

THE HOME FIELD

Mrs. L. E. Hall, R.R. 2, Box 32,
Jan. 1911

Mine eyes have seen the glory of the coming
of the Lord;
He has sounded forth the trumpet that shall
never call retreat;
He is sifting out the hearts of men before
His judgment seat;
Oh be swift, my soul, to answer Him! Be
jubilant, my feet!
Our God is marching on.

JULY 1912

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

THIRD NATIONAL BANK BUILDING, ATLANTA, GA.

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

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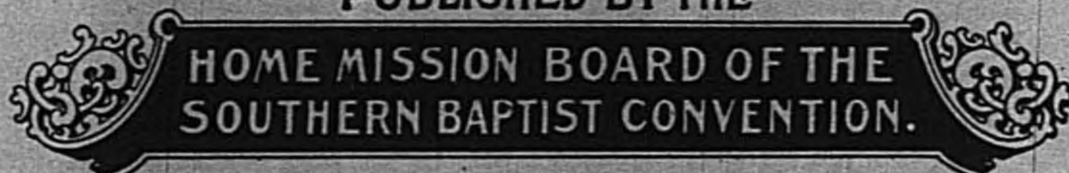
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The Home Field

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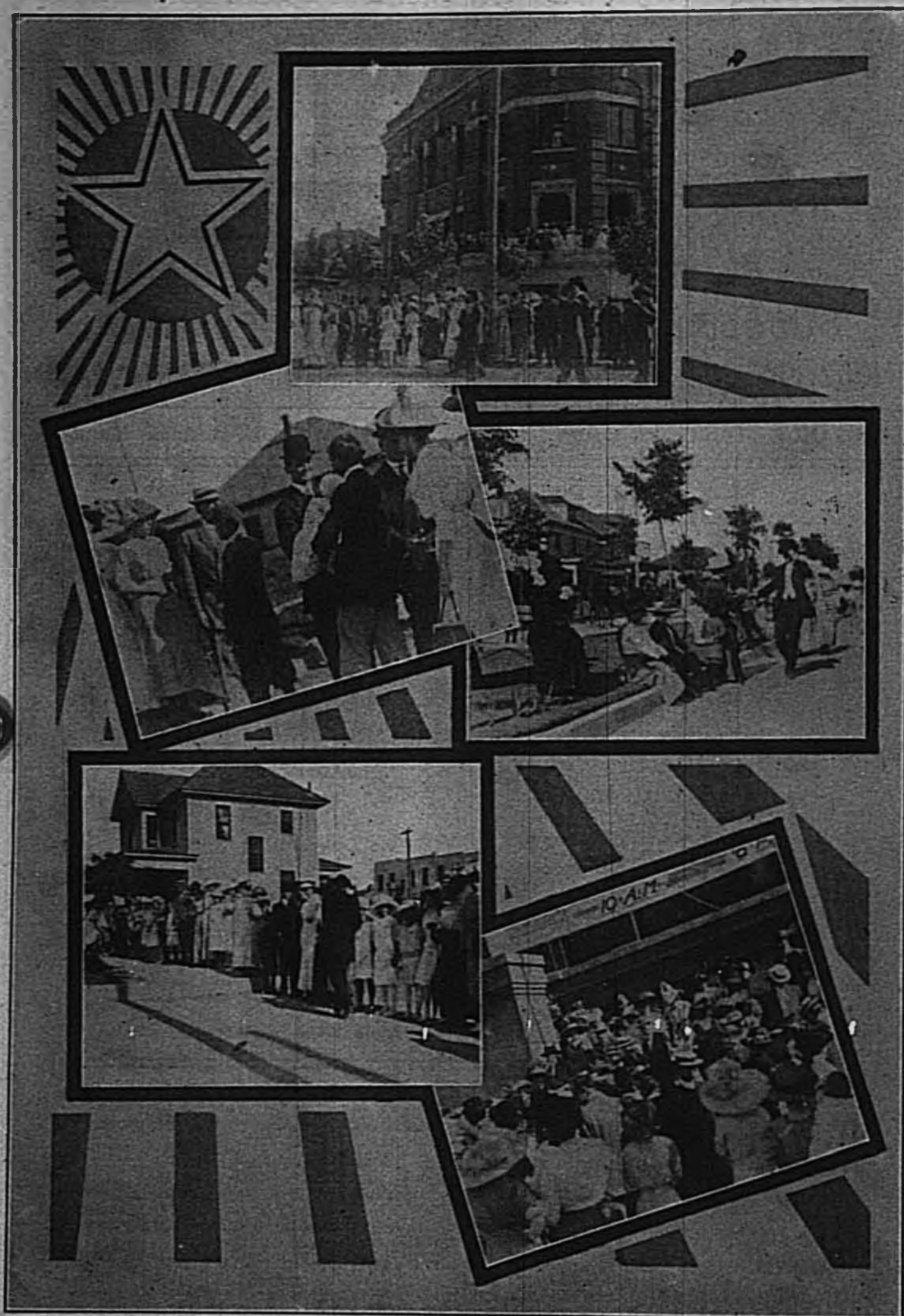
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They lined the streets in autos, stood on doorsteps, and even some on housetops, as the new members, headed by their pastors, lined up for two blocks to receive the hand of fellowship. (See page 8).

The Home Field

VOL. XXIII

JULY, 1912.

No. 12

Functions and Finances of the Home Board

Committee Report Read by Dr. J. B. Gambrell, Chairman, Before the Southern Baptist Convention at Oklahoma City



OUR COMMITTEE on the Functions and Finances of the Home Board submit the following report:

Whatever this Convention does directly to evangelize and train the saved for service throughout the territory of the Convention must be done through the Home Board. It is the function of the Board to evangelize, teach, elicit, combine, and direct the energies of the people for the spread of the gospel in every part of the country. This it should do in all the ways it can be done—by evangelists sent abroad, by schools acting as training camps, or in co-operation with other missionary organizations.

The task of this Convention on the home field is large, imperative and of commanding importance. It is also exceedingly urgent. It is not diminishing, but growing. The rapid shifting of population from country to city, from place to place in the country, and the influx of multitudes from all lands to nearly every part of the territory of this Convention multiply missionary problems for us.

The growth of the cities at an unprecedented rate calls for herculean labors to win them or even to save what we already have in them. Over much of the territory of this country the rural districts, once evangelized, must be re-evangelized to reach new peoples come in to occupy the land once occupied by our people. This re-evangelizing is necessary alike to save the new population and to save the depleted and often discouraged churches. This call

to re-evangelize the rural districts in many sections is extremely urgent from every possible viewpoint. Along with the work of evangelization, whether in the country or town or city, one tremendous task confronts this Convention. It is outstanding and of overwhelming importance.

The case of the laggard churches compels, in reason, the attention of this body. We are told that within the bounds of this Convention there are 11,000 churches doing little or nothing for the spread of the gospel beyond their immediate precincts; they are missionary in word, but not in deed. This is a distressing heritage brought down to us through the workings of denominational policies weak, short-sighted and wholly insufficient. In the past it was deemed sufficient to evangelize, baptize, gather into the churches, and then go on. The last part of the Commission was disregarded. Many of the churches following the impulse of the Spirit co-operated to evangelize the nearby territory. With the planting of churches over the associational territory, the churches ceased all mission work, and having no connection further out have stagnated. They are now dying for the lack of life. In the form of sound words, they are rigidly correct. But valuable as the form of sound words must be admitted to be, still it must be spelled large and emphasized unceasingly, that a church that does not obey its divine head must repent or die. A dead orthodoxy is rank heterodoxy and of the most undoing sort. A pertinent question is, what shall the churches do to be saved? The answer is, they must perform the func-

tions of the churches. No greater task lies to our hand than the revitalizing, the teaching and the enlistment of the thousands of laggard churches in the work for which churches are founded and for which they exist in the world. The importance of this task cannot be over-estimated. The churches must help to save the lost of the earth in order to save themselves. It is one of the supreme functions of the Home Board to work out, in connection with co-operating bodies, this large and urgent problem for the sake of saving our own land; but none the less for the training of an effective missionary force for world-wide conquest. It is also one of the deeply important functions of the Home Board in the natural order sequence of our system of working to correlate and properly relate all the missionary forces on the home field.

The criticism of the Board because of its co-operative relations to other missionary organizations is without proper thought and in the face of sound reason. It is safe to say that if from the beginning the denominational policy had been to relate every church outward, through the associational board, and further out through a State Board, then with the Boards of this Convention, we would not now be listening to a report about thousands of laggard churches within our bounds. The outward reach and flow are essential to health and in the fullness of time to life itself. Besides, the co-operative tie enables the Home Board, with the massive strength of this Convention behind it, and with a full view of the wide and strengthen, the things that remain.

The supreme functions of the Home Board may be set down briefly under two heads: First, the Board's duty is to overlook the entire territory of this Convention, elicit, combine and direct every possible force to evangelize and safeguard our land. Second, to train a force for missionary conquest to the uttermost parts of the earth. It must appear clear to the dullest of us that we cannot be stronger abroad than we are at home. The Moravians in pursuing a

lop-sided mission policy, neglecting missions at home, have at last made themselves impotent everywhere.

The finances of the Home Board must be, of course, commensurate with the vast and multiform work before it. There is urgent need of expansion in every direction. The mountain regions of the East, and none the less the mountain regions of Arkansas, the Western plains, the Negroes, the peoples of many tongues seeking our cities and fertile lands, the rural districts, the cities; the school work needing enlargement; the church building department needing now a million dollar loan fund—all these objects, with their ever-increasing demands, admonish us that no stinted plans will meet the needs of the Home Board in this great hour.

Happily for us and for the Kingdom, a benign Providence has poured upon our land floods of material blessings. Our wealth is increasing at an alarming rate. We have the needed money. There is but one doubtful factor in the problem of our future success, and that is a personal one. Have we the vision and the courage to undertake for God and his Kingdom, on a scale commensurate with our opportunities, our heaven-given ability, our God-imposed tasks? If we have, the future is safe. God is with the people who in faith go out to do their full duty. If we plan down to meet the views of the pernicious, the ease-loving and the half-hearted, God will leave us to our own ways and we will prove ourselves marplots in the greatest time Baptists have seen since the closing chapter of Revelations was written.

Your committee recommends that with respect to the proposed purchase of property for administrative purposes in Atlanta, the Board be authorized to invest undesignated funds for such purposes at its discretion.

It is further recommended that everywhere the call be made to enlarge the places of our habitation and advance the battle line.

The Gospel According to the Pope

C. D. DANIEL

EDITORIAL NOTE: Rev. C. D. Daniel, the Home Board Superintendent of the thriving Baptist Texas-Mexican Mission work, with headquarters at El Paso, spent about two months last winter doing evangelistic work among the Home Board mission churches in Cuba. Bro. Daniel was once in charge of the Cuban work, and his campaign last winter was largely successful, while the fellowship with Superintendent McCall and the Cuban missionaries was delightful to Daniel's genial heart. Familiar from a varied experience with strange ways of Romanism, Bro. Daniel has consented to write a series of brief articles in THE HOME FIELD in which he will present some views of the hierarchy where it is so strong that it does not have to adapt itself to the exigencies of a popular evangelical tide in religion. Following is the first article.



