

THE HOME FIELD

APRIL
1913

APRIL SHOWERS



Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

THIRD NATIONAL BANK BUILDING, ATLANTA,
Regular Meeting 3:00 p. m., the First Tuesday of Each Month

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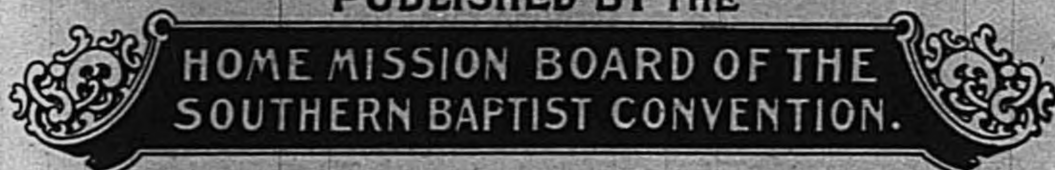
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The Home Field

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More converts are said to attribute their surrender to Christ to the influence of the following hymn by Isaac Watts than to any other hymn. It breathes the spirit of humility, surrender and supplication:

Show pity, Lord. O Lord forgive:
Let a repenting rebel live:
Are not Thy mercies large and free?
May not a sinner trust in Thee?
My crimes, though great, do not surpass
The power and glory of Thy grace:
Great God, Thy nature hath no bound.
So let Thy pardoning love be found.
Oh, wash my soul from every sin.
And make my guilty conscience clean:
Here on my heart the burden lies.
And past offences pain mine eyes.
Yet save a trembling sinner, Lord.
Whose hope, still hovering round Thy word,
Would light on some sweet promise there.
Some sure support against despair.

Beautiful as is the above, it only represents one side of the great and blessed vocation of the people of God. The other side is very well set forth in the following hymn by Charles Wesley. Just at this juncture we pray that Southern Baptists may be widely engaged in singing the militant notes of service and triumph, so that we may have the wherewithal to supply the messengers who may lead them to sing the sweet words of surrender. It is a snare, in the day of special effort to get the wherewithal to support the workers, to want all the preaching to be about the a b c of the gospel, fundamental as that is. In the present mission campaign let us sing with Charles Wesley:

Soldiers of Christ, arise.
And gird your armor on.
Strong in the strength which God supplies
Through His eternal Son.
Strong in the Lord of hosts.
And in His mighty power.
Who in the strength of Jesus trusts.
Is more than conqueror.
Stand then, in His great might.
With all His strength endued.
And take, to arm you for the fight.
The panoply of God.
That having all things done.
And all your conflicts past.
You may o'ercome through Christ alone.
And stand complete at last.

The Home Field

VOL. XXIV

APRIL, 1913

No. 4

The Frontier Old and New

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



HE HAD driven seventy-five miles across the country, spending one night in camp, for there was no habitation near him. Late in the afternoon of the second day he reached his destination, a ranch house.

Within a radius of ten miles there were perhaps six other houses. The people living in that community had not heard a sermon since they had settled on the border. By chance this missionary had met a group of men at the shipping point on the railroad and had sent an appointment to preach.

He might have been a pastor with a larger salary and fewer hardships, but his shepherd-heart yearned for the families on the frontier who hungered for the gospel message. He was gone from home sometimes for weeks, but the brave little wife with the three children cared for the stuff at home.

Once when he was gone, their little girl was stricken with diphtheria, and no one, not even the doctor, knew the agony of the mother heart. The father was far away on his quest of hungry-hearted men and women who were sick with sin. Few of the neighbors visited her, and in her loneliness she remembered the days when she was a pastor's wife and her friends gave her many tokens of love. Almost the only gifts which brought joy these days to the missionary's home, were the boxes which were received every year from some missionary society in another State. The good women who prepared those boxes never knew how the little mother rejoiced when the box was opened and she found the very garments which the family most needed.

A group of men with their families had gathered in the ranch-house to hear the gospel story. Some of them had come from the city, but here they lived a simple life and were devoted to their tasks. All of them gave the missionary a cordial greeting and a hearty hand-shake. After they had sung the familiar hymn, "What a Friend we have In Jesus," the missionary prayed, then lovingly and earnestly told how God



E. C. Routh

loved the whole world, how his Son had suffered for sin, the just for the unjust, that he might bring us to God, how Jesus had blessed his own life, and how God sought to save the lost everywhere.

In response to his appeal, two rugged ranchmen confessed Christ and a good work was begun in that community, which continues until this day. The missionary knew

WE HAVE valuable and suggestive Home Mission literature suited for use in churches before taking the Home Mission collections. Let pastors and others send for it. It is free.

not that at eventide the little woman stood in the door of their humble home far away, and as she looked across the western prairie, breathed a prayer that God would bless and protect her husband; but he did know that every night, when she knelt with the babies in prayer, she asked God to be good to the husband and father, and bless him in his labor of love.

The District Association in which this man wrought so faithfully was one of our four which reached from El Paso to the mouth of the Rio Grande, a distance of seven hundred and fifty miles. He visited the remote settlements and organized Sunday-schools, until he was acquainted with every part in that vast frontier field. In the next association to the north and west was another man, older but no less diligent, who was doing a similar work.

Down in the association far to the south was one lone preacher who had to travel nearly two hundred miles before he could look into the face of another Baptist preacher. He had traveled twice that distance in his buggy before he reached the border town on the Rio Grande where he was to make his home. The road as he neared the river led through a dense growth of mesquite, cactus and chaparral. His faith was like that of Abraham who endured as seeing the invisible. His friends called him a fool as they heard of his trips up and down the valley where few people lived, and where there was only one church in the territory covering ten thousand square miles. Their eyes were holden to some things which were revealed to him.

He too was a husband and father. Not all of the heroines have gone to foreign mission fields. Some of them have gone with their husbands to take their places in the far-flung battle-line on the frontier where they labored and looked unto the recompense of reward.

A part of the reward has come already. In money? Not to them, but something richer, more precious than gold or silver. Theirs is the reward of John the Baptist, the pioneer, the forerunner, the wilderness preacher, who rejoiced when he saw Jesus

coming. These missionaries and their families all along the line from Oklahoma and New Mexico to the Gulf, have seen the country, once considered waste and desolate, blossom as a rose. Baptist churches have been organized in communities, where, years ago, the first sermons were preached in ranch houses.

In the association first described, artesian wells furnish water for irrigating thousands of acres of land, and hundreds, yea, thousands, of carloads of vegetables are shipped out every year. New towns have sprung up almost over night, new railroads have been built and others are being surveyed. No longer is a missionary compelled to spend the night in solitude on the prairie.

In this same association over sixty thousand acres of land will be irrigated from a great body of water impounded by a dam fifteen hundred feet long at the crest, and more than one hundred and fifty high, which has just been completed. A mighty concrete arm reaches across from one mountain to another and holds back the waters as they rush down the canyon, until impatient with restraint, they leap over the barrier or rush through flumes to refresh the thirsty acres below. This land has been broken into units of ten and twenty acres, and hundreds of families from almost every country in Europe will be brought to this section. Above El Paso, the government is planning to dam the Rio Grande at a cost of \$10,000,000. This is considered the largest irrigation project in the world. The reservoir will extend forty miles up the river, and vary in width from one-quarter of a mile to three miles, and will hold enough water to insure the irrigation of \$180,000 acres, reaching far below El Paso.

