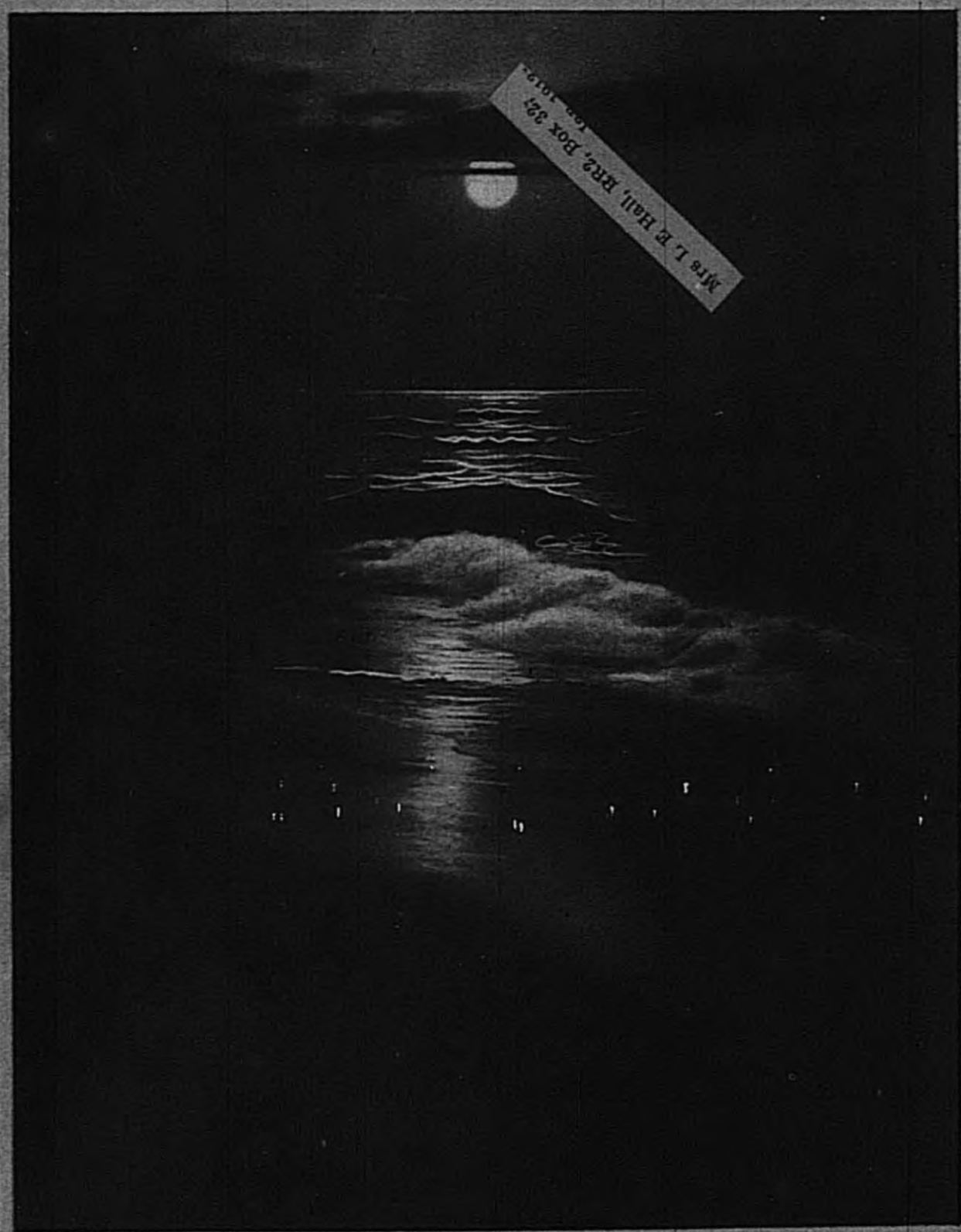


THE HOME FIELD

AUGUST 1912



Mrs. L. E. Hall, R.R. 2, Box 324
Long Beach, Cal.

A NIGHT SCENE ON THE SOUTH ATLANTIC BEACH

Home Mission Board

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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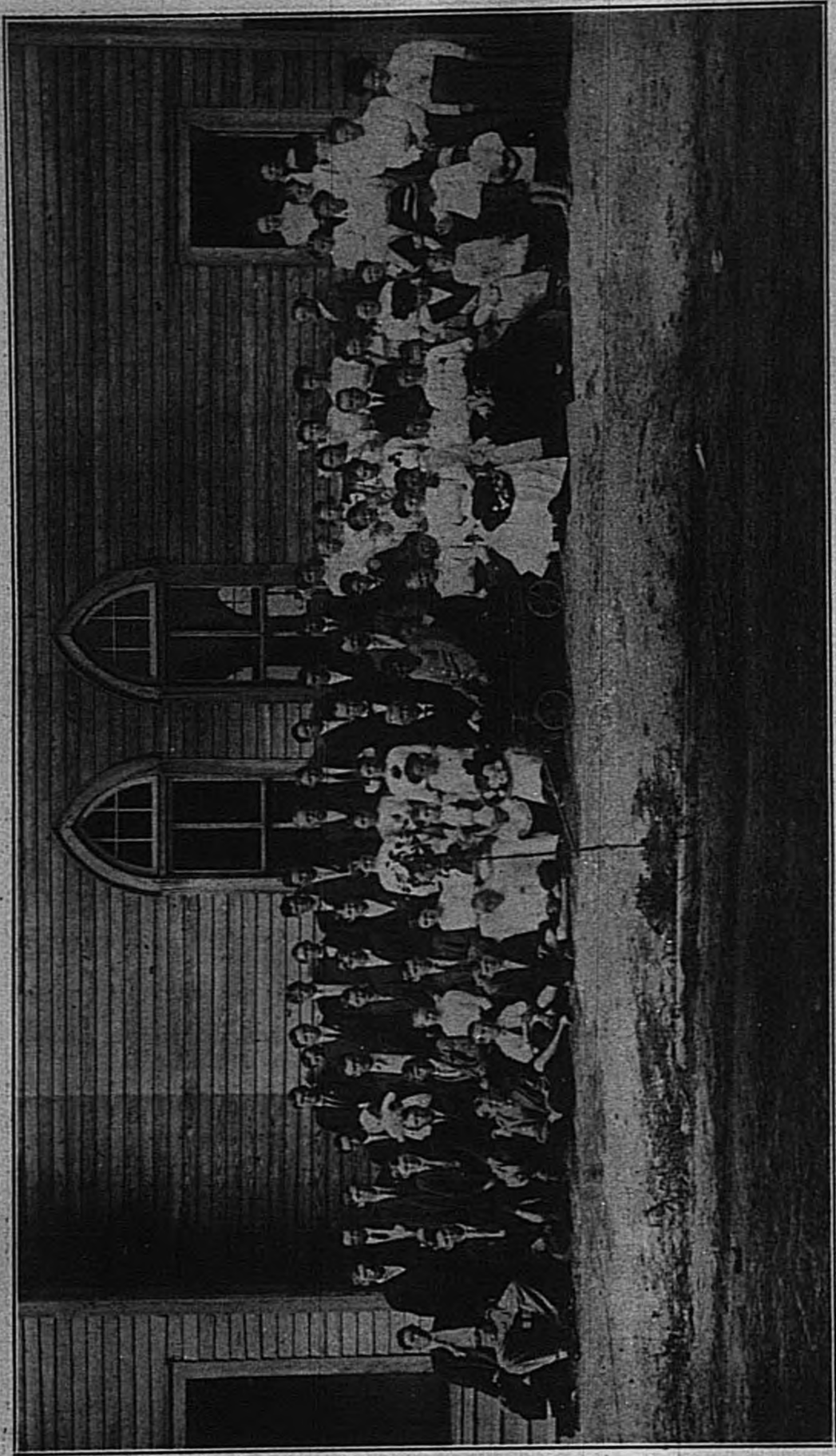
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The photograph shows the pastor and converts and new members of the Second Baptist church, Chester, S. C. Home Board Evangelist J. E. McManaway held a meeting there in May. When he began preaching there were thirty-three members. Eighty-six new members were added during the meeting of ten days, sixty of whom came by baptism. This is a cotton mill church.

The Home Field

VOL. XXIII

AUGUST, 1912

No. 1

Rafael Fraguela

M. N. McCALL, Superintendent of Cuban Missions, Havana



WHILE THE UNITED STATES is a haven for many thousands of young men and women, who emigrate from European countries every year for the purpose of seeking better opportunities for getting along in the world, the majority of the

Spanish-speaking emigrants go to Latin America for the reasons that they can there continue to use their mother tongue and be associated with Latin peoples.

From the days of the Spanish buccaneers to the present, every year has brought its full quota of young people of both sexes to seek their fortune in Cuba. They have come from all ranks of society and they represent almost every conceivable trade and profession. After a while some of them have returned to the mother country, but many have remained and their descendants form the larger part of Cuba's population at the present.

In a few rare cases these young people have found more than they expected in the New World. They came to seek a living and they found a New Life.

Rafael Fraguela was the oldest son of a family of six in Spain. He was well reared and had good prospects in life. But he became possessed with the desire to try his fortune in the New World and embarked in 1905 with his heart and mind set on a business position in Havana. More fortunate than many, he found a suitable position awaiting him, but on the voyage over something occurred which was destined to upset all his plans.

Baptists are few and far between in priest-ridden Spain, but it happened that two Spanish Baptists were aboard the same

ship with Rafael Fraguela and that they became acquainted with the young man. They were faithful to their trust and preached Christ to him, so that by the time the ship came into port at Havana they had sowed in his mind the seeds of a great unrest.

The acquaintance begun at sea was continued. The two brethren induced him to accompany them to the services at the Templo Bautista, the Baptist church maintained by the Home Mission Board in Havana. There, under the influence of the gospel of our Lord Jesus Christ, the young man at last could resist the overtures of grace no longer. One Sunday night after the service he came to the pastor and said:

"You know that the carnival begins next Sunday. In it thousands will be giving testimony of their allegiance to the world in street parades and balls and other festivities. I wish to give my testimony to Christ on that same night."

And on next Sunday night he professed his faith in Christ and joined the church.

Those first days of the young convert were not to be without their severe trials. It is the custom of clerks in the stores in Havana to pass almost all of their time at the place of business. They eat at a common table in the store, the owner of the store eating with them at the mid-day meal. They usually sleep in quarters on the premises, taking turns in standing guard in the store.

The newly made Christian slept in a large room with several companions. When it became known among these young men that he had been converted, "turned protestante," he was made the butt of much ridicule, both playful and serious. On the first night, while he was kneeling by his bedside for a word of silent prayer before

retiring, they threw at him pillows, shoes and abundant epithets. But genuineness always wins when put to the test, and many of these same clerks were just as profuse in their expressions of respect as they had been at first in their criticisms.

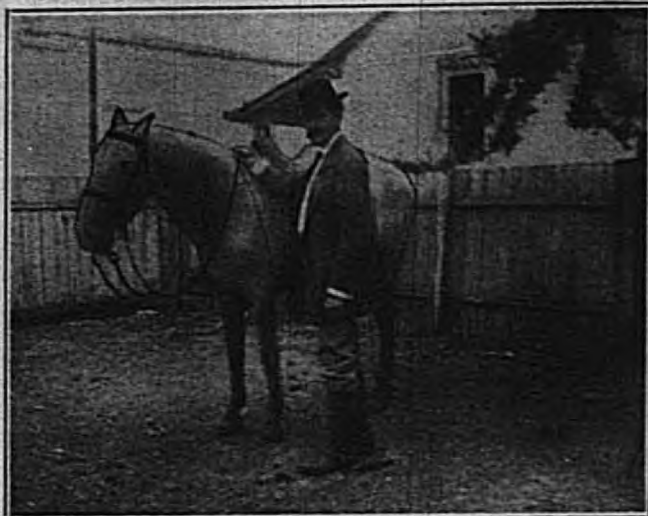
But God had not finished with him. In addition to the conflict that went on within him, Rafael Fragueta had to wrestle against the strenuous opposition and objections of his parents. But God gave him strength even as his day demanded; he turned his back on all his former plans and asked for admittance in the first training class for young preachers in the Havana Baptist College of our Home Mission Board and there he spent three years in earnest study.

