets on fire to bring the consuming flame of God's gospel into his city. When every preacher gets a passion for his city, there will be a fire such as will light up the all-extending heavens. To sweep the allies with a purifying flame, burning the sin, revealing the shame, subduing the unsundered, that is the method of Jesus in City Missions. When God wanted to express himself to man he came in the incarnated Word, his dependence was in Jesus, his Son, to get the world to understand him better, so today we are called to be the reincarnation of that Word which has been wrought in us until we come to what Paul meant when he said that Christ "is formed in us." Thus the Divine Dependence.

"You tell me a man is a good man," said Mazzini, the emancipator of Italy, "and I say, how many souls has he saved? If any one shows me a religious nation, I ask, what has it done to bring others to its faith?"

Thus the Light Spreads.

JOHN WESLEY left England as a foreign missionary to Georgia. He spent two years laboring with no apparent success. He returned home; he found a rich experience of grace in his personal salvation in a Moravian church, and then, in the home land he went about flaming, blazing, shining, face to face, hand to hand, heart to heart, until

the mightiest transformation which England has ever known sprang up. God's method was a glowing heart. Was it not Robert Simpson who said, "When I shall stand before the throne I shall be a miserable sinner saved by grace, but when I shall begin to tell the story of my redemption the angels shall stand in awful silence. And their harps shall hang mute in their hands."

So the fire will burn. It will continue to shine and spread until the fire is kindled on the hills and plains of our beautiful Southland and shall become a burden upon our hearts, until it shall be lighted with that light which came to lighten men.

The fire will burn with a splendid continuity. The flame will not leap from your village pulpit to the Sandwich Islands at a bound. It will certainly reach the Sandwich Islands and girdle the globe, but it will take new flames according to the Divine Method—Jerusalem, Judea, Samaria—the uttermost parts.

Foreign Missions and Home Missions Interdependent.

DOMENICO SCALERO told this story at the Baptist Congress in Philadelphia. He and Dr. Stuart while in Italy were attacked by a mob of Romanists and were in peril of death. He sought for protection from the Italian authorities but could secure none. He then appealed to the United States Minister in Rome. He claimed protection because about a dozen of the members of that Baptist church in Bisaccia, in Italy, had been converted and joined the church while in the United States and on returning to Italy had united with his church, though they were still American citizens, and through that plea his church was protected.

There are as many foreigners in Atlanta as there are Baptists. One of the methods of reaching the foreign field is by reaching the home citizen with the fire.

When Mrs. Howard Taylor had left behind her English home and had left the city of Naples, the ship's captain shouted, "Full steam, straight ahead." She clutched to her heart the last letter from her mother whom she little expected to see again. There came over her an insufferable loneliness and solitude but out from the Great Unknown there came a figure, it was the image of Jesus, saying, "Here, my own child, this take and give unto them for me and thee."

When Patteson had gone to the South Sea Islanders and thrice had plunged beneath the waves to escape their poisoned arrows, at last he fell struck to the death. The sea waves washed his body ashore and the conscience-stricken natives set him adrift at sea in an open boat with a palm branch of victory on his bosom. Why did Patteson go? Because at Eton College, years before, Jesus had come and said, "This take and give unto them for me and thee." And Livingstone dead, kneeling beside his couch with his great noble head in his hands at prayer, leaving a message to the world, "God's blessings on any man who helps heal Africa's open sore." Livingstone had taken and given for Christ and men!

So the divine dependence is upon you and me—God waits for us to make our city a new city, our South a new South, our America a new America, this world the Kingdom of Christ. Shall we prove recreant? Shall we give ourselves and all that we are, and all that we have and all that we hope to be? I am sure we shall, shall we not?





CRYING ALOUD IN A CRISIS



THREE HUNDRED THOUSAND DOLLARS is \$12.50 each for 24,000 churches. Approximately \$300,000 is what the Home Mission Board needs now in thirty days if it is to close the year without a debt.