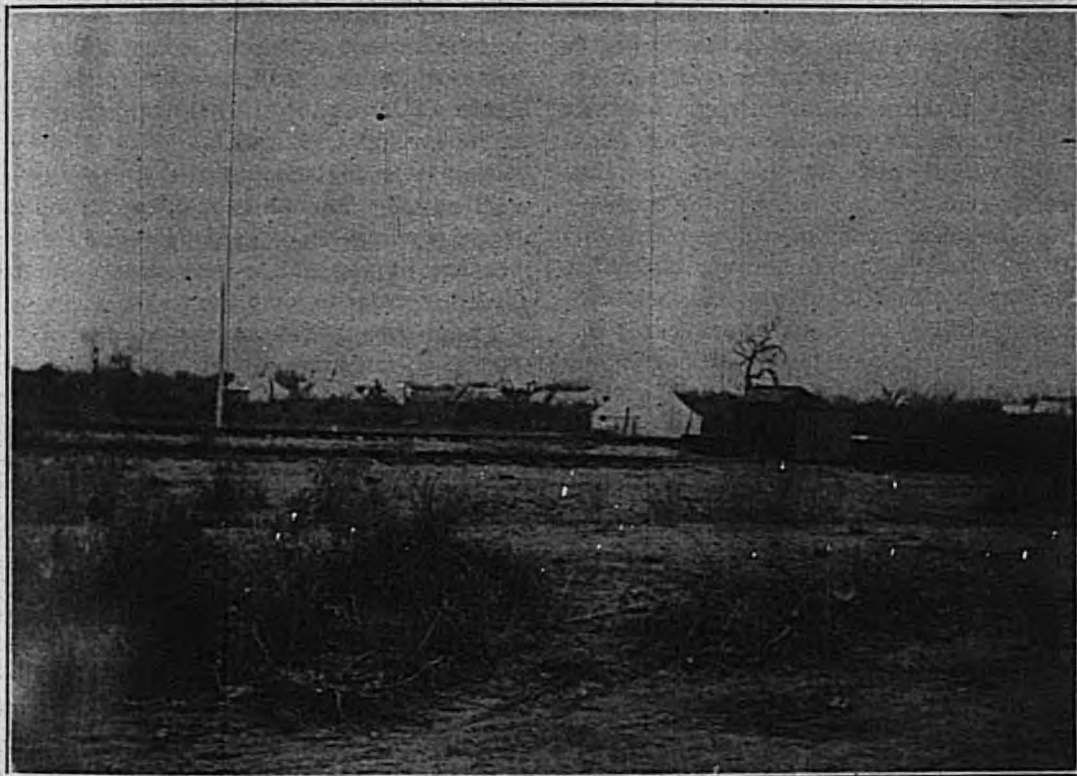
In the lower Rio Grande Valley the transformation has been marvelous. Water has been turned out of the river into irrigation canals. One of these is 250 feet wide, and from ten to twenty feet deep. The brush has been cleared away, and land which ten years ago could not find a purchaser at fifty cents an acre, is now selling at from \$150 to \$400 an acre. Where there was then only one church in that vast territory,

THE HOME BOARD Publicity Department is prepared to furnish helpful suggestions to pastors who wish to make a fresh study of the Home Mission cause to preach on it.

there are now a dozen. Families of wealth and culture have come from the North and built large towns in which there is found scarcely a shabby house. Mr. W. J. Bryan has his winter home near one of these

be appreciated as pastors in places where every comfort and convenience is afforded.

Such men as these are needed on the great frontier—men who would be acceptable anywhere as pastors. The work which



A Texas New Frontier Town. There is no Baptist Church here

towns, and spends some time each year in that section. All of these are typical of the development along the whole frontier, whether on the staked plains, in New Mexico, in the El Paso Valley, in the Great Bend, where there are rich mineral deposits, or farther to the South where the country is being settled very rapidly.

A few weeks ago, the men who had been the forerunners of the new civilization, met at the State Convention. The missionary to the ranchmen is now a pastor in that same territory. The man who traveled in the Rio Grande Valley is doing a noble work in a Texas county which has a larger per cent. of Germans and Bohemians than any other county in the South. At the same meeting there were present veterans from other border associations—men who would

they are doing is too great a task for little men.

The winning of the West is only begun. There are still quite a number of county-site towns in which there is no Baptist church. Very little work is being done among our neighbors from other lands. Men are getting wealthy on the frontier, but it is increasingly difficult to reach them. There are some prosperous communities which are greater mission fields and more desolate spiritually than other communities where the people are barely able to exist. The development of material resources of the West gives us a new frontier with greater problems and possibilities than the old frontier. The missionary of the new frontier pleads for reinforcements. What shall be our answer?

A Negro to Negroes

RICHARD CARROLL, Columbia, South Carolina.

EDITORIAL NOTE: At Augusta, Georgia, was a big Negro fair. Here is the report of an address to the crowd by Rev. Richard Carroll, Negro Baptist minister. Its constructive note is good to read. It is full of promise that the Negroes are developing such leaders.



THE OBJECT of every rational man in the world should be to seek peace. It should be the endeavor of every white man to make black men better, and it should be the object of every colored man to make white men better. Now, we are all the time talking about peace, peace! and we are all the time preaching about peace between the races.

I never preach any such thing. The only way to bring about peace between the whites and blacks of the South is for each race to stop talking so much about peace between the races and just go to work and do something to help each other. Along this road—and along no other—lies the way to peace. Do some kind deed; perform some friendly act; help the other fellow; no race can reach the heights of greatness except through the path of service and sacrifice.

A Negro preacher came to my home the other night and asked me what could he do in order to make himself a great man, and I told him to go and wash somebody's feet. That is what the Saviour taught—that is the Saviour's doctrine. He who would be greatest among you, he said, let him be servant.

It should be the ambition of every Negro to impress every white man with whom he comes in contact with the fact that he is a gentleman—that he is honest—that he will stick—that he is industrious—that he is law-abiding—and then we are on the road to greatness.

You know the average white man thinks that "all coons look alike," and that every Negro is a bad man. A Yankee tourist down in Florida some time ago asked a white man whose hogs were mighty poor, why he kept his hogs so poor, and the white man told him that he had to keep his hogs poor so that they could outrun the Negroes.

Now, we want to do what we can—we want to do all we can—to impress the white people with the fact that every Negro will not steal, and there are some honest ones

—many honest ones among us—just as the white folks have among themselves. Every honest and upright colored man is helping the white race to be better; every bad colored woman is helping to make and keep some white man bad; we can do a great deal by our conduct to help the white race in its struggle upwards.

And it is the duty of the white race to help us too. The white man can't keep the Negro down without keeping himself down, because he has got to stay down with the Negro in order to keep the Negro down.

The Negro has been the burden of the South—a millstone about its neck—ever since the war. The white man has been hating the Negro for no cause, and the Negro has been hating the white man for no cause. And it is time to let love have a chance to assert itself and rule in the midst of us.

If a white man sees a Negro who has got something that he wants and that he can get, he is going to be friendly with that Negro, and if a Negro sees a white man with something he wants to get, that Negro is going to be friendly to that white man. That is natural—that's the way of the world.

In time of a riot in Augusta Mr. Jackson [a street railway president] wouldn't let anybody hurt Floyd or Walker [two prominent and worthy Negro leaders]. Plenty of these white people around here who have got good old colored nurses and cooks and car-drivers and yard-boys, wouldn't let anybody harm them—they would go out and fight for them, if need be, die for them, because these people are serving them—are polite and dutiful. They've got something the white man wants and can get, and is getting—and that is the solution of the so-called race problem of the South. The white folks you serve will stand by you.

We used to think that we could conquer the white man by standing around the street corners and loafing, and let all the white people work while we remained idle. But we have found out at last that isn't the way to conquer the white man—the only way

to conquer the white man is to let the white man do nothing—don't let him tie his shoes, don't let him wash and iron, don't let him sew, don't let him plough and pick cotton. Just let him do nothing—live in idleness

and pleasure and then we can get him down, and not otherwise. Don't let the white man do anything at all, but let us learn to do all the work—and everything will come out right in the end.