Since 1908 he has been engaged in the work of the pastorate. Of him it may be said that if success proves the genuineness of a call to the ministry, Rev. Rafael Fragueta has won a convincing testimony. A combination of circumstances sent him to a country field of labor, a densely populated district in Santa Clara province, well down East from Havana, in fact, the easternmost of the four provinces in which our Home Board mission activities are conducted.

Some of his friends at first cheerfully predicted failure for Brother Fragueta.

"How was it possible," said they, "for such a tenderfoot to succeed with those people. Fragueta does not even know how to ride horseback and in his district of part of Santa Clara that is practically the only means of locomotion."

Humanly speaking there seemed to be few



Rafael Fragueta and His Horse

points of contrast between him and the people to whom he had gone to preach, and his "greenness" was in the early days of his work the subject of much pleasant raillery.

But the "tenderfoot" has made good and is the most respected citizen among them today. He is their referee in time of difficulties, their comforter and counsellor in time of trial, their example in conduct. Those who do not heed his preaching are compelled to honor his life and many who will not attend his services insist that he shall teach their children.

He has created such an atmosphere in that region that when one of the habitués fails to show up at the cockfight or the gaming table his friends begin to fear that Fragueta has won the man to the Baptist faith. The little band he leads has rallied to him and last year they put up the first chapel built without the aid of the Home Mission Board on our entire mission field in Cuba.

A Mixing of Samaria and the Regions Beyond

V. L. M.

DOWN BEYOND that great empire, Texas, and separating it from the land of Mexico, runs through many scores of weary, sun-tortured miles the Rio Grande River. The wild and semi-arid hills and mountains of Mexico easily seen from this side of the riv-

er answer back in much of its long course to a similar desert condition on the side of the big Texas.

And Mexicans live on the other side and Mexicans live on this side of the long, long river. During much of the year they can

wade across to the territory of Uncle Sam, so low between its parched banks run the waters laden with the volcanic dust of the Rockies in New Mexico and beyond.

And this queer river is the separating line between our "Samaría" and our "regions beyond." The mobility of the Mexican people is equal to that of the slate-colored waters of the Rio Grande, and they flock across the borders, some to see and visit and trade and be gone, many to remain as citizens of the great Republic. The number who come to us every year is increasing with marked rapidity. In 1907 ninety-one Mexicans came into American, according to the report of the Department of Commerce and Labor at Washington. Every year since the number has increased and for the first ten months of the fiscal year ending July 1, 1912, 22,859 Mexican immigrants have come, which means probably 26,000 for the year.

There is a wholesome fluidity shown by Southern Baptist missionaries on both sides of the river. Many times our Baptist pastors and missionaries in Texas down along the river frontier cross over the river and go back to preach in the contiguous Mexican territory to gatherings of the poor, ignorant Mexican people.

Now comes a letter from our beloved Superintendent of Mexican Missions Daniel in Texas, and tells of how the "regions beyond" have come over to help in his "Samaría." Rev. J. G. Chastain is one of the beloved and honored missionaries in Mexico of our Foreign Mission Board. While he is on a rest on the Texas side, Daudel has got him into a tent meeting with the Austin Mexican Baptist church. The picture presented herewith shows a section of the tent and congregation, and the reader will recognize Brother Chastain with hat in hand and beard on his face.

Brother Daniel says that the preaching of

Brother Chastain to the Mexicans at Austin was a great blessing there. Brother Chastain is also going to help Brother Daniel and the Mexican pastor at Bastrop and then at the Mexican church at San Angelo.

Thus there is a blessed, wholesome fluidity between our "Samaría" and our "regions beyond" wherever you will give them a



A Section of the Tent and Congregation at the Mexican Revival Meeting at Austin

chance. We do not need less definite and distinct Foreign Mission propaganda and we do not need less definite and distinct presentation of the claims of Home Missions, and we do not need a less distinct sounding of the claims of State Missions. What we need is to be so given to the work of the Lord that we will take time to know about the distinctive claims of each of these and also to understand how they are surely all as truly one as is the spirit of love which is in our Lord Jesus Christ, and as is the salvation which we have in him, whether we be in Jerusalem or Judea or Samaria or the uttermost part.



Facing the City Problem

G. W. GILLON, D.D., Secretary State Mission Board of Tennessee

EDITORIAL NOTE: *We are very fortunate in being able to give our readers the following article from Dr. Gillon and to promise them that two others from his pen will follow it, one on "Some Efforts at Solution" and another on "Suggestions from the Future in Our Mission Work in Cities." Dr. Gillon is a progressive thinker and constructive worker and we feel sure that the readers of THE HOME FIELD will find in his writings as the editor has from personal contact, many stimulating and helpful thoughts about how Southern Baptists may go forward wisely and capably in performing their mission for the spiritual and social uplift of our country. In these three articles he gives a new and compelling turn to our thoughts on how we must work to save our cities.*

THE FIRST CONSTITUENT element in this city problem, from the standpoint of evangelical Christianity, is Catholicism. It is not narrowness, or lack of charity, or bigotry that causes one to view Catholicism as a hindrance to Christianity, and as a part of the problem of our complex city life.

The priestly absolution, and the indulgences of the Catholic church form great barriers to real genuine Christianity. They in every way encourage low moral standards, and low moral standards are fatal to genuine, vital godliness. The very essence of Christianity is right relation of the individual to God. Catholicism is merely the right relation of the individual to the Catholic church.

There is in the Catholic church utter disregard of the standards that God has set up, by which men are expected to govern their lives. The Catholic church may not be charged with directly encouraging the immoral elements, but it can be charged with winking at the immoralities of the social and political life of men. It is the church of the dive keeper, of the gambler, and of the political ward heeler. Of course I do not mean to say that only such as these are found in this fellowship but that these are welcome there. Such being true, the Catholic church becomes in every way a barrier to the progress of real, genuine Christianity.

The Saloon.

THE SECOND constituent element in this city problem is the licensed saloon. The saloon is by its very nature a political institution, as well as a business institution. The church by its very nature must deal with politics as well as religion. It is inevitable that the church and the saloon shall

stand for different things in politics, and they shall be as wide apart on political issues as they are on moral issues.

This being true, they are naturally enemies and enemies for life. It can not at all be expected that the saloon shall take the church in its bosom, or that the saloon shall lock arms with the church to bring about the salvation of men. Since their interests are different, and they both want men, it is in every way to the interest of the saloon to line up men against the church, and this it systematically and painstakingly does.

The saloon element is not merely an unchurched element; it is an anti-church element. It in no way believes in the Savior of the church, nor does it believe in the church of the Savior. This being true, the element that gathers around and walks under the banner of the saloon will not be found frequenting the halls, and chapels and temples of the church.

The hope of the church is that it shall get a hearing from men, and when this hearing is denied, it is impossible that it shall do its work for the individual. The saloon is one of the mightiest factors in the devil's hand in preventing a hearing, and the place of the saloon's power is in the city. The city is really the saloon's last hope. So it can be readily seen that the open saloon constitutes one element of the city problem.

The Gaming House.

THE THIRD constituent element in this city problem is the gaming house. It can not be truthfully said that every gambler is an infidel. Indeed, it may not be said that any of them are infidels, but they are not Christians, and they do not want Christianity, at least as long as they want to gamble, for they recognize that their practice is contrary to the principles of Christianity.

It is the business of the gambler to make gamblers. It is his business to find victims, and his victims are most easily found among the youthful. It stands him in hand to create a gambler's sentiment, and to set up a gambler's standard of morals, and this he does, and for this the gaming house stands. It is needless to say that this standard is far below the standard of the church, and since it is below it is also antagonistic to the standard of the church. So the man of the gaming house is rarely, if ever, found where the songs of Christianity and the gospel of Christianity are to be heard.

The Playhouse.

THE FOURTH of these constituent elements is the open playhouse. In a sense, there are things about the playhouse that are not bad. There are some things about it that might be commended, but it is a well recognized fact, both by those whose business it is to foster the playhouse and those who habitually attend the playhouse, that there is a low side to the morals of the playhouse.

It sets low standards. It appeals to the low and the baser side of the human heart. It does not cultivate the higher and refined elements of the human nature.

But this is not the worst features of it. In a way it satisfies the aesthetic tastes; it entertains; it amuses; it appeals to the emotions; it stirs the passions. All of this tends to create an abnormal condition and the abnormal heart is not readily open to the appeal of the gospel.

To the one who finds his delight in the playhouse, the preaching of the gospel is a tame, commonplace, insipid affair, altogether too tame for one whose heart has been accustomed to be played upon by the tricks of the actor as the skilled musician may play upon the keys of the great organ.

To a very remarkable extent, the playhouse has a more hurtful effect, and makes a greater barrier for Christianity to overcome than does the saloon. The city is the place of the glory of the playhouse. It has been outlawed in village, in hamlet, in small towns, but in the city it is in full blast, not merely six days of the week, but even the seventh, the Lord's Day as well, and whenever the gospel and its preacher are brought in conflict and competition at the same hour with the playhouse, the

preacher and the gospel will go down in defeat, not because they deserve to go down, but because the playhouse with its footlights, its music, its suggestive environment make a more direct appeal to the carnal human heart than does the gospel of Jesus Christ.

The Foreigner.

THE FIFTH constituent element in this city problem is the foreigner. Most recent statistics indicate that 1,000,000 foreigners are landing in our country annually. Seventy-five percent of these head for the cities immediately on their coming, and we have as yet no adequate way of meeting and taking care of these foreigners as they come. The churches of Christianity, with the exception of the Catholic, are practically closed five days in the week. The saloons, the brothel and the gaming houses are open seven days in the week.

So the foreigner finds himself in one or the other of these for entertainment, for amusement, and for a social hour. He gets his impression of America and American life from these. If he has any form of Christianity when he comes generally it is Catholic.

The consequence is that he becomes an avowed enemy of evangelical Christianity, and if the evangelical people reach him at all they have to reach him over the barriers that have been set up through his early impressions. It is not surprising when this is true that we are informed that the great mass of foreigners are not Christians at all, and that more and more they are becoming members of the socialist and anarchist parties, and members of the Free Thinkers Clubs, and thus are becoming avowed opponents to real, vital godliness.

Slavery to Business.

THE SIXTH constituent element of this city problem is slavery to business. While this has not the moral element in it that the other elements with which we have dealt each have, it is in many respects the greatest barrier that Christianity runs up against.

Business has to do with the actual necessities of human life. It is legitimate and it is absorbing, all absorbing. In this age when the dollar reigns, and when men everywhere, in the church and out of it, are dis-

posed to bow down to the dollar, we need not be surprised if the business man persuades himself that conditions are such as to demand that his entire time shall be given to his business. He is not of necessity opposed to Christianity.

Indeed, he believes in it and is disposed in a small way to help to foster it with his means, but he is altogether too busy to give attention to it. This being true, he rarely, if ever, hears the gospel at all and when he does, his mind is so preoccupied with affairs of business that the gospel can not get an entrance.

Baptist Indifference.

THE SEVENTH and last of these constituent elements of the city problem is Baptist indifference. If the Baptist forces that

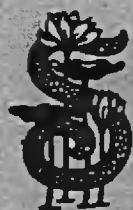
are now in the churches of our cities were thoroughly awake, and thoroughly consecrated; if the means in the purses of the Baptists was laid on the Lord's altar for the doing of the things for the Kingdom of the Lord, there are Baptists enough in our cities, in spite of all the other difficulties and obstacles, to take the cities for the Master. Baptists are not more consecrated than others, and their means are not more unselfishly given to the cause than that of others.

One of the greatest and most serious barriers to the taking of the city is the lack of genuine interest upon the part of the people who ought to be the ones to take it. This is even a greater barrier than any of the others that have been discussed.