For all the days and weeks now iteration and reiteration of such things as the above paragraph are a large part of the work of the Editorial Secretary of the Home Mission Board. We do not cease to deliver this message.

Frankly, we are much at sea in our own mind about the value of this kind of debt chant. We sometimes seem to ourself as one who stands in a vast dark cavern and shouts by rote, with the idea that after awhile the rocks and grottoes will take note that one is shouting there.

It is not any lack of faith in Southern Baptists and it is not for lack of love in our heart for them, for we believe in our brethren and have no ideal of happiness among men higher than the privilege of being of some real service to them and the principles for which they stand.

But, to say the truth, we wonder if anybody pays attention when we cry—anybody except those faithful, thoughtful spirits that would remember the needs of the great cause which we are set to serve, if we spared them from our insistent appeals.

Is there no remedy? We think so, but it is no quick-working cure-all. We believe the remedy lies in a greatly enlarged and deepened denominational conscience, in a mission program that will train for service as well as evangelize. We get converts into the church. There we turn them loose to grow or dwarf on such inadequate spiritual ministries as once-a-month preaching provides.

Ten years later some official Baptist peripatetic comes along and insists on some money for missions from these babes in Christ. He gets very little or none. No wonder. What right had he to expect it? Do we find A B C scholars adepts in astronomy?

The peripatetic secretary is not specially to blame. Nor yet is the pastor specially or wholly to blame. The denominational program of receiving members, baptizing them and turning them loose to graze on the sparse commons of one-a-month preaching is to blame.

Recently we quoted Dr. Gambrell and Dr. Hatcher in these columns on this point. We are thinking of setting up what these honored brethren said and letting it stand all the year round at the head of our editorial columns.

Dr. W. E. Hatcher said: "It is at least as essential to save what we already have as to save that which is lost."

Dr. J. B. Gambrell said: "Southern Baptists have evangelized and they have baptized, but they have not taught, and all of their troubles have grown out of that."

A mission program that shall seek to train and enlist the neglected tens of thousands of converts in our churches will in time produce a situation a fruition of which will be plenty of money for Home Missions and for Foreign Missions and for everything else.

With the crisis of an annual Home Mission campaign upon us, we do not hesitate to declare our conviction that there is no permanent nor adequate relief except this.

To use a figure, we must feed cows as well as milk them. We must pasture sheep as well as shear them. And we must feed longhorns as well as Jerseys and then milk both. We have fed some of them mighty little; no wonder the return is meagre and uncertain.

We want money now. A great cause stands waiting on the action of thousands of churches within a few weeks. Much as we want money and as gladly as we will receive it in large amounts or small, it will be worth more to Home Missions and to every other cause if it shall come from the weak as well as the strong.

\$300,000 is \$12.50 each for our 24,000 churches. The weakest of them all could raise the \$12.50 and be better off for the exercise. The strongest of them could give us \$5,000 easily, and could not spend the money better for patriotism or the Kingdom of our Lord. Hundreds of them can give us \$1,000 each, and thousands can give us \$100 each.

It is all very easy—if everyone could be brought to see the need and if every church would try!

Here we are for a try to the end that as many as possible shall see the need, and as many as will shall try. Some day this "begging" will not be necessary to the progress of our work. Today it is, and we long to be a good beggar.

We wish we might have a great gift in crying aloud and crying persistently and crying so our churches would hear and heed.

—H-M-B-S-B-C—

*It is at least as essential to save what we have as to save that which is lost.—
William E. Hatcher.*

—H-M-B-S-B-C—

SUNDAY SCHOOL MISSION DAY—APRIL 7

DOES your Sunday-school superintendent take The Home Field? We will be much obliged to you if you will ask him. It will be still better if you will tell him good naturedly that he is missing something good by not taking it.

For, sad to say, the chances are he does not get the magazine. The Home Field editor wishes to be careful in making statements, but he ventures the assertion that in any one of the States in our Convention in which we have 100,000 or more members, there are from seventy to 265 Baptist Sunday-school superintendents who do not even take the denominational weekly paper of the State.