ABELARDO BEQUER

M. N. McCALL, Havana, Cuba

TRINIDAD is a picturesque little city of twelve thousand inhabitants on the south coast of Cuba. Nestling among the hills two miles from the shore, its white walls and red tile roofs set in the background of tropical green, it may be seen from a distance and is very pretty.

It was over a hundred years old when the Pilgrims landed at Plymouth. In 1509, when Cortez was on his voyage of conquest to Mexico, he put into its bay a few days to replenish his stores before sailing across the Gulf.



Abelardo Bequer

It was at one time the center of an active sugar trade, and some still say it was the richest city of its size in the world.

Up to a few years ago every visitor to Trinidad was carried to see the remains of the old Bequer palace, a very imposing structure with marble halls and hand-

carved mahogany columns.

This was built by the grandfather of the young man whose photograph accompanies this sketch. The grandfather, John William Baker, was from Philadelphia and came to Cuba over a hundred years ago, when a young man. Fortune favored him and his possessions were valued at several millions. Living among Spaniards, he adopted a Spanish form of spelling his name. Baker became Bequer.

God moves in a mysterious way. The rich young man sent his young son to Germany, where he became a Baptist at the early age of thirteen. This son returned to Cuba to find the ravages of war had

swept away the family fortune, but he was rich in faith and in a quiet unostentatious way lived a consistent Baptist amid hostile conditions and in comparative poverty till God called him. Among the several small children left behind was Abelardo, the youngest.

When our Home Mission Board opened a free mission school in Clenfuegos, fifteen years ago, among the first children to enter were those of the widow Bequer. During the three years that he attended this school, the boy, Abelardo, was brought to Christ. If the mission school could count no other accomplishment than its influence over this young man, its time and energy would have been well spent. Who can measure the value of a single soul? And work that leads a young man to devote his life to the ministry of his people in leading them to the Master is far reaching.

But this did not come about in a day. Abelardo entered a machine shop as apprentice, from which after four years he graduated as a machinist. This put him in a position to do well financially, but God had other plans for him. During the last year of his course he came under the influence of the the consecrated pastor of the Baptist church which our Home Mission Board founded at that place, Rev. M. M. Calejo, who was the human instrument in leading him to offer himself for the ministry. Before his apprenticeship was ended, his decision was made, and he came to join our training class in Havana.

There he spent three years in fruitful study, and a little over a year ago he was sent to take charge of a field at Consolacion del Sur, in Pinar del Rio Province. He will never amass millions of dollars in Cuba, as did his grandfather, but his usefulness, if God spares him to the cause, is more important—winning the souls of his countrymen to the Master and leading them into a vision of higher things.

Development of Rural Baptist Churches

Wm. H. FAUST, Lexington, Georgia

EDITORIAL NOTE: The writer of the following article is the pastor of four country churches in Georgia, and speaks out of actual experience of the things about which he writes. Brother Faust shows how a single pastor can speak twice a month to each of four churches, when the field is properly grouped. While there are hundreds, even thousands, of our churches that should employ a pastor for half of his time, instead of one-fourth of his time, the method indicated here by which one-fourth of the time of the pastor shall embrace two preaching Sundays, is a step in the right direction that may be practicable in some churches that can not yet be brought to pay a pastor for half of his time.

THERE are some fifteen thousand rural Baptist churches in the South that have services about once each month.

It is true that the denomination has in the past looked and must in the future look largely to this class of churches for its ministerial supply. Owing to local conditions up to the present these churches have been financially and mentally strong, as well as spiritually. But today the tendency is away from the country and to the city and these churches are weak when compared with the city churches.

The members who gave great financial strength to the country churches have moved to town, and the greatest problem before the Southern Baptists today is the building up of the country church that has services once a month or at most twice a month.

As conditions now stand, the average rural pastor lives in town and runs out Saturday and Sunday to preach, and is thus more of a preacher than a pastor. To remedy this and stop pastors from driving across the fields of others and traveling long distances and wasting their energies in travel fields must be concentrated and churches must be grouped. I have studied the subject on the field since leaving the Seminary in 1904.

Some Obstacles to Progress.

The Baptists in the country are suffering from individualism gone to seed. Every church wants to do that which is right in its own sight and when you talk of grouping churches you run against obstacles at once. Let us consider some of these:

Change of days of meetings. Some members feel that it was ordained before the foundation of the world that their church should have meeting on the first Sunday in each month and the Saturday before. To talk of change to them is almost as sacrilegious as to talk of the Creator himself changing. If you don't believe that the feeling is so strong, just try to form a field for a pastor and try to get a church to change that has been having services on the second Sunday in each month for a hundred and twenty-five years and your eyes will then and there be opened.

Who shall decide upon the new pastor, the weakest or strongest church? This is a delicate matter. It is the first snag you will run against. The average Baptist church tries to manifest as much modesty as a young lady who anxiously wants to get married. If the weakest church in the group gives way the strongest feels that it has something up its sleeve, so to speak, and vice versa with the strongest church. Each really wants the pastor.

Where shall the pastor live? In the center of the field or on the far side or where? We can all see the exact place, but it is hard to give up our preferences. This may seem a slight obstacle, but, dear brother, try to locate your man at either church and see what the others say. These are a few of the obstacles. There are others that arise in trying to lead churches to more efficient co-operation.

Some Advantages.

Better pastors can be secured. Country people, though not as strong financially as their city brethren, are as careful in

brand of their preaching, as they are in the choice of their special brand of tobacco. They simply know when a man can preach the truth, and are dissatisfied when he doesn't meet their expectations.

Services can be held oftener. Very little can be done by the best equipped man who preaches to a church only once each month. Last year at two of my churches I tried preaching twice each month, I found that we would have to use an afternoon service. At first the brethren thought it would fail. They had never heard of such, but it worked well and the afternoon congregations were just as good as the morning crowds, and in addition the Sunday-school was greatly strengthened in numbers and teaching ability.

There comes greater development. The preacher going twice a month, which he can easily do when his churches are properly grouped, gets twice as many opportunities to build up his members doctrinally, intellectually and spiritually as he did under the once-a-month service.

Makes the preacher better. Here I speak as one having authority and not as a mere theorizer. It takes more mental ability to get up sixteen sermons per month than it does to get up eight, and there is the added fact that these sermons are to be preached to practically the same crowds in the congregations under the grouping method overlap.

Gives pastor better opportunity. He can get to know his people better, visit them oftener, familiarize himself with their needs, visit the sick, and ally himself with community enterprise. Four country churches with pastor located in center makes a delightful field. No pastor ever did his best work living in town and running out on Saturday and Sunday to preach to his people. There is a reason, too. To illustrate: He naturally doesn't take so much interest in the rural school as he would if his children had to attend, and thus for lack of proper work in this field the intellectual ability of his flock suffers. The progress of the country church is closely intertwined with that

of the rural school. Ninety-five per cent. of the rural boys and girls will never go to college, in this generation at least, and what education they get must be derived from the common country schools. No one should be more deeply interested in the schools than the preacher and how can he be unless he lives in the midst of his people.

Gives the churches a sense of pride. In unity there is strength. Four strong churches, with the same preacher naturally feel that their pastor preaches to as many people unmentally as the city pastor. They can secure a good preacher of whom they are justly proud, and when they go out among their city brethren, they can have their self respect with them when they refer to their pastor.

Stirs up Christian pride. Under the grouping system each church wants its pastor to feel that it is doing as well for the Master and his service, as the other three churches of the group are doing and it has a tendency to make the members put forth their very best efforts.

I have given some of the obstacles and written about the difficulties, but in closing I want to say that the country churches will respond to leadership of the right kind. I have never yet formed a good plan and asked my churches to carry it out that they didn't do their best. The New Department of the Home Board has a great task, but the rural churches and pastors are going to respond to tactful leadership in favor of co-operation and greater efficiency. Under God the next decade will witness a revolution in the rural churches that will place them in the forefront of the army of the King.