So much for the problem itself.

A Sunday on the Pawnee Mission

HARRY BOCK, Missionary



SUNDAY dawned bright and clear at the Pawnee Indian Mission. It found the missionaries and Indians preparing for the religious exercises of the day, for the exercises at the Indian Mission frequently continue nearly through the entire day.

Many of the Indians are encamped on the Mission Reserve hard by the church and these had been busy all day Saturday purchasing and preparing the foodstuff for the dinner that was to follow the Sunday morning exercises at the church. At eleven o'clock in the morning the missionary preached a sermon on The Fourfold Witness in Heaven and on Earth. The sermon was preceded and followed by songs on the part of the Indians and by the giving of the experiences of the converts.

Kit Cirrion's Experience.

BROTHER KIT CIRRIION, a blind Indian, told the church about his experience when he was baptized. He spoke humbly, reverently and in subdued tones. He said:

"As I approached the water I was trembling with fear, not knowing what to do or what to expect. But after I was immersed and rose from the water, I felt so light.

I did not know what to think of it all, and as I stood up I just raised my eyes and heart to God in thanksgiving and praise, and it seemed as I looked up I saw a broad shaft of light coming down from heaven and I felt that God was giving me his Holy Spirit to keep and help me in this new life."

Those who beheld the baptism of Kit declare that it seemed, as he stood there after coming from the water, as though he was in heaven itself, his countenance was so illuminated with joy. Kit's life has since been a constant witness for the Master and he is a faithful and earnest worker for righteousness among his people.

Mrs. Robert Peters.

MRS. ROBERT PETERS was one of those who gave her testimony. Before conversion Sister Peters had been one of the leading "ghost dancers" in the Pawnee tribe and also a noted gambler. In fact, Sister Peters had been anything else than a good woman.

Mrs. Robert Peters had a dream. It seemed to her that she was, with her father and uncle, passing down a long hill and at the foot of the hill was approaching two large fires, one on each side of the way. It seemed as though she would burn up, the heat was so intense. Before passing through the fires she awoke and was convicted of her

sinful life, and promised God that she would give herself to Jesus and get in the "Jesus Road."

Next Sunday her husband, who is a member of the church, asked the wife if she would go along with him to church. She said she would. He begged her to hurry so as not to be late. Upon this she

"If Jesus did all this for me, I can walk this short way to give myself to him."

So she walked two miles and a half to the church and at the invitation of the missionary came forward and surrendered herself to Jesus and was happily saved and baptized. She is a beautiful Christian character now, has left all the old heathen life



Christian Pawnee Camp, in a Grove Continuous to Our Pawnee Mission Church

became angry and told him to go on without her if he could not wait. The evil powers were making a strong fight to hold this woman and she was so imperviously slow in getting ready to go with her husband that he left her. After he had gone away she thought of how she had promised to give herself to Jesus and how Jesus had done so much for her. The teaching of the "Jesus man" (missionary) was being used of the Holy Spirit to bring light to her darkened soul. She thought of how Jesus had walked sixty miles to be baptized and of all the big walks he had taken to teach people and help them. Fighting back the wicked impulses of her heart, darkened by superstition and paganism, the poor woman said to herself:

and practices and is doing active work among her people, going to their homes and talking and praying with them, endeavoring in every way to lead them in the "Jesus Road."

Just recently Sister Peters heard of an Indian brother and his wife having attended the old heathen ghost dances of the tribe. God burdened her heart for this stumbling babe of Christ, and she went to him and told him how wrong it was for him, a Jesus man, to do as he had been doing. She begged him to stop going to ghost dances and stop drinking and gambling. Before leaving she got down on her knees in the presence of the assembled unconverted Indians and prayed that God would touch the hearts of her unseeing Indian friends and bring them into the Jesus road.

Dinner, Baptism, More Preaching, and the Lord's Supper.

AT ONE O'CLOCK the bountiful dinner, that had been prepared by the good Indian sisters with a foresight and attention that could not be surpassed by the most anxious and careful housewives of the white man's civilization, was served on the ground. The Indians have good appetites and ample justice was done to the bountiful provisions, which consisted of chicken, roast beef, potatoes, corn, jellies, fruits, pies and cakes. About 180 sat down to this dinner.

After dinner everybody got together and under the leadership of Deacon Long, marched down to the riverside, where the rite of baptism was administered to two Indian women. It was an impressive ceremony. One of the persons baptized was an eighteen-year-old Indian maiden who had never witnessed a scriptural baptism. It was wonderful how calm and happy that lovely Indian girl was as she followed her Lord in baptism.

After the baptism the Indians repaired

again to the church and the closing service of the day was held. The exercises of the closing season of the day included the observance of the Lord's Supper. The whole day had been spent by the Pawnee brethren and sisters as a day of worship at the church, and this they frequently do, some of them riding in as far as fourteen or fifteen miles from their homes.

When brethren are kind enough to give their attention to our work among these heathen Indians, we wish they would remember the utter blackness of heathenism from which they are converted. If they will do this, they will not only be charitable toward the patent weaknesses of converts, mention of which is sometimes made by the missionaries; but they will be deeply touched with a sense of the wondrous power of the gospel of Christ, that it can find its way into the hearts of the most ignorant and benighted, there to purify and transform the whole life and turn toward the open gates of heaven faces that otherwise would dwell forever amid the confusion of darkness.

Significant Session of the Home Board

B. D. GRAY, Corresponding Secretary



AT THE REGULAR July meeting for consideration of our work for the new year the Vice-Presidents were in attendance. This made the largest meeting the Board has ever had. Thirteen State Vice-Presidents were on hand and for two days with the resident members of the Board gave unremitting attention to the work before them.

A Helpful and Stimulating Factor.

THE PRESENCE of the Vice-Presidents at this annual meeting was helpful in the highest degree. At the close of the meeting in a farewell service the Vice-Presidents with one accord spoke in the strongest terms of the pleasure and profit the meeting had been to them. It gave them a rare insight into the details of the work of the Board. The numerous and pressing calls for help intensified the conviction of the Vice-Presidents of the increasing importance of Home Missions.

The regular work of the Board in its dif-

ferent departments was taken up consecutively in order that all the Vice-Presidents might have opportunity for considering every department of the work. This they did with cheerfulness and with unremitting toil during the two days of the Board's session.

Enlarged Appropriations in Every Department.

THE appropriations were increased over any previous year. Still we had to turn down at least \$80,000 of applications for help.

By resolution the Board instructed the committee on appropriations to confine their appropriations to \$400,000. When the various committees had trimmed as far as they could and came together it was found that the appropriations agreed upon for separate departments of the work when summed up presented a total of more than \$439,000. Whereupon the Board rescinded its former action confining its appropriation to \$400,000 and put the figures at \$412,000, the total

amount we are to raise this year for Home Missions. Then by a process of elimination which almost brought tears to various committeemen the amount was reduced from \$439,000 to \$412,000, distributed as follows:

For Cuba and Panama.....	\$ 52,150.00
Work Among the Negroes.....	15,000.00
Evangelism	42,000.00
Missions East of the Mississippi..	118,388.00
Mountain Schools	43,050.00
Salary and Exp. Supt. Mt'n Sch.	4,100.00
Committee on Publicity	10,000.00
Special Appropriations previously made	27,911.44
Fixed Charges	52,704.00

That is a budget that calls for a distinct advance for the new year. We shall look to our people to come mightily to our help.

In Evangelism and Mountain School Work the Board made special advancement. The number of evangelists will be increased from twelve to fifteen and the singers from three to five. A special evangelist will be selected for work in connection with our schools and colleges.

A good evangelist will be chosen to work in the mountain section and especially among our mountain schools. A Negro evangelist will be engaged to work under the direct supervision of our General Evangelist. This means that Evangelism is under the direction of our Home Mission Board to be a greater and greater power.

The question of school work in the mountains of Arkansas was taken into consideration and the Superintendent, Dr. A. E. Brown, was instructed to make immediate investigation of that field.

Serious attention was given to our work of Publicity. The Publicity Committee recommended that Dr. Masters ought to give his time more exclusively to the work of publicity. That he furnish more material to the religious press, besides editing the magazine. That he give more attention to increasing its subscription list. That he be relieved of other duties as far as possible to this end. Dr. Masters, it will be remembered, co-operates with the Corresponding Secretary in field work in addition to his special duties. The Board adopted the recommendation of the Publicity Committee that larger space be given in the magazine

for the Woman's Department for news relating to their work, programs, etc.

All this means that Dr. Masters will press the circulation of *The Home Field* as he has never done before, and will want the help of the entire brotherhood. He will fill the paper with good news fresh from the field and enlist our missionarines in a plan to supply our people with fresh facts from all departments of our work. It means also



Corresponding Secretary Gray

that our women will find their department of the magazine more helpful than ever before.

Special Items.

IN ADDITION to considering the regular work of the Board with the resident members, the Vice-Presidents were asked to consider three topics of special interest:

How to Raise the Million Dollar Loan Fund, How to Enlist all our Forces, and Business Methods of the Board.

On the first subject the Vice-Presidents who were asked to consider, they recommended that the Board employ adequate agencies to carry out a strenuous campaign for securing this fund and that it be completed in three years' time.

2d. That the Board appoint a committee and ask the Foreign Mission Board to ap-

point a similar committee to confer together with the various State Boards with regard to harmoniously carrying out the plans of raising our Loan Fund and the Judson Centennial Fund of the Foreign Board.

3d. That the Board appoint a special committee for this Million Dollar Loan Fund.

Under the second topic, How to Enlist all our Forces, the committee of Vice-Presidents recommended that the Board establish a Department of Enlistment and Co-operation for the purpose of helping in the training and enlistment of the unenlisted Baptist churches in our Home Mission territory.

2d. That a special representative for this department be employed and that we secure the very best man available for this work.

3d. That through this department the Board enter into enlistment work with the State Board and other co-operative agencies as far as possible.

On the Business Methods of the Board, the committee after giving some suggestions recommended a thorough examination of the methods of the Board, that an expert accountant be selected who would give thorough study of our methods used at headquarters and in the field work with such recommendations to the Board as will secure in his judgment all possible improvements in efficiency, clarity and economy.

This meeting of the Board was one of profound significance both to resident members and to the Vice-Presidents, who came from all over the South and who are stirred as never before over the importance of the Home Mission task. May the Lord bless our people with liberality. We must have the united help of the whole brotherhood if we are to accomplish the great things planned by the Board.

Evangelistic Notes

IN SOUTHWEST VIRGINIA.

NINE OF the evangelists of the Home Mission Board spent two weeks in June and July in Southwest Virginia, conducting a campaign in Wise County, which is in the heart of the mountain region.

Meetings were conducted at Wise, Coeburn, Big Stone Gap, Dorchester, Norton and other points. The religious destitution in Wise County is great and there are only between 500 and 1,000 members in the Baptist churches in the county, through the population is about 26,000.

At Dorchester, a mining town of 1,500, the Catholic population is about 500 and the non-Catholic population 1,000. There is a Catholic church, but no evangelical denomination has an organization at all.

Some conditions interfered with the meeting, yet great good was accomplished by our evangelists, who in going into this backward region were carrying out their regular program of touching all classes and conditions of society in the South, from the most advanced churches to the most backward districts.

THE CONVERSION OF SAM LOW.

FROM HOME BOARD EVANGELIST T. O. REESE, of Birmingham, we have an interesting story about the conversion of Sam Low, a Chinaman, at a meeting held by Brother Reese at Enterprise, Alabama.

Sam Low was born in California and is thirty-two years of age. He has been living at Enterprise for five or six years and has been an attendant at church and Sunday-school services. He is of a kindly disposition and is well thought of by everybody. The leading citizens of Enterprise speak well of the Chinaman.

He made a profession of faith and joined the church. He seems to have thought it all out in his own way and when he had made up his mind to make a profession of faith in Christ, he came to the church with his grip already packed with clothing in order that he might be baptized on the same night in which he presented himself for membership. But he waited until the other candidates who were to be baptized were ready a few days later.

