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Faith, Hope and Love, these three.

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DENOMINATIONAL PAPER NUMBER.

MAY 1912

PRAYER AGAINST ALCOHOLISM

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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WE BAPTISTS, without any hierarchy or great central authority with power over all parts, need above all other people voluntary organization, with power, not of authority, but of fellowship and love, leading to co-operation. These enterprises call for large sums of money. Our Home Board as yet is calling for only a small part of what it needs and must have within the next few years to do the work that lies before it.—T. P. Bell, Editor of the Christian Index.

NO HEART in the Southern Baptist Convention beats with truer loyalty to the needs of Home Missions than does mine. I love the Home Board. I count its mission unspeakably important. Never so much so in the past as now. Indeed, the march of events, the opening up of new territory, have been made with such colossal strides that, if I had my way, the Home Board should have \$1,000,000 a year at its disposal. By all means it ought to have it.—B. H. Carroll, D.D., President of the Southwestern Theological Seminary.

THE ONE commanding general agency for discharging our responsibility to the South of tomorrow is our Home Mission Board, an agency with a magnificent work already to its credit, but as yet only upon the first age of its possibilities as a factor in the South's true development and in the advance of the Kingdom of God. This program includes evangelization, enlightenment, enlistment, equipment and efficiency. It means not so much new policies, though these may and ought to come upon occasion, as the putting of more energy, more money, more talent, more prayer and thought and statesmanship into this divine enterprise of bringing the South to the feet of Christ and making it a force in his imperial hand for winning the world. May he open our holden eyes that we may see our opportunities and may he so untie our purse-strings that within a few years we shall cheerfully lay down upon the altar annually a round million dollars for Home Missions.—Hight C. Moore, Editor of the Biblical Recorder.

The Home Field

VOL. XXIII

MAY, 1912.

No. 10

Our Baptist Newspapers



WE ARE HAPPY this month to have the opportunity to turn *The Home Field* columns over to the editors of our denominational papers. We rejoice to do it for the sake of bringing together so many striking words from these brethren in the interest of Home Missions, and also in the hope that we may make a contribution of some value to the papers themselves.

The idea was not original with us. We wish it was. It was first suggested by a South Carolina pastor, an ex-editor. If we have any merit in the premises, it is that we pounced upon it the moment our friend suggested it.

The editors are busy men, busier and more burdened than the brotherhood knows, and there was small time in which they could respond after we preferred our request, but it is a goodly array which we present, though we regret the absence of other honored wielders of the pen, some of whom promised but forgot.

A study of the newspaper annual will show that about 165,000 is the combined number of subscribers to the Baptist papers in the Southern Baptist Convention. Estimating that there are five readers to a subscription, about 825,000 persons in Southern Baptist families are to some extent readers of our papers. This estimate is probably too large, for an appreciable number of the subscriptions are duplicates. That is, one family sometimes receives more than one paper. It is not far from correct to say that one Baptist family in five in the South receive a denominational paper.

This is a very bad showing. But it is not our purpose now to write at length upon it. Suffice it to say, religious intelligence, Christianity in the home, the enlistment of our church members, our missionary activities and the future of denominational loyalty and solidarity all depend in a very large degree upon our people reading the denominational papers.

We are glad Dr. Gambrell has written on this matter in this magazine, and with such convincing strength. We wish that by repetition we might help to impress some of his words. Especially this: "There is no more reason why we should have campaigns for education or missions than that we should have campaigns for good reading. . . . It is a feasible thing, if the denomination ever becomes psychologically fit for the enterprise, to put the denominational paper into practically every home in any church."

We have heard some capable addresses before our Baptist Conventions on this topic in the last few years. Therefore it is a good time to say without being in danger of seeming critical, that the interests of our papers will be

substantially conserved if the editors will see to it that only men who have a conscience for the mission of the denominational paper, who have something on their hearts to say and believe in its importance, make addresses before our Conventions on the mission of the paper. Treating this great and worthy agency as if it was a kind of half-regenerated half-brother in the Kingdom is really at the bottom of many of the trials of our papers. And no man ought to speak for them whose convictions on the subject are not powerful enough to drive this unjust and terribly hurtful misconception out of the minds of his hearers.

But we do not undertake here to speak

for the Baptist newspapers or the splendid men who edit them, who grind grist for every cause of the denomination, but not seldom find the hopper empty when their own interests are to be conserved; who rejoice with those who rejoice and weep with those who weep; who speak the truth in love; who build up every object for which Baptists work and then fail to get three-fourths of the Baptists to take the paper and to get pay from twenty per cent. of those who do!

May God abundantly bless our denominational papers. May he give the Baptist people hearts to understand the worth of these agencies, and our Baptist pastors and agencies readiness to magnify them on every occasion from a sincere heart.

The Baptist Press and Missionary Progress

J. B. GAMBRELL, D.D., Editor Baptist Standard

THE MAN who expects to grind grist for the public must look first to the machinery to be used in his enterprise. It only takes a thought to satisfy any one that no general denominational progress on any line can be expected unless there is a wide diffusion of information necessary to progress. People do not work consistently and successfully beyond their information.

Therefore it is of the first importance, if the Baptist people are to continue to make progress, that they seriously consider the best means and all the means necessary for the dissemination of light and knowledge.

It is not enough that Baptists have the missionary spirit. Every converted person in the world has the missionary spirit. The missionary spirit is born with every soul born in the Kingdom. For effectiveness there must be training for service, and then there must be methods of service suited to the enterprise we are in, for no method is more essential to progress than that which makes the Baptist people acquainted with the work that they are in or ought to be in. Zeal dies where knowledge falls, and the best people in the world become inactive if they are secluded and are given no outlook on the fields where the grain is already white unto the harvest.

Enlistment the Supreme Southern Baptist Problem.

SPEAKING now definitely for our Southern people and with some good knowledge of the conditions that obtain from the Atlantic westward, I give it as my conviction that the overwhelming problem confronting the Southern Baptists is the problem of enlistment throughout the South. The white Baptists alone number perhaps two and a half millions. They are a mighty host, but not a mighty army. Careful investigation shows that not half of them give, and of those who do give the giving is meager compared with what it might be. It is a trite thing to say that if this mighty company of baptized believers, two millions and a half, could be enlisted genuinely in the work for which the church stands and for which they were called into the Kingdom, the effect on the world at large would practically be immeasurable. We plead in the great times we are in, for large enterprises and forward movements for doing things commensurate with our real strength, and the responses are always far short of what they ought to be. Those who give and are in any way engaged in the missionary enterprise feel everywhere the down-pull and back-pull of an immense weight of uninterested, untrained and inactive church members.

In one of the great battles of the war two Confederates between midnight and day contemplated the battle to come next day, and one of them said to the other, "I wouldn't mind the fight if all our men would do their duty." Who would mind undertaking anything if all the members of the church would come into line and do their duty?

It is the supreme task of the Southern Baptist Convention to enlist the unenlisted and to develop the undeveloped. This is back of all progress; this is underneath all that we are trying to do to advance the Kingdom at home and abroad.

Denominational Literature and the Enlistment of the Masses.

HOW SHALL we as a sensible people go about the task of enlisting the masses? There are many ways, and the task is so important and so great that we must use all the ways possible, but certainly among the ways the one thing most potential and the chiefest is the circulation of literature, stimulating as well as informing.

We had just as well face it right now. Not much good can be done with people who do not read. Over and over, we see it in the papers that the people who take the papers are the ones that stand for the church life and for everything else. Why, of course, it could not be any other way. The problem, therefore, of missionary progress resolves itself largely into the problem of circulating our papers. It is a stupendous problem. Once that is solved we have practically solved nearly every other problem.

The circulation of good papers is thoroughly in the interest of better church life, better home life, better individual life, stronger missionary impulse, greater and better directed effort for missionary progress. The paper is the engine that draws the whole train after it.

As plain as all this is, it is remarkable that the denomination has hardly taken the paper problem seriously. Editors and publishers have been left very much alone to struggle along the best they can to supply the deepest need of the whole denomination. Men who have put their blood and money and time and everything at the service of the denomination have not had the practical help of those they have served the most.

This has not been fair; it has not squared itself with the principles of comradeship in the holy war we are in.

IT IS INCONGRUOUS THAT AN INSTRUMENT SO VITAL TO EVERYTHING THAT THE BAPTISTS IN A GIVEN STATE ARE TRYING TO DO AS IS THE STATE PAPER SHOULD HAVE ONLY THE GOOD WISHES OF MANY OF THE ABLEST MEN IN THE STATE. IT HAS COME ABOUT SOME HOW OR OTHER THAT THE



Dr. J. B. Gambrell

PAPER IS THOUGHT TO BE A LITTLE THING. GREAT PASTORS DO NOT TAKE HOLD OF IT AND PUSH IT IN THEIR CHURCHES, AND IF IT WERE NOT FOR THE SUPPORT WHICH THE PASTORS OF THE SMALLER CHURCHES GIVE TO THE PAPERS IN THE WAY OF PRACTICAL HELP, THERE IS NOT A PAPER IN THE WHOLE LAND THAT WOULD NOT DIE.

A Conscience and A Campaign for Good Reading.

WHAT I now wish to advance is that in the interest of a forward missionary movement

at home and abroad, in the interest of everything the Baptists stand for in every State, the denomination should take the paper question seriously. There is no more reason why we should have campaigns for education or missions than that we should have campaigns for good reading, which would include, of course, as the chief instrument of progress in any State, the State paper.

It is a feasible thing, if the denomination ever becomes psychologically fit for the enterprise, to put the denominational paper into practically every home in any church. Recently we have gone at it somewhat vigorously in Texas, and a number of churches have taken it up with all the sedateness and practical wisdom which characterizes a church building enterprise or a great mission collection and the Baptist Standard has gone into every home in a number of the churches. When we have done our duty at this point, we will find our duty easily performed at a hundred other places.

But I linger on this one point—we must take the paper question seriously. A great

hour ought to be given to the State paper in every Convention, and pastors, for the sake of the homes to which they minister, for the sake of the heathen in the remotest parts of China and around the world, ought to make it their business with these leading people to see that the paper gets into every home.

And then, in numerous ways which will suggest themselves to serious and thoughtful minds, the pastor should stimulate people to read, so as to send streams of lights into every Baptist home in all the land. This will be our greatest auxiliary to the educational work we are trying to do, as well as missionary work, two things, by the way, which must go side by side in any well devised scheme for progress. As plain a thing as I am writing about ought to catch the attention and stir the hearts of intelligent men everywhere.

I round up what I am saying by emphasizing the proposition that the newspaper problem is to an overwhelming degree the problem of missionary progress and all other kinds of progress among Baptists, and we had better give attention to it.

The Way to World Conquest

P. I. LIPSEY, D.D., Editor of the Baptist Record, Jackson, Miss.



A STRAIGHT LINE is not always the shortest distance between two points, either in material measurements or the accomplishment of a moral purpose. Often it is an impossible route. You can sail in the teeth of the wind only by veering and tacking, and there is no question that in winning the world for Christ we have to contend with the prince of the power of the air.

The Shortest Route to World-Redemption. BUT to return to the shortest route. If you ever saw a hawk catch a chicken, you noticed him make a very graceful curve. He knew his business, and was bred to it; caught chickens before Cain and Abel did. He first dropped until he acquired momentum and then gracefully curved to the plane of the chicken and struck his talons into the victim. If he had made a bee line for him, he would have struck on his head and never gotten away with his prey. He ob-

served a well known law of mechanics; every bird observes it by instinct when he goes to light on the ground.

Start two balls to rolling down an inclined plain, one on a straight line and the other on a curved line and the last will get there first every time. This is simply because, it has acquired in the early part of its journey a momentum, its best asset on the journey.

It is not different when it comes to the mission work. The objective is the salvation of the whole world. There is no difference of opinion on that subject, and no room for discussion. The men who work in the Home Mission Rooms in Atlanta are as devoted to that purpose as the men who work in the Foreign Mission rooms in Richmond and probably are doing in their way as much to accomplish it. There is no antagonism between them, and no occasion for any. They understand one another, and are God's fellow-workmen for the salvation of the world.