Alas, not one in six of these good men takes The Home Field. In this bad business they are in good company, for not more than one Baptist preacher in six in the South gets The Home Field.

Sad? Yes. It is one of the things that makes us feel lonely. But we love our work and things are slowly improving. We are not pessimistic. We love everybody, especially do we love our Baptist brethren, however little some of them may know that we ever lived, much less that we have a towering ambition through the pen to bridge over the chasm that all the days separates our work from their attention.

Ask your superintendent. If he does not get The Home Field, tell him that the modest editor, who tries to put good things and inspiring things and in-

structive things in the attractive magazine each month, has quit it for these spring months and that everything he writes for the magazine and papers is about what a crisis the Home Board is in because nearly all the Baptists are waiting, waiting so long to send in any money for Home Missions!

Tell the superintendent, with our sincere regards and compliments, that with only twenty-four days left of the year, counting in and from April 7th, nearly \$300,000 must be raised for Home Missions if we are to come out of debt.

Tell the superintendent that the Home Board Secretaries have been very busily engaged at work all the months of the year, and have tried to instruct, inspire, enlist and beg. Tell him that the fact that only twenty-five per cent. of the Home Missions money for the year has been raised in eleven months is not for any lack of faithful work and concern on the part of the men put to serve in conducting the work.

Tell him that the tardiness is from no lack of great success of the workers. It seems that we will report a greater harvest than ever.

Tell him that the tardiness of the money-stream is from no lack of greatness in the issues at stake in a brave and vigorous Home Mission program. No; do not tell him that. That would be an effort to inspire, and in these last days, we have quit the presentation of principles. People know how great the need is, know far better than their gifts for the year have yet shown.

In the name of the Lord and we trust in his Spirit, we come now and say: We want money and a lot of it and we want it right away. We want seventy-five per cent. of the whole year's apportionment in thirty days!

Tell the superintendent that—and others. May the God of our fathers, who led them in the days gone by to enlist in His name this great Republic, who has given us a land of plenty and liberty, who raised up faithful men aforetimes to preach the gospel of Christ to our people so that they revered the things that were pure and good—may our Lord lead us now so to strengthen the hands of the agency that we ourselves have established for this purpose, that it may be able to go forward in a conquest for Christ of every power and place in our native land. To that end may He put in the hearts of our Southern Baptist people the willingness and purpose to give liberally to Home Missions in the present crisis!!

—HMB—S—B—C—

We Baptists have evangelized and we have baptized, but we have not taught, and out of that have grown all our troubles.—J. B. Gambrell.

—HMB—S—B—C—

CAN ALL OUR CHURCHES BE ENLISTED FOR SERVICE?

WE SAT at our editorial desk, which exists only a few days in a month. In between times it is a correspondence desk, a tract and newspaper writer's desk, a statistician's desk, and sometimes just a lonely closed up desk strewn with a sadly mixed lot of matter appertaining to such various functions, its appointed worker the meanwhile being out on the field making addresses for the great cause of Home Missions.

At our editorial desk we were staring into vacancy, trying to conjure up out of the realm of the subconscious another way in which to set forth the stress and needs of the Home Mission Board just now.

In this insulated fix our eye chanced to fall upon Dr. Weston Bruner, General Evangelist of the Home Mission Board, who sat at an opposite desk, he being at home a few days between evangelistic campaigns, catching up with his correspondence. We said: "Dr. Bruner, what do you think we can do

to turn the thought of Southern Baptists to the urgent necessity of giving largely to Home Missions for the next two months?"

"I think," replied our friend, "that every possible emphasis should be given to the subject in *The Home Field* and in the denominational press, and that a special effort should be made to reach all the pastors in the South, both in the interest of large giving and of earnest prayer that God may give the spirit of liberality to the people."

"Dr. Bruner," we continued, "do you think Southern Baptist churches can raise \$300,000 for Home Missions in two months?"