EV. A. U. CABRERA, of Sagua la Grande, Cuba, is a graduate of the great Havana University. He is the intelligent, active, consecrated pastor of the Sagua la Grande Baptist church, as well as missionary of the Home Mission Board.

Before his conversion to Christ, he was a very zealous Roman Catholic, bowing at least three times every day before the images, and also wearing on his body, or in his pocket some of the sacred relics to keep off the evil spirits, diseases, etc.

During an extended sojourn in Tampa, Florida, he was brought under the influence of the gospel, was led to exercise repentance toward God and faith in our Lord Jesus Christ and was regenerated by the Holy Spirit.

When he became a Christian, there was no longer any room in his home or heart for relics or images as objects of worship, hence he destroyed all of them except a crucifix of solid gold, which stood on a pedestal of mahogany, to the side of which was fastened a small piece, purporting to be a part of the cross on which Christ was crucified.

As the crucifix had been for several generations handed down from father to son, and was an object of great money value, he thought not to destroy it, but to sell it. But the pastor who led him to Christ, told him it would be a sin to sell anything before which a fellow mortal could practice idolatry, hence Cabrera decided to destroy it also. He beat up the gold of the crucifix and sold the gold for ten dollars.

But curiosity led him to examine the small piece that the church had palmed off on his

great great great grandfather as a part of the cross on which Christ was crucified. He wanted to know what kind of wood it was. Imagine his horror when he found that it was not wood at all, but simply a small piece of wax. When he found that he and his ancestors had been ignorantly worshipping a piece of wax, he felt a supreme contempt for himself, as well as for the idolatrous church the perpetrators of such revolting frauds on poor lost humanity.

So completely was Bro. Cabrera a slave of the Pope that he actually believed the little piece of wax had grown since it came into his possession from his father. The Pope teaches that every particle of Christ's cross actually grows. Being a good Catholic, he as firmly believed the wax to be wood and that it had grown some since he first saw it, as he believed in his own existence. The preposterous theory of growth is taught as an explanation of the fact that there are thousands of tons of wood in the world purporting to be parts of the cross on which the world's Redeemer was crucified.

Roman Catholicism is the most dangerous form of materialistic idolatry. Hence nearly every country dominated by that church is illiterate, idolatrous and immoral. The civilizations produced by "the Gospel according to the Pope" are nearly all hot beds of revolution and bloodshed. Roman Catholic Spain, Portugal, Mexico and some of the Central and South American Republics, are seething volcanoes of anarchy, rebellion and bloodshed, and yet the unspeakable Teddy has declared that the Romanish church is necessary in the United States to teach respect for authority and obedience to law!

New Mexico Mountain Missions

L. D. MOONEY, Pinon, New Mexico

EDITORIAL NOTE: Pinon is a hamlet of twenty souls that nestles among the eastern slopes of the Sacramento Mountains in Otero County, New Mexico, seventy-five miles north-east of El Paso, Texas. Otero County is larger than six Rhode Islands would be—nearly 7,000 square miles in area. The census of 1910 gives it slightly more than one of population to each square mile.

The 7,000 people in Otero County need the gospel, and many others in other large and far-extending New Mexico counties are in similar need. The story below is that of a faithful, plodding frontier missionary, whose poorly paid labors take him many a lonely mile afoot among the valleys and around the peaks of the picturesque sentinels of the eastern Rocky Mountain frontage. As our readers follow the story of Bro. Mooney, we trust that they will breathe a prayer for the scores of faithful Home Board Missionaries on the frontier lines in New Mexico and Texas and Oklahoma, who are carrying the gospel to the destitute and establishing righteousness in the new places of the Republic.

THE SACRAMENTO Mountain Range in New Mexico is a spur of the Great Rockies. It covers a great territory, ranging from north to south with an area of many square miles. This country is rough and rugged with many towering peaks and ranges, cliffs, canyons and water-sheds in almost every direction.

Notwithstanding the land is very rocky, it is set with a beautiful forest of pines and fir, cedar, juniper, and pinon trees. The grass is fine in the little valleys, and also far up on the tops of the mountains. It is a great country for cattle-raising.

The great draw-back is the lack of water in a part of this territory. While we have many beautiful mountain springs, that are unfalling the year round, and creeks and



Missionary Mooney climbing the mountain trail on the way afoot to an appointment at Mayhill, thirty miles north of Pinon

rivers that furnish water for irrigation in some parts of the country, there are other places where water is very scarce, and in the dry season, which occurs here in the spring, say from about March to June, many of the stock are forced to leave their ranges

tion of the many deer, wild turkey and other smaller game. The unprotected game such as wolves, foxes, panthers, wild cats, etc., are trapped and hunted for their fur, and a bounty is paid for the killing of them by the county. The trapper's business has



The little congregation at Mayhill, N. M., whose loving pastor walks thirty miles to preach to them, and thirty more back home

and go to water. The people also when the cisterns fail either move from their homes or haul water for many miles. And I need not say over rough roads, for in some places a team can hardly hold back a wagon with all wheels locked, and at others they can hardly pull an empty wagon, much less a very heavy load.

Most of the country is owned by the government, and is under the U. S. Forest Reserve, and the rangers are stationed throughout the country at the little villages to look after interests of the government. These rangers are paid a salary and furnished a home by the U. S. government. The ranger's house is distinguished by the tall pole and the stars and stripes floating high above other structures about the place. We have strict game-laws for the protec-

tion of the many deer, wild turkey and other smaller game.

The scenery is grand. The fine forests with their evergreen foliage, often covered with ice and snow, and the deep canyons, water-falls and winding streams, furnish indescribable beauty. The railroad through the mountains between Alamogorda and Cloudcroft might be classed as one of the wonders of the world. Far in the distance north of us can be seen the White Mountains, so called because the snow has often been known to stay on the tops of them till as late as June or July.

The people are good people. The majority of them are Americans, from Texas, Arkansas, Oklahoma, Louisiana, Georgia, Tennessee, Kentucky, and others States—just simply good old common Southern Ameri-

can people. They have cut the ties that bound them to a country well loved and moved west to a wild frontier and invested their lives to make a great State.

Some, however, have come to seek fortune and a few have succeeded in a measure, while others have failed, but the greater part came to live, spend and be spent. The question of getting rich has been considered an impossibility, and the greater thought has been to live and to get along honestly, and build up the country. They come here and settle and file a claim on government land, live out the required time (five years), and get a deed to their homes. Some buy and exchange after they have homesteaded. People are moving in and others are going out, as in other countries.

The territory is being gradually filled up. It is a splendid country in which to live and work, and enjoy hard times in mutual struggles, but not a favorable country in which to speculate or hope to gain very great riches. The people are engaged in stock-raising and farming. In the watered districts fine orchards and alfalfa farms are found, some of the choice apples for the Southern markets are raised in this country. The public school system here is reasonably good, good teachers are in demand.

Now I come to the very heart of my subject: Religion, our mission. That is what we are here for; that is what we are willing to stay for; that is what we are willing, if necessary, to die for. Most of the people are Southern Missionary Baptists. They will work in co-operation to the full limit of their advancement in grace. They lack

some yet of knowing that they could really support a preacher while he gives his entire time to the work of the ministry. Most any of them would contribute a dollar or two occasionally to the preacher, or give him a hearty welcome in their homes as he journeys on his way from one mission field to another. They contribute by spells, often such things as butter, eggs, chickens, vegetables, fruits and other such things as can be used and appreciated. We have been trying hard to teach them the lesson that "It is more blessed to give than it is to receive," by receiving all they will give us.

After I had been going regularly for several months to one of our little churches far up in the mountains, and preaching from two to three sermons each trip, visiting homes, holding secret and public prayer with the people, the Lord put it into the heart of a good old brother to give me four hundred pounds of fine apples (worth four or five dollars out here at the time of gathering). I brought them home in a borrowed wagon, over long, rough mountain roads, and while unloading the beautiful red apples in the presence of our little four-year-old, she clapped her hands for joy and said to the neighbors' children who were also standing by: "Daddy went to Weed to tell them about Jesus and they gave us a whole lot of apples, praise the Lord."

With the backing of our Home Mission Board and other contributed agencies, we hope to live and serve, and be able to develop these good people till they will not only be able to support their own local work, but contribute much to the spread of the gospel in the regions beyond.

The Fort Worth Campaign

GENERAL EVANGELIST BRUNER



THE CAMPAIGN in Fort Worth came at a time when our Baptist cause needed it as never before. It is needless to rehearse the difficulties which confronted us. God is greater than all difficulties, and he was with us in mighty power. The pastors had a clear vision of their need and made every possible preparation for the campaign. We have never found a more efficient and faithful

spirit of co-operation than that of the Fort Worth pastors. They are truly God's workmen.

The great noonday meetings at the packing houses were the most remarkable that we have ever seen. Day by day more than two thousand men heard the gospel, heard it with a deep interest, and many of them professed to put their trust in Jesus.

But the last day was the great day of the feast. In all the churches God manifested

his gracious presence, and in the afternoon at the Broadway church gathered more than three thousand people to give the glad hand of welcome to the four hundred new members. Of course, all these people could not get into the church, so they lined the streets in autos, stood on doorsteps, and even some on housetops, as the new members, headed by their respective pastors, lined up for two blocks to receive the hand of fellowship.

It was a sight never to be forgotten. Many pronounced it the most remarkable day religiously that Fort Worth ever saw.

Personally, I wish to express my profoundest gratitude to the pastors and to the noble people, to the Evangelists and Singers who were associated with me in this campaign, but above all wish to recognize that it was the goodness and grace of God that gave us such great victories.

Home Mission Fields

EDITORIAL NOTE: One of the strong reports and addresses at the Convention was by Dr. H. L. Winburn, chairman of the Committee on Home Mission Field. Reporting for a committee composed of W. T. Lowrey, J. C. Massee, W. A. Hogan and himself, Bro. Winburn read the following report before the Convention, which was adopted. In an address along the same line, the author made a striking and favorable impression on the Convention gathering.



OUR COMMITTEE on the Fields of the Home Board would report as follows:

As "home" means more than a dwelling place, so Home Missions cannot be rightly understood in any merely geographic way. The myriad intricacies that go to make the cherished patterns of love and patriotism all combine in the Home Mission task to charm, inspire and uplift the filial hearts of the children of the Kingdom.

No people ever had a better home than have we of the South. God has mingled climate, soil, rainfall, timber and mineral riches in prodigal plenty, and has given the mingled glories to us in the Southland to use as home. The South's chief wealth, however, is not in soils, but in sons; not in climate, but in children; not in mines, but in men. The Home Mission task is to Christianize the sons and daughters of the homeland and develop and conserve their sacred energies for the conquest of the world. Home Missions is Christian patriotism organized for action, and engaged in the sacred business of enthroning Christ in the homes of the homeland.

