

# THE HOME FIELD



OCTOBER 1912

“Childhood, childhood,  
Innocent days of childhood,  
Wading the pool coming from school,  
Roaming through the wildwood.”

# Home Mission Board

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# The Home Field

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## The Trees and The Master.

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Into the woods my Mas-  
ter went.

Clean forspent, forspent.

Into the woods my Mas-  
ter came.

Forspent with love and  
shame.

But the olives were not  
blind to Him.

The little gray leaves  
were kind to him;

The thorn-tree had a mind  
to him

When into the woods He  
came.

Out of the woods my Mas-  
ter went.

And He was well content.

Out of the woods my Mas-  
ter came.

Content with death and  
shame.

When Death and Shame  
would woo Him last.

From under the trees  
they drew Him last:

'Twas on a tree they slew  
Him—last

When out of the woods  
He came.

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—*Sidney Lanier.*

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# The Home Field

Vol. XXIII

OCTOBER, 1912

No. 3

## Associational Work and Missions

S. W. TINDELL, Associational Secretary, Johnson City, Tennessee

**EDITORIAL NOTE:** The following article is exceptionally valuable. Brother Tindell has been doing in the historic Holston Association in Tennessee exactly the character of work that we have been advocating in THE HOME FIELD and elsewhere for these years, and that the Home Board proposes through its new Department of Enlistment and Co-operation. He has been engaged in his work as Associational Secretary only two years, and yet the results shown are almost marvelous in the enlistment and training of the churches. If the reader must skip any of this article we beg that he will not fail to read that part of it which is given under the last subhead. If such splendid and significant results can be attained in two years by a special worker in an association, we may surely expect great and blessed progress all along the line, once this work of training and enlistment has become a part of our regular Baptist program throughout the South and is continued long enough to show its full worth. That Baptist interests in the old Holston Association should have taken on a new life so virile and far-reaching within two years, is proof that our rural churches are ready to respond to this kind of help with almost pathetic gladness, when the approach is made tactfully and wisely. We place the highest value upon this article in which Brother Tindell gives his experiences, and we are hoping that we shall be able to get him to write other articles, setting forth with more detail the manner of conducting his campaigns and rallies among the churches.



**I**N SOLVING the problems almost continually confronting us, it is necessary to take into account in all its relations the whole broad field, from the local church to the most distant mission station.

The work is one work with different phases and different divisions, each part connected in some way with every other. Without the work at home there could be very little done abroad; without State Missions there would be small success in Home Missions; without the district association the State organizations would be ineffective; without churches we could not have associations. The local church is the unit and starting point in organization and the foundation upon which the whole superstructure of all missionary operation must necessarily be built. The first thing, therefore, on the program should be the strongest possible local churches.

### Relation of Rural and Urban Churches.

**I** REGARD it as very unfortunate indeed that there should be occasion to draw lines of distinction between urban and rural churches. Some people have the idea that the brick in a country church is made of common clay, while those in the city churches are made of superior shale. The processes may in some respects differ, but we are all made, after all, of about the same common earth.

It is also unfortunate that invidious dis-



Dr. S. W. Tindell

inctions should ever be made between the country preacher and the city pastor. We are all one in Christ Jesus, and every appearance of ecclesiastical aristocracy will only tend to alienation and harm. The brother who has a rural pastorate should be able to feel at ease and perfectly at home in any city pulpit, able to use as elegant diction, to preach as acceptably as his city brother.

Our false standards and foolish talk more than anything else are driving the aspiring and ambitious youth from the clear skies and pure life-giving air of the country into the smoke and dust of the city. It is a false notion that makes the cultured young man just from the theological institution settle in the city instead of the country.

Unless something is done to remedy these evils both the cities and the country will suffer loss, not only loss to the churches but loss in our social and civic life. This migration of the youth to the centers of trade and political influence may seem good to the cities now, but in the end when the country is depleted the city is not only going to suffer but it is going to fail.

Cincinnatus left his plow in the field to save Rome. The country boy has saved the professions and the business of the city; and the city should have an eye to the best possible development of the youth of the country. The country needs the refining influences of the city, and the city the fresh, red blood of the country.

#### A Bit of History.

A BIT of history may help to illustrate and enforce my ideas. The Holston Association of Baptists is the oldest body of Christians, of any denomination in the State of Tennessee. It was organized in 1796, before the State was admitted into the Union. The Buffalo Ridge church, of this association, is the oldest church in the State, being constituted in 1779, with Tidence Lane as pastor, the first regular pastor of any denomination in the State. Sinking Creek church of this body was organized in 1780.

So the Baptists have been on the ground here more than one hundred and thirty-three years. They had an even start with this part of the country; but have they

kept pace with the development of this new civilization? Let us see.

The white population in 1910, according to the Federal Census, in the territory of the Holston Association was in round numbers about seventy thousand, and the members of Baptist churches a little in excess of five thousand. A fraction over seven per cent. of this white population are members of Baptist churches. That is to say, if there were a hundred people in an average group, and you were to call for all the members of Baptist churches to come out you would only get seven.

This is indeed a poor showing for the work of more than a century and the third of a century. Worse than that, when this same Federal Census was taken the Baptists of the Holston Association were actually losing ground. At one time the Baptists were doing next to nothing in the towns and cities, and later retrogression set in in the country.

Why the retrogression? and why not a greater work? It is easier to trace the history and point out the facts than it is to define the underlying causes. We know the patient is sick, but he has such a complication of diseases that it difficult to diagnose his case. Perhaps it is not best to tell him all that ails him.

#### The Underlying Causes.

WE ARE so constituted by nature that there can be no healthy normal growth without proper exercise. Spiritual exercise is as necessary for the spiritual life as physical exercise is for the physical life. Our church members do not take enough of spiritual exercise. As a whole they do not go to meeting, and if they do they seem to think they have no part in the worship but to look on.

They don't pray. They don't sing. They don't testify. They don't contribute, not half of them, to the support of the Lord's work. They put nothing into the service, and they get nothing out of it. They do not exercise their gifts, and they become weaker instead of growing stronger. They do nothing to develop the spiritual life. Their religion is but little to themselves; it means nothing to the world.

Lack of training is largely responsible for the backward condition of many rural



churches. Our church members are to blame. They are what our leadership or want of leadership has made them. It is a very great wonder to me that they are even what they are. Everything considered most of them do remarkably well.

The primary meaning of episkopos (bishop), pastor, over-looker, is visitation. The idea of a Christian is disciple, a learner, and implies the idea of a teacher, a trainer. Christ was the great Teacher. The under-shepherd must be a teacher, a teacher of God's truth in a very broad sense. He himself must be trained for his work. If the blind lead the blind you know the result. Right here is one of the chief causes of failure. We need pastors as well as preachers, and we need more trained preachers.

Some are sick and weak for lack of spiritual nourishment. A shepherd must feed his flock. This goes without the saying. Nothing can live or grow without nutritious, well prepared food. Without such food as will build blood and bone and muscle, fine-blooded stock will soon degenerate into scrubs. It takes long years of self-denial, patient study, and training to prepare a pastor for his work, that he may properly

feed his flock. This fact has not been duly appreciated by the people.

We have not done what might have been done, because of a lack of means to do with. The people have had wrong ideas about church finances. They have not been properly instructed in this respect. They have had false teaching by well meaning perhaps, but grossly ignorant men. It takes money to run any business that is of any account. The conquering of the nations for Christ, the winning of the peoples to a better life, is the greatest undertaking in the world. What soldier goes a-waring at his own charges? It is the height of folly to talk about running a church without money. Here is a long felt want and cause of failure.

#### The Remedy.

I HAVE partially diagnosed the case. Now, what is the remedy? It is easier to prescribe than to get the patient to take the medicine, especially if it is bitter. Doctors differ, and the same dose may not suit every case. But there are some remedies of universal application.

Jesus said, Tarry ye until ye be clothed



Sinking Creek Church, Holston Association, Tennessee. The old church dates from 1779 or 1780. The building shown here was probably erected before the close of the eighteenth century. It is a log house, ceiled and weatherboarded. For a long time in recent years it was closed and dormant. In 1911 Bro. Tindell revived the old body. It now has a pastor and Sunday-school.

with power from on high. In our plans and organizations there is danger of losing sight of this one great central truth, Spiritual Power. This is the starting point. We must have workers of spiritual power, such power as is the result of tarrying. Too many men are in too great a hurry to get into the ministry. They ought to tarry till they receive power.

We must have men who are willing to work and sacrifice as Paul did, consecrated men, men who are willing to suffer and to die; men like John the Baptist, men with a torch in their hands, with the spirit of Elijah; men like Samson tying firebrands to the tails of the foxes and turning them loose.

A young fellow came to me some days ago wanting a pastorate. He said he wanted a city church and a certain salary. Think



Boone's Creek Church, in Holston Association. Its membership is worth half a million dollars.

If you please of Paul talking that way. A man that wants a city church and is not willing to work anywhere else is not fit for the country work. There is a field anywhere, everywhere, for the worker. All he has to do is to thrust in the sickle.

Intellectual power is needed. That is,

I know, a dangerous assertion. Some people think intellect and religion have nothing in common.

We must have trained, consecrated men, who are willing to give all their time, talents and powers to their work, to locate over a group of country churches. Such men can build great congregations and great churches. Just as much real ability and culture are needed in the country as in the cities, more in many instances.

More organization is needed. Paul said he had the care of all the churches. How much there is in that! Who has cared for our churches? Who looks after the schools of the State? who after the schools of the county? I can remember when we had no schools worth the while because we had no school system. I can remember when the Baptists had no State organization, no missionary secretary. Those were days when we did little or nothing, too. I can remember also when certain brethren fought the State organization, complained of extravagance and high salaries just as certain men oppose Associational Missions now.

#### Associational Secretaries.

EVERY District Association should have a Secretary to look after the work in the Association just as the State Secretary looks after the work of the State. The right man will soon find out what his work will be. He will learn as the work develops.

Having had some experience I may mention a few of his opportunities. He can help churches to get pastors, to get the right men. Churches, I find, are very easily deceived in preachers, especially in such fellows as are floating around, wanting to change fields for their health, or the wife's health, some of them good men, and some of them ministerial deadbeats. A Secretary who is pretty well acquainted with the preachers of the denomination is not so likely to be deceived as the brethren of the churches.

He can look after the Sunday-school and work of the Association, effect organizations where there are none, hold institutes and train the workers, arrange training schools, and institutes for the field secretaries of the State, carry on campaigns, have rallies, all-day-dinner-on-the-ground meetings. He



can stir the whole Association from center to circumference.

He can hold series of meetings, organize churches, help weak points, and assist pastors in meetings, both in the towns and in the country. Two or three associations might advantageously unite in employing such an Associational Secretary.

#### Instructive Experience of the Writer.

IN FEBRUARY, 1910, I began the work as evangelist in the Holston Association. Two men before me had resigned. We started out at the first with what was called a Association Missionary. My immediate predecessor had the appellation changed because he said the churches did not want a "missionary" to hold meetings for them.