THE HOME FIELD

7

There are men working for the Home Mission Board that are enduring hardness for the gospel's sake as much—but there is no reason for comparisons. What we are contending for is that the work of Home Missions is necessary to the salvation of the world and the shortest way to secure it.

The Base of Supplies.

A FAMILIAR MAXIM is that every army moves on its stomach. I reckon everything else human moves that way. That was the reason Lee's army could not go any longer. They were hungry and nobody fed them, and there was not anything to feed them on. That is the reason the nations build great navies, to keep in touch with the supply depots. The finest tactics displayed in modern warfare was when the Japanese struck the first blow and destroyed the Russian fleet in Korea. This allowed them to keep in touch with their base of supplies at home. The final stroke was on the seas when Togo destroyed the remaining fleet, and cut the Russians off hopelessly.

In the same way, our war with Spain began on water at Manila and ended on water at Santiago. The great source of supply must be kept uninterrupted.

But it is not simply a question of being able to supply men and money. There is a great reservoir of spiritual life which must give power and character to the gospel we preach to other lands. Everybody knows that reproduction depends on the virility of the species, the real strength of the parent.

Too Weak at the Starting Point.

THE PERPETUITY of the gospel depends on that more than on taking collections and telling about the needs of the heathen. They are needed. This is a necessity. The reason that the gospel has not gone farther and faster is that its projectile force is not sufficient to carry it. It is too weak at the starting point.

Everybody knows that a conversion like Paul's makes a man missionary. "Woe is him if he preach not the gospel." A vision of the risen Lord such as Peter had makes him say, "We cannot but speak the things which we have seen and heard." A full gospel at home will be a world-filling gospel.

We are weak in the loins and sorely need girding for the world victory. Many of our

churches in the South are sickly and some are perishing. It is the business of our Home Mission Board to vitalize them, and this so far as its means allows it is doing. There is no more needed work than the awakening of these slumbering hosts for the conflict. We can not go forth to meet the enemy of many millions with only a few thousands. We can not meet thirteen-inch rifles with popguns.

How Home Missions Works.

HERE is a sample of what the Home Board is doing. In co-operation with the State



Dr. P. I. Lipsey and his lovely daughter.

Board of Mississippi. They helped to pay the salary of a pastor in one of our town churches. At that time, the church was giving about sixty dollars to Foreign Missions, and a corresponding amount to other objects. In seven years the church came to give in one year twelve hundred dollars to Foreign Missions, twentyfold. During this time, the church had two of the Home Board Evangelists in meetings in which a great many were saved, and the life of the church so quickened that more than fifty young people answered the call to preach, or go as foreign missionaries. Similar results have followed the work of Home Missionaries elsewhere, and ought to be done in many more churches. It was the method approved of the Lord and his apostles and proves that a straight line is not always the shortest distance between two points.

The Great Commission and Home Missions

EDGAR ESTES FOLK, D.D., Editor the Baptist and Reflector, Nashville, Tennessee



WITH ALL MY SOUL I believe in Foreign Missions. But equally with all my soul I believe in Home Missions. I believe in making disciples of all nations, but I believe that the people of the South are at least a part of a nation. I believe in going "into all the world," but I believe that the South is just as much a part of all the world as is Japan, China, Africa, Italy, Brazil, Argentina and Mexico.

It is not only a part of "all the world," but it is a very important part of it to us. The people of the Southland are our friends

supplies for the army of Southern Baptists as they start on their onward march to go "into all the world and preach the gospel to every creature." Was it not Archimedes who said give him a lever long enough and a fulcrum on which to rest it and he could overturn the world? The gospel is the lever; the South is the fulcrum. At least it is the fulcrum for Southern Baptists. To neglect Home Missions is to neglect the base of supplies, and so leave the army to starve in front of the enemy. It is to refuse to use the fulcrum which God has given us for overturning the world. It is, in short, to kill the goose that lays the golden eggs.

Multitudes to Evangelize.

WHEN THE PANAMA CANAL is completed, as it will be, so we are promised by Col. Goethals, by 1913, the tide of immigration which has been flowing westward will turn southward and there will be a tremendous inrush of population into this Southland, such as has never been known before. The railroads are getting ready for that rush, shortening and straightening old lines and preparing for the great amount of business both ways in the way of passengers and of freight which is anticipated.

What are we Southern Baptists going to do about this increase in population? Or perhaps it will be more proper to ask, what are they going to do with these new people? The South is now a Baptist land. The Baptist principles of individualism, congregationalism, religious liberty, separation of Church and State, prevail in the Southland as nowhere else in all the world. The prevalence of these principles furnishes a fertile soil for Baptists. There are more Baptists in the South than people of any other denomination by over two millions. That counts white and colored. But leaving out the Negroes, there are more white Baptists in the South than people of any other denomination by nearly half a million.

The people of the Southland are now largely homogeneous. Not counting the Negroes, they are the most homogeneous of any people in any section of our broad country. There are comparatively few foreigners



Dr. E. E. Folk

and neighbors. Many of them are our own brothers and sisters. They are bone of our bone, blood of our blood and flesh of our flesh. If we should want to save any people we should certainly want to save our own people.

More than that, the South is the base of

in the South. But with the completion of the Panama Canal and with the tide of immigration turning southward, there will come a heterogeneous and miscellaneous population of all countries comparatively few, and in fact almost none, of whom will be Baptists. A large portion of them will be Roman Catholics. Many of them will be rank infidels. If Baptist primacy is to be maintained in the South, the leaven of Baptist influence must permeate this mass of foreign population. The Home Mission Board is the medium through which this Baptist leaven must work.

Real Mission Work of Vitalization.

BUT AGAIN, the task of Baptists is not done when they have simply made disciples of these people. Nor is it done when they have baptized them. Following that comes the injunction of the Master, "Teaching them to observe all things, whatsoever I have commanded you." These baptized believers must be trained for service. This has all along been a weak point in Baptist polity. Or should I not better say in Baptist practice? Baptists lead all other denominations in America in evangelism, but they are behind nearly all



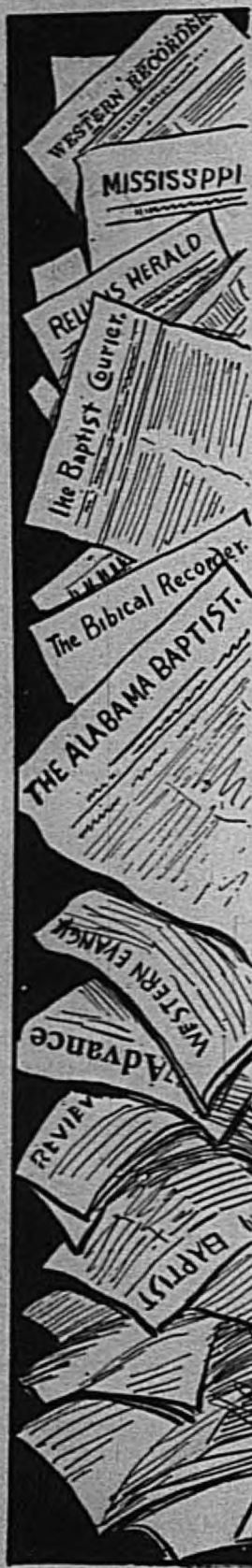
other denominations in the important duty of training those who have been evangelized.

Out of about 24,000 Baptist churches in the South, only about 11,000 or 12,000 give anything to denominational work outside of their own pastor's salary and church expenses. They live practically to themselves, and so far as their development along the lines of benevolence is concerned, they are babes in Christ. This is our greatest denominational reproach, and in fact is the basis of nearly all our troubles.

With much wisdom and prescience our fathers put in the Constitution of the Southern Baptist Convention the statement that one special object of the Convention was to "elicit, combine and direct" the energies of our people. With powerful emphasis did the lamented F. H. Kerfoot, former Secretary of the Home Mission Board, ring the changes on those words. It was a tremendous pity that his voice should have been stilled in death before he could have the realization of his dream in the practical life of Southern Baptists.

The Only Cure for Uncertain, Spasmodic Giving.

BAPTISTS OF THE



South need to learn the important truth that missions means training for service as well as means evangelizing. This lesson they have never yet fully learned.

The Home Board has under its direction a very efficient evangelistic force, and they are doing a great work. The same is true with reference to a number of State Mission Boards. While abating nothing in their zeal and efforts along evangelistic lines, I believe that the time has come when our Home Mission Board and our various State Mission Boards should be told to undertake this still larger task of training those who have been evangelized. There is wisdom in the remark of Dr. William E. Hatcher, "It is at least as essential to save what we already have as to save what we already have as to save that which is lost." This truth Southern Baptists need to learn.

We have been pitching our missionary campaigns largely on the basis of romance and sentiment. Now we need to put them on the solid plane of missionary principle. Instead of high pressure methods for raising money, we need constant, consistent, regular, systematic contributions.

In only all of these two million and a half white Baptists in the South were taught their duty, if they were trained for service, instead of our Home and Foreign Mission Boards having a drought for eleven months in the year and a flood for one month, there would be a steady stream of contributions pouring into their treasuries every week during the year.

Duty of Today to The South of Tomorrow

HIGHT C. MOORE, Editor Biblical Recorder, Raleigh, N. C.

THE SOUTH of Tomorrow will in some respects be far in advance of the South of today. Materially, it will be vastly richer, its thousands of wealth swollen into millions, its towns grown into cities, its fields prodded into greater productivity, its industries electric with larger work.

Educationally, it will be more enlightened with better school plants and teachers and books and terms and patronage and output. Politically, it will gain a new prominence, perhaps its old pre-eminence, in national and international affairs. Religiously, it will be more hospitable to divergent creeds, either reworking them advantageously with its present theological conservatism or to its own detriment embracing the false along with the true.

In this way
a large amount

which now goes toward the payment of interest on borrowed money, could be saved. In this way the Boards would be spared the hair-raising and harrowing experience of an exciting finish on the last day of the year, the Secretaries would be spared the necessity of beating the tom-toms, sounding of the alarm, calling out the militia and crying, "Wolf!"—which cry unfortunately is only too real—for about two months each year, and continue about their proper business of managing the funds sent in by the Baptists of the South throughout the year to the best advantage for the evangelization of our Southland and ultimately of the whole world.