In telling his experience our Chinese bro-

ther said to Pastor Bentley of the church: "Me love Jesus and want to be baptized." That was a good experience. May the Lord speed the day when tens of thousands



Sam Low

of his countrymen in America and across the water shall come in the same way. We rejoice that so many are now coming.

There were forty-six accessions to the church in the Enterprise meeting and great good was accomplished. Evangelist Reese has since had a fine meeting at Many, La.

A BLESSED STORY IN A PICTURE.

IT WAS a happy thought of Home Board Evangelist J. E. McManaway, of Greenville, South Carolina, to have the photographer make a picture of the church and the new converts at the close of a meeting which he held recently with the Second church in Chester, South Carolina.

This church ministers largely to the cotton mill population, and it has been staggering along at a poor dying rate with thirty-three members. It is the habit of our Home Board evangelists to reach the weak and destitute places as well as the so-called strong places, which are really often as needy and even harder to influence

than those that we call weak and needy. So Evangelist McManaway worked with the little handful in the church at Chester.

And he wrought unto blessed results. eighty-six new members were added as the result of the meeting, sixty of them coming by baptism, and the little organization was given an impetus and strengthened even beyond its faith and fondest hopes. Do not fail to study the picture on the frontispiece page. There is also a story for those who can read through the eye in the plain walls of the church. We expect from now on to have in The Home Field many pictures that will show the need of more attention to church building.

EVANGELISTIC ENLARGEMENT.

THE EVANGELISTIC DEPARTMENT of the Home Mission Board will be substantially enlarged for the work this year. This was the evident wish of the Oklahoma City Convention, and the Board is acting upon that wish in good faith.

A special evangelist for colleges will be employed, another for work in the mountain districts and another to work among the Negroes. In addition other brethren have been added to the general evangelistic staff and their names will be announced next month.

There has been a hearty and practically unanimous expression of interest in the college evangelist on the part of our college men in the South. It is of the utmost importance that young men and women during the formative years of their scholastic life should be brought to decide for Christ, and their needs call for the work and tact of a specialist.

In connection with city campaigns the General Evangelist has found that a capable Negro evangelist, who could marshal the Negro Baptist churches of the city while special effort is being put forth among the whites, would be of great benefit in enlarging the impression and success of such campaigns. The Negro evangelist will also be useful in other ways.

An Osage Marriage Ceremony

MISS GRACE CLIFFORD, Missionary, Pawhuska, Oklahoma



WEDDING is on hand!"

Thus spoke Aunt Lucy, one of our most substantial Indian squaws at the Osage Mission. Aunt Lucy sat on a chair with us on the porch at the Mission House. Many of the Indians discard chairs and sit flat on the ground on their piazzas, but Aunt Lucy sat in a chair as she discoursed on the marriage, watching meanwhile the dark clouds that began to loom up in the west and seemed to threaten a storm. There had been a bad storm a few days before and Aunt Lucy's

And we saw the party take up its march from the house of the prospective groom to that of the desired bride.

"I'll tell you what they say when they come back, for they will tell me. They will not be gone long, for they will get an answer one way or the other."

Aunt Lucy rose and looked at the clouds. She fussed about these clouds and said that they looked mighty bad. She told about how a cyclone had come along two months ago and blown her away. She had found herself lying in the mud and rain and never could tell how she had gotten



The Home of the Bride

nervous anxiety to tell of the marriage had added to it a nervous concern about the possibility of another storm.

"Who is it, Aunt Lucy, that is going to get married?" said Missionary J. A. Day, looking forward to the time when he would perform the ceremony.

"You will find out all about it soon enough," said Aunt Lucy, mysteriously. "They are both right close to you here. Do you see those three men over there at Ke-O-Ku-Pi's house? They are talking about the marriage now."

We saw the men, but they were too far away for us to hear what they were saying, and moreover they were speaking in the native dialect.

"Pretty soon they are going to Michel's to ask them for Ida. I don't know if they will get her or not, for she is the only daughter at her house and her parents are mighty stingy with her," continued Aunt Lucy. "Here they come now."

there. By the time she had gotten through describing how the house and tents had been blown down and how furniture and boards were all piled around her, the party that had gone in quest of a bride was returning.

"Here they come!" said Aunt Lucy. "We will know soon whether there will be a wedding. Yes, they got a favorable answer," and she laughed heartily, after some talking in the Osage tongue with the passing party of the bridegroom.

"Now," said Aunt Lucy, "you must watch tomorrow and you will see the man's party taking food to Ida's house. For the Indian custom is that the party of the prospective groom must provide the food for the relatives of the bride-to-be until the wedding comes off, which may be in three days or may be two or three weeks. If they do not take enough horses as presents the first time, it will be a longer while to the completion of the wedding."

Next day it rained, but the relatives of Paul Maken, the groom, gathered and prepared a bountiful dinner. At midday they marched to the house of Michel, the father of Ida, each carrying a basket or kettle. The women carried a large kettle on a pole resting on their shoulders. The kettle was filled with a steaming stew. This ceremony of carrying food to the home of the bride-elect was repeated morning, noon and evening.

On the third day, while the mid-day meal was being prepared, the men brought out seven horses and made ready for the ceremony of the march to the house of Michel. When they were ready, two large United States flags were unfurled. An old man, carrying one of the flags hoisted on a large pole, headed the procession, followed by seven Indians, each of whom led a horse. Then came another man with a flag, who in turn was followed by seven food carriers, the whole making quite an imposing procession.

They tied the horses to the posts of the barbed-wire fence about the home of Michel, hoisted the flags near the door and placed the food on the porch. Then they returned to the abode of Paul, the lover, to await results. The food, they observed, was taken in, but the horses and the flags remained where they were placed. Thus the household of the bride-elect indicated that the gift of horses was insufficient for the marriage negotiations to proceed to a happy consummation. At four o'clock the friends of the devoted Paul Maken came and led away the horses and took down the flags.

Six days of this ceremonial passed. The home of Ida was being abundantly provided with food, but the number of horses that were tethered at the fence of father Michel was not yet sufficient. Moreover, the food was good and Maken's party was paying the bill.

On the sixth day eleven horses were taken and more food than ever. The party of the amiably suppliant son of the plains marched eagerly, but father Michel was not yet sufficiently consoled for the anticipated giving up of his Ida. The horses were once more brought home. The Indians were enjoying it all and the expectant groom was far from being discouraged. For four days more the thing went on. Larger and larger was

the quantity of food sent each day and larger and larger the number of horses. All of Indiantown looked on and Aunt Lucy was not the only squaw that indulged in comment and lived in a twitter of curiosity that not even Indian stoicism could hide.

"Wedding seems a little slow," said she. "They've not taken enough horses yet, but Paul Maken says he has some more and he will not stop until he gets Ida. You mustn't tell it, but Ida told me today that her father was going to accept the horses tomorrow, for she heard him say so. That means the wedding will take place day after tomorrow."

Next morning everything was done over again, except on a larger scale. The procession was formed, the flags were hoisted and this time sixteen horses were brought into the yard of Ida's father. In addition, a handsome team and rig were led along in the procession by an old man.

A pompous procession it was. It wended its way circuitously around the camp and there was much hilarity and noise. Paul came and sat on our piazza to see how things progressed. Ida's people led away the horses in all directions, thus indicating that everything was well. Now everybody marched to Ida's house and filed into the house and began to mourn as if somebody had died. Next day at the same hour the bride, gorgeously arrayed in her Indian costume, was put into a rig by one of her near relatives. Attended by two little girls dressed in the same manner, who rode on horses that were elaborately decorated with ribbons, the bride led the bridal party. Paul Maken's relatives and friends formed in a line in front of the parsonage and made a run to meet the bride. The two who outran the others each received one of the horses as a present.

The procession stopped at the gate. A large blanket was spread for the bride to step on. She knelt, and four women lifted the four corners of the blanket and carried her thus to a tent. The bridesmaids were carried in the same way to tents, where they changed their beautiful silk wedding garments and, while these were given away to friends, dressed themselves with others of exquisite beauty.

The wedding dinner was spread before the party out in the open. The groom was

escorted by his brother. They were both gorgeously dressed. The groom took his seat to the left of the bride, his brother to the right. The young couple sat with bowed heads, while others partook of the feast. A wedding cloak was placed on the bride when the feast was over. They were escorted to a waiting rig in which they were driven to her home. This is the first time

the bride and groom have been permitted to speak to each other since they have been negotiating the wedding.

Thus ended the Osage ceremony, but according to the law of Oklahoma they were not yet legally married. The legal marriage was performed by Missionary J. A. Day in a pretty church wedding that evening at the Osage Mission church of the Home Mission Board. A large audience was present

Laymen's Convention

Dr. J. T. HENDERSON, General Secretary



URING the past few weeks the General Secretary has had opportunity to confer with representative men in the different States regarding our proposed Laymen's Convention. There is gratifying interest in this matter and a sentiment that all must unite to make it the most significant meeting Southern Baptists have ever held.

While the Executive Committee has not been able to hold a meeting to devise "ways and means," there seems to be unanimity of sentiment on the following points:

First. The time of the meeting should be somewhere between January 15 and February 15, 1913, beginning on Tuesday afternoon and closing Thursday night. This would enable all to leave home after Sunday and return before the next Sunday.

Third. The program should be practical, touch all our enterprises, the opening addresses should be carefully prepared, published later in book form, and large places should be given to brief discussion and conference on each topic. Special attention should be given to the Judson Memorial and Church Building Funds.

Fourth. A stereopticon lecture should be presented with view of chapels, hospitals, schools, missionaries, classes, etc., etc., giving a comprehensive exhibit of assets on our various Foreign Mission fields. The Home Board should also make a similar exhibit of its mountain schools, students, missions, chapels, etc.

Fifth. The devotional element should be given prominence, not perhaps by setting apart fixed hours for praise and prayer, but let a wise president call the convention to

devotion as the sentiment of the meeting may suggest by starting an appropriate hymn unannounced at the psychological moment and then call on some brother "full to overflowing" to lead the convention in prayer.

Sixth. While the conference feature should be emphasized, close every morning and night session with an inspirational address.

Seventh. A committee of the wisest brethren should be appointed at the opening of the convention to study the developments of the meeting, make a deliverance at the close, brief and comprehensive, setting forth the main points of weakness in our denominational polity and suggesting "ways and means" for improvement.

Eighth. Systematic effort should be made to secure the attendance of at least a thousand preachers and two thousand representative laymen. These laymen should be representative in two senses: first, every association should have representatives; second, they should be men of capacity, able to take in and able to give out. Pastors of strong churches should begin now to secure the attendance of their strong men. Some are already "on the job."

Ninth. Speakers should be selected solely with reference to their ability "to deliver the goods," losing sight of all effort to honor worthy brethren.

Tenth. Let the meeting close the last night with a stirring address on some such topic as "what shall we do about it?"

This is a rough outline of some features had in mind. The committee invites suggestions for its meeting, which will be held about the first of August.

Country Churches and Pastors

G. A. NUNNALLY, D.D., Rome, Ga.

EDITORIAL NOTE: Dr. G. A. Nunnally is one of the most progressive and versatile thinkers in our denomination. The following communication from him was in response to our request for an article on the country church question. Dr. Nunnally promises to write the article, and, though his letter was not intended for publication, we are taking the liberty of giving it also.

Dr. Nunnally is very familiar with country church conditions and needs. Every one will agree with him that there is need of more capable pastors in the country churches, but Dr. Nunnally well points out that the statement does not cure the situation. Furthermore, it might be said with equal force that to say that a larger number of capable pastors are needed is only to touch one side of this question that has such immense significance for Southern Baptists.

We admire Dr. Nunnally for his unflinching courage in stating his convictions and moreover we agree with him here. But if we take the preachers from our cities and towns and put them to work under the conditions confronted by the average country pastor, are we prepared to say that the city man would be doing any better than the country man is now doing? In our own belief the man who makes a success of a country pastorate, under conditions as they now are, could easily have made a larger success in a town or city pastorate.