Our brother looked at us with such a peculiar smile playing over his face that we wondered what was the matter with our question. "Do you mean, Are they able?" he asked. "They are able to raise twice as much in half a day, and if it was humanly possible to reach and enlist the interest of the whole denominational body they would do that, and without bringing hardship on any man; woman or child. Had you asked, Will they? I should have hesitated to reply. Still, where are the people who can be trusted to use in their might to meet an emergency more grandly than Southern Baptists?"

"Do you think there is any way by which we may ever get our whole denomination to support Home Missions and other great activities of the Kingdom?"

"Yes; but like all great things it will require much work and time."

"What way do you mean?"

"I mean by the way of teaching and instructing our unenlisted churches, as well as evangelizing the lost. I mean by reading carefully the Great Commission of our Lord till we can see there the duty to teach and vitalize as well as proclaim salvation and a baptism of repentance. Especially should we read the Commission as it is given in Luke, where Jerusalem is especially set forth as the place of prime obligation in the order of our mission program."

We turned back to our writing much sobered in thought. We resolved not to do less to try to enlist the churches in a response to our urgent pressing needs, but much more to bring brethren to see that our surprise at our partial failures even when we have the largest measure of success, should give place to a larger mission program that shall, by teaching the uninstructed disciples, accomplish what periodical strenuousness never can accomplish—the releasing in constructive service of the vast unenlisted resources of our denomination.

~~HMB-S-B-C~~

TO OUR ASSOCIATIONAL VICE-PRESIDENTS

DEAR BRETHREN: You are nearly all busy pastors. Many a time when your heart goes out in a desire to arouse the Baptists of your Association for Home Missions you are hindered by the exacting though sweet and sacred ministries necessary for your own flock.

But you are men who love to serve, and we rejoice that you have consented to add to your full life the duty of stirring up the brethren of your own Association on behalf of an efficient mission program in our own land.

The Home Mission situation is very urgent. Approximately \$300,000 must be raised in April. If your situation was such that you could give April to the work of a campaign for Home Missions, each of you in his Association, it would add tremendously to the success of our efforts to come to the year's-end without debt.

If your churches would relieve you for some weeks for this service, it would be a blessing to the denomination which would return upon each church that made a contribution of its pastor's time to help save the day in a crisis for a great cause. The situation calls for and merits sacrifice and heroic work.

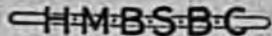
We beg that you put yourself in touch with each church in your Association. Find out, if you can, what churches have taken their Home Mission collection. Urge each one to come up to its apportionment.

Insist that the small churches despise not the day of small things, and that the large ones give to Home Missions with a liberality worthy of a great cause and their own strength.

Many of the Sunday-schools all over the South will observe April 7th as a Missionary Day. We beg that you will do all you can in your Association to see that every superintendent is apprised of the urgent needs of Home Missions, and do whatever else you can to see that this phase of our work is stressed on that day. It is a day for both Home and Foreign Missions, and each cause will no doubt prosper more by having a special presentation.

Warn brethren against the snare of trusting to a systematic beneficence plan, unless they are really working it. System and regularity are greatly needed, but a special collection is far better than a systematic plan unworked.

Do your best. Save our great cause in your Association. A strong pull and a pull altogether is what is needed, and it will bring success.



CATHOLICISM IN AMERICA

IN THIS number appears the last of a series of articles by Dr. J. F. Love on the general subject of the Catholic Menace in America.

These articles have excited unusual interest and we believe have done much good. Dr. Love has studied his subject with care and has spoken with ability. We believe his presentation is unanswerable. He has been particularly happy in his method of showing up the un-Americanism of the Romanists; that is, he has shown it through testimony taken from their own writings.

We are very fortunate in being able to present this month, along with the closing article by Dr. Love, a comprehensive article by Dr. W. J. McGlothlin of the Southern Baptist Theological Seminary. Dr. McGlothlin sounds a note that we need to remember when he declares that evangelical Christians must not fight the institution of Romanism. On the contrary, we must have so much of the love of Christ in our hearts that we shall win individual men and women from the errors of Romanism. There is particular need that we should keep this in our minds, for the Kingdom of heaven does not come through carnal conflict, however much the archaic religious cult under consideration provokes to this kind of treatment.