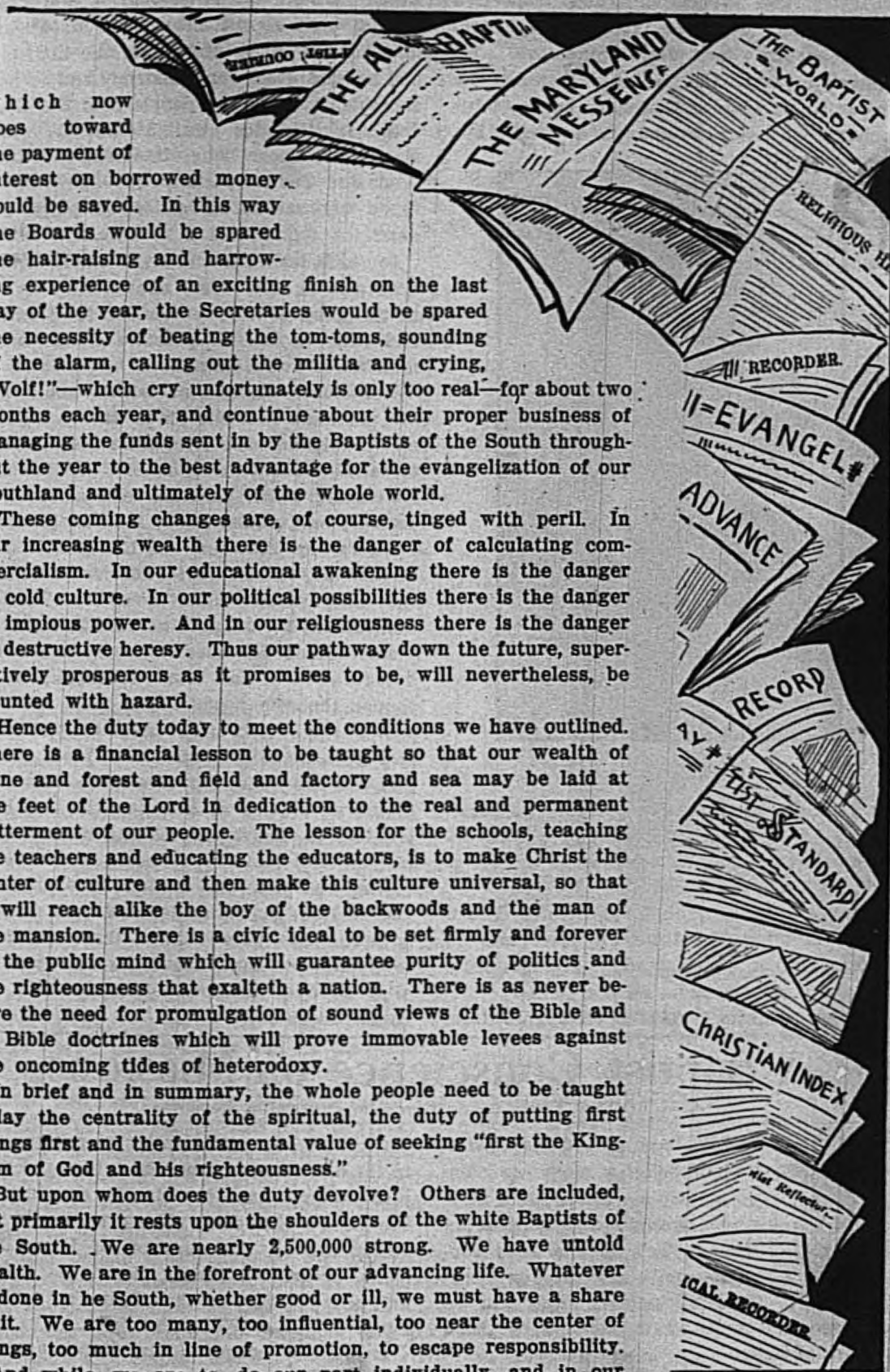
These coming changes are, of course, tinged with peril. In our increasing wealth there is the danger of calculating commercialism. In our educational awakening there is the danger of cold culture. In our political possibilities there is the danger of impious power. And in our religiousness there is the danger of destructive heresy. Thus our pathway down the future, superlatively prosperous as it promises to be, will nevertheless, be haunted with hazard.

Hence the duty today to meet the conditions we have outlined. There is a financial lesson to be taught so that our wealth of mine and forest and field and factory and sea may be laid at the feet of the Lord in dedication to the real and permanent betterment of our people. The lesson for the schools, teaching the teachers and educating the educators, is to make Christ the center of culture and then make this culture universal, so that it will reach alike the boy of the backwoods and the man of the mansion. There is a civic ideal to be set firmly and forever in the public mind which will guarantee purity of politics and the righteousness that exalteth a nation. There is as never before the need for promulgation of sound views of the Bible and of Bible doctrines which will prove immovable levees against the oncoming tides of heterodoxy.

In brief and in summary, the whole people need to be taught today the centrality of the spiritual, the duty of putting first things first and the fundamental value of seeking "first the Kingdom of God and his righteousness."

But upon whom does the duty devolve? Others are included, but primarily it rests upon the shoulders of the white Baptists of the South. We are nearly 2,500,000 strong. We have untold wealth. We are in the forefront of our advancing life. Whatever is done in the South, whether good or ill, we must have a share in it. We are too many, too influential, too near the center of things, too much in line of promotion, to escape responsibility.

And while we are to do our part individually and in our



churches and associations and respective States, yet the one commanding general agency for discharging our responsibility to the South of tomorrow is our Home Mission Board, an agency with a magnificent work already to its credit, but



Dr. Hight C. Moore

as yet only upon the first edge of its possibilities as a factor in the South's true development and in the advance of the Kingdom of God.

So before us through our Home Board there is a very definite objective and to attain unto it we must adopt a worth-while program of progress.

This program includes Evangelization,

which through our missionaries and evangelists would go out through the streets and lanes of our cities and along the highways and hedges of our rural districts and by holy compulsion bring the people into the Kingdom. It includes Enlightenment, which would take these babes in Christ and train them for God, especially the discovery of those who are to be leaders in pulpit and pew.

It includes Enlistment, which would arouse to its duty every church whether out in the deep country or on the far frontier, and then as far as possible utilize every member of every church.

It includes Equipment, which would enable the houseless church to secure a place of worship and the struggling congregation to attain adequate quarters. It includes Efficiency, which by study classes, by educating young ministers, by training personal workers, by literature of information and inspiration, by secretarial service afield, and the like, would make Southern Baptists unafraid to be weighed as well as counted.

And all of this means not so much the inauguration of new Home Mission policies, though these may and ought come upon occasion, as the putting of more energy, more money, more talent, more men, more prayer and thought and statesmanship into this divine enterprise of bringing the South to the feet of Christ and making it a force in his Imperial hand for winning the world.

May he open our holden eyes that we may see our opportunities and then may he so untie our purse-strings that within a few years we shall cheerfully lay upon his altar a round million dollars annually for Home Missions!

A Baptist Conscience on Missions

R. M. BOONE, Editor Baptist Chronicle, Alexandria, Louisiana



BAPTISTS have gained the reputation of being a most conscientious people. Herein lies their great strength and conquering spirit. They have a good conscience on our great denominational principles and can be aroused and enlisted in defense of these doctrinal issues.

But what about our conscience on missions, and especially Home Missions? The

conscience is a vital matter in religion and in the discharge of religious duties, and must play an important part in the extension of the Lord's Kingdom. Have we really any conscience on the question of Home Missions, or are we simply playing at it in a half-hearted way, as though it was a slight matter?

It must be conceded that Baptists generally have a very loose conscience on the great work of evangelizing our Southland as

entrusted to our Home-Board. The denominational conscience has not been aroused as it should to the magnitude and far-reaching effect of this work upon our entire denominational life and progress.

There is here no disposition to disparage any other feature of missionary work, or throw cold water upon any enthusiasm along other lines of work, but only to insist on the necessity of a strong and healthy conscience on the work of Home Missions.

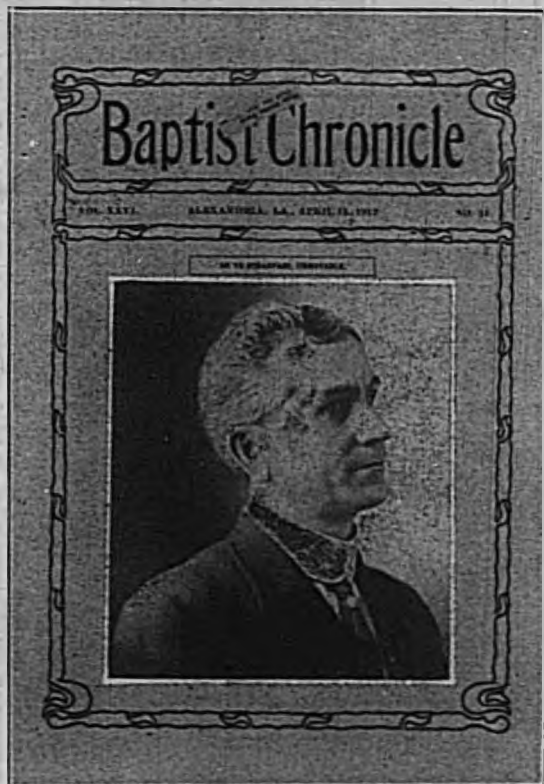
Something is evidently wrong with a man's conscience or his training, who will go into spasms about the far-off heathen and be cold and bloodless about the salvation of the heathen at his own door. Something is wrong with the preacher who can present other phases of the work with enthusiasm, and stir the hearts of his people to large gifts, and at the same time preach Home Missions in a loose, lax and chilly manner, as though it was a matter of no vital consequence. The trouble is, the matter of Home Missions has not taken hold of that preacher's conscience, and therefore he can never reach the hearts and consciences of his people.

There must be enlightenment in regard to the great work and programme of Home Missions. If the Baptist conscience is to be tuned up to the full measure in regard to Home Missions, as it is now in regard to doctrinal issues, much information is needed. We declare that we tell the truth, nothing but the truth, but many of our pastors evidently do not tell all the truth. Not half has been told the churches about the great work of evangelizing this Southland and saving America for Christ and the Baptists. The great purpose of the Home Board, its wonderful undertakings and its far-reaching programme, must be told to the churches and laid with holy enthusiasm upon the hearts of our people, and told in a way to show our people that this work is not simply a fifth wheel of the Baptist body, but rather the great driving wheel of all our denominational enterprises.

Our people must come to the conviction that Baptists stand for something and have a peculiar mission in this Southland. We are not here simply to establish and perpetuate an ecclesiastical party. Baptists have a divine mission peculiarly their own. They have something no other people have.

The question is one of loyalty to Jesus Christ and what he taught and commanded.

If our principles justify our separate existence, they surely demand a propagandism where they are unknown. We hold to the Bible; we stand for the doctrines taught by Christ; we hold up Christ as the sinner's only Saviour. Have we no conscience on giving our next door neighbor and the thousands who are flocking to our shores these precious gifts? Do we not know that they



Dr. R. M. Boone, whose announced intention of retiring from the editorship of the Chronicle is regretted by many who have learned to love him in that work

need a Savior, and that if we do not save them they will ruin us? These are vital matters that should be driven home to the consciences of our people.

Let there be a clear and positive ring for Baptist propagandism throughout this Southland, a deeper and more Christlike devotion to the salvation of the lost, broader sympathies for those who are bound by superstition and all forms of error. This, coupled with an abiding faith in Him who is mighty to save, will bring to us a Baptist day without a setting sun and the Lord of Hosts will reign supreme over this glorious Southland.

Home Missions the Base of Supplies

W. D. Nowlin, D.D., Editor of the Baptist Witness, Arcadia, Florida



MISSIONS, whether on the home field or the foreign field, means carrying the gospel to the lost. The distinction between Home and Foreign Missions is not one of message or method, but one of territory. We preach the same gospel and practically in the same

way to the heathen in America that we do on the foreign field.

Home and Foreign Missions are not competitive but co-operative agencies for carrying on the same work in different territories. The Home Mission work furnishes the basis, or in other words, furnishes the supplies for carrying on the foreign work.

The Home Mission work is not only developing the churches at home that are to furnish the supplies for Foreign Mission work on the foreign field, but the Home Board through its work in the cities must Christianize foreigners to go back to their homes as faithful Christian workers. In this way the Home Board does Foreign Mission work as well as Home Mission work.

There are more unevangelized people within the territory of the Southern Baptist Convention today than there were when the Convention was organized in 1845. The demand therefore for the Home Mission Board today is as much greater than it was sixty-seven years ago, as the number of unevangelized is greater.

To fail to keep up our home work would be much like sending our sons to the front in the army and then failing to furnish supplies, or like eating our seed corn. If we fail to Christianize the heathen who come to America they will heathenize us.

Florida especially would suffer immensely if it were not for the work of the Home Board. Such cities as Tampa and Key West are foreign cities, so far as the population is concerned. Let us keep the base of supplies. Yea, let us increase it.



Dr. W. D. Nowlin

Illinois and the Home Board

W. P. Throgmorton, D.D., Editor Illinois Baptist, Marion, Illinois



IN ILLINOIS we have as great a demonstration of the need of enlarged Home Mission work as can be found anywhere in the Union. The world is within our borders. We have almost as complex a multitude as were gathered at Jerusalem on the first Pentecost after the Savior's resurrection.

We have Germans, Swedes, Italians, Poles, Russians, Syrians, Negroes and—an abundance of all the rest. And there are American communities which need the help of our Home Board.