We shall be able to gain our own approval of our temerity in thus taking up Dr. Nunnally's statement, if it shall help to stimulate the Doctor toward writing that promised article.

I HAVE given much thought to it. I was pastor of country churches for ten years and during that time brought the same three that I preached to from about \$100 annually for missions to more than \$800 and the pastor's salary from less than \$500 to \$1,500 and any other pastor who will try can do the same thing. For in this case there was nothing extra in the man or in the field.

Our denominational success depends upon the country churches; our membership is there, our growth is there, the conservation of our doctrine and discipline is there and safe and reliable recruits for the city churches must come from the country. The chief weakness of the country churches is in the untrained and uneducated pastors.

Country people can be led if they have competent leaders. When and how that defect can be supplied I am not able to say. For every man from the college and the Seminary makes for the village and the city church. If our schools and colleges would require a pledge from every student, before he is helped any in his college course, to spend at least five years in a country pastorate when he leaves school, it might help some. "A post-graduate course" in the Country Church University would make a better preacher of the man and his services there would be worth something to the cause.

As it is, his neglect of the country church where he was converted and where he was raised and where his kin people live and with whom he has some natural and spiritual ties, estranges and often excites the antagonism of the country church against all forward movements originating with wise brethren in the schools and in the city centers. There is no vital connection between the center of intelligence and purpose and the circumference of power and movement.

But I did not intend to write thee these things. The whole matter depends upon the pastor and if we cannot get competent pastors to go to the country churches then we must let the country folks raise up their own pastors and let them go on and do the work in a bungling manner and forever be on this stress and strain.

Get the ear and confidence of the country pastor, throw the responsibility on him, give him all the information you can and then leave him to his conscience and to his God. I will try to write something soon for The Home Field along these lines. My views are radical and sometimes rash and my utterances are often raspy, but I have nothing to lose and I cannot make the condition any worse, for there is no sense or sanity or soundness or safety or success in our present lack of method, means and motive, to say nothing of a woeful want of men and

measures. Mexico is a placid lake compared to the Southern Baptists who at this time are in a fearful euroclidon on the Sea of Galilee. Worse than the Titanic four hundred miles from land in water two miles deep, with not enough life boats for one-

third of the passengers and running into an iceberg 200 feet high and five miles square—but here we are and it is presumption to expect Providence to take care of us when we did not use common sense in making provision for such a contingency.

The Gracious Work of Two Women

WE MAKE up the following article from the reports of Mrs. Ida R. McIntosh and Miss Mary E. Kelly, two women missionaries of the Home Mission Board among the foreigners, with headquarters at Herrin, Illinois:

"There has been much to encourage us the past month in our work here at Herrin, Illinois, and we feel that we are gaining ground slowly but surely in spite of the priests' opposition to us. The first of June we started our night school for the foreign young men. We have four who come regularly and it is remarkable how quickly they learn to read and write. They are as courteous as any young men I ever met. Today we visited several Catholic families about a mile west of town. They don't go to the Catholic church and don't send their children to the Catholic sewing school. They promised to send their children to our sewing school.

"We have been so kindly received in most of the homes. I think the foreigners feel that we are their friends. One evening we were passing a pretty new cottage when we saw an Italian woman out in the yard

in whose home, in another part of the town, we had visited a number of times. She seemed much pleased to see us and asked us to go and see her new home, of which she seemed very proud. In a little while her husband came in. He seemed pleased to see us and showed us a picture he had just had enlarged of his mother. It was good to see the look of love, pride and happiness on his face as he held it up for us to see and said: 'That is my mother. No money can buy that picture.' She died soon after he left home, twenty-eight years ago. He had traveled a good deal, speaks several different languages and is a very entertaining talker.

"We have such a nice class of Italian young men in our night school. They seem so anxious to learn and are getting along so well it is a pleasure to teach them. Four come regularly. Some others started in but got discouraged and quit. They may have gone away, as some of the mines are closed for repairs. I think we will have a larger class when it gets cooler and the mines are all running again. Pray with us that these four and our Syrian friend may be led out of darkness into the light."

Words by Dr. Gambrell

DURING the making of the speech on the enlistment of our forces by Dr. J. B. Gambrell at the last Southern Baptist Convention meeting, we tried our hand at reporting part of the excellent address. We ought to have reported all of it. But we must give the part that we did report. Dr. Gambrell said:

"We want to relate the little church up in the mountains or yonder in the pine forest or out on the plains to the farthest away place in missionary activity of the denomination. If anybody says that it can't be done, he goes against the divine order.

"I know that it can be done. Now that we are today planning for larger things for the regions beyond, I want us to be thinking tenderly and sweetly of the thousands of little churches in our own denominational body that we have left untrained.

"We will not do much if we go about this work in a patronizing way. But if we go to these churches sympathetically, we can do great things for them and through helping them do great things for every cause we hold dear in the work of the Kingdom. Make no mistake; they know very well when there is a crack in the bell, and they know

too when the tone is right. If we are going to help them we have got to love them.

"If we say, Brethren, we want you with us in the great battle of conquest for the King, they will come up to our aid. Baptist churches will not come into the fellowship of active service without we go after them this way, and I am glad. Baptists will not work with blind bridles on. The things we have got to see are simple; the things that you find very hard to see are not necessary to be seen.

"Let us have this gracious work of training and enlisting our backward people as our task until every church in the Southern Baptist Convention shall be reached. Amen!"

Since then the Home Mission Board has instituted the Department of Enlistment and Co-operation and in many quarters the brethren are getting ready to take up the work which Dr. Gambrell has in addresses and writings eloquently and forcefully urged for long.

Responsibilities of Southern Christians

C. E. CROSSLAND, Field Secretary Sunday School Board

EDITORIAL NOTE: Last year Brother C. E. Crossland, one of the capable Field Secretaries of our Sunday School Board, did some special studying in Europe and while there favored THE HOME FIELD with a valuable article, all of which is well worth publication. We regret that we cannot give it all here, but are glad to give space to the thoughts expressed below in which Brother Crossland sets forth his conviction, based upon conditions as he found them in Europe, of the surpassing importance of a virile, conquering Christian program in American.

AS FOR EUROPE, of course Rome has dominated all powers of Christianity. There is not a country over here that has escaped the infection. In confessedly Catholic countries we understand the civil power which finds the individual religious life. And even in countries where the nominal robe of Rome has been thrown off, it has been only to lift up a rival pyramid in more or less close imitation. The people of what we hold to be the new bestowed faith have been and are today the weak and persecuted few. Even in the most favorable and enlightened power these people have been a small minority, and in a large measure limited to the power, the under-classes of the national life. Sometimes these non-conforming bodies have been hampered and over-awed by the numbers and power of the established body. In some ways and instances they have even had their faith and practice influenced by the popular wave in the larger national body—less true with Baptists than with others.

In America, how different! The magnitude of the difference can not be realized save by those who have seen it; the meeting in Philadelphia last June helped many to see just what I am talking about, in a way they never before dreamed of. In the

United States, and particularly in the South where the religious life is stronger, how powerful our own people! The Baptists, Methodists and Presbyterians own nearly everything in sight. Religious freedom has become a blessing so commonplace that it is not appreciated. Indeed it has passed beyond mere freedom, it has grown into a positive power as large as is compatible with the democracy.

Civily, there are few places in the South wherein the three denominations just named, together with their allies, can not poll a large majority at any election. Economically, not only are millions of property vested in the official hands of these three bodies, but in salaries, in personal ownerships, in business affairs and dividends, what a large percentage of the wealth of the South lies in the hands of Baptist, Methodist, and Presbyterian church members.

We should be a bit surprised to know the total of the monthly income of Baptists in the South. And how different this from the rest of the world, where such members are, generally speaking, wage-earners only; men and women who count in pennies, in centines, in pfennigs, and not in dollars! Educationally, the vast majority of our institutions are Christian; a no-

toriously un-Christian college is a marked exception in the South. Our professorial chairs are often filled by men of piety. These things are true for our secular institutions in addition to the millions of money invested in religious and denominational institutions. Contrary to this, one could name on the fingers of his hand the corresponding such institutions in Europe. Recently I saw a statement of the number of professors in the University of Georgia who were Sunday-school teachers. In my own State the president of the State University is a faithful Sunday-school teacher and church worker.

It would be a pretty wild imagination to conceive such a situation in any state institution on this side the waters. Athelism and unitarianism in educational circles are only infant menaces in the South compared to what we find over here in professedly Christian seats of learning.

And, then, socially. Where in all the South need one be ashamed to lift up the head as a Baptist or any other evangelical believer? And yet over here it often demands the real stuff of which martyrs are made to make such a statement. It means usually ostracism—ostracism not only from a giddy, a high-flying society, but too often from the circles where culture and simple refinement are found.

This contrast is not exaggerated and it is not unbelievable. It is quite logical. It is the outcome of history. The American side of the situation is the result of the establishment of the first real democracy ever known, and one in which real religious liberty is a fundamental—a new land and a new people, in which the simple Christian truth has had an opportunity to work out its destiny without let or hindrance. On the other hand, in Europe it is

a continual effort at re-formation, a re-making of ruts that have been cut by centuries of dark ages under Rome. That creates a handicap of which we know nothing—yet.

Speaking Baptistically, on one hand we have the Baptists of America, rich, numerous into the millions, free, blessed on all sides. On the other side, only a few thousands, many of them poor, many of them hounded and persecuted. What a responsibility for us on the first side. In this light what a weight lies on every member and every activity of the Southern Baptist Convention, an unique organization that has never before been given to men who hold the simple Baptist creed, an organization that may well awake the amazement of all people. In this world-wide view, how important stands out of the faithfulness with which every local church, every Sunday-school, every young people's society, every missionary body, every member, fulfills the task.

Truly, God has created this unparalleled situation with a mighty purpose. It is not too much to say that he has given this great, this final opportunity for his disciples to carry out his command. Into their hands he has placed not only one, two, five talents. He has poured them out manifold—freedom, wealth, intellect, education, the printed word, every modern facility and invention—and a land and a new people. If, under these circumstances, failure is the result, who shall say that the day of grace may not then be closed?

And such is the thought that comes to me again and again, even now as I sit on my little window-porch and look out on the very spot where Luther held one of his most important debates with the powers of Rome.

Marburg, Germany.



EDITORIAL

ENLISTING AND TRAINING.



WE ARE REJOICING and we ask all Baptists to rejoice with us. At its July meeting the Home Mission Board inaugurated a new special department, the Department of Enlistment and Co-operation, and a special man will be put in charge of this department, the best the Board can get.

It is known by some that The Home Field editor is very enthusiastic on the subject of the importance of the enlistment and training of our backward churches, and that almost ever since he has been in his present position he has been giving line upon line and precept upon precept in this interest. We rejoice that our Board sees its way clear to go forward in the establishment of a special department to have in charge the work of helping to train and enlist our backward churches.

In the large this is a country church problem, and the new department will concern itself with inaugurating means adequate to help in inspiring, training and vitalizing our thousands of backward country churches. Already the secretaries of four State Mission Boards have asked our Board co-operatively to launch out in this work, and there are others that are only awaiting a showing of readiness on the part of the general missionary agency to co-operate in this work.

What will be the work of this department? While it is desirable to find out in detail as rapidly as possible, it will be wise to make haste slowly in working out the details. To begin with, here is a great work to be accomplished. Baptists can find a way to do it, and Baptists will find a way to do it, once they start at it, as they now have. We could here map out certain details and are tempted to do so, but we reserve the effort for another time.

The principal immediate purpose of these words is to call attention to the fact that this new department will be a department of training as well as enlistment. You can make a cow go dry by not milking her, and you can do the same by not feeding her. What this figure lacks in elegance it makes up in force and appropriateness. There is reason to believe that most of the efforts that have been put forth here and there toward bringing up backward churches have been directed almost wholly toward enlisting these churches in giving. There is every reason to encourage this, but we shall have a wrong perspective of the needs if we do not give an equal emphasis to training these churches.