The declaration of Dr. McGlothlin that we have no reason to fear Catholicism as a political power in America will receive close attention from the most thoughtful men and women. The merited high repute of Dr. McGlothlin on subjects of this character, in connection with the fact that his assertion on this point is contrary to the accepted belief of many of our people, will provoke careful consideration.

There is one strange thing about the loud boasting now of the Romanists in America that tends to confirm this position of Dr. McGlothlin. It is that the age-long policy of the Romanists is to secure their ends by secret manipulation. It is out of caste for them to boast so loudly about a thing to which they have really pinned their faith.

Can it be that all of this Catholic trumpeting about their alleged soon-to-be dominance in America is intended for consumption back in Europe, where the Catholic religion is being repudiated by the very nations in which it has for the longest time had an opportunity to show what it could do for the spiritual and moral uplift of the people?

Look At The Chart!!

THE chart tells the distressing story of the Home Mission Board financial receipts on March 15. Forty-five days in which to fill the empty squares, which represent \$303,416. Please look at the monthly receipt statement on page thirty of the magazine for a detailed statement of the situation.

We passed the \$100,000 mark on March 22, with thirty-nine days in which to raise \$300,000. We need \$10,340 a day for every day till May 1.

HOME MISSION BREVITIES

THE HOME FIELD editor has on hand for publication a number of unusually valuable articles that, owing to the limited size of the magazine, must wait a month or two. Among these are two papers read by State Secretaries Eldridge B. Hatcher, of Maryland, and J. C. Stalcup, of Oklahoma, before the annual meeting of the State Mission Secretaries at Asheville, North Carolina. There are also vigorous articles by Rev. E. C. Routh, Associate Editor of the Baptist Standard, and Dr. William R. Owen, of Atlanta. Each of the articles contains a message for Southern Baptists that has to do with saving the Homeland and with denominational efficiency.

The Standard of Chicago gives its readers a special Country Church number, and on the front page reproduces the Georgia plow-boy whose picture we used as the cover design of The Home Field for January. The Standard habitually does a thing capably and it has rendered a large service in this Country Church number. It is an example well worth following by other denominational papers—especially in the South.

Some mighty fine men have not been reading The Home Field as a habit, but they are gradually discovering the error and remedying it. For instance,

Lieutenant Governor Charles A. Smith, of South Carolina, who was for years President of the South Carolina Baptist State Convention and also a Vice-President of the Southern Baptist Convention, writes us, enclosing \$100 from the Timmons ville church for Home Missions, and adds: "I have recently been seeing some copies of The Home Field and am delighted with it. The strong denominational tone is refreshing. More of the membership of our churches should read it. Put my name on your mailing list." That sounds good to us, as do also reports from various South Carolina sources that it is probable that Bro. Smith will yet be the governor of the Palmetto State. Charles A. Smith is of the material of which governors are made, when the people want a balanced, strong Christian gentleman in that office.

It is a graceful thing for a church or a group of churches to send the pastor to the Southern Baptist Convention. For the east-of-Mississippi contingent it is this year a long trip. The railway fare from this region will vary from about \$25 to \$45, and the additional expense will vary from \$15 to \$35, according to the tastes and ability of the delegates and the distance covered. A double blessing comes to the church that sends its pastor to our great annual assembly of—the blessing of expressing appreciation for a faithful friend and helper and a blessing in the inspiration the pastor gains and imparts to his flock. Send the pastor to Oklahoma City. Some churches that may be unable to pay all the expenses could present the pastor with a ticket for the trip. The indications are for an unusually large attendance from the portion of the Convention territory farthest from the place of meeting. Oklahoma and Oklahoma City are worth seeing. Incidentally the visitor will see a great region in developing which Home Missions has been a heroic and invaluable agent.