In one city there is quite a community of Persians. Among these Baptist sentiment, we understand, largely prevails. We have met two of these Persians—both Baptists—

and men of intelligence. At one time it was decided that our Illinois Baptist State Association, in co-operation with the Home Board, would begin work among these people, but on account of the cost and demands elsewhere and the financial situation generally, the enterprise was postponed indefinitely.

At Granite City—really a part of East St. Louis—there is a large community of Bulgarians. We are told that there are more than 10,000 of them.

We have many whole counties and many cities which are as truly German as Germany and Berlin. And the Germans are a fine, sturdy people, industrious, frugal and honest. Their beer-drinking habits and their way of observing the Lord's day are, however, entirely out of harmony with true American ideas. But when they become Baptists they leave off all this and make Baptists the best.

In many communities where formerly we had strong Baptist churches, the Germans have taken possession. They have bought out the Americans and the latter have moved away. In some cases enough Baptists have been left to keep our struggling churches alive, but in many places they have entirely ceased to be. In order to save some of these Baptist churches not yet extinct, we have a German Home Board evangelist in the field. He is an efficient man and is doing efficient work. The policy is to have him hold revival meetings with these struggling churches, with a view of winning converts from among the Germans. Of course, incidentally he has converts from among the Americans also, because he preaches equally well in both German and English.

Next to the Germans in importance—and possibly of more importance—are the Italians. They are here in great numbers and more are constantly coming. At Herrin, Johnston City, West Frankfort, Benton, DuQuoin, Willisville, Collinsville, Bland and various other places, there are swarms of them.

At Herrin we have two Home Board missionaries who are devoting themselves almost exclusively to work among the Italians. These two workers are women, both graduates of the Chicago Baptist Missionary Training School and well up in all

the details of house to house work in foreign communities. It will take time to bring visible results of their efforts to pass, but results will surely come.

We also have Brother Anthony Sisca, himself an Italian, working among his countrymen at Collinsville. He has come to us with credentials the best, and we are expecting him to win his way. The plan is to have him do evangelistic work in a



Dr. W. P. Throgmorton

number of cities such as we have named. He too is supported by our Home Board.

Taking a general view of our territory we are convinced that the Home Board has nowhere a more needy field than in Illinois, nor one which in the long run will be more fruitful in results. We are doing what we can to rally all the churches of the Illinois Baptist Association to the support of the work and feel confident that their sympathy and their liberality toward us will continually grow.

The Home Board is as truly doing foreign mission work in Illinois as is the Foreign Board in Italy.



The Mountain Schools—Why Maintain

Z. T. CODY, D.D., Editor of The Baptist Courier, Greenville, S. C.

EDITORIAL NOTE: Dr. Z. T. Cody is one of the most progressive and helpful friends of the cause of an adequate religious program in our own land. He is President of the Baptist State Mission Board in South Carolina and has for many years been a helpful and esteemed friend of the cause of Home Missions.

In the article below by Dr. Cody, a missionary educational program is suggested that challenges careful attention. It opens a series of important questions for consideration. For instance, How to conserve denominational education in a day of State-supported schools; What principles should guide the Home Board in drawing lines educational beyond which it may not go. The Home Board has been urged to give aid to Baptist colleges in distress. It aided one or two in very needy mission territory, when they were in dire distress. Then came many requests from points where the distress was not dire. The Board had to retreat. Within three years it could have been spending all its receipts helping needy colleges. Moreover, all of them could make impressive arguments to the effect that to aid them is much needed and promising mission work.

Dr. Cody suggests that the Home Board undertake to aid Baptist secondary schools in general. This is more nearly in the line with the school work it is now doing. There arise certain questions. One is, Could the Board do this work for the scores of schools that would wish aid without diverting all its resources from other work at least equally important? Another is, Would it be desirable for the Board to undertake so far-reaching an educational task at once, when it has been unable till now adequately to supply even the Highlander section of people who belong to **THE BACKWARD CLASS**, that would not aid themselves unless the Board stimulated and directed them to efficient self-support? We are all aware that there are also large groups of backward people in the coastal plains of the Carolinas, Georgia, Florida, Alabama, Mississippi. We do not forget 1,250,000 backward people in the Ozarks that need mission schools. Would it be wise to undertake a program of helping Baptist academies everywhere, before we have even dared to reach out with an adequate system of mission schools for several millions of people that are definitely a class suffering from retarded development, many of whom, though they have fine native powers and unexhausted blood, will probably become flotsam and jetsam on the strange currents of the new industrialism, if we continue to close our hearts to the pitiful unvoiced cry of their needs?

We are glad Dr. Cody has written as he has. We do not doubt the value of what he suggests, if only Southern Baptists had hearts so tuned to the needs and opportunities for mission work on the enlarged scale that would be necessary. But we think the denomination would hardly tell its Board to do general Baptist academy work, while so much of that work, to our reproach be it said, still remains undone and not even charted and thought of, that belongs immediately in the category of helping backward and helpless people to religious and social efficiency.



WOULD SUGGEST the need and advisability of the Home Board extending the scope of its school work. Of course we all know that every department of the Board's work should be enlarged and would be if the income warranted it.

But the policy of the Board has been to confine its school work to the mountains of the Appalachian chain.

I do not offer a criticism upon the Board for this policy, for I know something of how the school work of the Board has been the result of a growth rather than of any set policy. I hesitate to suggest extending the school system to other sections of the territory besides the mountains, for I see a great many difficulties in the way. But I do make the suggestion, and for two reasons:

First. We ought as a denomination to be doing more academy work. The tendency has been to turn all high school work over to the State and to confine ourselves to the college task. The arguments for the wisdom of this course are many and patent and potent. I need not state them. We all know that denominations can not do all the educational work for our own children. They must leave a very large part of it to the State.

We must let the State do the common school work, the technical training and the university work. Why not also turn over to the State all of the academy or high school work? For the same reason that it is suicidal for a denomination to allow the State to do all its college work. We fully realize that a denomination must at least train its own leaders; and for this reason, at all costs and regardless of the overwhelming competition of State colleges, fed from State treasuries, our denomination is fully determined to maintain its colleges.

I am in the profoundest agreement with this determination. But what I would now urge is that the compelling reason which holds as to this holy purpose ought also to hold us to the maintenance of denominational academies.

The training of denominational leaders should start further back in school life than the college. Ideally it should start in the common school; but this is not possible and since the common school is very close to the home, it is not essential. But denominational training ought certainly to start in the academy. In that formative period, when they are passing from the home into the world, our young people, as far as possible, should come under the training and into the atmosphere of our whole denominational life and work.

Such academies would be plant beds for our denominational colleges, and all the signs point to a day in the not remote future when our colleges will certainly need them. But note this, yea, note this, a very small per cent. of our academy students ever go to college. They stop with the academy. From it they go back into life, into our Sunday-schools and churches, which means that the vast bulk of our future leaders will get no denominational training at all unless they can get it in an academy. If a denomination must educate its leaders, then it must do academy work.

The other reason why I suggest extending the scope of the Home Board's school work is because this Board is about the only agency we can look to do this work. Academics must have help. They can not live on tuition fees. Where can they look for help?



The colleges hesitate to adopt them and become responsible for their support. State Conventions have more college endowments to see after than can be raised. Academies need not think of endowments, and the moment one gets a little endowment it puts on the airs of a college.

Associations are too small aggregations of churches to support an academy. The academy that is looking to an association for support has its face directly to that graveyard that is already large enough.

State Mission Boards are in all other work and it would require a revolution to get them to take on academics (but I believe they will if we can not in some other way provide for these schools).

The Home Board is in this work; all it has to do is to extend its scope. At first it could extend it only to those portions of our territory that are peculiarly mission ground. Why do we think that this type of work can be done properly and profitably only in the Appalachian chain? But I have already exceeded my limits of space.

Missions and an Appreciation of Corresponding Secretary Gray

FRANK WILLIS BARNETT, D.D., Editor of the Alabama Baptist



FOR TEN YEARS I have striven to get a clear idea of what Southern Baptists are doing through the State, Home and Foreign Mission Boards. I expect to put in the next ten years with ears and eyes and tongue open, to do my part as an editor to catch the vision of seers like

Crumpton, Willingham, Gray and other honored leaders and help them to make their dreams come true by leading many of our people who now sit in darkness gently into the twilight zone, and when their eyes get accustomed to the change, by God's help to set before them Jesus the light of the world, with the prayer that seeing him face to face they shall strive to carry his message into every home and every land.

As a student of history and for more than a score of years intensely interested in world politics and somewhat familiar with the story of the diplomatists and statesmen who are moulding public opinion and changing the map of the world, the question which to me looms bigger than the tariff, mightier than the curbing of trusts, more potent with good than a solution of the vexed labor problem, fraught with greater value to mankind than a stable currency—is the question of missions.

It cannot be localized, it cannot be confined to any one country, it cannot even be circumscribed by any so-called "spheres of influence." It is all pervasive and for this reason we must meet it in city, country, State, nation; yes, the world is the field. We have boards of strategy to look after certain prescribed territory—our Secretaries are our generals.

Just now I am thinking of Gray, our Home Mission general. To conduct the Home Mission work requires far more ability than merely to lead an army.



Dr. Frank Willis Barnett

Take a look at him. Size him up, for it takes a man to fill his position—without flattery, he could have made a great success as a lawyer, a captain of industry, a general, a statesman, or diplomatist.

It takes a strong man to do his work—for questions come before him daily whose solution require business ability of the highest order; courage that speaks with confidence, tact that makes for peace.

He is a great Secretary because he is a man. Today he sits in his tower in Atlanta, with eyes glued to every immigrant who lands on our shores; with eyes scanning the plains over which the Indian grazes his ponies; with eyes straining to see the Cuban at his work and play; with eyes eagerly waiting to see the first ship poke her nose into the Panama Canal; with eyes

roving over the great mountains dotted with cabins and schools, with eyes eagerly watching hordes of Negroes scattered on the farms or huddled in city slums; with eyes that today are wistful because looking out over the hills and valleys he sees thousands of Southern Baptists who could help him if they but saw the things he sees. Yes, Gray needs to be Argus-eyed.

God bless him for what he has been to Southern Baptists, for what he now is today and for what he hopes to be for them in the future. And let us all hold up his hands while he sweeps the Home Mission field with his watchful eyes. And let all go to the Convention and watch him as he stands and says: "My beloved brethren, as your servant, and because of your help, it is with grateful heart I am able to report no debt."

Home Mission Problems of New Mexico

E. P. ALLDREDGE, Editor of the New Mexico Baptist, Portales, N. M.



THE HOME MISSION task of New Mexico is characterized (1), by an utter absence of certain vexing problems found in other States of the South and Southwest; (2), by a recurrence here of many of the same problems found in these other States; and (3), by the presence of some problems not found in any of the other States—some problems which are unique and peculiar to Mexico. Let us glance at each of these in turn:

The Absent Problems.

IT IS doubtless news to most of the brethren from the older States that in New Mexico we do not have to deal with the problem of immigrant—though we have 15,000 Indians and 135,000 Mexicans. These with us are the natives, and it is ourselves, the Anglo-Saxons, who are the immigrants and who now number 177,000, or more than the Indians and Mexicans combined. Nor do we have to deal with the Negro problem, since there are but few of these people in New Mexico, and most of them are already in Baptist churches. Again, we know nothing of the city problem, since our largest town has but 12,000 inhabitants. And, while

much of the State is mountainous, we do not have any problem which compares with that of the mountain sections of North Carolina, Georgia, Virginia, Kentucky, etc. And, best of all, New Mexico knows nothing of the problem of the delinquent, "omissionary" churches. Of the 11,000 such churches in the Southern Baptist Convention, not one



Dr. E. P. Alldredge

of them is in New Mexico, and with proper management, never will be.

The Common Problems.