The best plan to get churches to co-operate in calling a pastor and locating him on the field, is to allow each church to appoint a committee and let these committees get together, and make such plans as they see fit and then present their findings to the different churches. When the proper committeemen are appointed, the desired results are always forthcoming. The above plans and suggestions have been tried and worked on my own field.

Plea for a Great Church Building Fund

WILLIAM D. POWELL, D.D., Louisville, Kentucky



SOUTHERN BAPTISTS through our Home Board are undertaking to raise One Million Dollars as a Church Building Loan Fund. This all important matter has been too long neglected and the substantial growth and development of our great denomination has been hindered for the lack of it.

A suitable house, properly located, is as essential to the maintenance and development of a church as barracks are to a well organized army. When we send forth evangelists, missionaries, and colporters to evangelize, baptize and organize churches and Sunday-schools in fields of destitution, it carries with it the moral obligation to assist the newly organized churches in securing proper equipment.

A house of worship is essential that a church may be an aggressive, progressive and self-propagating body and have new life in its veins. The new church often finds itself without experience, and the poverty



Once a saloon, this Baptist church at Encino, N. M., was purchased by aid of the Home Mission Board.

of the membership such that they are unable to provide themselves with the needed house of worship unless they are tendered some outside aid that would be stimulating and helpful.

Other denominations have far outstripped us in the matter of this most important and needed benevolence. Southern Methodists have raised and expended two million dollars in aiding in the construction of meeting houses and parsonages during the past twenty-five years. They aid at the present in the erection of one thousand

church houses per annum and this in a large measure accounts for the splendid growth of this denomination, not only in numbers but in increased offerings to missions and in up-to-date Sunday-school endeavor.

The Disciples have secured a fund of nearly one million dollars for church building purposes; the Presbyterians, Congregationalists and Northern Baptists have had at their command enormous sums of money to be used for this purpose for more than a quarter of a century. Well may our Saviour ask us in the searching words of Matt. 5:47, "What do ye more than others?"

Thirty-Five Hundred Homeless Churches.

IT IS A HEARTRENDING fact that we have in the Southland today about 3,500 churches without a meeting house of their own. They are distributed in the various States from Maryland to Texas. The latter State reports 800. What a force these churches would be in Kingdom building could they only be encouraged to arise and build. They hold in their membership a number nearly equal to the strength of the Baptists in the South when the Southern Baptist Convention was organized in 1845.

The Children of Israel while in the Wilderness, though under divine guidance by day and by night, found that they could make no suitable progress without the Tabernacle in which to conduct their worship. They showed an enthusiasm in making offerings for this important enterprise, which if reproduced among Southern Baptists would bring every cent of the million dollars needed into the treasury of the Home Board within six months.

When after forty years of wandering in the Wilderness the Children of Israel passed into the Land of Promise, they addressed themselves to the task of building the Temple with such heroism and audacious giving as the world has seldom seen. King David spent a large part of his useful life in collecting a Church Building Fund. The glory of King Solomon's reign was the erection and dedication of the Temple where the true and living God could be worshipped and adored. This magnificent house of worship

deepened and developed their own spirituality and held them to the worship of the one true God, and impressed their pagan neighbors with their religious idea and principles as nothing else had done before.

Decadent Romanism has, beyond doubt, far outlived its day in part through the costly and imposing Cathedrals it has erected in different parts of the world. One of the bulwarks and forces of propaganda of Mohammedanism are the magnificent mosques to which they can point.

We may not be able to cite the express command in the New Testament to aid in

and transforming experiences of the Transfiguration, said, "Let us build three tabernacles." Is it not in perfect accord that, in view of our recent mountain top experiences and notable growth, we should resolve to do something worth while in the matter of building meeting houses at needed points for the preaching of the blessed gospel and that these may in turn become bases of supply in the sending of men and means to earth's remotest bounds?

Baptist Prosperity.

THE GREAT VESSELS are not to sail di-



School Building, Harlan County, Ky., near Va. line, in which Macedonia Church meets. The church of 26 members was organized eight months ago by Rev. Jas. P. Crider, Hagan, Va.

The pastor walks over the Alleghenies to serve the church each month.

building houses of worship, but we know that the genius of our holy religion is for the strong to aid the weak, and for the rich to give or lend to the poor with the assurance that "He that giveth to the poor, lendeth to the Lord."

When certain disciples wished to move the heart of Jesus to deepest sympathy for a certain centurion, they based their plea on the fact that "This man has builded us a synagogue," and Jesus readily granted the wish.

Peter and John, in the midst of the glories

rectly through the Panama canal but by lock and dam they are virtually to be lifted over the mountain, just as our Home Board, by this Church Building Fund, is to lift thousands of churches over mountains which have hitherto been insurmountable. It will serve to preserve old churches and to put life and vigor into the new ones.

The increase of the Baptist denomination in the South and the material prosperity of its membership in the past quarter of a century are the wonders of the world. The past year so great and abundant were

the blessings of God on our time honored ministers and our devoted ministry that eleven thousand more people were baptized in Georgia and Texas than were baptized in all of the States of the North. What would have been our achievements if our Home Board had been so situated that they could have responded promptly to all the pitiable pleas which have come for aid from worthy destitute points?

Social Unrest.

THERE PREVAILS in every part of our land evidences of social unrest, the inevitable clash between the classes and masses, between wealth and labor. Baptists, holding the purest democracy, are the world's great commoners and can furnish the only satisfactory plane on which all these differences can be adjudicated. While the miner toils all week in danger, damp and dust, that the product of the mine may make his employers rich, he has the right to expect that his employers or some outside influence, shall join with him in building a meeting house, well ventilated with sufficient Sunday-school rooms where he and his family may comfortably worship God on the Lord's day.

Men, women and children, who toil through the week in poorly ventilated factories of the South to make rich certain great corporations, have a right to expect that they shall have some other meeting house than a mere shack in which to hold their Sunday services. A gift or loan from the Home Board to provide them with these conveniences would not only be conducive to their peace, happiness and contentment, but would reconcile them to their environment.

The City Problem.

CONDITIONS in our commercial centers grow worse rather than better by the remarkable tendency cityward of our rural population. These new comers do not feel comfortable in the magnificent temples which have been erected by the wealthy. They are ill at ease at Sunday-school, church and prayer meeting. The poorly located and badly ventilated mission halls are not such as would command their respect.

They are neither aristocrats nor of the

slum element. They are a working people who ask a chance for themselves and their families. High rents crowd them into small rooms. They look to the church for not only church life, but, in a large measure, for social life. For the lack of suitable buildings properly located fully one-fourth of our denominational strength in towns and cities is virtually lost to us.

The remedy is found in the tender of a loan from our Home Board to be paid in five years, which enables the weaker churches to arise and build houses adequate for all their purposes. I could cite many notable examples in my own and other Southern States where with an inadequate fund the Home Board has accomplished marvels within the past few years.

New life, new hope and new inspiration have come to these bodies. It has enabled Louisville to become the city which leads all the South in church attendance and a work equally as great, if not greater, has been done in New Orleans, Jacksonville, Tampa, Memphis, Norfolk, Baltimore, Washington, D. C., Galveston and the entire West and Southwest.

The Country Problem.

THE BAPTISTS have ever looked to the country as their base of supplies. Our ministers and our membership come largely from the rural churches. There are 24,000 of these and 18,000 are in the country. The one charge which we can raise against our wise forefathers was the neglect of strategic centers and confining their endeavors almost exclusively to the country people. Some of our wisest and most influential denominational leaders in each State were country Baptists. These, for social, educational and commercial reasons, are moving great numbers to towns and cities, leaving the country church deprived of the tact and wisdom of their guiding hands.