He became an Associational Evangelist, but he found that this new title did not help matters, and after holding about three meetings in so many months he sent in his resignation.

I began as an Associational Evangelist, but I soon found that a mere evangelist to go from one place to another and hold meetings was not the whole thing needed, but, on the other hand, only a very small part of the necessary work. So I became an Associational Secretary, whatever that may mean.

As those before me had done, I first held a meeting with a good strong church, assisted the pastor, and had twenty-one professions in one week. Then I went to the dead and weak churches and places where there were no churches at all. One church had been closed ten years, weeds higher than my head all around the house, no stove pipe, glass out of the windows, no lights, a few old lamps without chimneys.

I advanced the money to make the necessary repairs. I acted as janitor and preacher, held a meeting, reorganized the church, and got them a splendid young man for pastor. I have made it a point always to take hold of no place and let it go, and to undertake no place unless I saw there

was a good prospect for a permanent work. I also made it a rule to supply each place until I got them a preacher. It does but little good to hold a revival in a place and go off and leave it.

My work soon began to broaden. In one county I have helped to locate every pastor except three, one in the city, the rest in the country. When I began the work one-third of the fifty-two churches of the Association were without pastors, now there are only five without pastors, and four of them are either new churches or those recently reorganized; some of them had gone out of business and closed their doors.

There were then, I believe, only thirty-five Sunday-schools reported to the Association, only about two-thirds as many Sunday-schools as churches. Now we have fifty-five Sunday-schools and fifty-two churches; we had seven W. M. societies then, now we have thirty-seven.

Then our membership was decreasing, last year our churches received five hundred and sixty-seven by baptism. We gained one thousand seven hundred and twelve additional Sunday-school scholars. Our contributions increased over the year before for Associational Missions over forty per cent., for State Missions over forty-five per cent., Home Missions over seven per cent., Foreign Missions over thirty-five per cent., Orphanage over seventy-four per cent.

These splendid results are largely the fruits of our campaigns, in which we held rallies with nearly all the churches of the Association.

In this line of work is an open field for a united effort on the part of the Association, the State Board and the Home Board. The Associational Secretary could do much more effective work if he were the joint secretary of all three of these Boards. If the proper workers could be had, with capacities to do and to suffer, great things could be accomplished. But I have already made this article too long.

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**SPECIAL HOME MISSION WEEK IN THE CHURCHES: SEE PAGE 17**

# My "Toorkish Chew"

W. H. YOUNG. Ph. D., Thomson, Georgia



I was in the city of ———, oh it might have happened anywhere, which is why I am telling it. My hat needed attention, so I went down one of those steep stairways that threaten the wayfarers of many busy streets.

The room was dark and stuffy so that I could barely talk to the foreigner who met me.

For a time I watched him rip off the binding of my hat and prepare to sew a new one on. Several men were busily engaged in various processes, meanwhile talking constantly, in a language that I could not recognize.

From their faces I could not decide their nationality; they might have been anything. The owner of the shop, who dropped other work to take up mine, when I had become accustomed enough to the darkness to study his features, was no longer the nondescript "dago" that we are so ready to call them, but revealed an unusually fine and intelligent face.

Something prompted me to address him in French. "Vous ne parelez pas le Francias, n'est-ce-pas?" queried I.

He dropped his work instantler and turned on me with an eagerness I shall never forget, and then ensued one of the strangest conversations possible to imagine.

He told me that he was born in France, but could not speak French fluently because he had left that country at six years of age, and had lived most of his life in what he called "Toorkey," although amongst people who spoke Spanish.

He was, as he said, a "Toorkish Chew," who read and spoke Hebrew, Arabic, Greek, French, and several other languages, all of which happened to be familiar to me.

He and I were nearly equal in our linguistic knowledge and shortcomings, and our conversation of over three hours was compounded of many languages. When per-

secuted in one we fled to many others, always readily comprehended by us both.

Of course it took time for us to find each other. As he would use an Arabic word or phrase in a French sentence, I would show him that I understood, and to do that, would have to employ Greek or Hebrew. Then we would both laugh and become closer friends. I recited a few short chapters of the Koran, and he chanted some Moslem prayers. Seeing a Hebrew book I took it up and read it. In this way we talked and read together, and gradually he finished my hat.

After a while he talked religion—all in 'his strange cosmopolitan jargon, the like of which was, perhaps, never heard on sea or land.

He said he couldn't believe that Jesus was the Messiah or Savior. And then he went on to tell me his doubts. Meanwhile I merely listened, never interrupting him.

Then he asked me what I thought. So I began, and preached Jesus to him out of his own Hebrew books, and out of such Hebrew Scripture as he remembered.

No one could describe the eager, hungry look he had when he turned on me and said, "Oh, if our Chewish Yeezoo is really the Saviour, no one wants to know it more than we poor Chews."

He said, "You treat me fairly. You have listened to me respectfully, and so I listen to you. Christians come here, and call us hard names, and tell us we are going to Gehenna. They wear long faces, and carry big Bibles, but I see them in all sorts of badness. Christians come into my shop who are just as bad as we are. So we cannot believe in Christ. But you come to me in kindness, and you show me the Bible, and you testify of your own belief and hopes, without calling me bad names. I want your Jesus for my Saviour."

Is not this a part of our Home Mission problem?



# Our Neighbors from Other Lands

E. C. ROUTH, Associate Editor of the Baptist Standard, Dallas, Texas

**EDITORIAL NOTE:** *The most thorough presentation of the foreigner situation in Texas that we have seen will be found in the article which follows and in subsequent articles by the author on the same topic. Brother Routh furnished the story as one complete article, but space limitations of the magazine make it desirable to present it in several articles. Below is given a fair brief generalization as to the foreign population in the South.*



STOPPED to talk with a Greek who had charge of a shoe-shining establishment. At first he was inclined to be non-communicative, but I kept pressing him until we were back in the old country, talking about the places so dear to his heart.

His eyes glistened with interest. I took from my pocket a tract in modern Greek, "Good news for you." He took it and read a few lines. "This tells about one Jesus who was killed," he said. Then we read together the closing passage, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

As we parted he took my hand and said, "Come back again, and let us talk some more about these things." As I have talked with men from Russia, Bohemia, Italy, Syria, Greece, Germany and other nations, about their hopes and struggles, about the Fatherland and their friends and loved ones across the seas, I have found that their hearts hunger for sympathy just as do ours.

They can be interested and enlisted, but we must find a point of contact. We will never win them by simply opening our church doors and inviting them to come. The probabilities are that they will not respond to our invitation. Neither would we under similar circumstances.

Some time ago I had answers from all parts of Texas, to the questionnaire on foreign population, "What is being done to reach them?"

In most instances the answer was, "Nothing." "We invite them to church, but they do not come."

I met a Lithuanian from Warsaw. We talked about the old country, its history, and the sufferings of his people. He said, "The American people do not care about us; they never ask us about the old coun-

try." As I left the same hearty invitation was given, "Come again." "No man careth for my soul."

In many instances we will not succeed with the first attempt. We are not always successful in interesting people whose ancestors came over in the Mayflower. Furthermore, we will never win them if we go at our work in a professional manner. We must have a genuine love for them. We should know something of their country, their history, their customs. We should



Rev. E. C. Routh

be able to talk intelligently about the country which they love.

If you will study the history of Bohemia, for instance, until you are saturated with the Bohemian spirit, until you are thrilled with the wonderful story of their struggles to preserve the national life, you will never have the same feelings towards the Bohemians that you had before.

This leads to a further observation. We will never evangelize them so long as we look upon them as inferior beings, with a

feeling of mingled pity and contempt. In the November Atlantic Monthly, Robert Haven Schauflier has a remarkable poem, "Scum O' The Earth."

"At the gate of the West I stand,  
On the isle where the nations throng.  
We call them 'Scum O' The Earth.'"

Then he pictures the Greek, the Slav, the Italian, the Jew, as they pass before him, and reminds us of their achievements.

"Countrymen, bend and invoke  
Mercy for us blasphemers,  
For that we spat on these marvelous folk,  
Nations of darers and dreamers,  
Scions of singers and peers.

Newcomers, all from the Eastern seas,  
Help us incarnate dreams like these.  
Forget and forgive, that we did you wrong.  
Help us to father a nation strong  
In the comradeship of an equal birth,  
In the wealth of the richest bloods of earth."

Men who sneer at the "dago," forget that a "dago" discovered a new world; that Galileo, Michael Angelo, Raphael, Leonardo da Vinci, Dante, Petrarch, Savonarola, Garibaldi, Marconi were all "dagos." The masters of paintings, sculpture, science, literature, history were sons of Italy. Robert Browning sang, "Open my heart, and you will see inside of it Italy."

We have heard people speak with contempt of the "Polanders," but they forget Kosciuszko, Sobieski and others. The only person in the world who has won two Nobel prizes, open to competitors from all nations, is a Polish woman, Madame Sklodowska Curie, who now resides in France. I am writing here of the newer order of immigrants, the least known, from Eastern and Southeastern Europe. We are all familiar, of course, with the history of the great German and Swedish people, as well as others, and with their achievements in this country. We all came from Europe, some a little earlier than others.

"Are the foreigners a menace to our country?" They are if we abandon them to the companionships of the lawless elements. In the late Texas prohibition campaign, some of the writers and speakers ridiculed the people who have "jaw-breaking" names, and blamed the foreigners for the defeat of the

amendment. Does not the blame rest rather on us? When we allow the liquor forces to give them a hearty welcome to this country, and we do not welcome them, what else can we expect? We retreat and allow the unrighteous elements to shape the ideals of many of these people from other lands, then abuse them for not conforming to our ideals of citizenship.

We forget that the first temperance legislation in this country was enacted by Germans; that the Germans and others, when they come, are law abiding in spirit. If they disregard the law, they show themselves apt pupils of designing Americans who have little regard for the conservation of national ideals. Within a few miles of the place where this article was written are a number of dance and beer halls. Those who are familiar with conditions say that if the native Americans will keep away from the places on Sunday, they will soon close. My plea is that the Christian people of this country shall give to these newcomers from other lands the same earnest attention which is given them by the unrighteous elements. A great German business man in South Texas said, after his conversion, "If you had welcomed us when we came twenty-five or thirty years ago, many of our people would be in your church today."

As a matter of fact, most of our neighbors from other lands, in the South at least, are seeking to conform to American ideals. They are looking forward, rather than backward. The younger people speak English. Very few of the second generation over ten years of age are unable to speak and write English. In some of the German churches the services are held in English. In one Lutheran Synod in the east all services are in English.

In the Texas Department of Education I made some investigation of the returns from the scholastic census. One county, almost exclusively German, as much so as any rural community in the United States, reported all "American" children, although there was a column for the Germans.

An adjoining county, with a compact German population, reported one German! Another county, very largely Bohemian, reported six Bohemians. These counties were settled by the Germans and Bohemians



as, 5.9 per cent.; Florida, 4.5; Oklahoma, more than half a century ago. I talked with Judge Haldusek, editor of the Bohemian paper, with the largest circulation of any in the South, and he gave it as his opinion that in another generation the Bohemians of Texas would be thoroughly Americanized. When he was elected county judge of Fayette county, some twenty-five years ago, he aroused the opposition of many of his people, by insisting that the English language should be taught in all public schools, although, at that time, only Bohemian or German was taught in some.