Our mission is one, our missions are many. For the sake of convenience in discussion we commonly think of the fields of the Home Board as:

South.

HERE center the most beautiful memories of the dear, dead days of the Cavalier mem-

ories made vocal by the strange, weird chant of slaves, shot through and through with indelible visions of white fields and sunflecked countrysides, and burdened yet with the sweet langour of the magnolia's breath. Here also an heroic people brushed aside the ashes of war and the tears of suffering, and with the tight-lipped courage which sometimes dies, but never knows defeat, made a new empire on the ruins of the old.

This new empire is growing in population at the rate of four million five hundred thousand a year, and in taxable wealth at the rate of more than ten million dollars a day. Our factories, fields, mines and forests are showering down wealth in bewildering confusion. This is attracting the people from the four quarters of the earth in ever-increasing numbers. They bring with them the confused manners, the mixed morals and the polyglot religions of all the world.

We of the Homeland must meet the radical and revolutionary conditions which this movement presents, and solve the new problems with wisdom and righteousness. We cannot escape the responsibility. Tomorrow the South will feel the strong hand of religion or the rude grasp of revolution. We must erect the gospel or the guillotine. What say you, followers of the Prince of Peace? Shall it be bayonets or benedictions? Shall it be Bibles or bullets? Happily, the choice is still ours. Let us rally to this Home Mission task and attend

to it in a way to honor our Lord and advance his reign throughout the earth.

The Southwest.

HERE are presented problems that are distinct from all the others. Here, as in a melting pot, the Master Workman is bringing together uncounted elements. In the fierce fires of conquest, not untinged by the greed of a rampant commercialism, are being fused the Teuton and the Celt, the Saxon and the Slav, the Latin and the Asiatic. All climes contribute to our heterogeneous manhood.

Few are the landmarks by which to guide our rapid steps. Superficially, the Home Mission task in the Southwest is dismaying, but let us not be superficial. There are cattle kings, but some of them know Christ; many bankers there are, and some of them love their Bibles; many ranchers have religion. Although Texas has two and a half times as many unconverted people now as there were in the entire population of the State when Home Mission work began there, there are such signs and portents as prophesy a glorious day tomorrow. In the Southwest it is true a State may be born over night, but she is born sober.

A new element in our task is introduced by the coming of New Mexico. There, indeed, we have a virgin territory. Her vast stretch of miles, her unmeasured fields for agricultural and horticultural development, her dazzling mineral wealth and her multiplied thousands of alien folks now offer themselves to the molding of true religion. We welcome this new challenge to our devotion and ability under God.

In the Southwest the mightiest factor in world-conquest—the Anglo-Saxon—is now making his home; statistics clearly show this. Through all the past this people has been the conquering and the missionary people. If we ever bring this world to Jesus Christ it will be done through Anglo-Saxon leadership and force. To save the Southwest, the Anglo-Saxon home, is in time to save the world, for he will not be holden of barriers or balked by restraints. The call of the Southwest is the call of the world. Let us hear it as our Master heard it and, hearing, let us answer with our all.

Cuba.

CUBA presents growing opportunities. The

work of evangelizing is going on hopefully. Our school work, by its very success, is clamoring for enlargement. Two native preachers have recently translated "The Doctrines of Our Faith," and "The Sunday-School Manual," into Spanish, and these will be published soon. Three secondary schools are greatly needed now, and there is a loud call for consecrated women to give themselves to teaching in Cuba. Let men and women of wealth note this, and have it in mind as they plan monuments for themselves.

Panama.

THE WORK in Panama is persistent in its call. The strategic value of this work lies in two directions: first, in touching the throngs that pass like ships in the night; and, second, in creating a center from which the gospel light may stream out to all Central America and the Caribbean Islands. The latter of these seems to your committee to be the more important of the two, on account of its possible permanency.

Summary.

YOUR COMMITTEE would respectfully recommend to you for consideration three lines of work for these fields:

(1) In view of the rapidly increasing numbers of people there ought to be an enlarging and strengthening of the Board's work of evangelism.

(2) In view of the rapidly shifting industrial, economic and social conditions there ought to be new effort put forth to enlist and develop the eleven thousand unenlisted and undeveloped churches in our territory. In this connection we would especially commend to you for serious consideration the plans and principles of the agricultural experiment station. Your Board might, if you see fit, plant in various sections experimental districts in which wise and faithful men could work out before the suburban population the vexing problems of their daily church life.

(3) Some proper correlation of forces and direction of combined energies seem to be imperatively demanded by present-day conditions in the centers of population. This body ought to project its city mission work on plans laid out with special reference to continuity and permanence. We need to get into the fight for the long run.

THE CONVENTION AT OKLAHOMA CITY



Across forty miles of watery desolation—after the lovely Ozarks

Aftermath

V. I. M.

PERHAPS there have never been more echoes in the newspapers of the denomination following on a meeting of the Southern Baptist Convention than within the month since our Baptist host met in Oklahoma City.

The tone of the comment has invariably been constructive and serious in purpose. The comments have been as varied as the viewpoints of the scores of writers who have made them. There has been in it all an essential unity of purpose, coupled with a piquant and stimulating variety. The treatment the papers have accorded the Oklahoma City Convention could be used to show the advantage of independent State papers as compared with a centralized or official publication.

Varied as the comments have been, those in nearly every paper embraced a substantial dissent from the idea of having an official paper and rejoiced that the Convention unanimously expressed its disapproval of such a publication. Southern Baptists are too democratic ever to want an official publication for the Convention. We trust that brethren will see the propriety of giving the State papers under the general plan of individual ownership that whole-hearted moral backing that becomes a people who

so thoroughly dissent from any other plan than that under which our papers are now provided for the denomination.

Perhaps there has scarcely been more unanimity on any other point about the Convention than the necessity of providing a greater flexibility in our Convention programs. These comments have varied all the way from objections to the existing situation without suggestion as to how it may be remedied, to a sympathetic understanding of the existing situation with constructive suggestions as to how remedies may be applied.

In a spirit that plays somewhere between humor and criticism, some of the brethren have been trying their hand at writing a report of the Convention without going to it. We know of an honored brother who is proposing to write the report of our next Convention aforeside. The Home Field avoids getting into a controversy, even of the breezy variety. We suppose that the brethren will enjoy making these reports and that the readers will enjoy reading them and that everybody will be pleased. We will further suppose that good will be accomplished, for we will suppose that these reports of conventions unvisited will have some suggestions as to how remedies may

be found for the existing evil and will not be content to leave the subject without pointing out how the untoward situation has come about, or with the unexpressed suggestion that certain Boards or officials must be to blame for an undemocratic situation in the most democratic of religious bodies.

It is very easy to leave a wrong impression by reports of this character. In a conversation with Dr. Livingston Johnson, of North Carolina, this writer said: "Dr. Johnson, I know that the North Carolina Convention is as democratic as any, and yet if you will tell me where your next meeting will be, I can very nearly tell you seventy-five per cent. of the people who will be on the platform at your next Convention. The pastor will be on the platform. You will be there, and the superintendent of the orphanage, and the preacher of the Convention sermon, and the president and secretaries of the Convention, and the presidents of the Baptist colleges, and the vice-presidents of the Mission Boards, and the Sunday School Board representative, and a visitor each from the Foreign and Home Mission Boards. In addition, if you will tell me who is appointed to report on standing committees, I can give you about ninety percent of the brethren who will be on the platform to take part in your next Convention. Now, Dr. Johnson, this sounds like 'a ring' is running things in North Carolina! That is, it sounds that way to people who do not know. But I know, and you know far better than I, that such an implication is contrary to the facts. Furthermore, if all the brethren who are in charge of the various interests I have named and on the various committees, were changed, I do not see how the denomination could avoid having another set of men to take the places of the men who are now doing it."

Dr. Johnson agreed with me, but I am not going to undertake to write a report of the next meeting of the North Carolina Baptist State Convention for the Biblical Recorder. I am afraid that Editor Hight C. Moore and other brethren in North Carolina would not take it kindly. I have a suspicion they would have some just reason for not taking it kindly. Writing in this way would seem to suggest that certain forces and persons

have been trying to get charge of everything, and that suggestion would be entirely contrary to the facts.

I dare to say that any such suggestion would be similarly unhappy with regard to the Southern Baptist Convention and I make bold to offer this for what it is worth to any brethren who may have it in mind to write advance reports of our next Convention. I take my cue from Brother John P. Mell, a son of the lamented parliamentarian, P. H. Mell, in saying that the trouble in our Southern Baptist Convention that elicits the criticism of our brethren may be found in the fact that we are trying to use machinery adapted to long ago to meet present day conditions, and it is inadequate.

Long ago the Convention work was composed of two Boards, the Home and Foreign Mission Boards. The whole time of the Convention was given to the consideration of the work of these two agencies. Now, in addition to these two Boards, we have the Sunday School Board, the Laymen's Movement, the Seminary, Christian Education, the Denominational Press, Woman's Work and Temperance, besides a larger number of special matters than came up in the old days.

I think it is safe to diagnose the coming about of the strait-laced and overcrowded program of our Convention along the lines just noted. Nobody is specially responsible for the coming of this situation. The Boards are powerless to help it. The officers of the Convention are powerless to help it. The Program Committee cannot do anything better than try to give each one of the numerous causes a foothold on the terribly crowded program. Nobody is to blame. The Convention is simply trying to do the greatly enlarged business of today with the methods of a day when things were far simpler.

The Home Field has no cure to offer, but Southern Baptists are going to find a cure. While we are at it, however, we will give a suggestion of Brother John D. Mell's, which we believe is worthy to be put in the thoughts of the brethren everywhere. It is this, instead of the annual reports of

the Home and Foreign Mission Boards being divided up into six or eight segments, each referred to a special committee, each committee of which must find time on the Convention program for a report and a speech—Instead of this, Brother Mell suggests that the report of each of the Boards be referred to a single committee, chosen preferably a year ahead. He suggests that this committee should study with care the report of the Board and present its committee report to the Convention with such recommendations as it may wish. Then,

tion that the Boards have no desire of this character, and we have no idea that the brethren in general think they do. But it is well among Baptists to be as far as possible from the very appearance of such a thing.