IN COMMON with other States of the South and Southwest, however, New Mexico is face to face with the problem of the Indians, 15,000 of whom are placed here for all time to come. So far they have been left without any book or tract, mission chapel or missionary endeavor, on the part of our Baptist people. Along with this problem is that of their half-brothers, the Mexicans, who now number 135,000. As a result of compulsory education, and their participation in the political affairs of the State, they are today breaking away from the half-pagan Roman Catholicism, which has bound them for so long, and are presenting an unparalleled missionary opportunity.

Almost nothing is being done for the thousands who work in the lumbering and mining camps of New Mexico. And the whole State—fourth in size of the States of the Union—is one gigantic frontier problem.

The Unique Problems.

WE HAVE SPACE only to mention the unique and peculiar problems of the New Mexico field. In no other field in the South or the Southwest, for example, are Anglo-Saxon people, ideas and civilization so equally matched with the Indian and Spanish races and civilizations of the bygone centuries—177,000 of the former against 150,000 of the latter.

In no other State in the South or Southwest may be found so much destitution, so many problems to be solved, with such an insignificant Baptist constituency. One Bap-

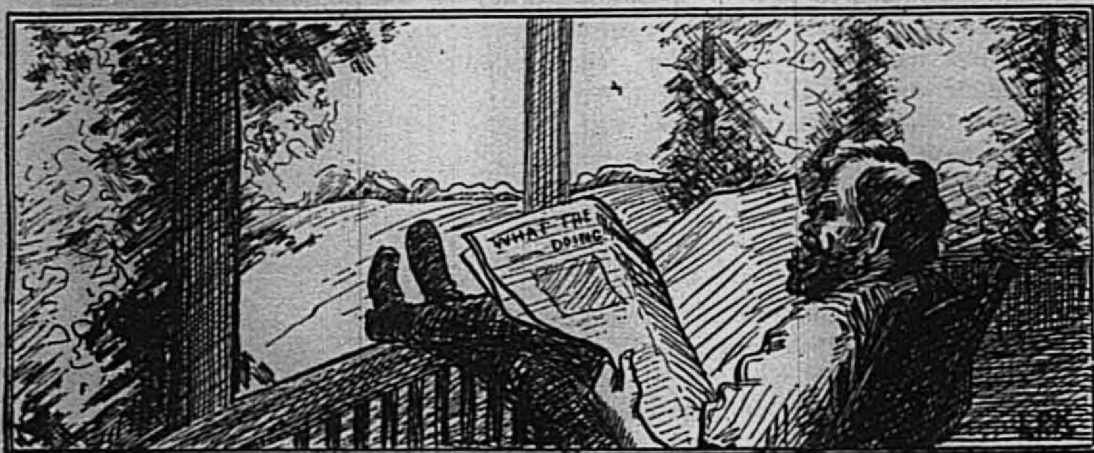
tist to every fifty-five inhabitants and one Baptist minister to every 2,800 inhabitants, and twenty-six Catholics to every Baptist is the present status of our denomination in the new State.

Numbering about 6,000, the Baptists are given a State which is larger than Virginia, North Carolina, Maryland, Massachusetts, Delaware and Connecticut all combined. Only seven per cent. of the entire population is connected with any Sunday-school, Catholic or Evangelical, and there are seven counties, comprising an area as large as either of the States of Ohio, Kentucky or Tennessee, in which there is no Baptist church or minister in active service.

And yet no other State in the Union exhibits on all occasions a more intense missionary spirit than is to be seen in New Mexico. The poorest people of the Southwestern Baptist Convention, the constituency of our New Mexico Convention last year, gave \$1.25 per capita for State Missions and a total of \$2.40 per capita for all missions and benevolences.

The little church at Iola with twenty members, which was organized out under some great cottonwood trees last summer, called a pastor last Sunday, determined to build a house to cost \$1,000 or more and gave \$42 to Home Missions.

The most intense, virile, determined and aggressive type of Home Mission endeavor in the United States will be found in the Southwest, and nothing short of criminal conservatism will prevent the Southern Baptist Convention from building here a constituency for the conquest of America and the world second to none under heaven.





A SPECIAL DENOMINATIONAL NEWSPAPER NUMBER



WE THINK we never accomplished with such ease another task so fitting and useful as the making this Special Denominational Number of our magazine.

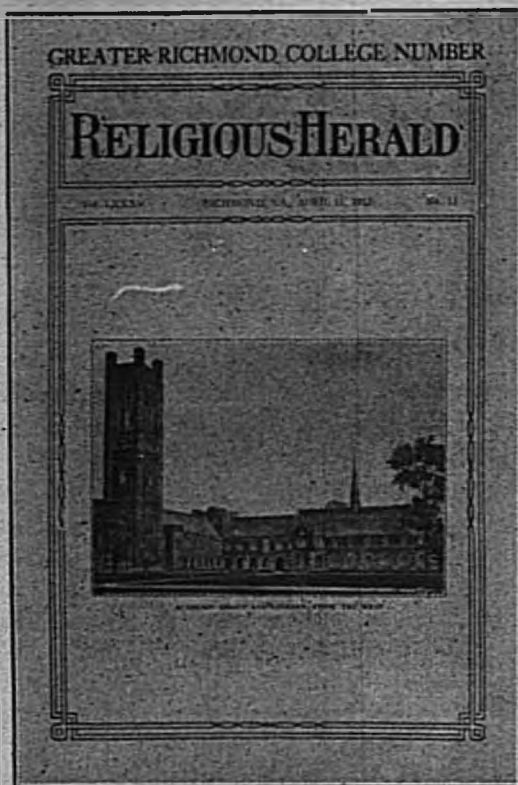
The cheerfulness and readiness with which the editors of our denomination's papers have responded to our request for articles is refreshing and gratifying. Especially so when we remember that these same gentlemen are besieged many times during the year by the important but more or less monotonous productions of our own pen. Having for the cause' sake suffered so much at our secretarial and official hands, we esteem it an exemplification of grace and not nature that they have so generally and readily responded to our appeal for help in making this number of *The Home Field*.

One of our cherished conceits is that we know something of the viewpoints of Southern Baptist editors and have an intelligent sympathy for them in the unequal burdens of the denomination that they cheerfully bear. We had an unique evidence of their modesty as to the value of their own written product in the letters accompanying the capital articles that make up this magazine. To the best of our memory at least two out of three expressed their dissatisfaction with the articles sent and suggested the waste basket as a fit alternative to save editorial distress at this end of the line! These are the men whom some have foolishly thought to speak only with titanic *ex cathedra* assurance!

But their modesty is equalled by their courage. It is safe to say not one of them stops to think of the effect on his subscription list when evil needs to be exposed in the interest of religion and the social welfare. For instance, it is almost a habit with some of our editors to denounce lynchings in their own States, with the assurance that each exposure of the horror of lawlessness will cost from a dozen to 200 subscribers.

We trust this number of *The Home Field* may be of some value to our newspapers. Much as we rejoice at the good these strong and timely articles from such representative and influential writers will surely do to the great cause of Home-Missions, we are embarrassed and almost ashamed to think that our own cause will probably reap more immediate benefit from their courteous aid than the great cause of religious publicity of which they are the honored exponents for a great denominational body.

Our Saviour has taught us that it is more blessed to give than to receive. Restricting this great principle now to the inter-relations of service in a great religious body, we do not believe any of the workers in the Kingdom give more for the welfare of the whole Baptist body than do our editors, or receive so little honor and appreciation in proportion to the value of the service they render. God speed the day when the denomination shall give a fuller, more gracious response for such indispensable and unfailing service of its interests!



We believe the three oldest papers in the Southern Baptist Convention are The Christian Index, The Western Recorder and The Religious Herald and therefore we asked the editors of these veteran publications each for the courtesy of an article to be used editorially. Dr. R. H. Pitt of The Herald was the first editor to commend the idea of our special number, and it is a matter of sincere regret that at the last hour Dr. Pitt has written that he is so overwhelmed with cares and duties that he could not furnish the article. He says: "I hate to disappoint you, but you will not misunderstand me." Nobody who has had the privilege of knowing Dr. Pitt personally as has the editor of The Home Field, will ever doubt his warmth and generosity of spirit. While we regret the absence of the distinguished editor of The Herald from the splendid array of

editorial names, it is with distinct gratification that we give place to the following utterances from Drs. T. P. Bell and J. W. Porter, and to the utterances elsewhere from other members of the Baptist editorial fraternity in the South.

—HMB—S—B—C—

WHENEVER an intelligent Protestant says he has no fear of Roman Catholicism in America he should make clear his meaning in order that men who need to be kept wide awake shall not be lulled to sleep.—O. C. S. Wallace, D.D., LL.D., in an article that we will publish next month.

—HMB—S—B—C—

DENOMINATIONAL LOYALTY

J. W. PORTER, D.D., Editor Western Recorder, Louisville, Kentucky

THE PAST TWO DECADES are justly noted for the decadence of denominational loyalty. Whatever the causes that have contributed to the denominational decline; or however much we may deprecate the situation, the fact remains that there has been a loosening of denominational ties. Indeed, should this down-grade movement continue in the same ratio for the next few decades, denominational life will be largely a thing of the past.

Among the many things that have led to the present deplorable condition, are the multitudinous Movements away from the churches. The magnifying of these independent organizations has by common consent resulted in minimizing the churches. It is hardly necessary to say that approximately all of these various and variegated Movements, are either interdenominational or undenominational.

The avowed object of the major portion of these pseudo-Christian organization, is the obliteration of denominational lines and the organic union of many distinct and divergent bodies. Not possessing well defined views or cherished

convictions, these amalgamationists can not adequately appreciate the convictions of others. With such the denominational objective has become the denominational negative, and church devotion, church destruction. Somehow it has always seemed to us, that the man who believes one thing as good as another, is himself good for nothing.

It appears to us that the supreme need of the moment, is a revival of "churchianity"—a resuscitation of denominational life and loyalty. Happily for the sake of triumphant truth, there are sure signs of a return to the domain of denominational duty.

Many are wearied and more disgusted with the spectacular pageants that have been perpetrated in the name of Christianity. The saints have been surfeited with the puerile attempts of novices and nobodies to criticise and excoriate the churches of the living God. Even others than the elect, are fast learning that in countenancing denominational disloyalty, they are giving comfort to the enemies of the Cross. Slowly, but nevertheless surely, it is dawning upon some of the erstwhile spiritually benighted, that the ecclesiastical iconoclast is the veiled prophet of spiritual destruction.

With a few notable exceptions, our observation has been that a man's love for his denomination represents the ratio of his love for his Saviour. Clearly, the greatest manifestation and demonstration of Christ, is Christ incarnate in the churches of his own creation. Well may we ask: If a man love not the Bride which he has seen, how shall he love the Bridegroom whom he has not seen?

Church loyalty affords the mightiest motive for glad and heroic giving. It is natural to sacrifice for the things we love. It is this splendid spirit of sacrifice, growing out of a love for the truth that has made Baptist martyrs the admiration and envy of mankind. It is the self-same spirit that must perpetuate us as a people, and cause us to carry the gospel to the unsaved of the earth.

A deathless devotion to our denominational tenets has made the Home Board an unsurpassed force and factor in making the South the greatest Baptist territory in all the earth. From its inception till this good hour, it has studiously avoided all entangling alliances, and with love and charity to all, steadfastly trod the pathway of a God-given destiny.

If the future of the Home Board is to be as its past, our Southland is safe. Amen!

—H-M-B-S-B-C—

If the Roman Catholics can be held responsible for the civilization of Latin American countries, by the same token the Baptists and Methodists can be held responsible for the civilization of the South.



WHAT USE HAVE WE FOR A HOME MISSION BOARD

T. P. BELL, D.D., Editor Christian Index, Atlanta, Georgia

WHAT USE have we for a Home Mission Board, with all of its machinery and the expense incident to running it? Have we not State Boards in our borders and Boards of Education and evangelistic agencies of various kinds, all doing similar work to that of the Home Mission Board? Then why this great machine?



Once upon a time this question might have seemed pertinent—when we had a comparatively homogeneous population, growing only by natural increase; when people stayed at home and their children grew up around them and a stranger in a community was an object of curiosity, at a time when there were no great cities, with congestion of population and paucity of churches, and with multiplied and multiplying agencies of evil. There might have seemed some force in the question when it was the fashion for people to go to church, both in city and town, and country place, and men were counted below par who failed to do so.