I call to mind a community to which a German came, many years ago, from Germany. His children, five or six in number, some of them with grown children, are all members of the Baptist church in that community, and one would never suspect that they are Germans.

In 1900 there were 540,863 foreign births, and foreign parentage, in Texas. In 1910 there were 601,938. This is a larger proportion than any other Southern State. For instance, in 1900 the proportion of the for-

elgn born in the Southern states was: Texas, 3.9; Louisiana, 3.8; Kentucky, 2.3; Arkansas, 1.1; Virginia, .1; Tennessee, .9 of one percent; Alabama, .8; Georgia, .6; Mississippi, .5; S. Carolina, .4; N. Carolina, .2.

It is interesting to note the destination of the Slavic immigrants, for the decade ending June 30, 1908. Bohemians: Texas, 6,307; Virginia, 158; Louisiana, 61; Alabama, 25; Tennessee, 12. Poles: Texas, 1,812; Virginia, 341; Louisiana, 138; Tennessee, 103; Alabama, 54.

Texas ranks third of the States in the United States, in the number of Bohemians, according to the estimates of Bohemian authorities. Texas has more Germans than any other Southern State, and more Italians than any other except Louisiana. If Louisiana and Florida be excepted, Texas has a larger foreign population than all of the other Southern States combined. At least three-fourths of this is in South Texas. For instance, in 1900, one-fourth of the Bohemians of Texas were in one South Texas county.

## Backward Churches

OLIVER F. GREGORY, D.D., Staunton



HY ARE they backward? This is the problem for the new department of the Home Board to solve. Various causes enter into the answer.

Among the many causes may be considered, what our fathers used to call "ecclesiastical polygamy," or once-a-month preaching—under this arrangement it is almost impossible for the pastor to do his work of developing the church in the grace of giving, for with only once-a-month services there is, as a rule, only one sermon a month and both pastor and church feel that this must be evangelistic in its character.

A second cause may be found in the fact that not all pastors have the pedagogic talent, they may exhort, yea preach the gospel, and yet do not seem to have any faculty for "teaching them to observe all things whatsoever he has commanded," except the duty of baptism.

These once-a-month pastors, as a rule,

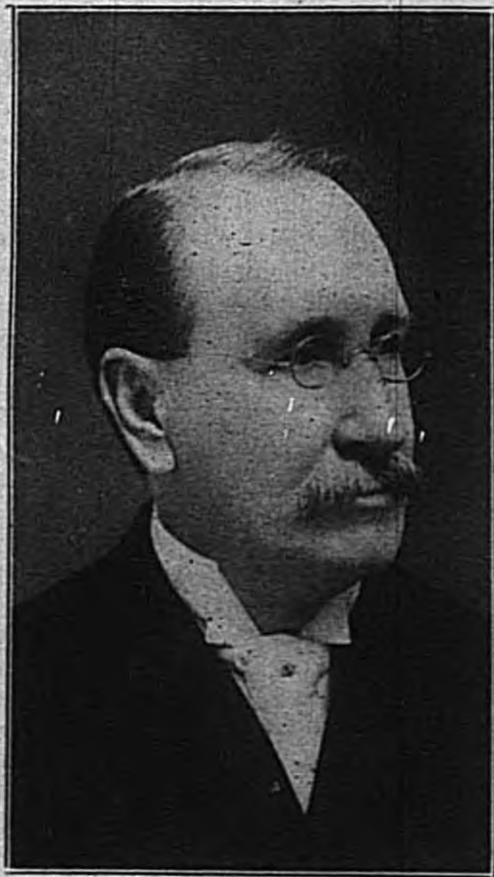
do not attend the meetings of the State Conventions or of the Southern Baptist Convention, where the great theme of Missions is discussed in its various phases; not always because they are not interested or do not desire to attend, but because their meager salaries do not permit them to do so, and these churches have not learned as yet that one of the best investments a church can make is to pay the expenses of their pastors to these annual gatherings.

Even in churches which have some missionary spirit, the old custom of a single annual collection for missions, the date of which may happen to be a rainy day, and the habit of expecting contributions only from those who are present and no following up system is used—this places some churches some years on the non-giving list who really intended to do so, but failed from the force of local circumstances.

The annual call abomination which still prevails in many sections does a great deal to hinder the development of a church in

giving, and opens the way for the close-fisted and grumbling part of a church to displace a pastor who is really trying to do his duty.

Can these churches be developed? Is there hope that every one of them may be reached? In all our churches there are members who never contribute anything—some churches accept this as a matter of course, and these members are sinfully allowed to neglect the grace of giving until the habit becomes fixed, and they teach it, by example at least if not by word, to the



Dr. Oliver F. Gregory

generation following. May I give a leaf from my personal experience with one of these so-called backward churches..

In my early ministry, while I was pastor of a town church with a salary of \$1,200 and parsonage, my church released me for ten days in each month to work among the weak churches of the Association for this very purpose that the Board now seeks to introduce. The Association Board, of course, paid me one-fourth of my salary. Among the churches visited, was one especially in

which I thought I saw great possibilities. Some months after my visit to them they sent a committee to ask me to give up my work in the Association at large and become their pastor for one Sunday in the month. When we came to talk about salary, they said they paid their last pastor (who had resigned, so that I was not supplanting a brother); the brethren told me with great satisfaction that they did not owe my predecessor a cent, that they had paid him \$19.50 for the past year, but once they had paid as high as \$35.

When I told them that I had no income but my salary, and that on the basis of my work with the town church each Sunday was worth \$300, they were appalled, and asked me if I could not undertake it and trust them to do the best they could for me.

After some further talk and correspondence they finally raised a subscription of \$100 a year, the Board agreed to give another \$100, and I took hold of the work with the understanding that if God blessed our union and they were prospered they should pay the remaining hundred dollars, but otherwise I would give that as my offering to State Missions.

I saw at once that nothing could be hoped for with one sermon a month, and that pastoral visiting must in some way be arranged for.

My home was thirty-six miles by rail from this new church, so that I always went up on Friday afternoon, stopping that night at the house of the brother who came to the station for me, and always preaching there. These services at first but slimly attended grew to be almost as large as the Sunday congregations had been. On Saturday I preached at the church at eleven a. m., on some subject of Christian duty, often of missions. In fact I never missed an opportunity of weaving into almost every sermon something about the grace of giving. The envelope system was just coming into vogue then, and after some persuasion they adopted it, with this aim in view, a contribution every month from every member.

Saturday afternoon was spent in visiting and talking of the things of the Kingdom and those fireside talks about what the Baptists were doing in China and Africa, for



we had no other foreign fields then, led me to study more earnestly the facts regarding the work, and led them to pray for it in our meetings, and also to begin to give to the cause of missions. They had been in the habit of sending up \$5 each year to the Association to be divided as the Association might direct. Saturday night I preached at the home where I was entertained, always a different place from Friday.

Sunday at nine a. m., was Sunday-school where I taught a class of adults and always made a talk. And for the two years that I served them, we never missed a Sunday, but that between Sunday-school and preaching we had baptism. There were always two sermons on Sunday with an intermission of half an hour. Then one of the deacons would take me in his buggy for nine-

teen miles over a deep, sandy road to a turpentine farm, where I preached at night. In the course of the first year this developed into a church, which erected a house of worship. Next year the two churches built a parsonage, and were able to settle a pastor between them, so that I was able once more to give all my time to my town church.

These churches can be developed, but it will take work, hard work, sacrifices on the part of the pastor as well as of the church members. The people will respond to loving treatment; they are like children willing to be led, and hence are often led astray from the best ways, but I honestly believe that where once "the grace" that bringeth salvation" has entered into a heart, the way is open for all other graces to be cultivated, even the grace of giving.

## A New Gulf Port

DR. J. F. LOVE

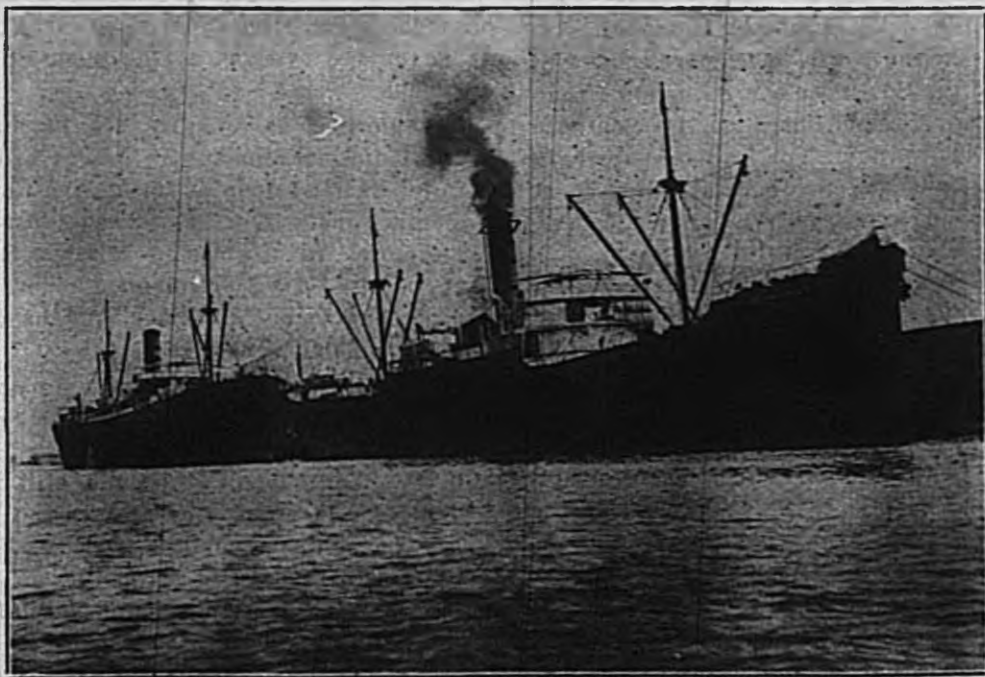


HE opening of the Aransas Pass (Texas) Harbor was celebrated on Sept. 7th to 12th, with addresses by Gov. T. B. Wheeler, Lieut. Gov. A. B. Davidson, Congressman J. N. Garner, Hon. W. H. Young, Judge M. A. Childers among the speakers. The Assist-

ant Corresponding Secretary of Home Mission Board delivered two addresses.

This occasion was one of many in the Southwest which have a peculiar Home Mission significance. The opening of this harbor presented a new call to missionary vigilance along the Gulf Coast of Texas.