The papers in general applaud the movement of the Convention to raise a special \$1,250,000 fund for Foreign Missions and a \$1,000,000 fund for Church Building under the Home Mission Board, though some brethren have the idea that it would have been



We sprawled on settees in the park at Memphis overlooking the river

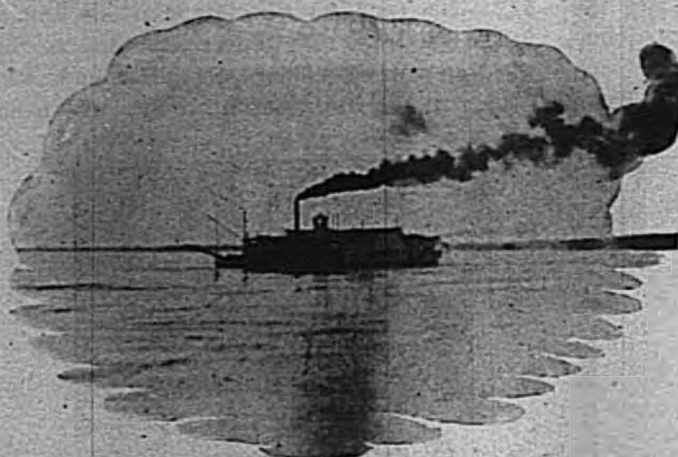
perhaps after only a single keynote speech, throw the discussion of the report of the Board open to any and all brethren of the Convention who may wish to speak upon it.

We believe that this suggestion of Brother Mell's would do quite a deal toward relieving the pressure. It would do another thing that the Boards would surely appreciate: namely, it would take out of the minds of any brethren any lingering suggestion that these agencies have a desire to run the Convention. Speaking solely at his own initiative and on his own authority, this writer has a deep and abiding conviction

better to go a step at a time. Now that the bridge has been crossed, all will join heartily in making good time on the road we are to travel. The success of these new plans and the final approval of the brotherhood will be conditioned in no small degree upon the vigor and resourcefulness with which the two Boards push forward to the accomplishment of the large tasks that have been given to them.

Everybody came away from the Convention refreshed in spirit and weary in body. Across forty miles of swampy, watery desolation where the Father of Waters had spread itself in the Mississippi Valley, the

east-of-the-Mississippi contingent found their way back to accustomed scenes and accustomed tasks. Like everybody who crosses the Mississippi River in the South, we loitered for hours to get a train that would run from that river eastward. We sprawled on settees in the park at Memphis overlooking the river. We watched the lazy



We watched the lazy motions of the Mississippi boats

motions of the Mississippi boats in the flooded river and recommended our taut nerves to the soporific suggestion of the lazy exhaust of the great engines of the steamers.

The appointed task of each one has called him on to his own place. The State Secretary is gathering up the odds and ends in his own State, looking to doing larger things this fall for State Missions and other State activities in the denomination. The Baptist weekly editor at his desk is singing new songs, seeking to enlist the brotherhood courageously in new tasks. The prominent layman is looking after his business, never forgetting to keep an eye upon the welfare of his church, tending betimes certain political fences. The pastor has taken up his dally varied burdens, bringing his people to see and to do, leading them forward as a unit in the Lord for the accomplishment of the tasks of the brotherhood, whether outlined in the great Southern Convention or in the State Convention or in the Association, or whether placed upon his soul by his own knowledge of needs and opportunities that find no formal expression in the denomination at all.

Brethren say: "Why do not you people of the Home Board keep up a campaign all the year?" We are engaged in the work every day. But we have an idea we would be an element of disintegration rather than upbuilding if at this present time we essayed such efforts in the various States as we did in February, March and April. What do the brethren think about it? We will do every bit we can, educational and otherwise. But, until Baptists make a great deal of progress and a great many years have passed, we do not believe that the brotherhood will wish us to try to keep up the spring campaign pace during the summer and fall. We know they do not wish us to do it now.

We have seen a great variety of comment about the Indians who appeared on the Convention platform. The impression the Indians made was striking and we believe helpful. We have seen some comment that expressed surprise at the crudity and roughness of some of the Indians and the rather indelicate plainness with which the missionaries characterized some of their converts. It is not unnatural that there should be some surprise at this, but when one understands fully that these Indians are utterly heathen and barbarians until they are converted, he will understand also how they may easily fall into gross sin and how at the same time they have a humility that is not shocked by frank speech on the part of the missionaries. The Pawnees and Osages camped on the edge of the city during the Convention. We went out to see them, but they were seeing the city, and we beheld only some empty army tents.



We beheld only some empty army tents

"The Home Mission Task"

J. M. FROST, D.D., LL.D.

EDITORIAL NOTE:—The following article by the honored Corresponding Secretary of our Sunday School Board is a generous appreciation of the book recently issued by the Home Board, and we heartily appreciate that. But it is more than the review of a book. We are delighted that Dr. Frost's open-hearted enthusiasm for all the work of the denomination has led him insensibly on from the book to a masterly and statesman-like setting forth of the intimate inter-relations and inter-dependence of our work for the Kingdom at home and abroad. It will be a mistake not to read all Dr. Frost says on the subject.



THE HOME MISSION TASK—these words describe almost the chief cornerstone in Christian activities for building the Kingdom of our Lord. The words in the headline are set in quotation marks, as the well-chosen, significant title of a book recently published by the Home Mission Board of the Southern Baptist Convention, with headquarters in Atlanta, Georgia.

The Book.

IT IS A BOOK unique in character, remarkable in scope and ability, wonderful in practical worth, helpful in setting forth the distinctive phases of Home Missions, both in itself and in its relation to all the departments of work for the ongoing of the Kingdom. Convenient in size, 12 mo. pp. 331, good print, fourteen chapters from thirteen writers who may be easily classed among the most gifted of the men who write for truth and righteousness.

The chapter titles and the names of the several writers would enhance the value of this paper, if there were space to give them, just as they serve to make "The Home Mission Task" a book that is really great and that will at once command its place in mission literature. The editor has shown great skill not only in choosing subjects and writers, but also in the way he has set them together, joining part with part by happy quotations and by his own personal touch, giving a unifying effect to the whole. The book is composite and yet of clear and forceful unity in spirit, thought, purpose and final outcome.

The historical sketch from the editor is crowded, but comprehensive and clear—fine ground work for large building. The organization of the Home Mission Board as operating at present in the performance of its task for the Baptists of the South, is

complete in details, as set out by the present Corresponding Secretary, who perhaps more than any of his predecessors, possibly more than all his predecessors, has brought Home Missions to commanding rank, both in scope of work done and in the matter of giving on the part of our people. They laid the foundation and he has bulidied thereon; he has entered into their labors as a worthy successor to noble men who went before in struggle and achievement. I congratulate the Home Mission Board as the publisher of books with Dr. B. D. Gray as its leader and Dr. Masters as its Editorial Secretary.

Home and Foreign Inter-Relations.

DO WE YET UNDERSTAND; have our people in this day of great gladness yet learned the relation of the Home Mission task to the work being done on the Foreign Fields? It is not a question of competition or relative importance; it goes deeper than that, much deeper in both respects—too deep indeed for such questions to find place in our thinking. The one is strengthening the stakes, the other is lengthening the cords. These must go together, must be held commensurate one with the other. Every success in the home field should find new expression in enlarged operations on the foreign field; every success on the foreign field will make new and heavier demands on the home field. Success means always an increase of burdens, but also an enrichment in fruitage.

It once fell to my lot to assist in rescuing a woman who, with unbalanced mind, had thrown herself into a well with suicidal intent. The neighbors were quickly assembled; rope and basket were provided; a prominent banker, large in body, said he would go down in the well, and with coat and shoes removed he stepped into the

basket while the rest of us manned the rope to hold as he went down.

At his signal we drew a check and then there was splashing in the water, and speedily our burden became heavier, and demanded on our part an increase



Our success became our burden, but our burden was our joy of grip and drawing power. Our success became our burden, but our burden was our joy. So with every great enterprise; so with the work between the home field and the foreign field. As the Foreign Board lengthens the cord the Home Board must strengthen the stake, working with all other agencies for the larger fruitage.

There is no conflict or competition between Home Missions and Foreign Missions; the one is the seed sowing and harvest, the other is the flower and fruitage in preaching the gospel with further sowing and larger reaping. The greatest need of the foreign field and of the work done abroad among the nations of the earth, is a better home condition. And the betterment of the home condition is the Home Mission Task.

Large giving to Foreign Missions will demand large giving to Home Missions; large giving to Home Missions will make large giving to Foreign Missions. Flush the fountain and the stream will be full, while the fullness of the stream will make glad the valley and the plain as it runs its way to the sea.

Texas in Evidence.

HOW WONDERFULLY all this has been illustrated during late years in our Southern Zion, as all our work has moved forward hand in hand, singing the happy songs of triumphant advancement. Dr. T. B. Ray of the Foreign Mission Board, telling on one occasion of the strenuous hours in the office at Richmond when the fiscal year was closing, paid great tribute to Texas. In beautiful and stirring enthusiasm he de-

scribed how everyone was in a quiver as the outcome between debt and victory hung in the balance, while for that April 30th the hands of the clock steadily moved toward the midnight hour. At the last moment, just in time to save the issue, came a telegram from Texas for forty thousand dollars. Glorious for the Lone Star State! Her praises went abroad and justly.

But is it not fair, rather does not fairness require, in the proper relation and adjustment of forces, to count that forty thousand dollars a contribution of Home Missions to the work on the foreign field—the Home Board's gift to the Foreign Board, sister helping sister in the moment of emergency? It seems so to me. I see no reason for thinking otherwise in the summing up of forces in our denominational life in their relation to the prosecution of our work.

Thirty Years Ago.

HAVE WE FORGOTTEN so soon, or do we in our gladness fail to set things together, how it was less than thirty years ago in Texas, where now the mightiest achievements are wrought in a day with the promise of something larger tomorrow? How Texas and Arkansas with all the great Southwest and Florida were wrought into the mechanism of field and force of the Southern Baptist Convention, by the Home Mission Board under the leadership of I. T. Tichenor, perhaps the mightiest seer the South has yet had, whose marked insight and outlook gave him visions and made him dream dreams while others slumbered and slept? He himself left on record in unpublished manuscript the story of those days, as quoted in "The Home Mission Task," and closes that story with the following words that we who come after might at least remember.

"It was a hard struggle (for the Board); none but those who managed its affairs will ever know how much of toll and anxiety it cost, or what unceasing labor it required. They are written in the book of God's remembrance and will be known only at the final day."

And still the work moves forward with ever enlarging proportions and momentum—greater fullness in the fountain, greater fullness also in the stream. This had fine

Illustration in the recent session of the Southern Baptist Convention at Oklahoma City. The vast audience was profoundly stirred by Dr. R. J. Willingham, our great Foreign Secretary, as he told again with pathos and power how April 30th last came to a close—how as the night came on with the uncertainty of outcome he moved his force from the office to his home and all waited anxiously as the midnight hour came on. It was Texas again, this time larger than before—forty-eight thousand dollars. All praise to Texas with her invincible leaders and followers!

As my heart melted and flowed with other hearts, I wondered if Tichenor's spirit was in hearing, wondered if anyone in the great assembly even thought of Tichenor, or thought of J. F. Love, his successor in struggle and triumph, who more than any other one man since the days of that great seer has the vision of the Southwest with its needs and possibilities, and who has stood heroically in Christlike spirit and manner for the New Testament policy and for leadership in the work as conducted by the Southern Baptist Convention.

Stronger Stakes and Lengthened Cords Go Together.