This makes it more imperative that the country churches shall be grouped, a parsonage provided and a minister located in their midst who shall furnish the needed leadership in religious and social life. This will largely solve the tenant question which gives such grave concern to our leaders in each State.

The country church must be remodeled

or rebuilt and be made a work shop for God, with suitable Sunday-school rooms and, in many instances, with such provision that it may become a social center for the community. The Home Board must enable the building of houses of worship as well as in the matter of enlistment and enrichment.

Glorying in our Principles.

IT IS WELL to glory in our adherence to those New Testament principles which distinguish us as a people, but we live in an age when men require deeds rather than words. By our fruits we must prove that we walk in the more excellent way. The Golden Rule must be substituted for the rule of gold. We lament the presence of ten thousand non-contributing churches in our territory. These, like the Mexican peso, have not the metal which their faces seem to indicate.

A little investigation will show that one-third of these have no houses in which to meet and the remainder worship in unsuitable and unworthy meeting houses. They are unattractive to the people of the community. They served their purpose a generation ago, but do not meet the requirements of the age in which we live.

Some Personal Experiences.

I COULD WRITE extensively in regard to some interesting experiences during the past few years. In Kentucky we have aided in the erection of several hundred houses of worship. Much of this work has been made possible by some timely aid from the Home Board and by the liberality with which the Baptists of Kentucky, when shown the importance of the undertaking, have contributed to this work.

One hundred houses or more have been built in Kentucky with the tender of the last \$25 or \$50 with which to buy doors, windows or paint. Most of the strategic points in Eastern Kentucky have been occupied with houses built of pressed brick, having Sunday-school rooms, pastor's study and modern conveniences, and instead of six or seven members worshipping occasionally in the court house, having no prayer meeting or Sunday-school, we can show with pride today churches with two hundred or more members and as many students in

well organized Sunday-schools, a pastor on the field for all time. They contribute liberally to Home and Foreign Missions and to every other denominational work.

This was often made possible by a small loan from the Home Board; every cent of which will be paid back within five years with interest. Some of these county seats



Church built of old powder cans, Vaughn, N. M.

in Eastern Kentucky were one hundred years old and yet had never had any kind of a Baptist meeting house.

Prestonsburg, Hazard, Pikeville, Louisa, Pollard; Madison Avenue, Covington; Calvary, Twenty-sixth and Market, Parkland and Third Avenue, in Louisville, are a few of the many instances I might cite where glorious results have come through aid given by the Home Board.

Mr. Theodore Harris, of Louisville, recently gave more than \$200,000 to Kentucky Baptists for a Church Loan Fund to be used in this State. Many men through the South should be found who will do the same and others who would gladly give smaller amounts.

The cry from these 3,500 homeless churches is like the plaintive wail from so many new born babes. Their cry should strike a responsive chord in our hearts. They look to us for strength, for love, for nourishment and plead in his name for clothes.

You see these churches—they are hungry, will you feed them? They are naked, will you clothe them? If so, the Master will say to you in that great day: "Well done, thou good and faithful servant, inasmuch as ye have done it unto the least of these, ye have done it unto me."

How Our Finances Stand

B. D. GRAY, D. D., Corresponding Secretary



WE HAVE ONE MONTH to settle the question for this year. The thirty days of April must be used wisely and well if we meet our obligations. Up to the 15th of March we had received something less than \$100,000, or not quite one-fourth of the \$412,000 needed for the year. In another column is found an itemized statement of receipts from the various States up to that date.

Something near \$300,000 must be raised during April. That means \$10,000 a day. It is a large sum but it is not large compared with our ability. Southern Baptists could raise it in one Sunday if they would get all their forces under the task. How easy it will be to raise this amount if we go about it prayerfully, earnestly, with a holy determination and with the combined effort of our people.

Large Gifts and Thank Offerings.

Many of our strong churches must come with large gifts. If they fail in this the success of our campaign will be seriously jeopardized. A dozen churches of the South are amply able, without being hurt at all, to give \$5,000 each. As many more ought to give \$2,500 each and there are one hundred churches that can easily give \$1,000, with others to follow in smaller amounts of \$500, \$250, and \$100. In all these cases it will be necessary for a few individuals blessed of God to take the lead with large individual gifts and to do personal work to enlist the membership of the churches. Preliminary work of this sort before the day of the public offering will guarantee success.

There are hundreds of our brethren and sisters who have been graciously blessed of God with material prosperity. It would be so befitting for them to make a thank-offering to God for his mercies and blessings. Recount your mercies brethren and from thankful and glad hearts make some noble extra offerings to Home Missions just now.

Self-Denial Thank-Offerings from Our Women.

March was the great month for the study

of Home Missions by our women and for Self-Denial Thank-offerings to our work. Of course hundreds and hundreds of societies did not complete their offerings during March. Let them do so at once in April.

Sunday-school Mission Day March 30th.

March 30th was to be observed by the Sunday-schools as Mission Day for Home and Foreign Missions. Wherever the schools failed to make their offering on that day let them seize the first Sunday in April and join the Sunday-school forces in laying their gifts for Home and Foreign Missions on the altar of the Lord.

Concrete Cases for Contributions.

The best way to give is to give for the general cause of Home Missions and let the Board disburse the money according to the needs of the various fields as they see it. However, people are oftentimes stimulated to generous and hearty giving by a concrete object. Pastors and laymen as well as our women and young people might use the following:

\$700 is the average annual salary for the principal of a mountain school.

\$600 is the average appropriation per school of our Board to the mountain schools.

\$360 is the average salary of the teachers.

\$7.00 a month is the average cost for a boy's board.

\$6.00 is the average cost per month of board for a girl.

The Home Board's part in the support of our joint missionaries varies from \$500 to \$250, \$100 and \$50.

\$300 a year supports a student missionary in our Cuban-American school in Havana.

\$25 will pay the average tuition per pupil in our mission schools in Cuba.

Let churches and individuals in this campaign select according to their ability some of these objects and raise the necessary sum. Of course the Board has had to borrow the money to pay these workers from month to month. Now, let our churches and individuals, our societies and our Sunday-schools make their selection and raise the amount necessary.

A Final Word.

It is impossible thirty days before the year closes to forecast with certainty what the outcome may be; but, notwithstanding our receipts are smaller than they were at this time last year and our appropriations are much greater, we are trying to hope that we may reach the close of the year without a burdensome debt. The forces seem to be well organized, our laymen are concerned as never before, our pastors from every direction are writing with encouragement.

They seem determined to bring the campaign to a successful issue. For these reasons and because we are trying to rely on God to give us the victory we are hopeful as to the outcome. May God lead us and bring to our people the greatest spirit of generosity we have ever known. A failure to meet our obligations now would imperil the success of our work beyond calculation. We must not fail! If we look to God and unitedly put ourselves to the task victory will come.

The Cuban Baptist Convention

Missionary David Cole

MAGNIFICA" is the word that we are using to describe the Convention. It was the first one I had ever attended and I enjoyed it thoroughly from beginning to end. The Christian spirit that everybody showed was something splendid.

We left Havana at 7 a. m., Tuesday, Feb. 11, and got to Pinar del Rio at noon. From the windows we looked out on a broad plain dotted with palm trees and with forest covered mountains in the distance. Once in a while we saw a cane field but everywhere there was tobacco, growing under cheesecloth or being carried to large storehouses to dry. Looking out upon the peaceful landscape I recalled the stories Cuban soldiers had told me of desperate charges in vain attempts to break Spanish squares and of the horrors of guerilla war.

Arriving at Pinar del Rio we were put into cabs generously furnished by the local church and taken to hotels. There the church also furnished us with beds.