Something like five million dollars have



First Trans-Atlantic Steamer at Port Aransas Dock for Cotton

been expended by the Federal Government and private corporations in putting jetties here, deepening the channel, and laying tracks for the Aransas Pass Terminal Railway Company, and in building warehouses. Last Sunday the Birkburn of London, the first trans-Atlantic steamer to cross this bar arrived for a cargo of 10,000 bales of cotton for Liverpool. Other steamers will load here shortly for Manchester and Bremen. This shipping puts this new port in touch with Europe. In the vicinity of the harbor of Aransas Pass, at Port Aransas, Corpus Christi, Rockport, Lavaca and other points, rapid developments are going on, while the country backing these is being rapidly developed in agriculture. The gathering of

people here and the touch of these communities with other parts of the world greatly stress the importance of a vigorous and adequate missionary policy. No other part of the continent will feel the thrill of the Panama Canal opening as will this Gulf coast country. The great railroad managers are aware of this and many lines of track-age are being drawn to these harbors. Very shortly Galveston, Port Arthur, Aransas Pass and other ports will be touching the orient with their commerce as they now touch Europe. These merchant ships ought to be missionary wedges to pry open hard situations on the foreign field. To make them do this is a Home Mission task which now as never before challenges Southern Baptists.

## Three Thousand Houseless Churches

J. F. LOVE, Assistant Corresponding Secretary



**S**OUTHERN BAPTISTS have more churches, organize more churches each year, and therefore need more meeting houses than any other separate denominational organization in America. And yet every one of the leading denominations has a larger church building fund than Southern Baptists.

Even the denominational Home Mission societies in the North have more money to spend in the South for church building than the Home Mission Board of the Southern Baptist Convention. For instance, Northern Presbyterians and Southern Baptists spent the following amounts, respectively, in certain States in the Southwest last year:

In Arkansas, Northern Presbyterians spent \$4,700, while Southern Baptists spent \$1,500; in Missouri, Northern Presbyterians spent \$12,867, while Southern Baptists spent \$3,108; in New Mexico, Northern Presbyterians spent \$3,250, while Southern Baptists spent \$1,634; in Oklahoma, Northern Presbyterians spent \$19,240, while Southern Baptists spent \$2,880; in Texas, Northern Presbyterians spent \$16,300, while Southern Baptists spent \$10,000.

The disproportion is about the same for the other leading denominations of the country. I have a sufficient acquaintance with

the States named above to justify me in declaring that Northern Presbyterians (even if you grant that they are justified in neglecting their greater destitution in the North in an effort to secure holdings in the South and Southwest), have not so much as a single houseless church in the above States for every twenty-five that Baptists have. But they have through the years been creating a church building fund which gives them an advantage over us at this hour on our own field.

The glorious success we are having in evangelistic work makes an urgent and imperative demand upon us for a large Church Building Fund. In a half dozen years the missionaries of the Home Mission Board have baptized 146,856 converts, added 270,521 persons to our churches, and have organized 1,760 churches.

If we had enough money now to enable the 3,000 houseless churches in the South, by the Board's help, to build houses of worship for themselves, we should still need to build 300 meeting houses a year to keep up with our soul-winning work and our exceptional record in constituting new churches. These are the plain facts of the case.

There is no doubt that the greatest immediate need of the denomination, viewed from



the point of interest in whatever department of our organized work we may, is a large Church Building Fund. There is not another department of the work which could not afford, if the conditions demanded it, to wait for us to catch up with this work. Everything that had to wait would gain by the supply of this lack. Look at some of the losses we are sustaining because we are leaving hundreds of young churches without shelters.

1. We are losing a great advantage for our peculiar doctrines. The pastor of a church which meets in a school house or the meeting house of some other denomination is handicapped in the work of teaching both to the young and ignorant adult the doctrines which have made us on which the future life of our denomination depends.

2. We lose in the spiritual culture of our converts and the deepening of church and denominational life among our members. A meeting house is a place of spiritual culture for church members.

3. In many communities we are losing the following of many people who could be won to our cause and be a great help to us while we become a blessing to them, by this failure to convince a community that we are in it for a permanent, substantial and aggressive work. We cheapen ourselves and forfeit confidence by not having a house of our own, or by such a building as is a reproach to us.

4. We are losing much of the results of the best missionary labor. In the West, especially, faithful and heroic men have forged to the front, created a Baptist constituency and called back to their more fortunate brethren to come up with relief in the way of providing church houses where the new converts may be kept together and trained for service. Failing to hear this call, we turn much of their heroic labor to naught and scatter that which they have gathered.

5. We are disheartening thousands of our most faithful and self-sacrificing men and women. There are many Baptists who come to the Southwest and fail to show any interest in the cause of Christ in the communities where they locate, but there are a saintly few scattered over this territory who are making sacrifices to establish Baptist churches and build up around them and

for their neighbors a Christian society. The local burden is too great for them, and their hearts must faint if the great denomination of which they are a part, and which they are striving faithfully to represent shows no interest in them and the work they are trying to do.

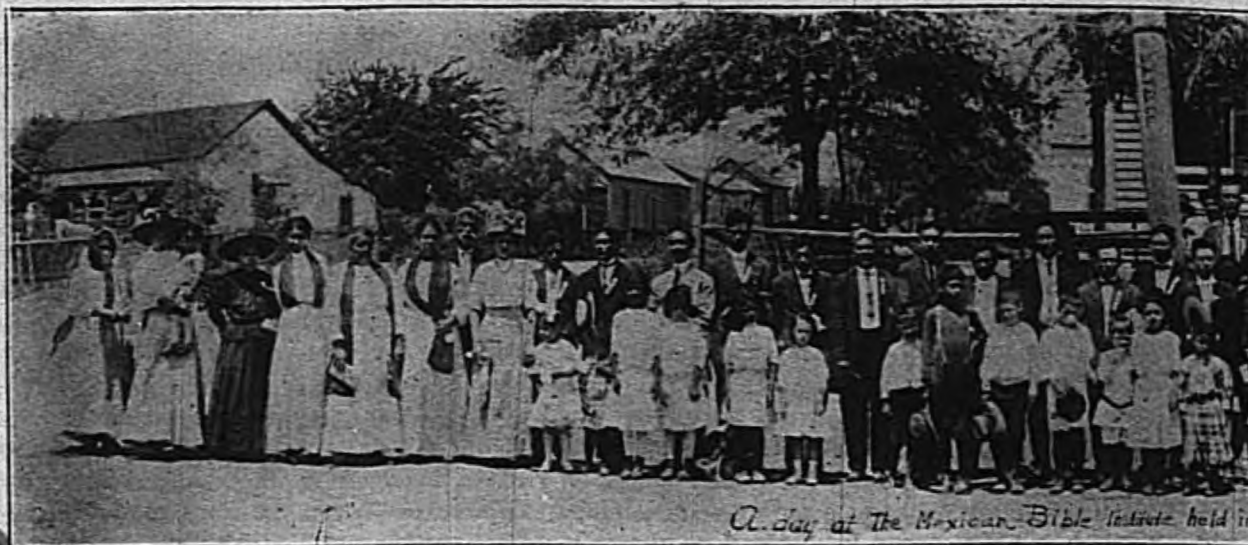
6. We are losing in missionary spirit and missionary benevolence. Churches which we organize and then neglect will sooner or later neglect us.

Every year we hear the lament in the Southern Baptist Convention that there are 10,000 churches in the South which give nothing to Foreign Missions. I do not believe—and, again, I speak from a somewhat large observation—that one of these churches which does not give to Foreign Missions has been helped by the Home Board to erect a house.

Many of them are without houses, and most of them have struggled through the years to secure houses without the sympathy or help of the denomination at large. We have failed to bind them to the missionary life of the denomination.

On the other hand, I do not believe there can be found in the South one dozen churches (I do not know one) at any time helped by the Board to secure houses of worship which do not contribute annually to every department of our missionary work. The interest of Home Missions aside, there, is scarcely a better way to help Foreign Missions and penetrate the whole denominational life in the South with the missionary spirit than to co-operate with the houseless churches in this work of building houses where they may worship. A little money spent now for this object will produce a constant source of income for all the years and will help wake up the whole denomination to a live interest in the campaign for winning the world to Jesus.

I would therefore make my personal appeal to the brethren of the South to speed the work of securing without delay the One Million-Dollar Church Building Loan Fund. Pastors everywhere can lay their hands on men and women who are able to make this enterprise a success, and they can co-operate with the Board and its agents in laying this important work on the hearts of such men and women.



*A Day at The Mexican Bible Institute held in*

A Striking Picture of the Institute Attendants. This

## TEXAS-MEXICAN BAPTIST CONVENTION

C. D. DANIEL, Superintendent

**T**HE Texas Mexican Baptist Convention held its third annual session in the city of San Antonio, Texas. As the American President of the Convention was decidedly of the opinion that the Mexican Convention should be manned by Mexican men, he declined to stand for re-election. In his stead, Elder B. C. Perez, of El Paso, was elected who proved himself an efficient presiding officer.

On Thursday, July 11th, Dr. F. M. McConnell, State Superintendent of Missions, unexpectedly dropped in on the Convention. Dr. McConnell was our first Mexican Bible Institute lecturer, through an interpreter, and they all love him very devotedly. Immediately the Convention suspended regular work and elected him to membership with the right to vote as well as to speak. He was then requested to deliver his matchless lecture on tithing. His masterful discussion of this Bible subject so thoroughly captured the Convention, that all the preachers connected with the Mexican work, save three, voluntarily declared their intention to tithe and to make an effort to bring their churches up to this God-ordained standard.

If they succeed in carrying out this resolution, it will result in the solution of the difficult problem of Texas-Mexican evangelization as well as the evangelization of Mexico, and of all other papal and pagan countries. Dr. McConnell spoke through an interpreter. His lecture will be translated

into Spanish and published in tract form.

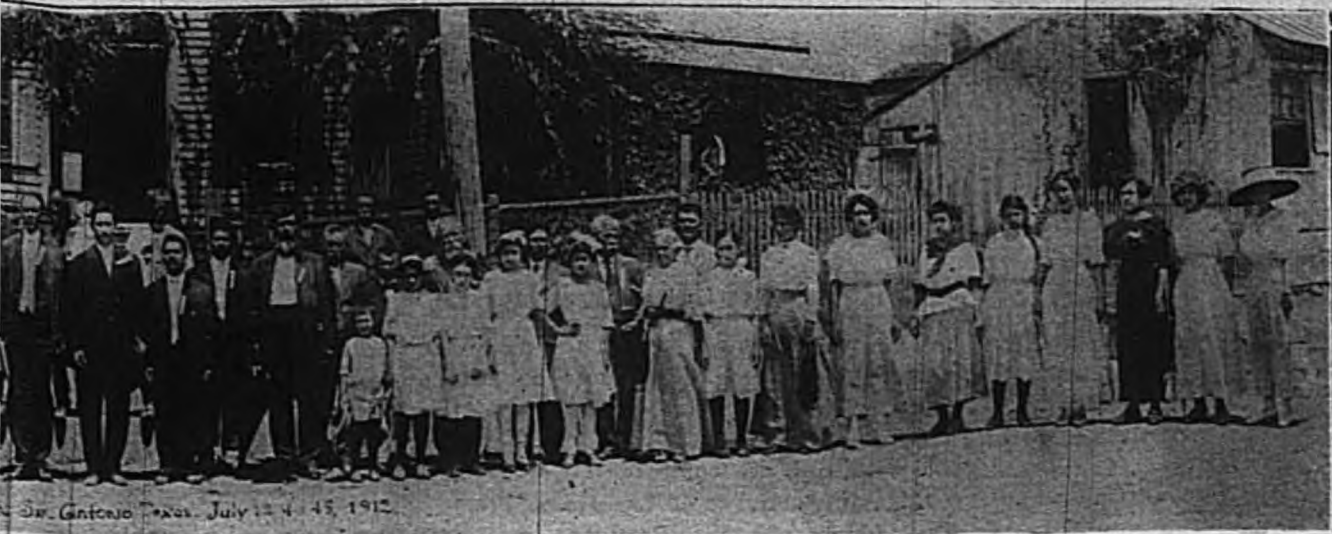
An interesting feature of the Convention was the reception as a visitor of Bro. Pardo, a Spaniard, sent by the Rockdale, Texas-American church. Bro. Pardo was recently received into the Rockdale church and will be baptized by Pastor Blallock, the first Sunday after his return to Rockdale.