I REMEMBER when the two territories came together as one State and their two Conventions were joined to form the Oklahoma Baptist Convention, an incident of illustrative power. Dr. H. C. Mabie was present representing the Foreign Missionary Union of Boston. He was profoundly stirred by the occasion and made tremendous appeal that moved the people with mighty power in the interest of Foreign Missions. He was followed by Dr. J. F. Love, Assistant Secretary of the Home Mission Board, who under the spell of the occasion turned in one part of his address and said something about as follows:

"Dr. Mabie, the Home Mission Society of New York and the Home Mission Board of Atlanta have been working many, many years to bring on this occasion and to make

this vast audience, and hold them in readiness for your appeal in behalf of Foreign Missions."

Surely this was an instructive spectacular exhibit of the mighty relation between Home Missions and Foreign Missions and between Home Mission agencies and Foreign Mission agencies.

I have no desire, nor is there any need to magnify these things unduly. They are facts that speak for themselves and the thought has taken deep hold on my own heart. Surely there is need, let it be repeated, that our people get a fresh view of the relation of the Home Mission task to work being done on the far-away fields. In my judgment, if I may venture a judgment in such matters, when the Convention called for a million and a quarter for the Judson Memorial, it was meet and necessary that the Home Board should match and answer that call by an enlarged appeal for the Church Building Fund—deep answering unto deep—strengthening the stake as the cord is lengthened, holding one commensurate with the other.

May we not think of Home and Foreign Missions as the two sides of an arch in Christian obligation and endeavor with the Commission of our Lord as the keystone? Surely Foreign Missions is the ultimate—the preaching of the gospel to all nations, the extending of Christ's Kingdom over the whole earth. All that is done by the Home Board, by the Sunday School Board, by the several State Boards, by our institutions of learning, indeed by all the home agencies for making a better home condition, comes to flower and fruitage in Foreign Missions. The Home Mission task is larger than the Home Mission Board, comprehending all agencies and activities for the betterment at home, and finds its ultimate consummation when the song of the redeemed shall belt the earth, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Nashville, June 8th, 1912.



WHAT OF THE EIGHTY PERCENT?



MODERN INDUSTRIALISM means city-growth and city-growth means problems, problems in plenty. The problem of the slums, the problem of the unassimilated foreigner, the problem of the high cost of living and low wages, the problem of clean living, the problem of Dives with Lazarus at his gate, the problem of pleasure and amusement and vice and whiskey—problems sad and many into which the prince of the power of the air has entered for the undoing of men and the destruction of purity and love.

The great city grows and groans and gleams under the heavens, grinding human souls in its greed for gain. Center of ambition's fitful desire, breeder of false hopes which it destroys, concentrator of the powers of covetousness, drawing always into its insensate maw the strongest and the purest blood of the country places, hiding always in the obscurity of its jostling throngs the weak and the helpless and the false, giving out always new ideas from the crucible of its trade places and high places where mind strikes fire from mind—such as the city.

We of the South in our own delayed day are now in the midst of acclaim over the remarkable growth of the city. Whether our city has 100,000 or 5,000 or whatnot in the way of population, how we swell when we tell of its growth. The most obscure and orthless Negro from the purlieus of Atlanta will take on airs over the Negro from the country town or the open country, who is worth a dozen of this fellow. But the Atlanta fellow will become modest if a New Orleans Negro should strut in his direction. Alas, that the nature of these black men should be so generally shown in the behavior of the whites, who ought to know better and be better.

We had better learn what to do with these cities, lest they shall be the undoing of the best and the truest and the highest in our civilization. Baptists are trying to learn how to hold to the cities with a vital religious message, and we do not count ourselves yet notably to have succeeded. We will undertake to do better and to think more and to pray more fervently and to devise more wisely about it.

But what of the eighty percent? We mean the eighty percent of the population in the Southern Baptist Convention territory that lives in the open country, or else in towns of less than 5,000 population. What of this great majority?

To state it another way. If we leave out Missouri and Maryland, eighty per cent. of the people in all of the other States of the Southern Baptist Convention territory live in the open country or in towns of less than 2,500 population. What of this eight percent?

In all of our talks of problems and progress and ways and means and plans and ideals, about eighty percent of our thought is turned on the questions that center where twenty percent of the people are—namely in the towns and cities. We are not thinking too much of the needs of the towns and cities, but what about the wisdom of shifting the larger percentage of our attention around to where nearly all of the people live?

Thank God, we have no country and town prejudice in politics any longer. Far less have we any in our religious life and alignment. May we never have any more. But Southern Baptists may wisely give far more attention to the salvation of society and the vitalization and enlistment of the people of the Lord in the country places. If eighty percent of the people are out there in our Southern Convention territory, a still larger percent of the Baptists are out there.

We are using the interrogatory form of expression only for the sake of variety, and do not wish to become tiresome in its use. But what are we doing as a denomination to try to reach with the message of vitalization and training the great majority of our churches out there in the open country? If most of them are not doing anything for the upbuilding of the Kingdom—anything outside of their own local environment—what right have we to be surprised and to hold up exclamatory hands? What, pray, have we as a denomination ever done to change that state?

Yes, we remember that we have many times pointed out that the preacher is the key to the situation, but there is where we stopped as well as where we began. The average key needs a force behind it to turn it in the lock. Have we given to the ordinarily poorly paid country preacher that comfort and support and stimulation in his efforts that would help the preacher-key to turn the lock and open the door for the releasing of the vast unreleased Baptist potentialities lying sadly fallow in many a country church?

We talk of strategy. Has not our strategy often amounted to trying very hard to do a thing that has become unusually difficult, after having habitually neglected it during what time it was comparatively simple and easy?

Assuredly we must do more in our "strategic centers," but how shall we believe it wise to neglect the people before by new changes and movings they become food for the strategic center, in which former condition they are much easier to reach? To do the work before the "strategic center" stage is reached is to provide for a strategic center in which the spiritual forces shall be strong enough for the demands upon them. And how shall we demonstrate the wisdom of a strategy that gives most of its attention to the new problems of twenty per cent. of the people and overlooks the familiar ones of eighty per cent?

When our denominational agencies send out brethren to speak to the churches and institutes and whatnot, they go down the railroad, they get off the train at a town and in the town they abide and utter their words of public speech, and then they get aboard the train and go on to another town. But what of the eighty per cent. that do not live in town and that cannot be reached by going from a train to a hotel and from the hotel to the church when the bell rings?

This is no criticism. The agencies that the denomination has at its command are not adequate even to go to one-fifth of the towns to be visited for the furtherance of denominational activity. They would not be adequate to go to two per cent. of the country places within the next several years, if they did nothing besides that. The agencies are doing, to the best of our belief, as well as they can under the circumstances.

But what of the eighty per cent? In this day of industrial alertness, of up-to-date farming, of rural telephones and rural mail delivery, automobiles and better roads, do Southern Baptists see any sane prospect that that vast majority of their number out yonder in the country churches shall be able to keep pace with the new life of the age, unless we can help them to devise something better than once-a-month preaching, nine times out of ten done by a minister who lives outside of the community in which he preaches and into which he comes only once a month?

What of eighty per cent. of the population of the South? Have Southern Baptists no problem here? Have they no purpose to concentrate the mighty impulse of the combined conviction of the whole denominational body and put it behind the blessed work of strengthening the things that remain yonder in the bodies of Christ, whose membership is gathered from forest and field where the great majority of the Southern people live?

What about the eighty per cent? Shall we be so full of the cracking of the nuts of new problems that we shall have no time to turn to this great primal problem of our Southern Baptist efficiency, the problem of the struggling church in the open country?

~~H M B S B C~~

HURRY, HURRY! AND TO WHAT END, PRAY?



WHEN YOU GO to the river with the purpose of crossing to the other side on the ferry, the half hour that you spend in waiting, from the time you shout or ring a bell to bring the ferryman from his house or cornfield on the other side of the river, is good both for you and your beast.

The murmur of the deep waters that flow between the high, green-fringed banks, the subdued sigh of the winds in the forest on the hills, the tinkle of the bells of grazing cattle, the shout of the plowman to his team—the suggestion of the whole environment is restful, and the stop is good for you.

Moreover, finding that all nature has time for its processes, it somehow gets hold of you that you also have time—and so you have. You will accomplish the day's work just as well and you will live longer and more usefully and happily because your nerves knew how to get quiet at the whispered suggestion of nature while you waited for the slow ferryman.

When you rush into the ground floor of the tall, chimney-like office building in the city in the morning, after rushing from the door of your home to catch a rushing, grinding car, and rushing across sundry crowded streets to escape the rushing automobiles, and rushing along several city blocks among hundreds of rushing people, your eyes are peeled to catch the next of the magazine of elevators that travel up to the dizzy twenty-floor heights on the inside of the chimney-stack. Your nerves are all a-quiver to catch elevator No. 3, though No. 4 will be going only forty seconds later.

For no flowing waters murmur and gurgle here, no winds restfully ripple the leaves in the treetops, no birds sing, no kaleidoscopic cloudscape subdues the soul and quiets the nerves, when one lives the life of the urbanite and jostles with city throngs. Look at this man, that woman, this clerk, that stenographer, yonder boy and particularly this very respectable devotee of Midas—all crowding into elevator No. 3. It is very, very necessary to catch elevator No. 3 and save the forty seconds between No. 3 and No. 4.

Rushing here, rushing there, crowding cars, jostling people, bolting meals, chopping sentences into words and words into monosyllables, nerves taut, hurry, hurry, hurry! Yet, never catching up. For there were a lot of people

before you rushing along, and there will be an equally endless stream just behind you rushing along. You rush because the crowd rushes and because rushing is in the atmosphere, because, rushing though you always are, you never can seem to catch up.

If you keep on rushing you stand a very fair chance on some premature day of being carried along the streets of your fair city in a box in the care of the one functionary in the community who is habitually deliberate in his movements—because he is paid for deliberation. But the rushing throng of the streets will hurry on just the same, while you are journeying to the quiet, long home of the dead, where at last there is repose and no hurry.

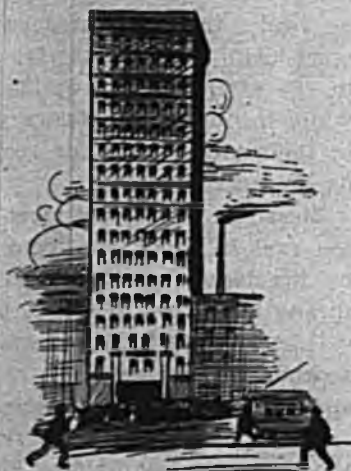
The nervous pace of our modern industrial civilization is killing a lot of people. It is making many people peevish and cross and fretful. It is sending some to the madhouse. It is sending many a person home to the family circle of nights vapid, negative, cross and unsatisfactory, whether as brother, sister, father, wife or mother. It is helping to empty the churches on Sunday. Following the taut-nerved crowd in a quick-step into elevator No. 3, because it will be forty seconds ahead, is a disease of the nerves, and it sends many an urbanite home on Saturday night so gone to pieces that the Sunday let-up lets him down too low for any energetic, capable action.