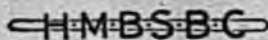
By training the churches we mean their development in all that makes for efficiency and in all that will make them function properly as agencies for the salvation of the people who live out in the open. A department of the Home Mission Board and of the State Boards working to this end, will discover many things to do along this line.

But, if the workers in this department did nothing more than to bring our country churches generally up to having preaching twice a month and to get contiguous churches to form fields, build a parsonage and locate a pastor and give him adequate support, they would have accomplished wonders for the strengthening of Southern Baptists as an agency for saving America and saving the whole world.

There are a great many other things to be done in this department, but let no man be so unwise as to despise the significance of the things that have just been named, on the ground, forsooth, that they are not novel but commonplace and as old as the Southern Baptist denomination. Once-a-month preaching, and by an absentee pastor, is yet the characteristic situation among Southern Baptist churches. This did poorly enough in the former days of isolation and individualism in country life. It will not do at all in the present day of intercommunication and of the growing social consciousness.

We are aware how prone many of us are to require that our religious problems be sugar-coated with novelty. We have no objection to novelty, but we protest that much of the sweetest, greatest and most needed work to be done now for Southern Baptist efficiency is a work that has in it no novelty, the work of bringing the a b c situation of thousands of country churches up to where we can all spell together the polysyllabic words of fellowship in service.

We rejoice that our Board has taken hold of this, and that it feels the warming impulse of the denomination behind it, bidding it go forward. And we pray and also believe that a vigorous pushing of the work in this department for the vitalization of our backward churches shall mean better and greater things than we have ever known in the efficiency of Baptists in bringing the Kingdom of our Lord Jesus Christ.



OUR COVER DESIGN AND THE CANAL.

THE ARTISTIC cover design of The Home Field this month gives us a combination of moonlight, night and seascape—softness, mystery and sublimity. One of the greatest and most impressive sights in nature is the sea, and we congratulate those of our readers who are fortunate enough at this season to rest their weary nerves and teach their spirits down by the side of the great waters.

The cover design suggests another fact that should be kept in mind by Christian statesmen, namely, the far-reaching extent of the seacoast of the South. If the reader has not looked it up for himself he will be surprised at our statement that the South has more seacoast than all the rest of the United States. From Baltimore to Brownsville, Texas, not counting small irregularities which would make it several hundred miles longer, the Southern seafont is about 2,500 miles. That of the States north of Baltimore is only about 600, while the whole Pacific coast is approximately 1,200.

Now comes the Panama Canal. Some of the best minds of the nation are working on what that canal may mean in the economic, social, commercial and spiritual future of the country. No one can tell yet all that it means. But it means great changes. And it means greater changes in the South than anywhere else, because of the great sea frontage of the South and its large number of admirable harbors, and its nearness to the Isthmus.

The railroads see what is coming, and the great trunk lines are all getting ready for the canal. Many of them are building lines to South Atlantic or Gulf ports to be in shape to handle the enlarged commerce when this will find its gateway through our Southern seaports.

We may not tell all that this new situation means, but it certainly means new and greater opportunities and responsibilities for the Christian denominations in the South for the salvation of American society. People will flock to the South when these changes take place. They will come at a rate hitherto unparalleled. Many of these will be immigrants.

May the Lord strengthen Southern Baptists that they may be ready to inspire with holy religious purpose and high idealism the intenser and enlarged life that is coming. Already that intense life is here, but we have not yet reached the summit. We shall need a vigorous life of our own, a strong beating of the pulse of our denominational educational institutions, a mighty forward move in State Missions and a greater Home Mission program than we have ever had.

The Lord prepare us for these great things!

~~HMBSBC~~

FOR A GREAT BAPTIST LAYMAN'S MEETING.

WE CALL attention to the article elsewhere of Dr. J. T. Henderson in which he proposes a great meeting of Southern Baptist laymen somewhere between January 15th and February 15th, 1913.

Dr. Henderson has already worked up a large interest in this proposed meeting and there are many reasons why it should be encouraged. His ambitions are large as to this meeting and we hope that they will be fully realized. Dr. Henderson says that effort must be made to secure the attendance of at least 1,000 preachers and 2,000 representative laymen.

Dr. Henderson declares that speakers must be selected solely with reference to their ability "to deliver the goods." We thoroughly agree with his purpose at this point, but cannot keep from smiling while we wonder whether there is any implication that speakers are selected for other reasons at any of our great Baptist gatherings. Of course it is naughty to read between the lines, but for the life of us we can scarcely do less.

We offer the columns of *The Home Field* to Dr. Henderson to use in any way he sees fit to the end that the proposed meeting may be a great success and we promise him our cordial and whole-hearted co-operation to that end.

~~HMBSBC~~

FINDINGS OF AN INTER-DENOMINATIONAL COMMITTEE.

WRITING in the Continent of Chicago, about the findings of the Inter-Denominational Home Missions Council Committee in its recent meetings in various Western States, Secretary Joseph E. McAfee, of the Northern Presbyterian Home Board, declares that the Western country districts are under-churched and the towns over-churched. We always pay attention when Secretary McAfee writes, and he is one of the most forceful Home Mission writers in America, but we approach the matter of inter-denominationalism from a different angle.

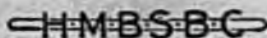
He tells of rural districts where almost everybody moves in and out so fast that denominationalism has no chance. We do not clearly see how inter-denominationalism would have a better. These unsettled conditions will not go on forever out there. If so, the country is not worth settling at the present. In parts of Oklahoma Southern Baptists have had to meet the move-in, move-out difficulty. But we have met it as well as we think an inter-denominational "church" would meet it. Moreover, people there do not have to drive "ten, twenty-five, fifty and sixty miles" to a town to get to church, as Brother McAfee says the committee found the plainmen doing, and avers that this is "the best that our Protestant evangelical program has to offer these great States."

The over-churched cry has been greatly overworked in some quarters. Take a Southern railway town of 500 population and three church spires for the fitting critic to glimpse from a Pullman car window, if you please. The critic can hand you out a great argument against so many churches in so small a place. But, to begin with, not many small towns have so many churches, and to end with each of those churches often gets two-thirds to three-fourths of its membership from the country district contiguous. The town is simply the normal place for each church to locate its building. The town of 500 is the center of a community of perhaps 3,000.

This does not answer all the difficulties, and there are some over-churched places. But we believe the inter-denominational protagonists today are making the facts do duty for about ten times their real worth.

We await with interest the official report of this special Survey Committee. If it will confine itself to a survey of the field and not use its findings as a tail to float a kite of preconceived ideas, we have no doubt as to the real value of the findings. But if everything is made to fit into a disease for the cure of which only the medicament of inter-denominationalism is advised, we shall prefer to go further before closing our inquiry.

If the rural situation is as bad in the States the Survey Committee covered as our honored friend thinks, with all modesty and keenly conscious of the inadequacy of our own program in the territory for which we are more immediately responsible, we declare that the Home Missions Council might do well to invite Southern Baptists, denominationalists though we are, to take that field, for in all our far-reaching territory we have no field so nearly hopeless and utterly deserted and neglected as our friend indicates, and might well give some of our work to helping such a desperate situation.



HOME MISSION BREVITIES.

We expect to make of the September number of The Home Field a special country church number. The subject is a large one. We will appreciate it if brethren will send us good pictures of representative country churches. If the church is old and has a history, all the better. The picture is better when the churchyard is shown as well as the building. When one thinks about how large a part the country church has had in Southern Baptist life, it is remarkable how in this day of many pictures so few of the country churches have been shown pictorially. May the reader help us to rectify this thing in the September number of The Home Field. Pictures should be received by August 10.

Read this from an editorial in the Biblical Recorder: "Hitherto Christian leaders, representing young people's, laymen's and other movements, yielding to the temptation of distance, have taught and wrought as if all missions were Foreign Missions. But at last, in the eyes of the missionary statesmen of the country, State and Home Missions have won a place—a thing which the Baptists of North Carolina and of the South insisted on so strongly that it was incorporated in the Laymen's Movement of Southern Baptists." The increased emphasis on Home and State Missions is really highly helpful to Foreign Missions, but it is difficult for State and Home Mission agencies to say so without being misunderstood. We call attention that undenominationalists were the religious protagonists who sought to jacket this wrong perspective of missions upon the Christian denominations, and denominational loyalty has had serious work to change it. The situation, however, is improving.

The reader will observe that there are several good human-interest stories in this number of the magazine, showing the spirit and character of Home Mission work. The Home Field editor always has more original material than can possibly be put into the magazine. Yet we take this opportunity to make it known that we are hungry for good human-interest stories that are to be found in connection with the life and work of our missionaries and those whom they reach. Home Mission principles and apologetics have their place, but the rank and file of our people like their Home Mission facts imparted by way of stories. We will be under obligations to any missionary or other reader who will send such stories. They should ordinarily be not more than 1,500 words in length. Hundreds of things transpire in the daily routine work of the missionaries of this Board every week that would thrill the readers of The Home Field. But it is very hard to get hold of these things. They are so much of a piece of the daily life of the missionaries that they do not usually see their value.

The Home Field does not offer a free subscription for a club of ten or more. For the present we are offering Missions Striking Home, McAfee's great Home Mission volume, or Thirty Years of Southern Upbuilding for a club of ten or more subscribers. The first volume sells for 75 cents in cloth. While it is not on the market in paper, we have a special paper bound edition value 50 cents, that we offer as a premium. Thirty Years of Southern Upbuilding, by Mr. Richard H. Edmonds, is the most valuable publication of its kind in existence. It is invaluable to the student of Home Missions. It contains reading matter that would make a book of 1,000 pages. We have a limited number to offer as a premium for a club of ten or more subscribers to The Home Field. It is the best premium opportunity ever offered for a magazine as inexpensive as ours. It should stimulate preachers, laymen and good women to send us clubs. The cause is worthy of the work, and Thirty Years of Southern Upbuilding should be in the hands of every pastor and mission worker.

In a really excellent article on the rural church in the Mission Field, the mission magazine of the Reformed Church in America, the writer enforces his contention that country churches are falling behind by the following reference to the South: "The old Christian standards of morality are laughed out of court, and already in many places the same forces are at work which turned the once worthy church member of the Southern coastland into the modern 'white trash' and the moonshiners of our Southern mountains." It is very easy to make general assertions about some section of country with which the auditors are not familiar, and to have those assertions received as facts. This ought to make speakers and writers the more careful not to do that kind of thing. Every Southern man who knows anything about social conditions in this section knows full well that this characterization is contrary to fact. The once worthy church members of the Southern coastland have not degenerated into the modern "white trash," and the once worthy church members in the Southern mountains have not degenerated into moonshiners. Moonshiners are often converted into good church members, and so are the poor whites of our coast country, though much still remains to be done.

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

WOMAN'S DEPARTMENT

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

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

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

MISS KATHLEEN MALLORY.
 COR. SEC., BALTIMORE, MD.

Topic, August: MISSIONARY TRAINING

Topic, August: Missionary Training.

Bible Reading: Acts 8:26-40.

Hymn—Prayer—Readings from this magazine.

We clip from "Our Mission Fields" the following articles:

"In order that candidates may be sifted and trained the leading missionary boards have instituted training schools, where there is given theoretical training, experience in various forms of practical service, and the thorough Bible study that is essential to efficient work for the extension of the Kingdom of God.

"In the United States and Canada there are 39 such training schools. Twenty are denominational, fifteen interdenominational and four affiliated with universities and theological seminaries.

"Organized in 1907 by the W. M. U., enabled by the generous gift of the S. S. Board and the tuition freely given by the Southern Baptist Theological Seminary, our Training School at this writing has furnished 17 graduates to the foreign work, five to the Home Board and many others to city mission work, mountain schools, State, Sunday-school and church work. Only 40 students, however, can be accommodated with the present facilities, and the usefulness of the school could be vastly increased by having larger quarters. "To meet the needs of the growing and thriving school, the W. M. U. has made plans for raising an enlargement fund of \$35,000, to be paid in five years.' We, as Southern Baptist women, need to make this advance step if we would meet the challenge that

comes to us to be the link between the world that needs and the young woman who lacks only training to be able to answer that need.