The Convention voted to raise at least five thousand dollars for gospel work during the present Conventional year, and as a starter five hundred fifty-five dollars was pledged on the spot amid great rejoicing.

The preachers of the Convention divided themselves up into ten groups for an evangelistic campaign, during August, September and October. The plan is to make an effort to hold a meeting of days with every considerable Mexican colony in all the State of Texas, provided the American brethren will co-operate with the Mexican preachers in this special effort at soul winning.

Let every American Baptist in Texas, who is interested in the salvation of the Mexicans in his community and who is willing to co-operate with the Mexican preachers, should they visit his community, drop me a postal to 1527 S. 4th St., Waco, Texas. Let me know how many Mexicans there are in your community, where the services can be held and about how much your church can give towards the support of the meeting.





San Antonio, Texas, July 12-14, 1912

was held in connection with the Texas-Mexican Convention

# **IMPORTANT ANNOUNCEMENT**

B. D. GRAY, Corresponding Secretary

**T**HE HOME MISSIONS COUNCIL has proposed a great celebration of Home Missions in a special Home Mission Week November 17-24, 1912, to be preceded by an educational campaign on Home Missions from September 1st up to this great Home Mission Week.

The various Home Mission Societies belonging to the Home Missions Council have accepted the suggestion and have projected a campaign in the interest of saving America.

Our Home Mission Board is not officially connected with the Home Missions Council but we will join in this great campaign of education for Home Missions.

Of course the fall season is the one when State Missions is specially stressed, just before the various State Conventions. But this campaign of education is in no sense to interfere with the financial campaign for State Missions in the various States. We hesitated somewhat about going into the campaign at this juncture but inasmuch as it is an educational feature primarily and can be carried on without interference with gifts for State Missions we are joining in this campaign. Moreover, the State Conventional year will have closed in all the States, except in the Carolinas and Florida

before the great Home Mission Week, November 17-24.

We beg therefore that our churches everywhere will join us in this educational campaign.

We will send free of charge to all pastors and workers who make application to us a set of twelve charts specially prepared for Home Mission Week, our own set of six Home Mission Charts, and a sample package containing our own Home Mission tracts.

In addition to this we will send an announcement prepared by the Missionary Education Movement which contains suggestions as to books and programs.

The time is short for this campaign but great good can be accomplished if our pastors and leaders both among our men and women will take hold of it with vigor. It is an opportune time to stress the saving of this great land of ours on whose salvation the ends of the earth wait and for which consummation Southern Baptists are so largely responsible.

This matter will be stressed specially in the November Home Field, and we devoutly hope that the campaign will find a glorious culmination in Home Mission Week.

**REMEMBER THE TIME: HOME MISSION WEEK NOVEMBER 17-24**



## PRAISES FOR "THE HOME FIELD"



HE INFREQUENCY with which we publish the generous words our brethren write about *The Home Field* must be put down to the credit of our modesty and the space limitations of the magazine. It is not on account of any scarceness of kindly words of praise. For instance, the following are some of the generous expressions elicited by the September number of *The Home Field*:

Dr. Charles E. Maddry, our Vice-President in North Carolina, writes: "I want to congratulate you on the last number of *The Home Field*. It will mean a great deal in our country church life. It would be worth so much if we could get all the country pastors to read it, and also the laymen. I am greatly concerned that the pastors of North Carolina may have this number and place it in the rural churches. How can we best accomplish this object?"

We pause to answer the question of Dr. Maddry. We see no way to get *The Home Field* as generally taken as it ought to be, except as the pastors of churches and the women of the W. M. U. work to that end. If we can not enlist them, the magazine will never be taken as generally as it ought, it matters not how good we make it. Some competent authorities have told us that we have the best Home Mission magazine in America; we rejoice in such commendation, but we confess that we fail to see that the excellence of the journal has had any appreciable effect on the circulation. Nothing will do that that does not include effort on the part of the workers.

Miss Ida F. Dawson writes from Purcellville, Virginia, sending a much appreciated picture of the historic North Fork church in Loudon County, Virginia: "Let me thank you for the country church number of *The Home Field*. After reading it I felt that I must add the picture of our old-time country church to your collection." We trust that many others will send us pictures of country churches. Whether they are new or old, in repair or gone to pieces, we can make good use of them in helping along the cause.

Evangelist R. F. Tredway, Mansfield, Louisiana, writes: "The September *Home Field* is excellent. I read it yesterday with the greatest pleasure." Then Brother Tredway tells about a splendid list of subscribers he sent. By the way, he is always sending us lists of subscribers. How happy it makes us to have words of praise and also such helpful acts! The two together are an irresistible combination.

Dr. B. W. N. Simms writes from Junction, Texas: "I find it more and more easy to get subscribers for *The Home Field*, since the work is better presented from year to year and since the magazine is improving with each oncoming issue. It is now very much more interesting and instructive to the general reader and appeals to the youth of the land through its prettier make-up and fine writers. Success to you!" Dr. Simms also exemplifies that charming combination of helping and speaking a generous appreciation.

Hear these gracious tonic words from Dr. J. T. McGlothlin, Franklin, Kentucky: "The *Home Field* is now too far ahead of all similar journals to throw dust in their eyes. Honestly, I didn't think it was in you, but it is beautiful and helpful in the extreme. God bless you, old fellow!" The beauty about



which our brother speaks, of course, refers to the magazine, and his astonishment at the unexpected force and capacity mentioned in connection with the journal refers to the editor. We trust we have no unrighteous vanity in connection with any editorial gifts we may have. We fervently wish that such gifts as we have might be blessed of the Lord to reach the great mass of unreached Baptists of the South with a message about Home Missions. Our limited success is enough to keep us modest and humble.

Says Dr. O. F. Gregory, one of the Secretaries of our Southern Baptist Convention, from whom a very helpful country church article will be found elsewhere in this number: "The September Home Field is at hand and a splendid number it is, blurred only by the supposed likeness of myself on the first page." (We are using a photograph of Dr. Gregory this time that we believe will be more satisfactory to him. The other was satisfactory to us. It looked quite handsome).

Mrs. Lee Shahan, of Chattanooga, enclosed an appreciated picture of old Macedonia church, in North Georgia, and says: "I have just read The Home Field for September, and think it is one of the best numbers yet." If Mrs. Shahan and other friends continue to applaud the magazine so generously, we put the public on notice that there will be better numbers in the future. Such praise does good and not harm, we hasten to assure everybody.

In a more personal strain writes Dr. W. H. Young, of Thomson, Georgia. "I am beginning to get you. The last number of The Home Field opens up your masterly scheme. You are a statesman. It seems like a dream to see a mission magazine which fills a whole number without asking for money and taking up subjects that do not directly bring any." We pass the bouquet on to the brethren who put the statesmanship in the articles which we had in the September number; the editor said very little. Come to think of it, it is not often The Home Field comes out without asking for money and telling how much we need it. We fear we will not be able to come out very frequently without appeals for money, but we are delighted that we succeeded in doing so at least once.

So much by way of an intimate presentation of how brethren regard The Home Field. We rejoice and take courage. We are going to do everything we can to increase the circulation of the magazine from this office, and we can do some things. But we shall never succeed in any adequate way unless the brethren and sisters throughout the South help us more generally. The monthly is furnished for less than it costs. It is simply out of the question to send out paid agents. After we have done all we can here, of course we will largely fail to touch the rank and file of the churches. We promise to do all we can, but in the name of the great cause we are put to serve we plead with fraternal insistence for help of a larger number of our brethren and sisters in circulating The Home Field.

## HOME MISSIONS MAGNIFIED

**I**N AN EDITORIAL as to the content of Home Missions the Religious Herald says: In our own day we remember to have the impression formed on our mind by speeches to which we listened that Home Mission work was a matter which was concerned only or chiefly with the frontier. Now Home Missions has come to stand for much more than the frontier work. . . . Our Home Mission Boards have unspeakably great and increasing problems upon them. They need our prayers, our sympathy and our enlarged support."

In the part of the paragraph which we have omitted the Herald names a

number of the tasks that have come to be recognized as Home Missions. Some of these tasks have all the time been a part of Southern Baptist Home Missions, as, for instance, the race problem, though the substance of many of the Home Mission speeches that were formerly made was indeed almost entirely as to the significance of frontier missions.

The Herald declares that Home Missions now includes among other things temperance reform and better labor laws for men, women and children. Southern Baptists stand for these two reforms and a triumphant Home Mission program will mean much in furthering them; but with our denomination they are not a part of the organized Home Mission work.

Speaking further about the enlarged significance of Home Missions in the changed and intensified American life of today, the Herald gives the following beautiful and striking paragraph, which associates our lamented Dr. William E. Hatcher with the great cause committed to the Home Mission Board. The paragraph is as follows:

"In this connection we recall that in one of the last public addresses made by Dr. Hatcher while on earth, he was speaking to the report on Home Missions, and declared that this Board offers an unsurpassed opportunity for Baptists to unite in making a clear impression on all our land for the distinctive things for which we stand. Only by combining in a campaign of evangelization, education and social elevation can we make clear our spirit and justify our continuance. Southern Baptists have a noble history; let us make our program more noble still. Let us through our Home Board strike avarice, covetousness, ignorance, prejudice, and all institutions organized for the purpose of fostering and increasing unholy appetite, whenever and in whatever form they show their hideous heads."

Elsewhere we have called attention to perhaps the last formal message to the Southern Baptist denomination from Dr. Hatcher regarding Home Missions and our denominational program, in the chapter by him in our book, "The Home Mission Task." It also happened that the last formal service but one which Dr. Hatcher ever rendered the denomination in the Southern Baptist Convention was as chairman in 1909 of the Convention "Committee on the Home Missions Council" at the Louisville, Kentucky, meeting. In this report, which was written and presented by Dr. Hatcher, was sounded a triumphant note of denominational solidarity, and the Home Mission Board had set before it clearly the wishes of the brotherhood as to its relations to similar religious agencies of other denominational bodies.