Even then, however, there was need for the Board, and it would have been well if it had been better supported, and had been enabled to accomplish a great deal more

than it did. What it then accomplished tells now in a hundred ways for good, and the results of its work even in the "old days," as they are seen in the present, might well answer the question as to the need of it then. But the needs have increased a hundredfold.

I will not multiply words, for space is limited; but if I were asked for one main reason for the Board's existence and its work today, I would say: Because very many of our States have very great religious problems, and social problems which can be settled only by the religion of Jesus Christ, which they cannot solve by themselves. And these are not entirely the States we call the weaker ones, but some which, while not weak in size or population or wealth, are so in Baptist force and power.

What I shall say further is merely illustrative of what I have just said. Take North Carolina, for instance, which is a great Baptist State; great in many ways, yet like all the South, just well coming to herself. Old fields all over the State are demanding much of pastors and members; and mission fields are rapidly multiplying. Here arises the "mountain" problem, with the supreme necessity of laying hold upon the young generation of this section for Christ and for the truth as we see it.

It is a temporary problem, due to the fact that the people there have been shut in through the years and have not yet caught the larger visions that have come to people of the open country, and we must help them until their

eyes are open and they have realized their possibilities. Other denominations are seeing the importance of the field, and are pouring money and workers into it. We have every advantage, but we will lose immensely if we let others take our heritage. The problem is too large for solution by one State; therefore the whole brotherhood must help to solve it. What is true of North Carolina is, in a sense, true of Kentucky and Tennessee, with some sections of other States.

Missouri is a great, powerful, pivotal State; great in her population; great in her wealth; great in her influence. Why should she not care for her own needs? Why should anybody come to her help? Yet there are two problems calling for solution in Missouri that are more than enough to tax the holy ingenuity and power of her Baptist people. They are (1) the phenomenal growth within her borders of great cities, rapidly outgrowing the evangelistic power of their Baptist people. And (2) the ever increasing inflow of foreigners, who have different ideas, customs, modes of life; and all needing the gospel.

And the second contributes to the first. Traveling out from St. Louis with a brother who knew the country well, we were informed that for one hundred miles around the city Baptist churches had been crowded out and the foreigners had possessed the land. The old citizens had moved out and the churches had perished for want of membership. The brotherhood at large needs to help Missouri in her conditions.

Then consider Louisiana, with great sections of the State almost absolutely destitute of Baptist churches, or even evangelical teaching of any kind. Roman Catholicism prevails and is becoming more and more, day by day, a force for us to reckon with. These French people vote and Rome wants votes and uses them. The northern section of the State cannot alone meet the needs of all. The Baptists themselves are working to maintain what they have and to conquer new territory within their own borders. They have small power to win from the great French section. And what could they do with New Orleans, which never has had any really permanent, aggressive Baptist work done in it, save by our Home Mission Board; and that within the last few years.

This is a day of evangelism. By whom is evangelism to be done? There are plenty of evangelistic associations organized and offering their services; and there are independent evangelists many, some of them strange shooting stars, that come and go and leave behind them a trail that is not always bright. We only mention this as a condition of the times, when we must have an organized evangelistic force prepared to meet the needs even of the greatest cities, and to preach a gospel that we all know. They may not be needed twenty years hence, but they are now; and the State Boards cannot provide the force for the work; so there must be combination.

Today there are mighty forces contending for America. The conflict is keen, sharp, powerful, and these forces are thoroughly organized. Romanism is one of them. And possibly some may smile when I say that Buddhism and Mohammedanism are organized and at work. And even Hinduism. And in the extreme West and in New England they are finding not a few to follow their vagaries. Guerilla forces will not have very much showing in this conflict. They must be brought together into armies, and capable of meeting armies.

We Baptists, without any hierarchy or great central authority with power over all parts, need above all other people voluntary organization, with power, not of authority, but of fellowship and love, leading to co-operation. These enterprises call for large sums of money. Our Board as yet is calling for only

a small part of what it needs and must have within the next few years to do the work that lies before it.

And in all that I have said, no mention has been made of that mighty empire, now taking form and shape and character, which we call the Southwest—Texas and Oklahoma and New Mexico. Texas has come to be what she is as a great Baptist State in no small degree through the helpful work of this Board in years gone by. She is so large that the work is not complete yet. And now loom up these other great States, yet in swaddling clothes, calling on us all for help, that their footsteps from earliest infancy may be directed in the ways of God.



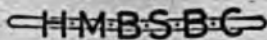
INTRODUCING SOME EDITORIAL BRETHREN

WE CONCEDE to the present interstate anti-pass laws all the good that belongs to them, but have always regarded it as essentially un-American to have a law that prevents two producers from exchanging in trade the products of their honest labor. This is what the anti-pass law does for the newspapers and railroads. The newspaper's product is publicity and the railroad's is transportation. The new law says in effect, "You shall not exchange in trade the products of your labor."

However, our only present purpose in calling attention to a law that we believe is contrary to the genius of our institutions, is to lament that its practical application has killed the Southern Baptist Press Association, which used to meet annually, we are sure to the general welfare.

Drs. P. I. Lipsey of The Baptist Record and W. D. Nowlin of The Baptist Witness are two of the most recent additions to our editorial cult. In the absence of the normal and better means of introduction, we are glad in this magazine to be able to present these two approved craftsmen and men of God to the editorial fraternity and the brotherhood at large. With the pen they bid fair to maintain the excellent reputation both have already made in the pulpit, while at the same time they greatly enlarge the zone of their immediate influence.

Perhaps we should add the names of Drs. W. P. Throgmorton, editor of The Illinois Baptist, and E. P. Alldredge, editor of The New Mexico Baptist. Both of these brethren have been longer at the editorial helm than Brethren Nowlin and Lipsey, but both are comparatively new in the company of Southern Baptist knights of the tripod. Both are also State Mission Secretaries and both are full of enthusiasm for the cause of evangelizing America. Dr. Throgmorton is an honored leader in the Illinois Baptist State Association and Brother Alldredge has like a good soldier borne the heat of the day in recent Baptist movements in New Mexico. Both are worthy of the fellowship of the good men and true whom they join in editorial service for Southern Baptists.



OUR NEW BOOK

THE HOME MISSION TASK is from the press and a right handsome volume it is of 331 pages, containing fourteen chapters, twelve of which are by able and well-known Southern Baptist writers, while two are by the Editorial Secretary of the Home Mission Board, who is editor of the book. Following is the menu in the order of the chapters: A Historical Sketch, by Victor I. Masters; Organization, Purposes and Work of the Home Mission Board, B. D. Gray; Housekeeping for our Neighbor, W. E. Hatcher; Southern Wealth and Its Consecration, Richard H. Edmonds; The Place of

the South in the Religious Life of the Nation, W. M. Vines; Social Application of the Gospel, Howard L. Jones; The Race Question in the South, J. B. Gambrell; The South and the Immigrants, Louis J. Bristow; The Southern Highlanders, John E. White; Church Building, Arthur H. Gordon; Missions on the Frontier, J. F. Love; The Fulness of Time, Weston Bruner; The Needs of the City, Rufus W. Weaver; Home Missions and the Country Church, Victor I. Masters. We have no hesitancy in expressing hearty gratification in being able to bring together in one volume such a capable and well-known company of writers, and that each has treated with capacity and power a theme of distinct importance and timeliness looking to an adequate religious program in our own land. The book, handsomely bound in cloth, is fifty cents, ten cents extra for postage; in paper covers, thirty-five cents, five cents extra for postage.



HOME MISSION BREVITIES

A large part of the Evangelistic Staff of the Home Board spent the closing part of April in a campaign of evangelistic effort in Fort Worth. Six or eight of the brethren, who have together successfully engaged in campaigns against sin in other cities are with Dr. Weston Bruner, the General Evangelist. A successful campaign was recently conducted in Houston, though it came right after the devastating fire there and labored under special disadvantages. At this writing it is too early to give the results of the campaign at Fort Worth.

The sympathy of the public goes out to the people along the Mississippi River, who have been suffering largely on account of a great flood, which, following heavy winter rains, has at many points broken through the levees and overflowed large sections. There has been much suffering, some loss of life and a large amount of damage to property. Many of our Baptist brethren are among the sufferers. The conditions are now improving, and government aid is being rendered to aid the sufferers and rehabilitate the damaged areas.

The civilized world is appalled at the gigantic disaster at sea on Sunday night, April 14, in which the Titanic, the largest of all the ships, far from land struck an iceberg on her maiden trip from England to the United States and went to the bottom in a few hours, carrying to their death more than 1,600 souls. It was the greatest marine disaster in history. One of the things that stands out in beauty from the awful picture the imagination conjures up of those dread hours is the heroism of hundreds of persons aboard the ill-fated liner. We do homage to such heroism, nor do we feel worthy to deal in captious criticism of those whose souls quailed in that awful hour. What one of us can say with assurance that he could have stood without terror that fearful trial? Among the many lessons men may learn from this horror of the sea is that of humility. There are numerous lessons to be learned, but in the fresh contemplation of this disaster we do not feel like pointing to lessons. May the God of all grace comfort the thousands in America and England and Europe whose hearts are sore in bereavement; through the dark cloud of gloom may he lead many to see his face and say: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

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

WOMAN'S DEPARTMENT

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

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

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

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

The Editorial Secretary has turned over the body of the magazine this month to the editors of the denomination's papers, and has requested the editor of the Woman's Department for as much space as practicable for the special number. There is no body of brethren in our entire denomination whom we are gladder to serve and honor than our editors, and we cheerfully abbreviate as much as possible the material in this department.

Mrs. B. D. G.

WITH this issue of the magazine, the financial year closes. Whether or not each woman has done her best remains to be seen. The books of some of the State Unions close on the 15th. It is impossible at this writing to state results. The Heavenly Father help us and forgive us if we have failed.

The next thing to do is "go to the Convention at Oklahoma City," get the inspiration that comes from personal contact with the great men and women of our denomination.

This great pleasure will be denied me this year, as home cares make it impossible for me to leave. How eagerly I will watch for the daily press notices concerning the W. M. U. and its work. Though I cannot be present in body, I will be in spirit, and shall make mention of the dear sisters in my prayers.

Just at this writing the whole world is in mourning over loss of the "Titanic" in midocean. The horror of the loss is beyond words. We close our eyes to shudder and pray as we read the gruesome details of the suffering and bereaved. God pity them all.

We turn with thanksgiving to God for the noble ship "Carpathia," who forsook her voyage to the Azores to speed to the rescue. God bless her noble, self-sacrificing captain, crew and passengers.

We are thankful for the faithfulness of the operator of the wireless for his extra ten minutes of work that saved 765 lives.

We choke with emotion and sorrow when we think of the brave men who met death calm and smiling while they helped the steerage women and children into lifeboats to safety.

The call of the captain, "Be British, my men," acted like a clarion call to the sailors and officers alike. Eyewitnesses testify that they fell back in silence and helped struggling women and children to escape.

When we read of noble Archie Butt, our own Georgian, whose name is a household word in his native State, we see what Christian citizenship means.

What a heritage it is to belong to the Anglo-Saxon race, that has always exalted woman and shed its blood to protect her! When nearly 1,500 men chose death voluntarily in the exaltation of Christian ideals, oh, sisters! does it not behoove us as women to be worthy of such devotion and trust?

Can we make up to the world for the loss of such men as Steed, Butt, Hays and others?

Are we showing the same consideration for our fallen sisters, the weak, the ignorant, the hungry, the suffering?

Are we so considerate of the women in

the steerage? Is it anything to us that they come to our shores needing all the Christian love and help that we can give them? When we meet them on our streets, in our cities, in our churches do we draw our skirts aside and assume the "holier than thou" attitude? If so, let us blush with shame and think of the courageous martyrs who went down bravely on the ill-fated "Titanic."