If there is no relief; if our industrial civilization has fastened its nervous bonds on us so that neither the reason nor the spiritual welfare and repose of humanity are sufficient to call a halt; if it is so instantly and unceasingly important to chase dollars and material success, that it is comparatively unimportant to have health and the repose which ministers to the humanities and the spiritual nature of man—then we may only look to saving such things as we can in the wreck and confusion made by the deification of the interests of a nervous industrialism.

But we believe there will be a relief. We are not willing to believe that the nervous, keen-eyed man bent over the steering-wheel of a speed-devouring automobile with his eyes glued on the road ahead, and his thoughts very much farther ahead than his eyes, is really a fair symbol of the spirit of our present age. True, we are speed-crazy and hurry-crazy, almost. But we pray God that these nervous manifestations of an industrialism that is not yet subdued to moral and spiritual ends, may be so subdued, and that they may be only the rude incidents of a progress that shall seek higher things, rather than the end and the all of our modern life.

If they are the end, God pity us and put in us a spirit to seek after higher things! Days of our fathers, days when the plowman could rest at the end of the furrow while the team turned, when the field worker could swap remarks across the fence with a passing traveler, we sigh for thee! Sunday was then a day that lasted from sun-up to sun-down and there was plenty of time to go miles to church, meet one's neighbors, listen to the sermon, without the nervous snapping of watches and querulous complaints about five minutes more or less in its length, take dinner with a friend and come home during the afternoon to behold in the quiet of one's own home place the glory of the departing day of rest.

In our cities, even when the average man has energy enough left to think he can go to church, the day is cut up into eight o'clock breakfast, nine o'clock



No flowing waters murmur here,
No winds restfully ripple the leaves

be ready, thirty minutes car ride to Sunday-school, the stay to church, the start home at twelve-thirty, the half hour on the car, the hour for dinner, and in the afternoon the option of sitting in one's little fifty-foot-wide home lot while the noisy street-cars grind by, or else joining the throngs on the cars in their pitiful hunt for recreation—rushing, rushing, all the day and living on the nerves!

Blessings on the old slow vehicles of the country and the slow ferries and the days in which one lived by the hours of the sun's movement rather than by the twitching of goaded nerves that hurry one along with the nervous throng into elevator No. 3, because every one else is hurrying and because it will be a whole forty seconds, possibly even a minute, before the next elevator ascends the tall chimney, in a niche of which as a small unit in this mighty and much acclaimed twentieth century he works.

And works to no more real effect in bringing to pass things worth while and does not last half as long as did the men in the times when we calmly shouted for the ferryman who was hoeing corn a half mile away and leisurely awaited his coming, when not a single gasoline vehicle had ever defiled the country landscape with its raucous horn-blast and the odor of its unsavory motor gas.

No time to think, no time to meditate, no time for the kindly greeting of a passing friend, no time to cultivate the sweet and wholesome influences of the home circle, no time for the graces of friendship and for the culture of leisure, no time to ponder about the things of God or to think of the truth of his Holy Writ, no time! Yet, in the twentieth century as well the fifteenth, in our wonderful industrial civilization, as truly as in a backward, we must all take time to die, even we of this nervous, machine-made age. Each shall depart to his own place, and if people are no wiser than to continue in their vain and much lauded haste in their efforts to catch on to the fag ends of the triumphant industrial civilization, after each of us has hurried himself to the grave by nervous rush and worry, his own loved ones, caught in the mealstrom of this American god of twentieth century hurry and worry, will have little time to lament his departure.

Before we take as the emblem of our age the far-ahead and fixed stare of the driver of a speeding automobile, it might be well to stop and ask what a civilization made up of people of this temper and caliber will accomplish when they get there. By electricity and steam railroads and automobiles and steamboats our nervous age is running all over itself to try to see how quickly it can get away over yonder somewhere to another place. If that kind of thing occupies the men of our age, how much of heart and soul, of moral and spiritual discernment and purpose, will we have left to do something worth while when by our marvelous speed we get to the other place?

Speed is well enough, but commend us for the social welfare to the Christian philosopher who walks a quarter of a mile by a brook in the forest rather than the hare-brained winner of a speed race, whose claim to the public attention is, not that he knows anything or is worth anything to society, but that he threw himself through space and got somewhere quicker than anybody else did.

—H-M-B-S-B-G—

SHALL WE UTILIZE DISTRICT ASSOCIATION?

BY THE LAST REPORT of Statistical Secretary Lansing Burrows of the Southern Baptist Convention, there are 863 district associations in the seventeen Baptist bodies which comprise the Convention. The number of associations in each component body varies from one in the District of Columbia and three in Maryland up to 133 in Texas.

Of the district association many things are to be said. They are to be said often and with unwearying iteration and exhortation. It is now a fine time at which to say some of these things, for it is a habit of district associations to hold their meetings in the late summer and the fall of the year.

The writer of this spent four or five months a year for a number of years visiting associational meetings. We doubt if there is any other class of co-operative religious gatherings that lends itself so beautifully at once to the cultivation of a wholesome fellowship and friendship and the inauguration of plans for the stimulation of the churches of Christ. The plans and programs pursued by different associations in our Convention are not as numerous as the number of associations, but they are very varied and very many. Some take a whole day to read church letters and organize, some give most of the time to the preaching of doctrinal and missionary sermons, some backward associations still thresh out certain matters of church discipline in the association, a thing that is contrary to the genius of Baptist churches, even though it has been in vogue in quarters where Baptist church independence is most treasured.

Some associations go to the other extreme of a program as inflexible and uncompromising as the schedule of a limited train. But the great majority of these bodies follow a middle course, which is better adapted to their real needs and to the furtherance of the cause of Christ.

We have no purpose here to outline a plan for conducting associational meetings. But we wish to raise the question of the propriety of a far larger use on the part of general agencies of the whole denominational body, of the opportunity afforded in our district associations for coming in touch with the representatives of the churches and counseling with them about the things that make for greater efficiency and progress among these bodies of Christ.

Apparently Southern Baptists are very jealous about the danger of too many denominational agency workers. Apparently this accounts for the manifest conservatism of the Boards and institutions of the denomination, whether in the States or whether of the whole denominational body, in regard to employing agencies adequate to really do the work of getting in touch with our Baptist people.

The district associations are always glad to receive visiting brethren from accredited sources, and such visitors, if they are tactful in their advances, can always be assured of the appreciation of the brethren for any aid or helpful new points of view that may be given.

We have come to the point of frequently asserting that the district associations are strategic for really enlisting our churches in the co-operative work of the Kingdom, but we have apparently not even thought that in order to utilize the magnificent opportunity afforded by the associational meetings it is necessary to have workers to enter into and use the opportunity.

The Home Field is not set for any new theories of service. We are a semi-official clearing house for Home Mission news and ideals, and that is all. But it is surely in the purview of any writer about Baptist efficiency in the South to call attention to the fact that a denomination numbering 2,500,000, with 24,000 churches and nearly 900 district associations, has only a handful of general workers to bring into touch with the rank and file of the denomination the ideals of the general domestic mission agency for denominational co-ordination and efficiency. While at the same time the average State Mission Board has only one or two brethren engaged for these allied ends within the limits of its State.

What of the district association? What of the scores and hundreds of unused opportunities among Southern Baptists for enlisting and vitalizing and training the churches of Christ, the people of the Lord? Baptists are making

noble progress extensively. Baptists are making notable progress in their idealism. Are Southern Baptists doing as large a work as they wish or should for the development of fellowship in service, for inspiring and releasing the vast ready-to-our-hands unreleased, uninspired and uncoordinated spiritual potentialities in our brotherhood?

Eight hundred and sixty-three district associations! That is an average of twenty-seven churches to the association. In these churches there is an average of almost exactly one hundred members. Out in the country in the grove by the roadside, out where people still have time to spend a series of days in religious fellowship and social intermingling—there these hundreds of associational bodies will be coming together in the weeks and months immediately ahead. What a precious opportunity and how inadequate are the average provisions of the denomination for meeting and using the opportunity to foregather with the delegates from the churches to counsel in the interest of larger unity, advancing ideals and more adequate activities in the work of the Master!

~~HMBSBC~~

TWO CONVENTIONS

ONE OF THE TWO CONVENTIONS met in Oklahoma City. It was the annual coming together of a great Christian denomination to take stock of its attainments in the work of the Lord and to plan greater things for the year ahead.

Perhaps three thousand delegates and visitors foregathered from many quarters. There was fraternity and good will among every trainload that moved toward the common center, and good will and fraternity when the great throng had come together. Subterfuge, cross purposes, selfish ends, axes to grind—such things as these were unknown in the conclave of Christian disciples at Oklahoma City.

The Convention was opened by singing hymns of praise and offering prayers of thanksgiving. Every speaker told of gracious efforts that had been put forth for the uplift of men, or pointed his hearers with the vision of a seer to how they might walk more worthily and availingly in the paths of truth and righteousness. Committees took under advisement plans whereby money might be most effectively spent in helping men and reaching the uttermost man with the Good News. The Convention reached its culmination in the inauguration of plans for greater good works than had ever before been undertaken and then the brethren scattered to their several places and tasks bound together by new ties of fellowship and service.

The other Convention met in the city of Chicago, a political gathering. It had as its purpose the threshing out of sundry conflicting political differences, and was kept in endless turmoil by the antagonistic ambitions of different political candidates.

Every device known to post graduates in political scheming and trickery was in full play. Negro delegates from the South were herded together on excursions by the leaders of one faction, so that the leaders of the other faction could not get at these ebony guardians of the paladium of our liberties. A newspaper report says:

"With hundreds of police on guard in and about the convention hall, an emergency hospital fully equipped arranged in the annex, and a number of ambulances in waiting, everything was in readiness for the call to order of the history-making convention at noon.

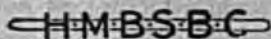
"An eleventh-hour attempt was made today to find a peaceable solution of the problem confronting the Republican national convention. It was proposed by the Illinois delegation, which was in session until long after midnight,

and was aimed to prevent a disruption of the party by the factional warfare of the Taft and Roosevelt forces."

The Convention at Oklahoma City received very small attention from the newspapers; that in Chicago literally screamed from front pages, with triple-plate headlines, with the physiognomy of certain candidates portrayed in ten different ways on the same page, with reportorial reports, special writer reports, woman writer reports, human interest reports, any and all kinds of reports to fill up the pages of the newspapers.

Which type of convention here does the reader believe to be of more worth to civilization in America and to the perpetuity of our American institutions? We are not discrediting political conventions. We must have political conventions and it is a poor type of religion that does not recognize its obligation to get down into the arena as the exponent of clean politics. The spectacle at Chicago was bad enough, and in all probability that which will take place when the other great national political party will meet soon in Baltimore will not be essentially different in its elements and spirit. But the only power that can keep politics and political conventions from becoming more rough and selfish and brutal than they are, is the power which expresses itself in the meetings of such masses of men as assembled in the Southern Baptist Convention recently at Oklahoma City.