And now the Herald informs us that in one of the last addresses he ever made to the brethren Dr. Hatcher set forth his convictions as to the unsurpassed opportunities of Baptists through Home Missions. There was not in his time in the great Christian body whose interests he so signally served one who had a better understanding of the Baptist heart and a clearer vision as to what Baptists should do. He loved all the work of the brotherhood and he served it all. It is a matter of gratitude to us because of our own abiding conviction as to the truth and importance of what he said, that among his last words of counsel to his brethren was a striking setting forth of his convictions as to the enlarging value of Home Missions.

Everybody ought to buy "The Home Mission Task" and read it, but we are so anxious to give the words of Dr. Hatcher the greatest possible publicity that we purpose soon to publish his utterance in "The Home Mission Task," a part of it in each of two succeeding numbers of The Home Field, the length of the utterance being beyond the space that can be given to a single article in the magazine.



## ALL OF IT MISSIONS BUT NOT ALL OF MISSIONS

**A**LL THE WORK in which Southern Baptists are doing through their Mission Boards at home and abroad is mission work, but we have not as a denomination been conducting all kinds of work that are set forth in the Great Commission.

We have just been reading the book of a reputed author who declares that it is hurtful and unjust to class as missions the work that Mission Boards may do to uplift and help backward churches and people in America. This writer says that such a classification puts the people who are aided alongside the heathen in benighted lands and thus does them an injustice. There are also certain sections of the people among whom Southern Baptists conduct mission work who object to the aid which they receive being designated as missions.

Work that may not properly be designated as missions is work that the mission agencies of the denomination ought not to do. The churches give money to missionary purposes and the Mission Boards administer no money except for missionary ends. It is true, however, that there may be conditions under which it is wise to refrain from designating as missions some mission work done by our denomination.

An illustration of this is presented in another editorial in this number of the magazine, where the question is discussed of the comparative fitness of Associational Missionary and other titles for designation special workers for training and enlistment among the churches in district associations.

We have as a denomination so long confined our missionary activities almost entirely to evangelism that it is not to be wondered that in the minds of many of our people missionary work is synonymous with preaching the gospel to people who have never heard it. We must hasten to enlarge the content of the word "missions" in the thought of our brethren. But while we are doing this it is not inconsistent to avoid exciting prejudice or misapprehension by refraining from the use of terminology that would be misunderstood.

Meantime we must do everything to teach people that the gospel is the power for salvation and uplift, not only to the Hottentots and Chinese and the Australian Bushmen; it is the power of God also for the salvation and guidance of the respectable and the wealthy and refined. It is not only the only hope for society in heathen lands; it is the only hope for society in America. Money that is given for the spread of the gospel and the religious training of the backward in America is as truly mission money as that which is given to save the heathen from his blindness. It will bring loss and confusion to our efforts to save America not to have a clear understanding of this fact.

But Christian missions includes more than evangelizing and baptizing. In the Great Commission our Lord puts the work of training and teaching alongside of that of evangelizing. We are not without warrant in declaring that nurturing the lambs and feeding the sheep in the fold (John 21:15-17) is in the Christian scheme of equal importance with seeking those who are lost in the wilderness, (Luke 15:4).

By far the larger part of missionary activities both in America and in foreign lands has been evangelizing the lost. This has been more true with Southern Baptists than with almost any other Christian body. Nearly every other large Christian denomination has given relatively more attention to training work in connection with their activities in foreign lands than we have done, and the same is true in America.

We do not wish to discount the statement that a Baptist dollar goes further in missionary evangelism than a dollar spent by any other Christian body.

We thank the Lord that Baptists have had notable success and leadership in the work of evangelizing the lost wherever they have undertaken it. But it is shortsighted and superficial to discredit the ultimate value in missions of the training of Christian leaders and churches. We rejoice in our success in evangelism, but it is ground for regret that we have not through the years in our propaganda magnified to a greater extent the words of the Saviour: "Teaching them to observe all things whatsoever I have commanded you."

Let us regard as missions all the work which we are doing through our general and State missionary organizations, and may our people more generally come to understand that the training and teaching and strengthening of the disciples and churches is as truly in the plan of our Lord for the spread of his Kingdom on earth as is the work of preaching Christ to a lost soul.

### SHALL THEY BE ASSOCIATIONAL SECRETARIES

**I**N THE BEGINNING of his article on associational work and missions elsewhere in this magazine, Brother S. W. Tindell, Associational Secretary for the Holston Association in Eastern Tennessee, tells why the name Associational Secretary was finally decided upon as the best designation for the special associational worker engaged in helping to enlist and train the churches.

For quite a while we have been wondering what would be the best title for such workers and we are impressed with the reasons given by our correspondent in favor of the title by which he is known rather than that of Associational Missionary or Associational Evangelist. All of the work which Baptists do through their missionary agencies is mission work, but we have so long confined our mission work almost entirely to evangelizing to the neglect of that which has as its object the training and vitalizing of the churches, that we can not wonder that many of the rank and file of our denomination stumble over the use of the word "missionary" to indicate the character of efforts put forth by the brotherhood at large for the enlistment and religious training of backward churches and people.

The objection to the name Associational Evangelist for workers of the class anticipated in connection with the Home Board Department of Enlistment and Co-operation, as indicated by Brother Tindell, is that this title suggests that the chief function of the worker would be to hold revival meetings. Whereas this would be only an incidental activity of the proposed experts for the training and enlistment of our backward churches.

We cannot think of any title more suitable to such workers as are proposed than that of Associational Secretary. It would not affect the fitness of the title if the Secretary should have two or three or more Associations for his field instead of only one. In a sense the work would be that of a pastor at large, but these words are hardly suitable for a title. It is really a matter of some importance and we would be glad to receive from brethren who are specially interested in this work suggestions as to what titles might properly be given to these workers. Especially would we like to hear from our State Mission Secretaries upon the subject, for the whole matter is one about which they are more concerned and better informed than any other body of men among us.

### HOME MISSION RECEIPTS

**F**OR FIVE MONTHS we have said almost nothing about our receipts. If we have been at fault, we hope the brethren will forgive us. It is the season of the year when State Missions has the right of way all over the South. During this five months we have been writing and talking and doing



what things we could in the interest of Home Missions. Our only omission has been in our not setting forth the backward condition of our receipts.

The movement among Baptists in various parts of our Southern Convention within recent years has been pronounced in favor of regularity and system in giving. We see no special reason for discouragement that the results have until now seemed scanty. It is a great thing which is being undertaken in our efforts to bring the churches to systematic and liberal giving and we may just as well make up our minds to use agencies and means adequate to the accomplishment of great ends and also to keep on the job through the years.

Last year, up until September 15th, the Board had received \$31,351. This year at the same date we have received from all sources, \$29,154. From August 15th to September 15th last year the Board received \$9,400; for the same period this year it has received \$5,842. The above figures indicate that we are worse off at this season than we were last year. And it looks gloomier still when it is remembered that we had \$14,000 balance with which to begin the present fiscal year. It looks still more distressing when we take into consideration that our appropriations this year are about \$35,000 in excess of those of last year.

This is our situation financially. We ask brethren to think about it and pray about it. If the churches are through with their State Mission collections, let them begin at once to remember us in our needs in their giving. If they are using a regular schedule of gifts we beg them to give liberally when the Home Mission time comes.

The Home Board has outlined the work for the present fiscal year on a considerably enlarged scale. In addition to an advance in its regular departments, it has instituted the new Department of Enlistment and Co-operation, and it will also give much thought and effort to the raising of the proposed Million Dollar Church Building Loan Fund. We beg the brethren to remember us and to come to our aid in a way worthy of the large tasks which they have committed to us and of the great denominational body whose agency and servant we are.

We also give here the receipts by States, comparing last and this year:

#### Home Mission Receipts.

State.	Sept. 15, 1911.	Sept. 15, 1912.	Apportionm't.
Alabama .....	\$2,117.93	\$ 864.70	\$28,500
Arkansas .....	600.96	10.25	10,100
District of Columbia .....	134.15	178.31	3,500
Florida .....	544.19	644.44	10,000
Georgia .....	2,057.98	4,448.54	54,000
Illinois .....	.....	36.15	3,500
Kentucky .....	2,190.89	3,013.08	29,000
Louisiana .....	24.98	942.30	9,500
Maryland .....	1,888.06	1,465.23	9,000
Mississippi .....	587.39	786.82	31,000
Missouri .....	4,443.01	2,725.41	15,900
New Mexico .....	33.45	116.28	1,500
North Carolina .....	207.40	16.00	32,500
Oklahoma .....	445.34	525.58	5,000
South Carolina .....	4,093.78	4,145.94	35,000
Tennessee .....	1,289.54	2,218.75	25,000
Texas .....	5,302.32	.....	71,000
Virginia .....	5,265.06	6,050.00	38,000

## DR. HATCHER

**H**E HAS GONE and we shall see his face no more in this world. What a great man he was! Great in those graces of character and gifts of mind that good men and women admire and covet and that fascinate the young.

Others have written and will write more ably than we can do of our honored and beloved departed leader, and others knew him better. But we knew him well enough to admire and love him and



WILLIAM ELDRIDGE HATCHER

Born July 25, 1834

Died August 24, 1912

It is a struggle with ourself here to limit the words of our appreciation to the space conditions of a small monthly.

He was never an official of the Home Mission Board, but in spirit and reality he was an ex-officio member of every general organization through which Southern Baptists work for the coming of the Kingdom of our Lord. The Home Board has frequently been the recipient of his good services and some of the most significant de-



cisions of our Convention as to mission policies, as well as many of the most discriminating and helpful thoughts as to our Home Mission work emanated from Dr. Hatcher. The chapter in the Home Board's new book by him on "Housekeeping for our Neighbor" is perhaps his last written message to Southern Baptists on the principles that should bind them in their missionary ongoing and is full of wisdom.

His was a great, lovable, versatile, gifted, towering beneficent personality. For many years God gave him to Southern Baptists. We long to try to tell in words why we shall miss him so much, but, in the words of Dr. R. H. Pitt, in an editorial in the Religious Herald of August 29th, in which Dr. Hatcher is strikingly and charmingly delineated: "Nothing that we could say would portray the man. For there is always something in human personality which we cannot catalogue and describe."

Perhaps Southern Baptists have not produced a richer personality than his. We are sure they have not produced one who combined in himself at once more of the elements of intellectual greatness and catholicity in his affections. We are glad to know that Dr. eldridge B. Hatcher, of Baltimore, will write a biography of his distinguished father. Baptists have produced and profited by the life of no man more worthy of biographical treatment, nor one the story of whose life will be gladly read in a larger number of homes.

He was as one among us who dwelt on the mountaintop, but whose joy and occupation was to love and serve and understand and sympathize with his fellows among the plain men and women who dwelt in the valleys and bore the ordinary burdens and performed the ordinary tasks of life. His love for plain people opened their hearts to him and through the entrance thus gained came to bless the charming graces and gifts of his rich and unusual character.