Shall suffering humanity appeal to woman in vain when noble Christian men pay her such worship.

Truly is it said that love of God and love of country, which includes the helpless, the noblest passions of the human soul.

Let us resolve to do more in the future than we have ever done before for those in our own beloved America.

A LESSON FROM AN APPALLING DISASTER

MRS. JOHN K. OTTLEY, a brilliant Atlanta woman, in writing of the Titanic disaster, says some things that find an echo in my own heart.

"Let us not question the ethics of the sacrifice. 'The soul that is meekly honest must ever consider the simplest, the nearest duty to be the best of all things it can do,' and that the strong shall help the weak, is the first law of human conduct.

By simple chivalry, the man of millions proved himself no less a man because of his millions, and 'nothing in life became him better than the leaving it.'

Let us not measure values to the world. It may seem mad that Isador Straus and William T. Stead should have laid down their lives for some feeble weakling of the steerage, or that our own brave and brilliant Georgia boys, Archie Butt and Jacques Futrelle, should have died for those who

will never again be heard from! And yet, by the same token, how unbelievably, irrationally, unworth-while that Jesus Christ should have died on the cross for you and me!

It is for the principle of SERVICE that they gave themselves." Can we as women do less?

The great Tolstol once said:

"The greatest modern sin is the abstract love of humanity, impersonal love for those who are—somewhere, out of sight! To love those we do not know, those whom we shall never meet, is so easy a thing! There is no need to sacrifice anything; and at the same time we are so pleased with ourselves! The conscience is fooled. No. We must love our neighbors—those we live with, and who are in our way and embarrass us."

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Mrs. L. R. Power, Ocala, Fla.....	12	Mrs. Josie R. Maddox, Ballinger, Texas..	10
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Mrs. Jno. O. Lewis, Quitman, Ga.....	11	Mrs. A. Griggs, Lexington, Tenn.....	10
M. E. Atchley, Maryville, Tenn.....	11	Miss Eliza Stone, Leas Springs, Tenn....	10
Mrs. J. J. Lawson, South Boston, Va....	11	Mrs. F. W. Lanier, Guyton, Ga.....	10
Mrs. C. E. Jenkins, Mansfield, La.....	11	Mrs. M. E. Bell, Birmingham, Ala.....	10
Mrs. B. W. Whitehurst, Norfolk, Va.....	11	Mrs. J. F. Watson, Lamar, S. C.....	10
Mrs. M. F. Hancock, Crowley, La.....	11	Rev. W. B. Earnest, Cheneyville, La....	10
Rev. G. H. Burton, Greenwood, S. C.....	11	Mrs. L. H. Davis, Oak Grove, Va.....	10
Mrs. Ida L. Eaton, Morehead City, N. C.	10	Mrs. E. E. Groom, Fernandina, Fla.....	10
J. F. Wood, Big Springs, Texas.....	10	Mrs. J. W. Wildman, Sanford, Fla.....	10
Miss Mamie McConts, Columbia, S. C....	10	Mrs. C. R. Castleberry, Durant, Miss....	10

HOME MISSION RECEIPTS MARCH 15 TO APRIL 15, 1912

ALABAMA—Spring Hill, by L. C. B., \$1.60; Columbia, by C. H. D., \$62; W. M. U. of Ala., by Miss K. Mallory, \$3.95; Mt. Nebo, by W. T. H., \$3.60; W. M. U. of Ala., by Dr. Crumpton, \$315; Friendship, by W. H. C., \$2.25; Union Grace No. 2, \$2; Wanafalla, by B. F. D., \$1.90; Mobile, First, by J. W. L., \$250; S. S., Piedmont, by Miss E. R., \$1.59; Sunbeams, Wanafalla, by Miss J. W., \$3.15; Dr. W. B. Crumpton, Cor. Sec., \$974.22; Jubilee, \$147.50; Thank Offering, \$234.31; Mtn. Schools, \$30.12; Thank Offering, \$90.25; Indiana, \$21.40; Thank Offering, \$55.78; Cubahatchie, by J. R. C., \$5.45. Total, \$2,210.98. Previously reported, \$8,475.27. Total since May, \$10,686.25.

ARKANSAS—First Ch., Lexington, and Calvary of Ft. Smith, \$350; L. A. S., Little Rock First (Self-denial), by Mrs. S. E. C., \$12.60; L. A. S., Monticello (W. of P.), by Mrs. M. H., \$22; J. T. Christian, Cor. Sec., \$500; T. S., Mabelvale, \$5; L. A. S., Gum Spring, by Mrs. M. E. B., \$1.75; L. A. S., New Hope, Sparkman, by E. R. D., \$8.08. Total, \$883.22. Previously reported, \$603.46. Total since May, \$1,486.68.

DISTRICT OF COLUMBIA—Washington Cha., W. M. S., Brookland, by Miss E. R., \$5; Kendall, by J. E. M., \$5.19; Grace, by H. C. H., \$12; W. M. S., Kendall, by E. J. R., \$74; Immanuel, by G. E., \$31.46; Immanuel, W. M. L., by E. J. R., \$7.50. Total, \$165.25. Previously reported, \$1,257.02. Total since May, \$1,422.27.

FLORIDA—Y. W. C. A., Columbia College, Lake City, \$1.70; Pleasant Hill, by R. M. H., \$3; Dr. S. B. Rogers, Cor. Sec., \$251.30; Fla. W. M. W., by Mrs. H. C. Peelman, \$172.81; Thank Offering, \$229.93; Y. W. C. A., Columbia, by C. L., \$1.70. Total, \$668.74. Previously reported, \$2,154.98. Total since May, \$2,823.72.

GEORGIA—Marietta, First, by E. L. S., \$37; H. R. Bernard, and \$6,009.21 for Miss Perry, by Lavonia W. M. S., \$5; Little Ogeechee, W. A. and M. S., \$2.35; for Frontier Missions, by Mt. Zion (Blythe), W. M. S., \$9; Chattahoochee, by A. C. C., \$5.60; S. S., Oakfield, by H. F. P., \$2.22; Mrs. B. M. C. Rayle, \$5. Total, \$6,082.66. Previously reported, \$11,057.25. Total since May, \$17,139.91.

ILLINOIS—H. S. E., Mattoon, \$9.85; W. P. T., Marlon, \$1. Total, \$10.85.

KENTUCKY—Ky. W. M. U., by Miss N. L. Dover, \$395.98; Miss Salter's salary, \$3; Mtn. Schools, \$18.85; Indian Work, \$15; Corbin, First, by E. W. R., \$25; Miss E. F., Maysville, \$1; Mrs. J. H. R., Mitchellsburg, \$10; Dr. W. D. Powell, Cor. Sec., \$1,092.47; S. S., Lewisburg, by J. W. N., \$10; S. S., Pleasant Ridge, by L. M. D., 60c; Salyersville, First, by E. B. A., \$13.50; S. S., Ghent, by Mrs. W. J. R., \$10.23. Total, \$1,595.63. Previously reported, \$7,646.67. Total since May, \$9,242.30.

LOUISIANA—Mrs. M. S. N., Coushatta, \$1; Previously reported, \$962.33. Total since May, \$963.33.

MARYLAND—W. B. H. M. S. of Md., by Mrs. H. B. Welshampel, for Ch. Bldg. Loan Fund, \$100. Balto. Churches: Fulton Ave., by J. H. D., \$19.64; Grace, by W. E. M., \$25; First, by J. R. G., \$80.85; Franklin Sq., for Mtn. Schools and Frontier, \$52; S. S., Eutaw Place, by J. A. G., \$100; Ch., by H. W. P., \$259.31; N. Ave., by C. M. K., \$85.58; "F. S. and L. B." \$50; Seventh, by O. M. L., \$39; Second German, by Miss M. B., \$16.40; Huntington, by L. S. C., \$50; Gunpowder, by J. P. K., \$10.05; E. N. Market, by G. A. T., \$10; W. B. H. M. S. of Md., by Mrs. H. B. Welshampel, for W. M. S. general fund, \$178.78; Thank offering, \$85.47; Y. W. A., Mtn. School work, \$28.23; Thank offering, \$10.97; Sunbeams-Indians, \$1.60; Thank offering, \$5.25; Ch. Bldg. and Loan fund, \$70; Cambridge, First, by A. C. D., \$7; Balto. First, by J. R. G., \$21.24. Total, \$1,306.29. Previously reported, \$6,084.67. Total since May, \$7,391.16.

MISSISSIPPI—A. V. Rowe, Cor. Sec., \$2,000, of which \$5 is for Ch. Bldg. and Loan fund. Total, \$2,000. Previously reported, \$2,889.24. Total since May, \$4,889.24.

MISSOURI—A. W. Payne, Treas., \$1,063.64; Women, \$509.08. Total, \$1,572.72. Previously reported, \$9,063.30. Total since May, \$9,636.02.

NEW MEXICO—C. H. S., Artesia, \$2.50; Elk, by L. D. M., \$5.25; S. S., Las Cruces, by Dr. J. F. Love, \$3; Kenna, \$4. Total, \$14.75. Previously reported, \$52.55. Total since May, \$67.60.

NORTH CAROLINA—Walters Durham, Treas., \$2,000; Westfield Creek, by J. E. W., \$5.68; H. C. B., Bladenboro, \$75; Wilson Grove, by E. E. B., \$5; Poctotus, by R. E. H., \$6.80; Rev. L. Johnson, Cor. Sec., \$1,692; Laurel Branch, by R. C. E., \$10. Total, \$3,794.48. Previously reported, \$12,628.35. Total since May, \$16,422.83.

OKLAHOMA—Woodward, \$4.50; Woodford, \$1; Sweetwater, 38c.; Guymon, \$1; Ivanhoe, \$1; Lamar, 25c.; Tipton, \$1.25; McLoud, \$1.50; Coalgate Juniors, \$1.25; Bartlesville, \$5; Waurika, \$2.25; Eufaula, 75c; Sentinel, 50c; Bristow, \$3; Immanuel, Ketham Mission, \$1; Lavery, 50c; Cherokee, \$1.50; Grant, \$1.25; Chickasha, 2nd, \$1; Capitol Hill, \$2; Mrs. J. J. Cobb, 75c; Stonewall, 75c; Wewoka, \$2; Oklahoma City, First, 50c; Vinita, \$3; Buffalo, 75c; Heavens, \$1.25; Guthrie, \$3.75; Nowata, \$3.75; Addington, \$1; Ada, \$7.50; El Reno, \$7.50; Mooreland, \$1; Clinton, \$1.25; Wilburton, \$4.50; Mill Creek, \$1.50; Cordell, \$5; Guymon, \$2.30; Meeker, 75c; Goodwell, 75c; Hollis, \$7.50; Altus, \$9; Blue Ribbon, 50c; Kingfisher, 75c; Bible Class, Osage Ch. Pawhuska, by J. F. L., \$22; Class Osage Indian children, by Miss Grace Clifford, \$2.50. Total, \$172.28. Previously reported, \$675.87. Total since May, \$848.15.