On Tuesday night the new church was dedicated. Brother McCall preached the dedication sermon, a splendid one. Chapel and parsonage were put up at the same time, are of colonial style, concrete construction, and with the land cost \$10,000. The Baptists now have a good plant in Pinar del Rio.

In the report of the Sunday School Convention it was seen that there had been great progress in the year; over 500 more scholars this year than last. So far as the church work itself is concerned it has been

a bad year and it is no consolation to know that other denominations have suffered too. The brethren say that the revolution and the election were what interfered with their work more than anything else.

An important step was taken in the decision to publish a Sunday-school paper in addition to *Slon*, the organ of the Convention. Another was the appointment of a committee to look into the advisability of taking over an orphan asylum which one of the pastors is projecting. Also there were given to eleven Sunday-school teachers diplomas for having completed a year of the Teacher Training Course.

But especially worthy of mention was the splendid work that Mrs. Peelman, our Florida sister, accomplished. With Brother McCall as interpreter she explained to the Convention some phases of Women's Work in the United States. The women were so enthused that they met the next day and effected a temporary organization to put a society into every church. They elected Miss Mabel Haynes, president, and Mrs. Mercedes Cole, secretary. We expect great things from their efforts.

For the first time since the organization of the Convention Dr. Gray was not able to attend. His absence was greatly regretted by everybody.

This year we are going to pray and work for a revival. We ask our "backers" in the United States to remember Cuba in their offerings. I can not help but think that we need the former more than the latter.

Progress Among the Mountain Schools

ALBERT E. BROWN, D.D., Superintendent

THE NEW BUILDING for the North Georgia Baptist College was completed the first week in February, and the school entered the following Monday. The building is a facsimile of the building at Six Mile, South Carolina, and Bakersville, North Carolina, and pronounced the best school building in Fanning County.

The school has suffered this year because of inadequate quarters, part of it being taught in the Baptist church, part in the Methodist church of Morganton, and part in private residences. Now for the first time this year the school is all together in their new building.

Professor Reynolds and his faculty feel greatly relieved, and enter upon the spring term with bright hopes. Professor Reynolds is a strong man and seems to be master of the situation, his people having entire confidence in him. The school now needs dormitories. The boarding students are scattered around in the homes in the community, and thus losing the molding influence of the teachers, this being best exercised in the home life, and in order to secure this we must house our students in the dormitories.

From Morganton I went to Blairsville. Found Professor Lunsford and his school rejoicing in the comforts of their new dormitory, which is a large, substantially constructed building. This building has been on hand for nearly two years and work has been retarded until in January when the heating plant was installed, and Professor Lunsford and his students moved in.

I found Murphy Institute, under Professor F. A. Clark, enjoying the most liberal patronage it has had since its establishment. Prof. Clark is winning the confidence of his people, and if he will remain on his field a while longer everything will come his way. Our mountain people, while not antagonistic to strangers, warm to them gradually as they exhibit traits worthy of confidence.

I preached Sunday, February 23, on the head of Cosby Creek in the Smoky Mountains. We have had before us the establishment of a school here since last spring, but owing to lack of leadership the funds come in slowly. After preaching on Sunday and Sunday night, I announced a meeting of the trustees and such citizens as were deeply interested for Monday afternoon. At



Mill and characteristic scene in the beautiful Highland country of the South.

this meeting I raised \$1,001, securing a subscription from every one present in the house.

One of the largest contributions was made by a man who can not write anything more than his name and he is childless, but deeply interested in the coming generation having opportunities he did not have. Plans for erecting the building will now go forward. The school is on the head waters of Cosby Creek under the shadow of the tall peaks of the Smoky Mountains.

From here I went to Butler, Tennessee, to visit the Watauga Academy, finding the school in the most flourishing condition of its history, having more students enrolled than ever before. Here, like elsewhere, teachers are clamoring for additional equipment. Indeed, I scarcely receive a letter from one of the schools that does not contain a plea for additional equipment. If Southern Baptists could be made to realize the opportunity they have in the mountains, they would rise up and enable the Board to grant the pleas which often wring the very heart of the superintendent of this department.

Rev. J. C. Owen, the mountain evangelist, is now thoroughly in harness, and the most glorious reports are coming from his work, not only in the large number of conversions, but in the deepening of the spiritual life of the schools and communities. We are indeed fortunate in securing this good man for this great work.

The session at Six Mile Academy in South Carolina has been most successful. The spirit of unity has prevailed throughout the year.

Professor Rutledge and his teachers have put lots of religion into their work, and the entire section has been made to feel the power of the school. Recently a young lady offered herself for membership in a church some miles distant from the school. At her own request she was allowed to tell the story of her conversion in the good old way. She related how while attending the Six Mile Academy she was brought under

conviction and led to Christ. She gave to the school the credit of being the means under God. She gave to the school the credit of being the means under God. This is only one of several instances which have come to my attention.

The B. Y. P. U., which meets every Sunday evening, is one of the very best. No student ever seems to think of shirking the duty assigned him. So interesting has this meeting become that the entire community, regardless of weather, attends.



North Greenville High School, Tigerville, S. C. New school building at top and Boys' Home at bottom. Many boys work on the school farm at this Academy.

Friday night, February 28, they held the contest for the selection of a declaimer to enter the Pickens County Oratorical Contest. It was a great occasion. The large auditorium would not hold more than half the people who came and gave perfect attention. Last year one of the Six Mile boys won the honors in the inter-school contest, and Professor Rutledge is very hopeful that they will carry off the honors again this year.

On March 17 I closed for a site for a new school in Cocke County, Tennessee. On this property stands two old buildings, one of which has been used as a distillery and

the other as a saloon. We will now turn this property into a Christian school, converting it to the service of God who created it.

How the Work Fares in the Zone

SUPERINTENDENT J. L. WISE

AS PER REQUEST I am writing you some news from our field. We are pushing our work with all the persistency that we can summon. The men who have made the "dirt fly" from the big ditch have not been more faithful than the men who have stood by our religious work.

Brothers Loveridge and Witt have been having special meetings for some time since the first of the year. Some encouragement has been given in the way of increase in the work. We are now taking mission collections on parts of the field.

We hope to report about six hundred members this year by the time the convention meets. We reported 581 last year. We hope our collections will be as good as last year, which were about \$40,000. It is possi-

ble that we will fall behind this amount for the coming year as the canal will soon be completed and our membership will shift to other districts and some will leave for good. We have heard persistent rumors that the Canal Zone will be depopulated, at least a great portion of it. This is injecting a spirit of restlessness in some of our people.

Our forces are unified as they have not been for several years. In spirit and hope and purpose we are one. So far as I know, there is not any discord on the field among our forces. All are a unit in making our work permanent. All are for a more progressive program. By the end of this year we hope to see our churches planted securely all along the Panama canal. The board is standing nobly by us in this righteous work. It is our determination to transmute the good will, hope and purpose of our people, along with the help we get from the board, into permanent Baptist churches.

Our building program this year is the stiffest one we have had for years, but owing to hesitation on the part of our government, in selecting a permanent place for the American town, we have been delayed somewhat. We lost a seven thousand dollar building in Colon two years ago and we need to do something there at once as the people are getting discouraged. We have finished a new church building in New Gatun this year and the work is moving along nicely.

If the Canal Zone is depopulated it will force many more people from along the line of the Panama canal into the cities of Panama and Colon thus greatly increasing their present population. Of course, some people would leave the isthmus entirely. In any event there will be more than enough people to justify us in pushing our denominational work.