The delay in the appearance of our book, The Home Mission Task, has been on account of the delay of some of the writers in getting in the copy. These writers are very busy men, responsible for large affairs, and they are members of the Home Mission Board. If the Editorial Secretary was disposed to become peremptory in the premises, he would have a hard time making it succeed with these Board officials. So we just smile and remain good-naturedly persuasive, and do not forget how busy these honored brethren are. By the way, the traditional denominational plan for getting good articles for publication, is to beg for them if necessary, but never offer to pay anything for the service. We are adhering to that plan. Moreover, for their love of the cause the busiest, most burdened men we have are willing to give us their best. But it will be a good thing when our religious papers and magazines and book makers get far enough along to pay men for capable service with the pen, often laboriously rendered. We know a man right now, loved and honored by thousands of our people throughout the South, who is doing a work of incalculable value to our denomination in preparing a book. And we have not even provided him money for traveling expenses that he may investigate sources of information in preparing the historical volume. "Who is he?" Dr. Lansing Burrows. We now promise our delayed book by April tenth.



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

WOMAN'S DEPARTMENT

EDITOR
Mrs. B. D. Grgy 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.

PROGRAM FOR APRIL—CHRISTIAN STEWARDSHIP

Bible Readings: Gen. 14:20, Deut. 16:17; Prov. 3:9, Ps. 41:1, Prov. 3:9, 10, Prov. 11:24, Mal. 3:10, 11, Gen. 18:22, Matt. 2:10, Matt. 23:23, Lu. 11:42, Lu. 6:38, 1 Cor. 16:2, 2 Cor. 9:7, Heb. 7:1-8.

"Give as you would if the angels waited at your door;

"Give as you would if the morrow found you where giving is o're;

Give as you would to the Master if you met his searching look;

Give as you would if his hand your offering took."

Dear sisters, read those beautiful, soul-searching words over and over again and drink in their deep and full meaning.

Can anything be added to them in the way of an appeal? I think not. If each one of the million Baptist women of the Southern Baptist Convention could burn these words into her memory—allow her heart to be stirred by the thrilling appeal contained in them; and then force her will to act in accordance with her impulse—oh! the treasury of the Lord would overflow with gifts.

Reader, go back and read those words again. In my appeal for Home Mission gifts in these closing days of agony, I can add nothing to those words in the way of presenting a motive for giving. For the hundredth time perhaps I can simply present the need that Home Missions has of your gift.

Do not allow yourself to think that you can do nothing. What a subtle temptation

from the evil one. It smacks of modesty, timidity, self-abasement. "Who am I that I should have any influence?" Ah, do not be deceived, gentle reader, by such suggestions of supposed humility. God is a just God, and he requires of you and me only that which he commits unto us with the legitimate growth that good stewardship always assures.

Only thirty more days from April 1, 1912, remain until the Home Mission Board books close for the conventional year. Up to the date of writing, March 15, only \$96,584 has been received. Think of this appalling fact and weep and pray and give. Give as you never gave before. You may go home to glory before another year passes.

Will your children be enriched by what you have hoarded if you have robbed God and been an unfaithful steward? Will they likely be more liberal than you have been?

Think of these things!

And then, to those sad hearts who sit in mourning for "loved ones" gone before, let me say a word.

Have you ever known the blessedness of consecrating to God entirely the money that would have been spent simply on the daily needs of that loved one?

Would you consider it a hardship to feed that dear child, clothe it, send it to school? Why the question horrifies you. Well, if that loved one has entered into the veil and now basks in the sunlight of God's presence, is it anything but right that its earthly possessions should be consecrated to God's cause?

I have read of instances where almost unbearable sorrow has been sweetened by such personal consecration. This is a most effectual way of perpetuating the good deeds of those who have gone before.

Dear sisters, do we realize the dangers that confront our nation and country. If we did we would be on our knees imploring Almighty God to quicken our zeal and open the purse strings of the professing Christians of America!

The facts have been presented over and over again. Oh, Lord, will not thy people heed the call to service.

Let every woman, boy or girl who may chance to read this appeal, respond with a gift for the complete evangelizing of America.