SOUTH CAROLINA—S. S., St. Johns, by E. H., \$2.90; Eden, by C. M. J., \$1.56; Marion, by B. F. H., \$1.40; Seabrook, \$2.60; Townville, by J. P. L., \$15.60; J. A. T., Ravenel, \$4.65; Salem, by W. O. J., \$1.75; High Point, by J. W. H. D., \$2.53; Kings Grove, by T. S. R., \$2.13; Big Stevens Creek, by H. L. B., \$1.60; Piedmont, by H. G. H., \$2.70; Forest Hill, by R. W. C., \$2.01; Beaverdam, by L. A. V., \$2.82; New Hope, by E. B., \$9.19; Arcadia, by W. W. V., \$6; Pleasant Plains, by W. N. C., \$25.75; Saluda, by E. S. D., \$1.63; Camden, by T. E. G., \$14; Newry, by Z. I. H., \$5; C. A. S., Timmons ville, \$100; Mt. Zion, \$1.35; New Hope, \$1.14; by S. B. H., \$2.49; Laurens Assn., by C. H. Roper, Treas., for Beaverdam, \$1; Lanford, \$22.01; Princeton, \$2.10; Laurens, First, \$220; Week of Prayer, \$162.56; Mt. Bethel, by B. Y. W., \$8.22; Brunson, by J. E. C., \$6.85; Zion Hill, by J. D. B., \$7.20; Belton, First, by W. E. G., \$40; Mt. Lebanon, by C. L. W., \$5.29; Shandon, Columbia, by C. M. S., \$15; Stafford, by E. A. F., \$3; Clearwater, 1st, by J. B. H., \$3.85; Ware Shoals, by H. H., \$4.80; Shiloh, by E. H., 65c; Sardis, Lexington Assn., by W. T. S., \$1.65; Sardis, Timmons ville, by R. V. A., \$3.79; Sardis, Ridge Assn., by J. W. P., \$4.07; W. M. S., Bethel, by Mrs. A. B., \$4.05; Sunbeams, 35c; Abbeville Assn., by S. P. W., \$5.16; W. L. J., Blackville, \$5.35; Great Saltkatchee, by J. A. G., \$9.35; Black Swamp, by J. M. B., \$10; Selvern, by M. S. G., \$3.40; Sandy Spgs., by E. B. G., \$15; New Prospect, by C. C. R., \$3.75; Hillside, by E. G. R., \$5; Rehoboth, \$3.50; Walnut Grove, by G. E. R., \$6.10; Salem, by J. T. J., \$5; Mrs. M. D. C., Dovesville, \$25; Reedy River, by C. P. B., \$5; T. R. J., Lane, \$2.95; Gluck Mill, by J. W. G., \$3.25; Great Swamp, by W. S., \$10.68; Hendersonville, by W. A. W., \$2.41; Wellford, by A. B. G., \$11.35; Rocky Creek, by G. W. H., \$17.17; Cross Roads, by R. M. H., \$8.47; S. S., Walhalla, \$2.50; Ch., \$15.97; Comeross, \$3.10; by Jos. Seaborn, Treas. Beaverdam Assn; Edisto, by D. H. C., \$4.55; Rowesville, \$3.70; Helping Hand Society, Lawtonville, by E. N. N., \$1.50; Return, by J. L. M., \$4.40; B. Y. P. U., Dudley, by T. L. F., \$6; Camp Creek, by W. T. M., \$2.43; Beech Branch, by L. M. B., Jr., \$1.60; Flint Ridge, by P. W. T., \$1; Motlows Creek, by E. L. C., \$5; Pine Forest, by M. W. H., \$6; Blackstock, by D. W. R., \$15; Philippi, by F. A. M., \$4.30; Cedar Grove, by C. E. C., \$2.45; Smoaks, by L. B. S., \$1.37; Columbia, First, by W. J. S., \$53.85; Bath, by T. S. W., \$2; Bath, by T. S. W., \$3; Gethsemane, by T. B. B., \$5.90; Killian, by W. F. C., \$10.50; Camden, by T. E. G., \$10; Mt. Tabor, by R. T. H., \$3.20; Mile Creek, by S. B. D., \$5; Six Mile, by D. E. G., \$8.86; Mt. Carmel, by R. J. S., \$10.86; Ellim, by W. H. W., \$20.06; Canaan, by M. K. A., \$5.75; Healing Spring, by W. I. J., \$3; Springtown, by J. C. M., \$30; Kings Grove, by T. S. R., \$7.10;

Cross Roads, by F. G. L., \$54; Heath Spring, by H. P. M., \$29.65; Beaverdam, by J. J. L., \$13; Tabor, by F. C. M., \$7.93; Madison, by J. D. H., \$5.58; S. S., \$2.22; Mt. Lebanon, by J. W. S., \$2; B. Y. P. U., Madison, by Miss B. S., \$2; Pickens Mill, by J. B. H., \$20; Central, by J. W. B., \$25; "A Country Member," Gaffney, \$5; S. S., Campobello, by W. E. J., \$2.46; Tyger, by P. S. B., \$6.20; Tabernacle, by J. C. C., \$10.05; Rehoboth, by J. D. H., \$6; Limestone, by W. T. T., \$5; St. Georges, by J. H. R., \$4.05; Middleburg, by A. H., \$5; Allendale, by E. W. B., \$8.58; Lamar, by C. L. G., \$16.30; Dorchester Assn., by P. W. T., \$3.86; Antioch, by J. D. B., \$6.40; Union meeting, Lower division, Lexington Assn., by S. D. S., \$15.07; Greenwood, First, by J. E. C., \$11.88; Central, Greenville, by C. M. M., \$10; W. M. S. Thank offering \$90; Yorkville, by D. E. B., \$25.35; Darlington, Second, by C. C. V., \$2; Conway, by J. C. S., \$71.48; Washington, by Rev. J. E. McManaway, \$54.15; W. M. S., \$7.05; Double Springs, \$11; Shoam, by P. C., \$1; "Dillon," \$5; B. F. N., Tigerville, \$15; Levels, by P. J. M., \$15; Grove Station, by S. J. D., \$12.50; Providence, by J. G., \$11; Lewisville, by P. J. B., \$37.26; Sumter, First, by D. W. C., \$35; Mt. Zion, Spartanburg by J. T. M., \$33.70; Cross Hill, A. M. H., \$73.07; Golden Creek, by Mrs. L. E. R., \$2; West End, by L. B. W., \$3; Ebenezer Welcome, by J. T. H., \$12; Washington, \$15; S. S., Aiken, by W. M. S., \$60.30; East Side, by Miss T. C., \$10; Flat Rock, by J. A. H., \$2; S. S., Clio, by J. J. L., \$7.31; S. S., Donald, by T. W. G., \$7.70; S. S., Dillon, by W. E. H., \$2.70; Silva, by H. P., \$14.27; Wolf Stake, by J. D. C., \$3.64; Chesnee, by J. E. M., \$7.49; S. S., New Hope, by I. K., \$3.10; Enon, by W. C. W., \$15.25; Tatum, by J. H. R., \$20; Beech Island, \$13.32; S. S., \$1.01; by J. C. G.; Toll Dam, by R. A. P., \$2.15; Steele Creek, by J. A. M., \$3.80; Smoaks, by R. D. M., \$3.35; Ridge Springs, by C. B. B., \$82; S. S., Batesburg, by M. W. P., \$10; Ch., by J. C. C., \$51.76; Mt. Pleasant, by C. L. D., \$1.86; Central, Second, by W. E. M., \$4; Tabernacle, Columbia, by J. F. G., \$82.16; Infant class, S. S., Cheraw, by C. W. E., \$1.59; Salley, by T. H. P., \$15; S. S., Seneca, by J. L. M., \$6.32; Oakwood, by W. C. C., \$8; Arkwright, by W. H. W., \$8.65; Pelham, by E. G. R., \$5.75; Big Creek, by E. H. W., \$5.38; Greenville Assn., by J. C. K., \$15.55; Convent, by J. C. H., \$3.40; Steadman, \$1.53; Beulah, by D. H. C., \$3; Reevesville, \$2.45; Summerville, by L. J. V., \$3.43; Oak Grove, by P. N. W., \$4.67; Ft. Lawn, by B. D. J., \$5.35; Mizpah, by G. F. C., \$10; Little River, by N. D. R., \$6.10; Sardis, by R. V. A., \$21.15; Bethlehem, by W. W. M., \$31.21; W. M. S., Reedy River, by C. P. B., \$5; S. S., Fairforest, by W. O. G., \$7.45; Baraca Class, S. S., Bishopville, by L. H. M., \$10.03; S. S., Silver Springs, by E. B. W., \$4.01; Cedar Grove, by E. R. P., \$12.39; Hickory Grove, by R. F. B., \$7.53; S. S., Woodruff, First, by B. F. L., \$27.33; S. S., Taylors, by P. R., \$14; S. S., Unity, by C. G. S., \$5; Greenwood, First, by J. E. C., \$12; S. S., Memorial, St. George, by R. S. W., \$5; W. K. G., Marion, \$1; Ridgeland, by W. J. M., \$8.39; S. S., Mill church, Dillon, by B. G. B., \$6.55; S. S., Goucher Creek, by J. W. B., \$2.20; Triangle, by A. B. C., \$1.55; Troy, by J. G. H., \$5.50; Mtn. View, by J. H. M., \$2.35; C. A. S., Timmons ville, \$78.50; Union, Second division, Orangeburg Assn., by J. W. C., \$6.65; S. S., Southside, Spartanburg, by R. L. H., \$20; W. M. W. of S. C., by Mrs. J. H. Cudd, Tr., \$119.52; Indians, \$22.03; Osage Indians, \$10; Mtn. Schools, \$12; Thank offering, \$1,705.45; Bethlehem, by J. P. A., \$7; Fairforest, \$5; Waterloo, by J. C. S., \$25.65; S. S., McColl, by A. L. P., \$12.77; Brookland, by W. D. L., \$16.30; Spartanburg, First, by C. M. C., \$14.50; Little Rock, by H. C. S., \$27.40; Sparrow Swamp, \$7.50; Ellim, \$2.35; Mt. Zion, by J. F. V., \$6.40; Sunbeams, Welsh Neck, by M. L. C., \$1.17; Mullins, First, by B. K. M., \$100; White Oak, by T. E. G., \$3; Greenville, First, by Miss S. L., \$35; St. George, by H. R. J., \$6.90; Antioch, by L. C. E., \$24.65; Union, by B. F. C., \$10.60;

Red Bank, by J. W. B., \$28; S. S., Second, Lancaster, by O. H. A., \$3; Ebenezer, by P. B. B., \$5; West End, Inman, by F. S. B., \$4.75; Antioch, by H. P. S., \$4.17; New Hope, by S. B. H., \$1.45; S. S., Mon-Aetna, by T. L. W., \$2.12; Mrs. J. D. W., Tigerville, \$5; J. A. L., \$1; M. K. R., \$1, by B. F. N.; Harmony, by W. H. S., \$3.40. Total, \$4,967.86. Previously reported, \$10,264.63. Total since May, \$15,232.49.

TENNESSEE—Pleasant Grove, by H. W., \$2.85; Prof. J. F. C., Scarboro, \$10; W. M. Woodcock, Treas., \$1,864.80; Mtn. Schools, \$5.55; Indians, \$6.00; Moore's salary, Feb.-Mch. \$200; South Fork, by E. H. B., \$3.65; W. M. and A., \$1; S. S., Happy Valley, by W. S. B., \$2; S. S., Bellevue, Memphis, by J. L. W., \$11.98; Rev. W. C. Golden, for Estill Springs, \$2.65; Dechard, \$4.71; Winchester, \$4.05; Belmont, Nashville, \$23.08; S. S., Rutherford, by H. O. D., \$4.00. Total, \$2,146.32. Previously reported, \$5,165.63. Total since May, \$7,311.95.

TEXAS—Bazette, by I. W., \$6; F. M. McConnell, \$628.63; Gregory B. Y. P. U., by J. C. W., \$1.80. Total, \$636.43. Previously reported, \$6,184.94. Total since May, \$6,821.37.

VIRGINIA—B. A. Jacob, Treas., \$3,600. Previously reported, \$10,869.22. Total since May, \$14,469.22.

MISCELLANEOUS—S. B. T., Seminary Fd., by K. B. G., \$26.98. S. S. Board, Nashville, by Dr. J. M. Frost, Sec. for Church Bldg. Fund, \$800. Work in Cuba, \$200. Rent, Galveston, by J. H. M., \$15. Louisville Traction Co. Div., \$50. Southern Baptist Conv., by G. W. Norton, Treas., \$56.25. Rent at Pawnee, by H. B., \$44. Rev. C. T. Willingham, Japan, \$2.50. Rev. J. G. Chastain, Mexico, \$10. Total, \$1,204.73. Previously reported, \$550.92. Total since May, \$1,755.65.

AGGREGATE—Total, \$33,034.36. Previously reported, \$96,584.80. Total since May, \$129,619.16.

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