"The training of college women is not considered complete without a thorough knowledge of the Bible. The church or city missionary can not attain to highest efficiency without the practical experience gained in hand-to-hand work on the mission field. The Sunday-school teacher can not be a 'workman that needeth not to be ashamed' until she has become a Bible student and has learned the plans and methods of the modern Sunday-school. The foreign missionary can not do battle against the forces of heathenism without intelligent, discerning use of 'the sword of the Spirit, which is the Word of God.' No matter how deep the longing for fitness and for growth, the highest development can not be secured by Christian workers without definite training in the Bible and personal service. To meet this need in the individual life, and to prepare laborers for the fields 'already white unto the harvest,' the Woman's Missionary Union Training School stands ready.

"What are we going to do that our Training School may grow?"

We give below part of Recommendations that were presented and adopted by W. M. U. at Oklahoma in reference to Woman's Missionary Training School:

"Our beloved principal, Mrs. McLure, has performed all the duties incident to her office in a way to win the admiration and esteem of every student. In addition to these obligations she visited colleges in

Tennessee, Georgia, Alabama, Mississippi, Kentucky and North Carolina. She also attended the Young Woman's Christian Association Conference in Asheville, and represented the school in Tennessee and Arkansas while with the Jubilee Committee. She has communicated with about 250 young women in regard to the school—those met during her visits to schools and volunteers whose names were furnished her by Miss Tyler, our College Correspondent. Four articles about the work of the school have been written by different persons and printed in State papers.

"All missionaries and Christian workers of note who come to Louisville are brought into touch with the Training School.

"Personal work has been successfully done by the students as follows: Visits, 2,874; Sunday-School classes taught, 689; Children's Meetings led, 58; Conversions, 13; Bibles distributed, 125; Enrollment, 29.

"A committee was appointed to prepare a policy for State trustees to aid them in communicating with probable students; and a Standing Committee was appointed to consider matters regarding the student fund.

"We beg leave to present the following recommendations:

"1. The election of the present faculty consisting of Mrs. Maude Reynolds McLure, principal, teacher of sight-singing and Personal Work; Miss Emma Leachman, teach-

er and director of Practical Mission Work; Miss Lucy Humphreys, director of Music; Mrs. E. N. Amerine, housekeeper and director of Domestic Work; Miss G. Evie Wade, Physical Culture; Mrs. George B. Eager, Mission Study; Miss Nona Lee Dover, Elocution; Miss Ada Coombs, Nurse.

"2. That one or more Kindergarten Scholarships be provided, the expense \$150 each. These to be given to students who have spent one or two years in the school, for Bible study.

"3. That the Board be authorized to establish an Industrial School in which our students can get practical training for themselves while they are giving helpful service.

"4. That we advertise the Training School in catalogues or annuals of several woman's colleges.

"5. That we allow the Local Board to be reduced to sixteen instead of remaining twenty-one, this to go into effect after the Annual Meeting in 1913.

"6. That we again urge the trustees to investigate carefully applicants for admission, and do all possible to influence worthy girls to enter the school.

"7. That scholarship funds be sent regularly and promptly.

"Respectfully submitted,

"Mrs. W. S. Leake, Chairman,
"For the Committee."

RECOMMENDATIONS OF HOME MISSION BOARD TO W. B. M. U.

Our readers will be glad to read and ponder the Recommendations of the Home Mission Board to the W. B. M. U. for 1912-1913.

"The Home Mission Board is sincerely grateful to our Southern Baptist women for their hearty co-operation in the great work of Home Missions. We bring the good news of God's abundant favor upon the work of the year. And as we share together this joy over the fruits of our labors we beg the renewed co-operation of our sisters in the blessed work committed to our hands. That the work may reach its highest efficiency we recommend:

"1. That you join us in the circulation of our literature—tracts, leaflets, The Home Field, good Home Mission books, especially

our own book, "The Home Mission Task," just brought from the press, price fifty cents cloth binding, thirty-five cents paper cover.

"2. We most cordially recommend the continuance of the first week in March as the Week of Prayer and Self-Denial (or Thank Offering) for Home Missions, and that the season immediately preceding and succeeding this week be given respectively to preparation for and gathering up the results of this great season of fellowship and gifts.

"3. We again recommend that your Treasurer's books remain open till April 30th in order to conform to the fiscal year of the Southern Baptist Convention, and in order that ample time may be had for reporting to your treasurer and for completing the

Self-Denial Offering we request that you join us in asking State Unions not to close their treasurer's books till April 25th.

"4. In addition to the support of our work in general we would recommend that the woman's Missionary Societies give special attention to foreigners and frontier; Young Woman's Auxiliaries to Mountain School Work; the Sunbeams to our Mission Schools in El Paso and Tampa and Cuba; the Royal Ambassadors to the Indians.

"5. We recommend that unceasing and importunate prayer be made for more laborers. The greatest asset of Southern Baptists is the large body of fine young men and women in our churches. Their enlistment in the Master's service constitutes alike our greatest opportunity and most pressing responsibility. We recommend that earnest prayer be made that God will call large numbers of them into his service and make our people more liberal in supporting them through their course of preparation for this Home Mission service.

"6. The foundation of our Church Building Loan Fund was laid by our women in their \$20,000 "Tichenor Memorial." Many of our people blessed of the Lord could be induced to make special gifts to our Loan Fund. Others could be induced to remember it in their wills. We recommend that in every wise way our women help us to increase this all-important department of our work.

"7. We venture to repeat with renewed emphasis a recommendation of last year, that prayer be made unceasingly for greater consecration and liberality on the part of our people and that God would save us from the dangers of wordliness and commercialism."

Dr. Gray says of "Woman's Work" in his annual report the following good things:

Woman's Work.

"We are brought under renewed obligation to our sisters for their hearty co-operation through the Woman's Missionary Union Auxiliary to the Southern Baptist Convention. We have many tokens of their sympathy and help. In addition to their gifts in money, which for several years have constituted nearly one-fourth of our receipts, they have contributed greatly to the advancement of our work by their systematic

methods, their wise and persistent circulation of mission literature; and their devout and earnest study of the great Home Mission field.

"Strange indeed would it be if our women were not profoundly interested in this enterprise, since it touches the vital things of our homes and our native land. They may not go to distant lands to tell the story of Christ's redemption, but at their very doors the opportunity is given for this blessed work, and our greatest victory will be achieved when our women fully realize what this opportunity is, and make the most of it.

"We join the Woman's Missionary Union in sincere and profound regret over the resignation of Miss Edith Campbell Crane as Corresponding Secretary. Miss Crane's culture and consecration and executive efficiency have been a constant and large factor in the steady, onward march of the Union's work. The Home Board has expressed to Miss Crane and the Union our regret over her retirement from the work, and we follow her with our sympathy and prayers, with the hope that her health may be speedily and permanently restored, and that in any other work the Lord will bring her as abundant favor as he bestowed upon her in this service with the Union.

"We are glad to present herewith the Annual Report of the Union from Miss Fannie E. S. Heck, the president, and so much of the treasurer's (Mrs. W. C. Lowndes) Report as refers to Home Missions:

At the close of its twenty-third year, the Woman's Missionary Union found that it had reported to mission objects during its history the sum of \$2,326,835.95. Of this notable sum \$691,648.27 had been given in money to Home Missions, \$448,815.52 in boxes to Frontier Missions. This year \$110,614.62 has been added to this amount, of which \$97,557.17 has been given to Home Missions in money and \$13,057.45 in boxes. The rapidly increasing interest in Home Missions is plainly set forth in the figures for each year, showing a yearly increase of money gifts from \$30,698.32 in 1905 to \$97,557.17 in 1912.

"Yet we believe that the immensity of the Home Mission task is but beginning to dawn upon Southern Baptist women, and

the Union is pressing this upon them with ever increasing emphasis.

"Home Mission Week in March is, besides being a time of offerings, a Home Mission school, whose lessons are reaching an ever wider and more thoughtful circle.

"While never to be tabulated from the point of gifts, the last two years have seen a new Home Mission force added to the Union in what we have named Personal Service. This is defined as some organized form of Personal Service for the spiritual or physical uplifting of our own community, conducted by the society and reported to and through it. Financially this in no way interferes with the contributions to regular Home Board work, no financial report of such work being made, but the spiritual possibilities, both to the society and those whom it will help, are incalculable.

"The usual form this Personal Service will take will be Mother's Meetings, Sewing Schools, Night Schools, Cottage Prayer Meetings, and Mission Sunday-schools.

"Two of the most important recent publications of the Union are helps for this

work, and are called "The Personal Service Manual" and "The Home Maker."

"More than a thousand new societies have been organized this year. A large number of them are Young Woman's Auxiliaries and Sunbeams, indicating a most hopeful growth in these younger branches.

"The Training School and Margaret Home for Missionaries' children, continue to successfully serve their respective purposes, and have a large place in the affections of the Union. It is hoped that the endowment of the Training School will be steadily increased, while year by year the societies are creating a fund for the enlargement which they foresee will become a necessity at no distant day.

"The State Unions, whose reports make up the report of the General Union, are wisely at work in their several territories. Their Annual Meetings, Association Unions and Mission Institutes are largely attended, and of great educational value.

"Through the State Executive Committees, the General Union has distributed more than eight hundred thousand leaflets, topic cards, mite boxes, collection envelopes and other mission publications."

SUNBEAMS AND ROYAL AMBASSADORS

Moneyed Aids for Bands, 1912-13

Sunbeam Bands—Foreign Missions—\$10,110.00; Home Missions, \$5,866.00.

Royal Ambassadors—Foreign Missions—\$930.00; Home Missions, \$520.00.

The above apportionment was made by our W. M. U. at Oklahoma City. Let the bands see to it that they do their best.

Objects for Sunbeams.

Foreign Missions: Kindergartens on foreign fields.

Home Missions: Schools at El Paso, Tampa, and in Cuba.

Objects for Royal Ambassadors.

Foreign Missions: Boys' School at Toluca, Mex.

Home Missions: Indians.

Statistics show that 2,219 Sunbeam Bands are reporting to W. M. U. In the report of committee on "Sunbeam Work" at Oklahoma we find this among other recommendations: First, that we strive to organize 1,000 new Sunbeam Bands before another year.

Miss Heck, in her annual address at the Convention, told in a magnificent way "The Immediate Task" of the W. M. U. Among other things she says:

"Truly, but where are the children to be trained?

"The Sunbeams were organized twenty-five years ago. We report today only 2,219 bands. There are six thousand five hundred Woman's Missionary Societies. In other words, little more than one-third of the Woman's Missionary Societies, have seen their obligation to train the children.

"A scrutinizing look at the Sunbeam figures for the past four years reveals a strange and sad phenomenon. In these years 1,710 Sunbeam societies have been allowed to die. In 1,710 churches the children, dear, enthusiastic little souls, responded gladly to the cheery call somebody gave to come and help. They came, they studied, they sang, they gave—then somebody failed them. It may be her enthusiasm died, her

seal was exhausted. It may be she went from earth to the heaven made up of child-like souls. However it was, the Woman's Missionary Society remained. Here lies the real responsibility.

"Short-sighted policy. We are rearing a building without foundations—sowing a harvest to die for want of reapers. Alas! Alas!

"In the twenty-four years of our work we have gradually established a graded system of missionary societies. First, the Woman's Missionary Society, the mother society, as we often call it, then Sunbeams, the Young Woman's Auxiliary, the Royal Ambassadors, and last, the Junior Auxiliaries. Thus the order of their beginnings.

"The order of grading with the present number of societies in each branch is as follows: Sunbeams, 2,219; Royal Ambassadors, 309; Junior Auxiliaries, number unknown, these two branches being of equal grades, the Royal Ambassadors for boys; the Junior Auxiliaries for girls; Young Woman's Auxiliaries, 1,381; Woman's Missionary Societies, 6,654.

We hereby pledge this department to the task of fostering this effort to add 1,000 Sunbeam Bands.