Dear sisters, forget not to pray. Pray

without ceasing. When George Brainard, the apostle to the North American Indians prayed in his tent till the blood almost came from the pores of his skin, the Indians secretly watching him because they distrusted him, marveled and said to one another: "This man surely came from God." They were converted under his preaching and God was glorified in his life. Can we not as Christian women, leave the worldly allurements behind us, retire into the secret places and wrestle like Jacob with the angel in prayer. Then and only then will we be willing to lay upon God's altar the tithes and gifts that rightfully belong to him.

Learn now, dear reader, that love's perfect satisfaction lies not in possession but in surrender.

Then can we sincerely pray: "Thy Kingdom come."

HONOR ROLL FROM FEBRUARY 15 TO MARCH 15, 1912

THE HONOR ROLL always looks well and it is even more attractive than usual this month. We rejoice in the increasing number of friends who look after the circulation of The Home Field.

The fact that we really give the magazine to the subscribers for less than it costs, as well as some other considerations, makes it imperative that subscriptions should be continued only for the time for which they are paid. This is an invariable rule of ours. This fact also operates to keep our subscription list from growing as rapidly as it would otherwise do. However, there is an enlarging number of faithful men and women who for the sake of spreading abroad information that will increase the denominational interest in Home Missions, as a work of love get up clubs of subscribers to our magazine, and, what is equally important, look after the renewals.

We cannot too often express our sincere thanks to these friends, and we most heartily do so now. The Honor Roll for the month is as follows:

Editor J. C. Keys, Greenville, S. C. 77
Secretary W. D. Powell, Louisville, Ky. 42
Secretary J. F. Love, Dallas, Texas. 41
Mrs. R. C. Barksdale, Slater, Mo. 39
Mrs. T. E. Stephens, Shreveport, La. 27
Mrs. F. B. Stallworth. 27

Editor R. H. Pitt, Richmond, Va. 26
Rev. R. C. Miller, Sedalla, Mo. 24
Mrs. J. L. Rose, Jellico, Tenn. 23
Mrs. R. L. French, Kansas City, Mo. 23
Mrs. R. E. Whitehurst, Norfolk, Va. 20
R. J. Dew, Trenton, Tenn. 20
Mrs. T. J. Chesoning, Newport News, Va. 19
Mrs. A. A. Gandy, Darlington, S. C. 19
Rev. J. T. Hogban, Singer, La. 18
Mrs. S. P. Hearn, Tuskegee, Ala. 17
Mrs. C. R. Bradshaw, Boykins, Va. 17
G. W. Brigrance, Memphis, Tenn. 16
Rev. J. A. Barnhardt, Gladys, Va. 16
Mrs. V. E. Crocker, Orlinda, Tenn. 16
Rev. Wm. H. Moore, Memphis, Tenn. 15
Mrs. Jas. A. Doby, Johnston, S. C. 15
Mrs. Thos. G. Connor, Opp, Ala. 15
Rev. C. A. Westbrook, Rogers, Ark. 15
Evangelist T. O. Reese. 15
Mrs. W. D. Ross, Jr., Anniston, Ala. 15
Rev. W. D. Bowen, Copperas Cove, Tex. 13
Mrs. D. W. Watson, Furman, Ala. 13
Rev. Henry Sheets, Lexington, N. C. 13
Mrs. M. V. Smith, Belton, Tex. 12
B. B. Wills, Charlottesville, Va. 12
Miss Pearl Lyons, Vinton, La. 12
Mrs. S. M. Taylor, Marshall, Mo. 12
Mrs. R. L. Forbes, Belcross, N. C. 12
Miss Pausade Barton, Jonesboro, Ark. 12
Mrs. Annie Stafford, New Orleans, La. 12
Mrs. J. C. Stratford, Montgomery, Ala. 11

SOUTHERN BAPTIST CONVENTION

Oklahoma City, May 15, 1912

SOLID THROUGH TRAIN

"The Georgia-Carolina Special"