Thousands will remember him in a thousand ways. We shall never forget him as we saw him one Sunday night in early summer in 1908 at the dedication of a little church made up largely of fisher folk, away over on the Northern Neck of Virginia on the shores of the Chesapeake. Coming unexpectedly into the thronged room with a ministerial friend, we found him sitting in the pulpit while the people gathered. Joy beamed from his fine, attractive face and he was evidently happy. He espied us, and with a certain gladsome humor that he indulged without ever sacrificing the essence of decorum, he marshalled us into the pulpit stand, which was already overflowing with flowers and preachers and proceeded with the service. This included a great sermon by Dr. Hatcher on Zacchaeus, which was in its simplicity in perfect accord with the modes of thought of his hearers.

To us that night in a little country church on the shores of the Chesapeake, remote from the centers where men do much foregather and pass to and fro, Dr. Hatcher seemed as a loving father whose children were all members of the household of faith, or as a king who dignified the plain, diminutive pulpit platform into a throne by the sheer strength and worth of his personality.

The faithful hearts of the people in that little church there on the Northern Neck, and in other churches both great and small in Virginia and in other States, are bowed with grief at the loss of a princely man, whose regal title is derived from his beautiful ser-

vice and discipleship to the King of Glory. Among the many things that make the memory of Dr. Hatcher worthy to be honored and loved, none rank higher than the devotion which he was able to arouse in the hearts of many thousands of people in hundreds of churches where his voice was heard.

They buried him in Richmond, where for years he had served as pastor of the Grace Street church. Writing on his last hours in a certain strain intimately personal, yet suitable, Mrs. Hatcher says in the Religious Herald: "As the sun sank in the west it sent its red rays through the mullioned windows of the Grace Street church where his body lay in state all day while streams of friends came to view the loved features. It shone on the body lying there covered with a pall of white roses and on those beside it. The glow seemed a heavenly one."

They took him and put his body in the beautiful Hollywood cemetery where many of his friends are buried. His heart loved the youngest and the brightest in this world, in that which is beyond he will perhaps be with even a greater number whom he learned to love here, many of whom were taught the way into the new and better life from his own gracious lips.

#### ~~HMBSDC~~

##### Timely Volume on State Missions.

Next month we will give a review of the admirable book on State Missions gotten out by the State Mission Secretaries of the South, under the direction of Drs. W. D. Powell, J. T. Christian and J. W. Gillon, who acted as publication committee in producing the book. It should be used for Mission Study Classes by churches everywhere, and should be read by all pastors and denominational workers. It may be had from your State Mission Secretary.

#### ~~HMBSDC~~

##### New Home Board Evangelists.

Among the evangelists who have recently come into the service of the Home Mission Board's evangelistic staff are: Rev. J. A. Scott, with headquarters at Oklahoma City; Rev. F. D. King, with headquarters at Raleigh; Rev. R. F. Tredway, with headquarters at Mansfield, Louisiana, and Brother J. P. Scholfeld, a singing evangelist, whose headquarters will be at Birmingham, Alabama. The brethren of the evangelistic staff have been having remarkably successful meetings during the past few months. Among those that have most recently come to our attention are meeting at Mount Olive, Mississippi, conducted by Rev. G. H. Crutcher, and a meeting at Ashland, Alabama, conducted by Evangelist T. O. Reese.

#### ~~HMBSDC~~

##### We Applaud and Give Thanks.

Said Rev. J. M. Pardee at the conference on the problem of the rural church in Boston, March, 1911: "The crying need of the country preachers today is not social service so much as a revival of religion. Given such a revival social service will follow as naturally as a stream flows from its fountainhead." We are delighted to read these words from a Northern source at this time. So far as our observation has gone Brother Pardee is almost alone in his section of the country in making such pronouncements as this in an interdenominational conference concerning religious progress. The save-all and the cure-all with most of the speakers in such places is a composite of social service and an antipathy for "sectarian narrowness."



**Evangelistic Campaigns.**

Dr. Weston Bruner and the brethren associated with him will, during the fall and early winter, conduct four city campaigns, as follows: at Chattanooga, (where the campaign is in progress on the date of the going out of the magazine) where fifteen evangelists will be engaged; at Lynchburg, beginning October 13th, where ten evangelists will be engaged; at Mobile, beginning November 10th, where eleven brethren will be engaged; at Little Rock, beginning about December 1st, where eight brethren will be engaged. In each case four of the brethren in the campaign group will be singing evangelists. In addition, a State-wide campaign is proposed for the months of January, February and March in Florida. The work will be begun in Jacksonville and Tampa, after which they will conduct revivals in about twenty towns and some rural districts.

~~HMBSC~~**New Home Board Vice-Presidents.**

Within recent months the Home Board has had to lose several of its esteemed Vice-Presidents on account of the removal of these brethren to new fields of activity. Dr. M. E. Dodd removed from Kentucky to Louisiana; we have had the good fortune to retain him a Vice-President for his adopted State. Dr. Carter Helm Jones, having accepted a pastorate in the far Northwest at Seattle, the Board has appointed Rev. W. W. Chancellor, at McAlester, Oklahoma, to be his successor. Rev. E. F. Wright has removed from his pastorate at Moberly, Missouri, and the Board has secured Rev. R. C. Miller, at Sedalia, to become the successor of Brother Wright as Vice-President for Missouri. Coupled with our regret at the loss of the brethren by removal from the work of love which they did for us, is our joy that we are able to secure their successors brethren who are so capable and devoted as these whom we have secured.

~~HMBSC~~**Praises the Home Board's New Book.**

Everybody who has not sent for a copy of our new book, "The Home Mission Task," should do so at once. Here are some words of appreciation from Rev. J. T. Riddick, pastor of the Second Baptist Church, Durham, North Carolina: "There is nothing like this book in Home Mission literature for Southern Baptists and if I could not get another copy five dollars would not buy this one I have read. It should be placed in the hands of every pastor and in every home in our Southern Baptist Convention. If some man with money would enable the Home Board to send this book gratis to key men throughout the South, it would be a profitable investment. I will give five copies to any poor preachers not able to buy the book. This volume is a glorious combination of information and inspiration, and will equip well for service any Baptist in the South who will read and digest its contents." The book has 331 pages. Price, postpaid, in cloth, 60c; paper, 40c.

~~HMBSC~~**Kind and Appreciated.**

Among the many kind things there have been said about the September number of *The Home Field*, we find the following in the *Biblical Recorder*: "The Home Field for September is devoted to the country church and we think that it will be of special interest to North Carolinians. Among the articles, all of them valuable, we find one on 'The Country Pastor,' by Rev. Chas. L. Greaves, and on 'Once-a-Month Preaching,' by Secretary Livingston John-

son. Among the illustrations are a good picture of Shiloh Church as frontispiece, the oldest Baptist church in North Carolina and Cartledge Creek Church, where our Baptist State Convention held its second session when Wake Forest College and the Biblical Recorder were born. The whole number is an interesting and helpful presentation of a vital theme. Dr. Masters is an editor who is an editor." All of which is kind and true, including the last sentence. It is quite true that the editor of *The Home Field* is an editor—very glad to be one, too.

#### As to Primitive Types.

"A primitive type which survives to a later day is essentially degenerate." Thus Dr. Warren H. Wilson, County Church Secretary of the Northern Presbyterian Home Mission Board, in his book, "The Church of the Open Country." We wish we could give as hearty endorsement to this sentence as we can to much Dr. Wilson writes. A primitive type which survives to a later day in the midst of other types that are making progress may become essentially degenerate, but a backward people who have held to their primitive habit because they have been shut in to primitive conditions and shut out from the social changes in modern times are not, therefore, degenerate. Primitive conditions and types still obtain largely among the people of the Southern mountains, and yet there is not in America a section of society that responds with such marvelous readiness to the best that modern civilization has, once the opportunity is given. The heroine of John Fox's book, "The Trail of the Lonesome Pine," is made to develop within the span of a dozen years from a barelegged, backward, shy mountain girl into a cultivated, resourceful, capable, twentieth-century woman, and there are hundreds of instances of just such development of mountain boys and girls. We wish our friend would revise his sentence about primitive types.

#### "What Do You Read, My Lord?"

The Continent, of Chicago, in an editorial on the problem of getting the people to read something worth while, says: "Pass through a tram car or the car of a suburban railway train, city bound, and glance at the open pages in the hands of the scanners of the downpour of the press storm of any morning. Some eyes are fixed on the political cartoons; some on the stock quotations; some on the results of the last day's ball game; some on the editorials. Some hands are turning pages in a nervous way. Before your eye is a picture of American reading life. Retrace your steps. Ask each reader the question from Hamlet and you will receive about the answer of Hamlet: 'Words, words, words.' They answer truly when to your question men reply, 'Nothing. The paper contains nothing.' Is it any wonder that, as a people that prides itself on knowing so much, we really know so little? What have all these read in the last 365 days? Nothing. Who is better for what they have read? No one. What great upward impulse has national life, or even private home life, received from the output of the American daily press today? None." We would like to add the following query: If this kind of superficial reading of a superficial daily press and the corresponding superficial reading of light fiction furnish the pabulum upon which the public mind shall continue to feed, how long may we expect religious faith to inspire life and civic stability to endure in the nation.



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

# WOMAN'S DEPARTMENT

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

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

## Program for October: WORLD SURVEY

"The field is the world."

We have reproduced the program in part from "Our Mission Fields." Read and see how appalling is the need. Let us be up and doing:

1. Prayer for World-wide Evangelism. 2. Hymn. 3. Bible Study, "The World Field." 4. The Unity of the World Today (Introduction by Leader, Paragraph 1). 5. Changes in Industry (Paragraph 2). 6. The Political Situation (Paragraph 3). 7. New Movements for Social and Educational Progress (Paragraphs 4 and 5). 8. The Religious Basis (Paragraph 6). 9. Baptist Resource and Responsibility (Paragraphs 7 and 8). 10. Discussion—The Society's Aim for 1912-13. 11. Prayer. 12. Closing Hymn.

Bible Study—The World Vision of Jesus. Matt. 13:38; 25:32; Mark 16:15; Luke 24:47; John 10:16, and the Quiet But Sure Growth of the Kingdom, Matt. 13:31-33; Matt. 24:14.

### Unity of World Today.

At no time in the history of the Christian Church have these words of Christ, "The field is the world," been so significant as they are today, for at no time previous to this has it been so possible to look upon the world as a whole. The ends of the earth have been drawn together until this world of ours, which we are only too apt to think of as two hemispheres, made up of many colored and utterly dissimilar countries, has been spoken of as a neighborhood, a whispering gallery, and in many other terms signifying its essential unity, which

Christ Himself was emphasizing as he interpreted His parable. Not the least remarkable part of the present situation is the rapidity with which the most hermit like nations—Japan, China and Korea, for instance, have dropped their policy of isolation and have flung open their doors to all things Western; within two generations Japan has developed from an insignificant feudal government into an acknowledged world power; while Sir Robert Hart, a great and wise observer of Chinese life, says that during the first forty-five without a breath of fresh air from the outside world, but that the last five years reminded him of being in a room with all the windows and doors wide open and the breezes of heaven sweeping through.