Blasting in Culebra Cut, Canal Zone

How to Evangelize the Jews

SOLOMON L. GINSBURG, Missionary to Brazil

EDITORIAL NOTE: *Rev. Solomon L. Ginsburg is very generally known and loved among Baptists throughout the South as one of the most useful and valued missionaries of the Foreign Mission Board. Brother Ginsburg has labored for many years in Brazil, and has frequently suffered persecution for the name of Christ. He is a Jew according to the flesh, and his article below will be read with unusual interest, both because of the writer and the pronounced interest which our people are now manifesting in the subject of evangelizing the Jews. Brother Ginsburg has been in America for a number of months, but will return to Brazil in May.*



IT IS A REAL DELIGHT to see the wave of interest now rising amongst the Baptists of the South on behalf of the children of Israel. For years we have been praying for such a movement and we thank God that the time has come when such topics are talked about and even published in our own periodicals.

Especially are we grateful to God for the interest manifest amongst the leaders of our Home Board and for the liberty of discussing this theme in *The Home Field*.

Eight years ago, when our Convention met in Kansas City, Missouri, we plead with our beloved Secretary, Dr. Gray, to look into this matter—but the time was not ripe then. Thank God that a new vision has come to our brethren of the Home Board and when lately we had an opportunity to talk this matter over again with Dr. Gray, he himself urged us to state our views and place it before our brotherhood, fully concurring in the hope that something must be done to bring Christ, the Messiah, to the thousands of Jews that are scattered all over this great Southland of ours.

Let me state in the beginning that the duty of preaching Christ to the Jews is just as imperative, if not more so, as that of preaching to any kind of sinners. "Go and preach to every creature" includes the Jew just as much as the Catholic, the Pagan, or the atheist.

Was it not the Apostle Paul, while writing to Pagan Romanists, who specifically declared: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek?" We must not lose sight of this order: "To the Jew first." Christ himself established this rule (read carefully Luke 24:47) and, we are convinced, that not only our denomina-

tion as a whole, but also our churches individually, are losing the Lord's richest and choicest blessing by not observing this order. "I will bless them that bless thee," given to the father of the faithful still holds good.

The chief difficulty, however, has been: How can this work be accomplished?

We must confess that this has been one of the greatest problems and perhaps the most difficult obstacle in the realization of this great undertaking.

We have watched carefully for the last thirty years some of the movements set on foot for that purpose. Though I may not be able to give the necessary data, as I am writing this away from my office, yet, all that will take time to think, even for a little while, will agree with the following statements:

1. The evangelization of the Jews will not be accomplished by the spasmodic efforts of a few well-intentioned ladies, representing different denominations, who come together once a month to foot the bills of expenses incurred during the month. This is so self-evident that nothing more need be added. We could cite experiences we had with such good-hearted, sympathetic ladies, but we refrain from doing so.

2. It will never be accomplished by an undenominational board of directors, for the simple reason that such an enterprise will lack the necessary backing and backbone of a denominational work. An undenominational enterprise means that no denomination has any vital interest in the movement. Neither can the enterprise receive the desired support from the denominations nor do the denominations receive the blessing, and the vital interest, the spiritual reflex influence of the enterprise. Nearly all undenominational efforts among the Jews have proven failures. It is bound to fail

and very seldom goes beyond the life of its initiator. Example and proof of this assertion can be found all over this country of ours.

3. It will never be done by converts from Judaism. Of course we speak of the work in general. Individually a converted Jew can help a brother of his according to the flesh, just as he might be of help to any other kind of sinners. But for general mission work amongst the Jews we believe that the converted Israelite ought never to be called upon, except, perhaps, as helper and adviser in some cases of emergency. There is no need to cite proofs or arguments. Facts are before each and every one that has studied the matter and the example of Jesus and the apostles are still in the Scriptures. Paul had to turn to the Gentiles as well as Peter, and, though their hearts yearned for the salvation of Israel, yet they had to leave the Jews again and again and turn to the Gentiles.

Now just a word as to how to enter into this great work. We will be very brief. Of course this statement is not complete, but it will help our Home Board, if the Board really desires to undertake such a work, to develop a plan and begin to do something for the thousands of Israelites who live among us and whom God has put in our midst for just such a purpose. Woe to us if we are not faithful to our trust! We not only ought to preach Christ to the Jews but we must do it.

God has put the Baptists in a very peculiar position. Of all denominations we are the only ones who never persecuted the Jews and who never worshipped idols. Our churches are free from crosses and crucifixes, images and statues that are so obnoxious to the Jewish heart and mind. A Jew enters into a Baptist church and is surprised to find it void of idolatry. We, therefore, can reach the Jew with greater facility than can any other denomination. How are we going to do it? Here is an outline of a simple plan. We believe it can be initiated with great results:

1. Have a few really converted young men (not Jewish) prepare themselves especially for such work. The Jews are a peculiar people. They are well read. They know how to argue. To meet them on their

own ground you must be thoroughly prepared. Those who are called and set apart for such a mission—perhaps the hardest and most difficult on the face of the earth—after finishing their college and seminary training and preparing themselves especially in the Hebrew literature, most of all in the Bible, ought to be sent abroad and be permitted to spend two years or more in mission work amongst the Jews on the continent (at the Episcopal mission to the Jews in London or other places), and then let them return to open a work in this our Southland.

2. Then there ought to be a special committee appointed like our General Evangelistic Committee, under the direction of our Home Board, with the specific duty to evangelize the Jews in the Southern States. This committee with its headquarters in Birmingham or in any other great city of the South, where the Jews abound in great numbers, ought to have under its care the whole work amongst the Jews. It ought to have a home, where the persecuted Jewish converts could be received and trained for the Master. It ought to send out special evangelists, Jewish or Gentile, to hold special meetings for Jews in the great centers where these Jews can be found, as well as get in touch with the pastors of our churches who may be especially favored in reaching for Christ their Jewish neighbors.

This committee could also get in touch with the churches on the Jewish subject and stir them up to do their duty on behalf of these thousands.

3. All funds for this work ought to be forwarded to the treasury of our Home Board and all helpers employed and paid by the Board; all funds received by the evangelists or committee, be they converted Jews or Gentiles, to be handed over to the treasury of the Home Board and thus avoid the working of evil tongues.

This is simply a suggestive plan that can be used as a basis. The brethren who are at the helm of the Home Board will easily be able to evolve a working plan for such a glorious undertaking. Of one thing we are sure: Evangelistic work amongst the Jews can, ought and must be done and the Baptists of all the people on the face of the earth are the ones to do it.

Among the Osage Indians

D. NOBLE CRANE, Missionary



OMINY is a town of twelve hundred or more inhabitants, on the Missouri, Kansas & Texas Railroad, near Oklahoma City, in Osage County, and near the Arkansas River, Oklahoma.

Osage County is larger than the State of Rhode Island, and in addition to a population of 2,000 full-blood Osage Indians, has a population of more than 25,000 whites, and is intersected by three railroads, namely: A. T. & S. F., M. K. & T., and the Midland Valley.

There are several towns of importance in the county, such as Pawhuska, the county seat, Foraker, Bigheart, Skeedee, Skiatook, Wynona, Hominy, Osage City, Fairfax, and others, and not one self-sustaining Baptist church in all this county.

At Hominy, when your missionary was sent to this field by the Home Board, there was a small organization, composed of about fifteen members, discouraged, without a pastor, no place to worship, and without one foot of property on which to erect a place of worship.

Our membership now is sixty-four. We have a good Sunday-school that has registered 115 members, seven classes, a good superintendent, with an expenditure of not less than \$12.50 for each quarter for running expenses, a good B. Y. P. U., of more than thirty members, in good working order, and one that has added greatly to our social life, and has raised \$10 for Christian education, besides contributing to other church expenses. Church, Sunday-school, B. Y. P. U. and Ladies' Aid have raised and expended for a desirable church lot in the heart of the town, \$1,000, and our deed and abstract are duly recorded in Osage County to trustees and their successors.