WILL BE OPERATED BY THE

Southern Railway

Premier Carrier of the South

Note following convenient schedule:

Leave Charlotte	7:15 A.M.	Monday, May 13, via Southern
Leave Gastonia	8:00 A.M.	Monday, May 13, via Southern
Leave Blacksburg	9:00 A.M.	Monday, May 13, via Southern
Leave Spartanburg	10:30 A.M.	Monday, May 13, via Southern
Leave Greenville	11:35 A.M.	Monday, May 13, via Southern
Leave Seneca	1:05 P.M.	Monday, May 13, via Southern
Leave Toccoa	2:00 P.M.	Monday, May 13, via Southern
Leave Gainesville	3:17 P.M.	Monday, May 13, via Southern
Leave Atlanta	5:00 P.M.	Monday, May 13, via Southern
Arrive Birmingham	10:00 P.M.	Monday, May 13, via Southern
Arrive Memphis	8:00 A.M.	Tuesday, May 14, via Frisco
Arrive Oklahoma City	5:00 A.M.	Wednesday, May 15, via R. I.

The Special will handle through sleeping cars from Columbia, S. C. (via Spartanburg) and Greenville, S. C. At Atlanta additional sleeping cars, through first-class coach and dining car will be attached to accommodate the Georgia delegates.

Rates from a few points named below, proportionately low rates from all other stations in the Southeast:

Atlanta	\$32.60	Macon	\$35.25
Columbus	32.35	Newnan	32.15
Gainesville	34.20	Rome	31.20
Griffin	33.90	Toccoa	35.40

Tickets will be on sale daily May 10th to 14th; final limit May 31st, 1912.

Rates open to the public and there are three routes to choose from:

- Southern Railway through Chattanooga and Cincinnati.
- Southern Railway through Birmingham and Memphis.
- Southern Railway through Birmingham and Fort Worth.

The route of the special train will be Southern Railway through Birmingham and Memphis. The rate through Cincinnati will be fifteen cents higher.

Many of the leading ministers and laymen of Atlanta and other Georgia points have already spoken for reservations in the through sleeping cars.

For further information and sleeping car accommodations call on or address JAMES FREEMAN, Division Passenger Agent, No. 1 Peachtree St., Atlanta, Ga.

H. F. CARY,
General Passenger Agent,
Washington, D. C.

JNO. L. MEEK,
Assistant General Passenger Agent,
Atlanta, Ga.

HOME MISSION LITERATURE

On various phases of

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State character of leaflets wanted
and number required.

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1002 Third National Bank Building,
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America's leading Natural Health Beverage. Most famous water known for family use—especially for frail women and weak fretful children. A great nerve sedative.

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Send for Booklet of Physicians testimonials, comparative analysis and price list.

Benscot Lithia Springs Company,

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The Rock Island Lines

will operate

"The Baptist Convention Special"

on the following schedule

Leave Memphis - 11:20 a. m. May 14th
Arrive Oklahoma City 5:20 a. m. May 15th

This train will carry electric lighted sleepers, coaches and chair cars. Write me for free Oklahoma book, sleeping car reservations and any information desired.
(Don't forget to have your ticket routed via Rock Island from Memphis)
Other regular trains and additional special trains as may be needed.

H. H. HUNT, Dist. Pass. Agent
18 N. Pryor Street, - ATLANTA, GA.

Southern Baptist Convention

OKLAHOMA CITY, OKLA., MAY 15th, 1912

VERY LOW RATES

will be named by

Seaboard Air Line Railway

With selling dates and limits to suit the Convention:

To take care of those attending from this territory the SEABOARD is arranging to operate THROUGH SLEEPING CARS from Atlanta to Oklahoma City, leaving Atlanta at 4:15 P.M. May 13th, arriving Oklahoma City early morning of the 15th. Pullman Reservations should be made now.

Detailed information as to rates, selling dates, limits, etc., will be given in short time.

Information and Pullman reservations can be secured by addressing

FRED GEISSLER, A.G.P.A., Atlanta, Ga.