### Baptist Responsibilities.

In this time of great opportunity and advance, what is the responsibility of the Baptist people? In the first place it is to know what the conditions are.

Do you know:

1. That there are 1,000,000,000 unevangelized people in the world?
2. That the Baptists are responsible for 61,340,000 of this number?
3. That 27,180 are on seven fields?
4. That the Baptists send out 1 out of 3,500 members to foreign fields?
5. That it ought to be 1 out of every 500 if we provided for our share?
6. That the Baptists are the second largest and richest Protestant denomination in the United States?

7. That the contributions of 2,421,203 Southern Baptists last year amounted to \$580,408?

8. That for next year the Board is asking for \$618,000, and also for \$1,250,000 as an Equipment Fund?

"These are our fields, great and ripe, calling, calling for laborers and equipment."

Are we giving an adequate response to that call?

Can we give an adequate response?

## NOTES FROM TEXAS

Mrs. F. S. Davis

**W**E ARE looking forward with great pleasure toward the meeting of the Baptist Women Mission Workers to be held in Ft. Worth early in November.

The year has been one fraught with blessed privileges, inspiring opportunities, and increasing responsibilities, but our experiences in the past, conditions in the present, and prospects in the future, all give hope of blessed results at our annual gathering.

From the many activities that elicit our sympathies and interest, I may be allowed to mention these, that are very near our hearts. The thought of our Training School in Ft. Worth, quickens the most earnest endeavor on the part of our Texas sisters, and we are bending all of our efforts towards the realization of at least half of the \$50,000, pledged by us for this worthy cause, so that we may begin the work of erecting our great building on January first.

Our records show that our Sunbeam Bands had their origin in 1866 through the instrumentality of Mrs. C. A. Westbrook, whose life has ever been devoted to the welfare of the little ones. From this first year after the war, until now, these vehicles of blessed service have brought heavenly benedictions upon the rising generation.

Although our neighbors across the Rio Grande, are having trouble among themselves, and are causing grave anxiety in Western Texas, the work for their spiritual uplifting is moving along apace. Among them there are thirty Baptist churches in Texas, and from all of these come encouraging reports. We think that the Star of hope is very bright over the Mexican work in El Paso; and this is a morning Star that promises the opening of a new day. Our State Secretary, Dr. McConnell, announces that Miss Mary C. Tupper, has accepted the Superintendency of the Mexican Baptist School in this growing city, and on August 1st, she entered upon the duties. Miss Tupper is the daughter of Dr. H. A. Tupper, late Corresponding Secretary of the Foreign Mission Board, and by endowment and attainment, she is especially fitted for this important work.

The great English board uttered the expression, What is in a name? But we find that our beloved Southwestern Secretary of the Home Mission Board, is well named, because of his character, and because of the affectionate feeling we have for him. He is indeed loved; and his name is Love.

Dallas, Texas.

## HONOR ROLL FROM AUGUST 15th TO SEPTEMBER 15th

Dr. W. D. Powell, Louisville, Ky.....146  
Rev. J. M. Kester, Kings Mount'n, N. C. 120  
Miss Mary E. Kelly, Herrin, Ill.....105  
Rev. W. A. McComb, Clinton, Miss..... 45  
Miss Bell Tyner, Buies, N. C..... 39  
Rev. B. W. N. Simms, Junction, Tex..... 31  
Rev. H. M. Reed, Bridgeport, Tex..... 30  
Miss Frances Anderson, Atlanta, Ga..... 26  
J. L. Blankenship, Dallas, Tex..... 22  
G. W. Danbury, DuQuoin, Ill..... 20  
M. W. Lanier, Birmingham, Ala..... 20

Mrs. P. H. Miller, Spur, Texas..... 19  
Rev. L. T. Hastings, Columbia, Tenn..... 17  
Miss Lucy Kicklighter, Atlanta, Ga..... 16  
Rev. J. L. Kinsland, Franklin, N. C..... 16  
Rev. L. C. Wolfe, Shawnee, Okla..... 16  
Rev. M. D. Jeffries, Edgefield, S. C..... 16  
J. B. Parrack, Eastland, Texas..... 15  
Miss Mary McShan, McShan, Ala..... 15  
Rev. E. L. Wesson, New Albany, Miss.... 15  
Rev. W. C. Golden, Nashville, Tenn..... 14  
Rev. A. C. Cree, Moultrie, Ga..... 14  
Rev. R. C. Farmer, Wheeler, Texas..... 14



Rev. J. W. O'Hara, Newport, Tenn.....	13	Mrs. H. E. Morris, Bynum, Texas.....	10
Mrs. Carrie Etheridge, Leesville, S. C.N	13	Rev. R. L. Motley, Tallahoma, Tenn....	10
John R. Gilbert, Knoxville, Tenn.....	12	A. F. Wallace, Oak Forest, Texas.....	10
R. G. A. Jeter, Santuck, S. C.....	12	Rev. J. F. Fletcher, Grant, Va.....	10
Josephine Winn, Clarkesville, Tenn....	11	Rev. L. B. Wages, Tupelo, Miss.....	10
Rev. J. W. Langham, Mobile, Ala.....	11	Mrs. D. Rich, Winston-Salem, N. C.....	10
Mrs. T. J. Smyth, Troy, Ala.....	11	Miss Ida Perkins, Cobb, Ky.....	10
Rev. P. P. Lewis, Moody, Texas.....	10	Miss Blanche L. Langford, Travellers	
Mrs. W. C. Tribble, Lavonia, Ga.....	10	Rest, S. C. ....	10

## HOME MISSION RECEIPTS, AUGUST 15 TO SEPTEMBER 15, 1912

ALABAMA—Ethelville, by J. D. M., \$3.50; W. T. R., Birmingham, \$5; Union Association, by J. F. H., \$25. Total, \$33.50. Previously reported, \$331.20. Total since May, \$364.70.

ARKANSAS—Total since May, \$10.25.

DIST. OF COLUMBIA—Total since May, \$173.31.

FLORIDA—S. B. Rogers, Cor. Sec., \$132.66; W. M. U. of Fla., by Mrs. H. C. Peelman, \$32.85. Total, \$165.52. Previously reported, \$477.92. Total since May, \$644.44.

GEORGIA—College Park, by W. O. M., \$5; Dr. H. R. Bernard, Aud., \$766.49; Jeffersonville, for New Mexico, 75 cents; W. M. S., Bainbridge, for Mtn. Schools, \$3.50. Total, \$775.74. Previously reported, \$367.80. Total since May, \$4,443.54.

ILLINOIS—Total since May, \$36.15.

KENTUCKY—Chilton, by D. B. D. Powell, Cor. Sec., \$1,267.48. Total, \$1,772.48. Previously reported, \$1,740.60. Total since May, \$3,013.08.

LOUISIANA—Total since May, \$942.30.

MARYLAND—Hamden Mission Fund, by A. G., \$29.45; Temple, by C. F. L., \$25; Eutaw Place, by H. W. P., \$73.49; Brimly Gen. Miss. Fund, \$35.50; Wednesday Evening Fd., by C. W. W., \$35.50; Seventh, Baltimore, by O. M. L., \$19.16. Total, \$194.10. Previously reported, \$1,271.12. Total since May, \$1,465.22.

MISSISSIPPI—A. V. Rowe, Sec., \$750. Previously reported, \$36.82. Total since May, \$786.82.

MISSOURI—Total since May, \$2,725.41.

NEW MEXICO—Total since May, \$116.28.

NORTH CAROLINA—Total since May, \$16.

OKLAHOMA—Total since May, \$525.58.

OKLAHOMA—Total since May, \$525.58.

SOUTH CAROLINA—Double Pond, by J. P. C., \$2.50; Ninety Six, by W. T. S., \$1.40; Sardis, by J. W. P., \$7.29; Woodruff First, by B. S. B., \$5; Pine Pleasant, by A. L. C., \$4.06; Broad River Assn., by J. B. B., \$32.94; Gallivant's Ferry, by G. M. K., \$2.36; S. S., New Hope, by T. B., \$4.16; S. S., Elko, by J. H. S., \$2; Bethel, by W. D. T., \$21.68; Hebron, by L. H., \$5; Tyger, by R. A. S., \$1; Hodges, by J. C. S., \$2.50; Kershaw, by J. F., \$21.65; Edisto Assn., by A. D. M., \$4.50; Bethel, by W. H., \$8.50; Sumter First, by D. W. C., \$40; Zion, by W. R. B., \$1.48; S. S., Reedy Creek, by T. L. J., \$2.10; Doctor's Creek, by B. A. H., \$4.22; N. Greenville, by Z. H., \$5.74; Fairview, 60 cents; Rock Creek, by Mrs. S. A. S., \$10; S. S., Long Branch, by C. H. G., \$11.35; Spartanburg Assn., by C. M. C., \$24.40; Buck Swamp, by Mrs. L. R., \$1.70; Ebenezer, by G. W. S., \$2.33; Antioch, by H. W. M., \$1.71; Young's Island, by S. M. G., \$11.69; Smoaks, by L. B. S., \$2; St. George, by H. R. J., \$2.50; Flint Ridge, by P. W. T., 85 cents; Siloam, by W. P. C., \$2.30; Green St. ch., Spartanburg, by T. V. B., \$19.37; Mt. Creek, \$23.68; Rehoboth, by J. M. B., \$1.40; Rock Hill First, by A. E. W. Jr., \$11.72; Liberty, by R. T. S., \$6.05; Easy First, by H. S. H., \$3.33; Words, by J. M. M., \$6; S. S., Dillon, by W. E. H., \$1.89; Mush Creek, by A. P., \$1.70; Lowndesville, by R. S. G., \$1.65; Bruton's Fork, by

W. H. P., \$10; Smyrna, by J. O. B., 75 cents; Enon, by H. D. S., \$1.30; Mt. Carmel, by Rev. J. E. McManaway, \$18.75; Berea, by M. R. H., \$5; Beech Branch, by L. M. B., \$7; Double Pond, by J. P. C., \$2.38; Taylors, by E. P. S., \$3.30; Dry Creek, by J. B. W., \$10; W. M. U. of S. C., by Mrs. J. M. Cadd, Treas., \$339.79; Horeh, by J. W. C., \$2.70. Total, \$724.69. Previously reported, \$3,421.25. Total since May, \$4,145.94.

TENNESSEE—S. S. Royal, by M. M. W., \$5; Christianburg, by W. H. R., \$1.50; Smithville, by Dr. W. C. Golden, for Indian Work, \$2.95; Seventh, Nashville, \$20; Belmont, Nashville, for Evang., by W. C. Golden and wife, \$24.50; W. M. Woodcock, Treas., \$216.53. Total, \$370.48. Previously reported, \$1,548.27. Total since May, \$2,218.75.

VIRGINIA—B. A. Jacob, Treas., \$1,500. Previously reported, \$4,550. Total since May, \$6,050.

MISCELLANEOUS—Rent on Galveston property, by J. H. M., \$15. Previously reported, \$380. Total since May, \$395.

AGGREGATE—Total, \$5,642.51. Previously reported, \$24,111.88. Total since May, \$29,954.39.



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