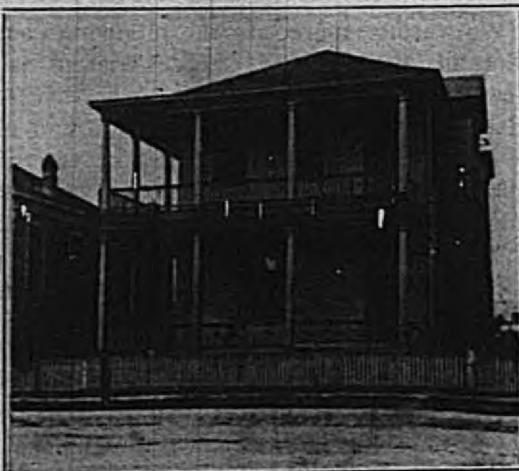
We do not know whether the secular press is ever going to find out that religion has a real news value. There are some wholesome forces that are working to the end of teaching the secular press along this line. In all conscience, it needs the instruction. At any rate, let the people of God not forget that the power that holds together human society and keeps it clean and pure is of the kind that sings hymns to the praise of God when it meets in Conventions, and labors for the bringing of his Kingdom, rather than that which wrangles and shouts in mad turmoil and the full play of human passions and cross purposes in political conventions.



FINE HOME BOARD WORK IN GALVESTON

REV. R. D. WILSON, pastor of the Broadway Baptist Church, Galveston, Texas, writes very encouragingly about the work of the Home Board. He says:

"We have had a great revival. There have been fifty-one additions to the Broadway Baptist Church and several to the First Church. We are arranging to reach the whole city through tent campaigns. The tide is getting high. We have received ten Italians into our church. It is said you can not reach them. I know better."



Broadway Church Property, Galveston

The Broadway Baptist church was organized only about two years ago, under the capable leadership of Brother Wilson. The picture presented herewith shows a property on Broadway street which the Home Board has purchased for this church. The building is being used both as a dwelling for Brother Wilson and for the meeting of the young church, until conditions are ripe for erecting the new house of worship on this splendid lot.

HOME MISSION BREVITIES

DR. J. T. HENDERSON, Secretary of the Laymen's Missionary Movement of the Southern Baptist Convention, says of our book, "The Home Mission Task": "I have read it with great interest. It is a concise, clear and comprehensive statement of the work for which our Home Board stands. It should have wide reading among Southern Baptists." Dr. Henderson has recently been directing an every-member canvas among the Baptist churches in Houston, Texas. He says that the First Church at Houston is trying for \$2,000 as a minimum for Home Missions, and that he is much pleased with the outlook.

Dr. B. D. Gray has just returned from the forming of the new New Mexico Baptist Convention, formed along the line of suggestions from the two National Baptist Conventions. Our Corresponding Secretary reports in an optimistic way about the Convention and its prospects. May the cause be greatly prospered in New Mexico!

Mrs. W. S. Leake is the leader of the Young Woman's Auxiliary of the W. M. U. and is editor of the Woman's Department in the Foreign Mission Journal. Mrs. Leake has the following appreciative words with regard to "The Home Mission Task": "This is a splendid book and will do the cause good. I trust it will be widely read and its telling truths pondered by thousands of Southern Baptists."

The Home Field can use to advantage artistic pictures of country churches, showing the church building, the church-yard and preferably the grave-yard in the background. These pictures may very properly include vehicles and tethered horses and any chance groups of people that may be on the yard. It will lessen the value of such a picture to have a lot of people standing stiffly as if to have their pictures made. It is better to get the picture without the crowd knowing that a picture is being taken, then they will be natural.

We warmly appreciate the following commendatory words by Dr. W. J. McGlothlin, Professor of Church History in the Southern Baptist Theological Seminary, concerning our new book: "It is a valuable addition to the literature of Home Missions. I have read much of it with great interest, and shall keep it by me as an important book of reference. Your Historical Sketch is admirable, interesting, informing and suggestive. I sincerely hope the volume may have a wide sale and great usefulness."

Dr. John D. Meil, of Atlanta, Georgia, in a personal letter, says: "The proper adjustment of the business methods of our Southern Baptist Convention would help every cause. Our horse simply has too much harness on him and this is the trouble. Take off some of his harness and rearrange the rest properly, and he can pull all right." We are persuaded that there is much practical wisdom in these words by Brother Meil, and we hope that he and others will have much to say about how the harness may be taken off and the "remainders" rearranged.

The Home Board is looking forward to one of the greatest meetings in its history on July 3, 4, when our State Vice-Presidents will meet with us. The vice-presidents are regular members of the Board and at this gathering will do regular work on the committees and in the general meeting of the Board, helping to outline the work and appropriations for the ensuing year. In addi-

tion, there will be some general consideration of plans and policies to be pursued. We are praying that our cause may be greatly set forward by this meeting.

The Northern Presbyterian Home Board goes up head in the matter of catchy alliteration in naming a tract. "The Panama Canal, the Pacific Coast and the Presbyterian Conscience" is the title of an illuminating and attractive pamphlet just from the press. We were about to offer "Baptist Duty, the Big Ditch and a Balanced Development," in an effort to be similarly bright. But we give it up. Those cunning Presbyterians may go head, please. No denomination in America excels Northern Presbyterians in the extent, variety or attractiveness of its Home Mission literature.

We appreciate very much the following cordial words from Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, concerning our new book, "The Home Mission Task": "I want to congratulate you on the good work you have done in getting out an excellent book for our Home Board and for the denomination and for our Master's work. You have indeed a choice lot of chapters, well prepared by good writers. The book makes interesting and instructive reading. Besides this, it is a good book of reference for our Home Mission work. I trust that its use on the part of the Mission Study classes will result in great good."

Dr. W. D. Powell, Secretary of the State Mission Board in Kentucky, edits the Kentucky Mission Monthly. Dr. Powell has a way of saying things that challenges attention, whether in the Monthly or whether standing on his legs before an audience. Listen to this from the June Monthly: "Of the 1,827 Kentucky Baptist churches, 911 gave nothing to missions. Help them open their eyes. There are 11,000 Southern Baptist churches asleep. There are 1,376 Baptist churches in Kentucky, with only once-a-month preaching. Thus they are closed three-fourths of the time. The State Board is planning to aid pastors to preach oftener in these churches."

The various Home Mission Boards that belong to the Home Missions Council in this country propose a special Home Mission Week in November and large preparations are already under way toward making it a worthy celebration of so great a cause. As we have remarked before, we rejoice in all the inspirational benefits attained through this Council of Home Missions made up of various evangelical denominations. Where the shoe pinched the Southern Baptist foot so much that we have not brought ourselves to wear it, is where the Council adopted the word "Federated" as a part of its name. This word implies extra-denominational authority over the churches, an authority that not even our own denominational agencies have the right to assume over our churches. Therefore our Home Board is not in the Council. But we rejoice in the magnifying of the great Home Mission cause by this Council, and wish it all success in its inspirational and educational efforts. Meantime, our Southern Baptist aloneness in the Home Mission task, should be a mighty call to Southern Baptist alertness and efficiency in it. While we rejoice in all the good this Federated Council may do, let us take care to give the Council cause to rejoice in our own Home Mission progress and efficiency.

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

WOMAN'S DEPARTMENT

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

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MISS FANNIE E. S. HECK.

PRESIDENT, RALEIGH, N. C.

MISS KATHLEEN MALLORY.

COR. SEC., BALTIMORE, MD.

"IF I WERE A VOICE"

When the Southern Baptist Convention met in Richmond, Virginia, several years ago, it was my good fortune to attend. It seemed to me an especially uplifting Convention. It was at that session that the Union received the Training School from the Seminary. On Sunday morning Dr. Gray and I attended Grace Street church and heard Dr. Mullins preach a sermon that was an evangel of light. And then the incomparable singer of Richmond, Frank Carpenter, sang, "If I Were a Voice." The effect was magical. The whole congregation was moved as the pure notes of inexpressible sweetness floated out upon the air. I cannot forget the emotions that were stirred by the sound of that voice, nor do I wish to forget the pledge of renewed service to God inspired by that persuasive voice that has long since been stilled by death. May the words prove to be an evangel to all who read them.

If I were a voice, a persuasive voice,
That could travel the wide world through,
I would fly on the beams of the morning
light,
And speak to men with a gentle might,
And tell them to be true.
I would fly, I would fly over land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the right, in blame of the wrong.
I would fly, I would fly, I would fly,
I would fly over land and sea.

If I were a voice, a consoling voice,
I'd fly on the wings of air;
The homes of sorrow and guilt I'd seek,
And calm and truthful words I'd speak,
To save them from despair:
I would fly, I would fly o'er the crowded
town,
And drop like the happy sunlight down,
Into the hearts of suffering men,
And teach them to look up again.
I would fly, I would fly, I would fly,
I would fly o'er the crowded town.

If I were a voice, a convincing voice,
I'd travel with the wind,
And wherever I saw the nations torn
By warfare, jealousy, spite or scorn,
Or hatred of their kind,
I would fly, I would fly on the thunder crash,
And into their blinded bosoms flash,
Then with their evil thoughts subdued,
I'd teach them Christian brotherhood.
I would fly, I would fly, I would fly,
I would fly on the thunder crash.

If I were a voice, an immortal voice,
I'd fly the earth around,
And wherever man to his idols bowed,
I'd publish in notes both loud and strong,
The Gospel's joyful sound.
I would fly, I would fly on the wings of day,
Proclaiming peace on my world wide way,
Bidding the saddened earth rejoice,
I would fly, I would fly, I would fly,
I would fly on the wings of day.

—Isaac Beverly Woodbury.

HOME BOARD EVANGELISM REPORT

WE GIVE part of Dr. Gray's and Dr. Bruner's report on Evangelism, presented at Oklahoma City. We know the good sisters do not all see the minutes of Southern Baptist Convention, neither did they go to the Convention. This part of the Board's work is well worth considering.

Dear sisters, when you ask God's blessing on Bro. Bruner and his assistants, don't forget their wives. Noble women all, who ask neither pay nor praise, but they will feel the uplift of your prayers. Following is part of the report:

This department of our work has met with steady and increasing favor from the beginning. Its influence upon our denominational life is wholesome, stimulating and far-reaching.

We are unable to meet the demands upon us, and must by all means increase the force. A great campaign of evangelism in the country-side in various portions of the Southland is very desirable. Many blessings in addition to the salvation of the lost would attend a movement of this sort, such, for instance, as a quickening of the spiritual pulse of the churches, their enlistment in life, and better methods of work, their closer fellowship and co-operation in all our enterprises.