Let every State Sunbeam leader use this column when she has encouraging progress to report.

Let us name it "The Sunbeam Exchange." Already this cheering news comes from Belton, Texas, July 12, 1912:

"Dear Mrs. Gray: Our Belton Sunbeam Band claims the honor of being the first one organized in Texas! This statement is authorized by Miss Nina Everett. I am asking Mrs. M. I. Smith and Mrs. A. J. Ember to write you in regard to its history.

"Sincerely,

"Mrs. Wm. B. McGarity."

Isn't that good news! The first Sunbeam Band organized in Texas is still alive, though twenty-five years old.

Let us hear from some more first Sunbeams. The subject grows interesting.

We hope to print something from Mrs. L. D. Eakin, of Tennessee, next month.

I can say from first information that Mississippi had twenty live Sunbeam societies on November 28, 1888. We know because I organized them. As I write a letter bearing that date lies before me from "Cousin Georgia." Among other things he says:

"Dear Sister Gray: Your letter was welcome. I enclose a list of Mississippi Sunbeam societies I have on my book. Some report spasmodically. I think the outlook is bright, and we need patience. Bro. Eager (of Rome Italy) is quite enthusiastic over the work the Mississippi Sunbeams have done with the "Chapel bricks." We have now 252 societies. Since May they have given \$921.38.

Very sincerely,

"George Braxton Taylor."

Chapel Hill, N. C., Nov. 28, 1888.

Now twenty of those bands were from Mississippi. I wonder how many are alive? Will any who read this write me something about the subsequent life of these bands?

Miss Amos, corresponding secretary of the Georgia W. M. U., has asked me to compile for her the early Sunbeam statistics in all the States.

I take this means of asking others to help me to get in possession of the facts. We start off with Mississippi because we have the facts. Here is the original list. Let us hear from all the States. Any information will be appreciated and noted. Pioneer Bands, speak and enlighten us!

Mississippi Sunbeam Leaders, Nov. 28, 1888.

Liberty, Amite County, Mrs. P. L. Bates.
Jackson, R. G. Boley.

Hardy, Jennie Warren Barksdale.

New Albany, Rev. R. A. Cooper.

Blue Mountain, Miss L. Durham.

Shannon, Lee County, Lila M. Davis.

University of Mississippi, Mrs. J. L. Johnston.

Steens Creek, Rev. J. W. Jones.

Carrollton, Mrs. Ellen Mathews.

Ripley, Tippah County, Mrs. Jennie Leath-
erwood.

Raymond, Mrs. J. A. McIntosh.

Tillatoba, Mrs. L. H. Moore.

Hazlehurst, Mrs. B. D. Gray.

Pontotoc, Miss Mary Reid.

Sardis, Mrs. E. W. Spencer.

Winona, Mrs. M. C. Williamson.

Hardy, Grenada County, Miss P. Watson.

Gloster, Mrs. S. J. Webb.

Biloxi, Mrs. S. Booth.

Fannin, Mrs. J. E. Noble.

Can Miss Margaret Lackey, corresponding secretary for Mississippi, tell how many of these originals are still alive and reporting?

Look out for reports from other States.

HONOR ROLL FROM JUNE 15 TO JULY 15

Rev. J. M. Kester, Kings Mountain, N. C. 141	Rev. R. L. Motley, Nashville, Tenn. 14
Dr. W. D. Powell, Louisville, Ky. 64	Mrs. M. McGee, Honea Path, S. C. 13
Evang. Raleigh Wright, Tullahoma, Tenn. 35	Rev. T. S. Baskin, Smiley, Texas. 11
Dr. Weston Bruner, Atlanta, G. 26	Mrs. D. T. Sasser, Durham, N. C. 11
Mrs. A. G. Schimp, Baltimore, Md. 21	Miss Georgia Barnette, New Orleans, La. 11
Mrs. J. A. Brown, McColl, S. C. 18	Rev. J. R. Curry, Tuskegee, Ala. 11
Mrs. Jno. W. Crawford, Greensboro, N. C. 15	Mrs. Mary Lack Nowell, Wendell, N. C. ... 10
Mrs. H. S. Blitch, Statesboro, Ga. 15	Mrs. W. R. Masterson, Hillsboro, Texas.. 10
J. A. Kelley, Whitesburg, Ga. 14	Miss Maud Darrington, Yazoo City, Miss. 10
Mrs. S. P. Simmons, Irvington, Va. 14	Mrs. S. A. Obenshain, Princeton, W. Va. 10
Mrs. B. V. Dickinson, Gadsden, Ala. 14	Rev. R. F. Tredway, Mansfield, La. 10
Mrs. Sallie Shields, Brandon, Miss. 14	Mrs. W. W. Wood, Marlon Station, Md. ... 10
Mrs. S. R. Cloud, Dallas, Texas. 14	Miss Gena Weston, St. Pauls, N. C. 10

HOME MISSION RECEIPTS FROM JUNE 15 TO JULY 15, 1912

ALABAMA—Dr. W. T. B. B'gham, \$17.50; Ethelville, by E. P. G., \$6; Wellington, by T. R. B., \$5; Eulotan, by M. A. R., \$2.60; Dr. W. B. Crumpton, Cor. Sec., \$418.03; Siloam ch., Marion, for Mtn. Schools, \$5; W. M. U. of Ala., \$235.36; Jubilee, \$53; Mtn. Schools, \$11.79; Indians, \$5. Total, \$805.08. Previously reported, \$14. Total since May, \$819.08.

ARKANSAS—S. S. Earle, for Ch. Bldg. Fd., by A. H., \$2.69. Previously reported, \$5.56. Total since May, \$8.25.

DISTRICT OF COLUMBIA—Immanuel, by G. E., \$32.59. Previously reported, \$70.53. Total since May, \$103.11.

FLORIDA—W. M. U. of Fla., by Mrs. H. C. Peelman, \$55.81; Jubilee, \$6.50; S. B. Rogers, Cor. Sec., \$47.47. Total, \$109.78. Previously reported, \$289.65. Total since May, \$399.43.

GEORGIA—Dr. H. R. Bernard, Aud., \$2,839.13; For Mtn. Schools, Preston Sunbeams, 45 cents; Hunters Creek, W. M. S., \$1.40; Millen W. M. S., \$8.50; Cassville Y. W. A., \$1.75; Scotland W. M. S., \$3.35; Georgetown W. M. S., \$5.40; Capt. Ave. Auxiliary, \$3.20. Total, \$2,862.18. Previously reported, \$18.45. Total since May, \$2,880.63.

ILLINOIS—Amt. previously reported transferred to evangelism, which is not shown with Home Mission receipts.

KENTUCKY—W. M. U. of Ky., by Mrs. B. G. Rees, \$19.88; Mtn. Schools, \$2.93; W. D. Powell, Cor. Sec., \$162.79. Total, \$185.60. Previously reported, \$780.18. Total since May, \$965.78.

LOUISIANA—Miss Rosa Caporth, \$2. Previously reported, \$15.30. Total since May, \$17.30.

MARYLAND—Seventh ch., Balto. by O. M. L., \$34.85; Eutaw Place, by H. W. P., \$359.81; N. Ave., by C. M. K., \$35.06; Balto. 1st, by J. R. G., \$36.60. Total, \$466.32. Previously reported, \$453.06. Total since May, \$919.38.

MISSISSIPPI—Mrs. J. A. A. Aberville, \$2. Previously reported, \$8.92. Total since May, \$10.92.

MISSOURI—A. W. Payne, Treas., \$820.72; W. M. U., \$239.77. Total, \$1,059.49. Previously reported, \$65.95. Total since May, \$1,125.44.

NEW MEXICO—Jola. 1st, by R. W., \$5. Previously reported, \$106.28. Total since May, \$111.28.

NORTH CAROLINA—Total since May, \$16.
OKLAHOMA—Mr. J. C. Stalcup, Cor. Sec., \$137.21; W. B. M. S. of Okla., \$8.83. Total, \$146.04. Previously reported, \$138.17. Total since May, \$484.21.

SOUTH CAROLINA—Selma, by A. G., \$8.94; Fairmount, by J. W. K., \$3.50; S. S. Townville, by J. D. B., \$9.66; Old Liberty, by J. P. P., \$1.35; Greenwood, 1st, by J. E. C., \$8.40; Baraca class, Sumter, 1st, \$5; C. H. Roper, Treas., Laurens Assn. for Langston, \$9.05; Chestnut Ridge, \$43.43; Mt. Olive, \$9.35; Friendship, \$37 Durbin, \$25.75; Rabun Creek, \$3.80; 2d. Laurens.

(Continued on page 32.)

OUR MISSION FIELDS

OUR MISSION FIELDS, since its first appearance about six years ago, has been the guide and friend of all Southern Baptist women interested in the missionary enterprise.

There is now more need than ever for this magazine; it has created a place for itself; its mission of helpfulness is still in operation.

But along with the growing demand for OUR MISSION FIELDS the expense of its publication has grown proportionately until it has become more of a financial burden to the Union than was deemed right or wise.

At the Annual Meeting of the Woman's Missionary Union, in Oklahoma City, it was decided that the FREE COPIES BE DISCONTINUED WITH THE JULY ISSUE, and that OUR MISSION FIELDS be placed entirely upon a subscription basis. Subscription price will continue to be twenty cents per year.

All who are not now regular subscribers should send their names to the Woman's Missionary Union Literary Department, 15 W. Franklin Street, Baltimore, Maryland, by September 1st, in order to begin with the October number. Send remittance in stamps, check or postoffice order. There will be no reduction for clubs.

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

\$4.16; Mt. Pleasant, \$2.33; Lamford, \$8.95; S. B., \$2.65; Mt. Olivet, by D. W. C., \$50; Fellowship, by E. H. C., \$3; Columbia, 1st, by W. J. S., \$29.90; Sand Hill, by S. G. R., \$3.80; Mt. Pisgah, by W. A. C., \$3; Sparrow Swamp, by E. A., \$4.40; Fork Shoals, by W. D. R., \$9.50; Shandon, by C. M. S., \$16.95; Ex. Board, Saluda Assn., by E. P. V., \$10.70; Dorchester Assn., by P. W. T., \$6.13; Enoree, by C. S. S., \$4.12; Central, Greenville, by C. M. M., \$10; Liberty, Piedmont Assn., by R. T. S., \$8.55; Infant class, Cheraw, by C. W. E., \$1.05; S. S. Union, by S. A. M., \$5; S. S. Dillon, by W. E. H., \$3.33; Beaver Dam, by H. F. C., \$1.15; Tyger, by P. B., \$1; W. M. S., Laurel Creek, by Mrs. W. W. H., \$3.20; Abner Creek, by W. L. P., \$4.09; Rock Creek, by J. M. E., \$2; Elmwood Park S. S., by J. W. B., \$3.61; W. M. U. of S. C., by Mrs. J. N. Cudd, Tr., \$219.18; Mtn. Schools, \$1.60; Darlington, by J. B. E., \$70.78. Total, \$855.28. Previously reported, \$1,888.15. Total since May, \$2,553.41.

TENNESSEE—W. M. Woodcock, Treas., \$170.24; Cheap Hill, by W. C. Golden, \$2.35; Ashland City, \$3.60; Centennial, Nashville, \$2.10; Belmont, by W. C. Golden and wife, special gift to evang., \$15.09. Total, \$193.38. Previously reported, \$996.66. Total since May, \$1,190.04.

TEXAS—F. C. McConnell, Cor. Sec., \$800. Previously reported, \$16.75. Total since May, \$816.75.

VIRGINIA—B. A. Jacob, Treas., \$2,500. Previously reported, \$50. Total since May, \$2,550.

MISCELLANEOUS—Rent, Galveston, \$15; Louisville Trac. Co., dividend, \$50; A. & W. P. R. R., \$13; stocks Fund Int., \$12. Total, \$90. Previously reported, \$30. Total since May, \$120.

AGGREGATE—Total, \$10,129.40. Previously reported, \$4,963.61. (cor.). Total since May, \$15,091.01.

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