In the growing towns and cities, so absorbed in profit and pleasure and vice, campaigns must be carried on after the fashion of the siege, till the churches are thoroughly enlisted in the business of saving the lost and enlisting and nurturing the saved. We present herewith the report of Dr. Weston Brunner for 1911-12:

Staff of Evangelists.

Weston Bruner, General Evangelist, Atlanta, Ga.

John M. Anderson, Morristown, Tenn.

M. J. Babbitt (singer) Atlanta, Ga.

J. L. Blankenship (singer), 711 Slaughter Building, Dallas, Texas.

Geo. H. Crutcher, 123 Grand Avenue, Jackson, Tenn.

W. C. Golden, 2401 Twelfth Avenue, Nashville, Tenn.

H. R. Holcomb, McComb City, Miss.

W. A. McComb, Clinton, Miss.

J. E. McManaway, Greenville, S. C.

I. E. Reynolds (singer), Atlanta, Ga.

J. W. Michaels (evangelist to deaf), 104 East Broadway, Louisville, Ky.

T. O. Reese, East Lake Station, Birmingham, Ala.

W. L. Walker, Charlotte, N. C.

L. C. Wolfe, Shawnee, Okla.

Raleigh Wright, Tullahoma, Tenn.

The Department of Evangelism rejoices to report that under God we have had a year of marked blessing. The total additions to the churches this year are 5,338, being 761 more than last year, which was the largest since the department was organized. The number of professions and baptisms is also the largest we have ever had. When we recall that, on account of sickness and unprecedented cold and floods, we have faced many difficulties, we wish to record our profound gratitude to God.

But probably the most far-reaching work of the year is the committal of those 683 young people to become ministers or missionaries in our homeland or on the foreign fields. Surely among Southern Baptists there is no lack of volunteers for the ministry and mission fields upon the part of our best young men and women where wise and tactful effort is made to bring them to a realization of God's call. Forty young people responded from one church. Here is the account taken from "Houston Post," Bruner for 1911-12:

"The evangelistic meeting at the First Baptist church reached high tide Sunday morning. Perhaps the most thrilling moment in the experience of the First Baptist church came at the morning service, when, after preaching a strong sermon on 'What Would Jesus Do and What Would Jesus Have Us to Do?' Dr. Bruner asked that all parents and guardians who would be willing to give their children for special service in the home or foreign mission field, a large number of people stood with tears streaming from their eyes. Then Dr. Bruner asked how many young people in the audience would go as missionaries should the call from God come, and about forty stood."

Some of Our Pressing Needs—First of all, we need a larger staff of men to enable us to meet the calls that come from

churches great and small and from our mission fields.

Then we should have an evangelist, peculiarly adapted to such work, to devote all of his time to our schools and colleges. No phase of Home Missions is fraught with greater promise than our mountain school

work. Every boy and girl should be won to the cross during the school period. Experience has shown that over ninety per cent. can be won by wise evangelism. May God send us such a man to become an evangelist to our schools and colleges as Henry Drummond was to the schools of England and Scotland.

SOME THOUGHTS ON EVANGELISM

IN STUDYING the subject of Evangelism somehow my mind has run all the way back to William Carey, who was born in the year 1761, and might be easily called the first among modern evangelicals. Determination seemed to be a very marked characteristic of his life. In his early youth he read with eagerness the "Voyages of Captain Cook," and from these thrilling stories of adventure Wm. Carey gained knowledge of many parts of the world and developed an abiding love for all its peoples. Later he constructed a map of the world, upon which heathen portions were marked in dark colors. He was the first to think of this graphic method.

No one thought him marked for distinction in any way. The pastor who baptized him, the famous Dr. John Ryland, made this note in his book, "I baptized today a poor journey-man shoe-maker."

Little did the pastor know what a life was in prospect for that "poor journeyman shoe-maker," and how much his conversion would mean for the life of the world.

When he was twenty-four years of age he was ordained as regular minister, and was called to a little church at Moulton, at a salary of about fifty dollars a year, afterwards raised to seventy-five. While Carey plied his trade he studied his Bible constantly. Jonathan Edwards' famous tract set his zeal on fire and this zeal was augmented by Andrew Fuller's treatise, "The Gospel Worthy of All Acceptation."

His line of thought ran like this: "If the gospel should be accepted by all, it is the

duty of those who have it to offer it for the acceptance of all."

What matchless reasoning!

The heathen should have the "gospel. Through years of discouragement, suffering, privation and severe criticism by his own brethren even he labored on to accomplish the one undying purpose of his life: to be an Evangel of Light to the world lying in heathen darkness.

What an inspiration to us he is in this modern day of Evangelism, and how far short we fall of his noble example of fidelity to trust. What could we not do in our noble Southland now if God's people were as a people possessed of such consecrated purpose! Carey labored in far-away India, having set sail on June 13, 1793—a little more than three hundred years after Columbus discovered America. More than three million people were given access to the Scriptures through Carey's printing press.

In the year 1834, in the seventy-third year of his age, William Carey went to be with the Saviour, whom he served so well. He had said:

"I would not change my station for all the wealth of the world. May I but be useful in laying the foundation of the church of Christ, in India, I desire no greater reward, and can receive no higher honor."

Dear sisters, can we be less zealous in evangelizing America, now that even the loathsome Hindu worship that Carey fought in India is daring to erect its temple unmolested in our cities? "Awake! Oh, thou that sleepest!"

HONOR ROLL FROM MAY 15th TO JUNE 15th

Mr. E. J. Clark, Baltimore, Md.....	100	Miss Rebecca Carpenter, Jackson, Tenn. 10	
Dr. W. D. Powell, Louisville, Ky.....	45	W. B. Wolfe, Conway, N. C.....	10
Mrs. N. P. Cofer, Richmond, Va.....	24	Mrs. B. D. Carroll, Aspermont, N. C.....	10
Mrs. F. J. Harrell, Waco, Texas.....	20	Mrs. Tom Byrom, Florence, Ala.....	10
Wickliffe Masters, Atlanta, Ga.....	20	S. L. Bulkeley, Hunter, Okla.....	10
Mrs. S. L. Lee, Hartford, Ala.....	16	Mrs. J. Belton Watson, Anderson, S. C... 10	
Mrs. R. A. Clayton, Woodlawn, Ala.....	15	Mrs. Crate Dalton, Waco, Tex.....	10
Mrs. C. B. Whichard, Greenville, N. C... 15		Mrs. A. G. Shimp, Baltimore, Md.....	10
Mrs. E. P. Jones, Hampton, Va.....	12	Miss Helen Montague, Winston-Salem,	
Mrs. S. H. Templeman, Highland Park,		N. C.	10
Va.	11	Mr. H. W. Dohrmann, Canal Zone.....	10
J. M. Fowler, Campobello, S. C.....	11	Mrs. Ola L. Smith, Halfway, Texas.... 10	
Miss Ruby Stanley, Lodge, S. C.....	10	Mrs. T. C. Burch, Chatham, Va.....	10
		Rev. C. V. Brooks, Enfield, N. C.....	10

HOME MISSION RECEIPTS FROM MAY 15 TO JUNE 15, 1912

ALABAMA—Dr. W. T. B. B'gham, \$5. Previously reported, \$9. Total since May, \$14.

ARKANSAS—Total since May, \$5.56.

DISTRICT OF COLUMBIA—W. M. S. 2d ch. by Miss E. J. Robey, \$33. Previously reported, \$37.53. Total since May, \$70.53.

FLORIDA—W. M. U. of Fla., by Mrs. H. C. Peelman, Tr., \$30.04; S. B. Rogers, Cor. Sec., \$234.59. Total, \$264.63. Previously reported, \$25.02. Total since May, \$289.65.

GEORGIA—Henderson, by C. B., \$5. Previously reported, \$13.45. Total since May, \$18.45.

ILLINOIS—Rev. H. S. Early, \$36.15.

KENTUCKY—Dayton, by R. R. M., \$86; W. D. Powell, Cor. Sec., \$441.25. Total, \$527.23. Previously reported, \$252.95. Total since May, \$780.18.

LOUISIANA—Mt. Olive, by B. F. F., \$2.50. Previously reported, \$12.50. Total since May, \$15.30.

MARYLAND—Baltimore chs., N. Ave., by C. M. K., \$33.66; 7th, by O. M. L., \$20.03; Eutaw Place, by H. W. P., \$129.73; Brantley, by C. W. W., \$671.52; 1st, by J. R. G., \$47.26; F. S. & L. B., \$100. Total, \$398.20. Previously reported, \$54.88. Total since May, \$453.08.

MISSISSIPPI—Total since May, \$892.

MISSOURI—Total since May, \$65.95.

NEW MEXICO—Pinlon, by L. D. M., \$8.60; Albuquerque, by Mrs. F. A. F., \$10; Artesia, by Mrs. B. M., \$12.66. Total, \$31.26. Previously reported, \$2,901.8 'AWW eouis [w]oL 20'314 'peliodeL

NORTH CAROLINA—Y. W. A., Asheville, by Miss H. L., \$11. Previously reported, \$5. Total since May, \$16.

OKLAHOMA—W. M. S. of Okla., by Miss Sue O. Howell, Sec., \$85.68. Previously reported, \$52.29. Total since May, \$137.97.

SOUTH CAROLINA—Mt. View, by W. J. W., \$7.18; Bethlehem, by H. E. B., 50 cents; Mt. Paran, by F. M., \$3.15; Willow Creek, by M. M. C., \$2.50; S. S. Springtown, by M. J. F., \$3.50; Waccamaw, by J. C. S., \$5.32; Six & Twenty, by L. L. S., \$1.25; New Westminster, by L. A. T., \$9; S. S. Dillon, by W. E. H., \$3.36; Macedonia, by W. H. M., \$4.08; Eastley, 1st, by H. S. H., \$2.68; Salem, by O. E. S., \$1.85; Toxaway, by L. C. P., \$2; S. S. Cowpens, by M. R. C., \$4; W. M. U. of S. C., by Mrs. J. N. Cudd, Treas., \$744.74; Thank Offering \$825.53; Pine Pleasant, by A. L. C., \$2.86. Total, \$1,623.50. Previously reported, \$264.65. Total since May, \$1,888.15.

TENNESSEE—W. M. Woodcock, Treas., \$925.51; New Bethel, by Dr. W. C. Golden, \$1.20;

Chilhowee, 1st B. Y. P. U., by B. D., \$2.20; Tulsa, by Rev. J. M. Anderson, \$20; for ch. Bldg. Loan Fund, from Pisgah, \$3; J. J. L. Morristown, \$5; Nashville, 3d, by W. C. Golden, \$6.15. N. Nashville, \$5. Total, \$996.66.

TEXAS—Total since May, \$16.75.

MISCELLANEOUS—Rent on Galveston property, by J. H. M., \$15; Mission chs., Panama, by S. M. L., \$15. Total \$30.

AGGREGATE—Total, \$4,038.66. Previously reported, \$949.75. Total since May, \$4,988.41.

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See perforated page in back of OUR MISSION FIELDS for July, 1912.

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