Our little church is being trained to take part in all our mission enterprises. For the year 1910-11, they gave \$392 for religious work, in addition to what was done toward the new church. This makes over \$6 per capita for running expenses. All our members are poor, and we have seventeen males and forty-seven females. Most of these are young men, young ladies and girls.

Since coming to this field I have baptized four Osage Indians, on Bro. J. A. Day's field, viz: Mrs. Mabelle, Ida, Paul and his wife, all of whom professed conversion in a meeting held with Bro. Day when I first came to the field. Since that time I have been working in Hominy and vicinity among seven Indian villages or camps, viz: Pratt, Black Dog, Logan, Penn, Blackbird, Claremore, Nee-kah-koli-ah, and Meecher camps. In all these camps there is a round house, or medicine house, in which they meet to beat the drum, sing, smoke themselves with cedar tops, burn their night fires on the heart of Jesus, dream dreams, receive revelations, talk with the dead, eat Mescal, sweat themselves in their sweat-house, run a feather down their throats to produce, heaving, and then jump into the creek and bathe, and thus become absolutely holy.

Your missionary has been unable to accomplish any definite work among the Osages at Hominy, except to secure some of the Indian children for Sunday-school, and go into their round houses and preach to them by permission during their seances or feasts. All the Osages have been thoroughly trained by the Roman Catholics, and the Quakers keep a man and his wife here, who, instead of helping the Indians, rather conform to the Indian customs and religion than elevate the Indian to the white man's way of thinking and living, and so make it exceedingly hard for progressive missionary effort.

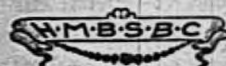
I enclose herewith a picture of Amos Hamilton and his wife and children. Amos and his wife are Christian Indians. He was with me at Oklahoma City at the Convention in May, and stood by my side on the rostrum as I spoke to the Convention. His children are enrolled in our Sunday-school and attend the Hominy public school, with the white children of the town and community. There are about sixty such Indian children enrolled in our school at Hominy.

What we greatly need, and must have before we can do any permanent work, is a house of worship and a home for the missionary.

To this end we set our heart, and look to the giver of all good and devoutly pray.



ABRAHAM LINCOLN said it is unwise to swap horses while crossing a river. In terms of Baptist support for missions and benevolence this means not to forsake the long-established system of special collections until we get new and better methods into actual operation. The logic of the financial situation of the Home Mission Board right now irresistibly indicates that we now must have a great co-operative campaign for Home Missions throughout the length and borders of our Zion.



A STUDY OF THE FIGURES

ON MARCH FIFTEENTH the figures showing the receipts of the Home Mission Board were made up. A month and a half remained of the fiscal year. From the different States the Home Mission Board had received \$95,496. The apportionment is \$412,000. This leaves a balance of \$316,504 to be raised in forty-five days.

There is perhaps about \$16,000 of receipts in the Evangelistic Department, which at the close will be credited. Therefore, if the churches are to raise the apportionment for Home Missions, they must raise approximately \$300,000 in six weeks. The situation in each State is shown in the table of figures below.

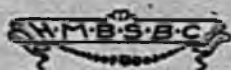
Receipts to:	March 15, 1911	March 15, 1912	March 15, 1913	Apportion- ment 1913	To be Raised.
Alabama	\$ 9,600	\$ 8,475	\$ 7,817	\$ 28,500	\$ 20,683
Arkansas	522	603	16	10,100	10,084
District of Columbia..	1,625	1,257	1,106	3,500	2,394
Florida	1,245	2,154	1,522	10,000	8,478
Georgia	13,435	11,057	13,704	54,000	40,296
Illinois .....	.....	.....	536	3,500	2,964
Kentucky	10,395	7,646	9,024	29,000	19,976
Louisiana	1,167	962	1,608	9,500	7,892
Maryland	6,163	6,084	4,679	9,000	4,321
Mississippi	8,099	2,889	3,677	31,000	27,323
Missouri	9,276	9,063	8,207	15,900	6,630
New Mexico	382	52	140	1,500	1,360
North Carolina	7,973	12,626	8,620	32,500	23,880
Oklahoma .....	.....	675	858	5,000	4,162
South Carolina	9,724	10,264	10,796	35,000	24,204
Tennessee	5,794	5,165	5,634	25,000	19,366
Texas	2,005	6,184	3,131	71,000	67,869
Virginia	11,785	10,869	12,257	38,000	25,736
Miscellaneous	11,821	553	957	.....	.....
Total.....	\$100,725	\$ 96,584	\$ 95,496	\$412,000	\$316,504
Balance Appor.	299,275	303,416	316,504	.....	.....
Bal. actually raised....	234,394	269,466	.....	.....	.....

This looks distressing. It is distressing. But our churches are amply able to raise the entire amount of \$300,000 within the six weeks. It is encouraging to note that during the same six weeks last year \$269,466 was raised, and in the same period the year before that \$234,204 was raised. If the ratio of increase of last year over the year before should be maintained this year, the churches will wipe out the debt which threatens.

With all possible emphasis we wish to say that all of the \$412,000 of the apportionment will be needed by the Home Mission Board this year. The entire amount has been appropriated. There is a small number of appropriations that are conditional, and it is always possible that some of the conditions will not be complied with. But the Home Board never knows about most of these until the close of the last month, whether the conditions will be complied with or not. The indications are that the Board will need the entire \$412,000 in order to come out of debt.

The time is brief. The churches can raise the money without hardship upon any one. But it will take a rousing, wholehearted, vigorous campaign to do it. It will take interested and prayerful effort on the part of the pastors and on the part of the deacons and on the part of the members of the churches. And it will take liberal giving on the part of our whole people. Southern Baptists are a very large body, and neither these written words nor the words of other writers can hope to reach most of them. Still our people have demonstrated their ability to rise valiantly and do heroically to meet just such emergencies as now confront us.

We pray God they may do it now with a swing and vigor and joyousness never before surpassed. And how we shall rejoice if the Lord shall enable the Home Mission Board to bring a report to the annual Convention to the effect that the great work of the year has been paid for and that there is a clean slate on which to begin the record for the new year.



THE RELIGIOUS TAX IN EARLY AMERICA

ALADY in one of our Southern Baptist churches who was teaching a Mission Study Class on Home Missions in "The Home Mission Task," called upon the editor of *The Home Field* to give proof of the statement made in the historical sketch on page seventeen of the book.

The statement for which the lady asked the proof was: "The Established Church had been in the Colonial Period maintained by the taxation of all the people." The reason for giving the statement in the chapter was to explain in part why not a few of our early Baptist forebears were opposed to giving stated salaries to ministers for preaching the gospel.

The lady who asked for proof of the statement declared that it had been questioned by an Episcopal minister, who, she said, explained the colonial situation by saying that certain funds belonged to the glebe, or church land, and that the support of the Established Church was out of these funds.

The purpose of giving space to this matter is not controversial. We take it for granted that very few Episcopal clergymen would try to make good the statement that the Established Church was not supported by public taxation in Virginia and South Carolina in the early colonial days.

But whether they would or not is beside the point here. The statement was not fortified by authorities in the book for the reason that a very large matter had to be covered in about twenty-five pages in the historical sketch. We now offer the proof because "The Home Mission Task" is being used in

scores of churches for mission study purposes and it is fit that adequate proof should be given.

The passages which follow are sufficient to establish the statement. Other equally authoritative quotations could be given, but it does not seem necessary.

H. C. Vedder's *Short History of the Baptists*, page 319: "In 1629 the Assembly [of Virginia] forbade any minister lacking the Episcopal ordination to officiate in the Colony. This rule was enforced by severe penalties up to the Revolution. Baptists were also taxed for the support of the Episcopal church and their property was seized and sold to pay such taxes."

Dr. J. L. M. Curry, in *Struggles and Triumphs of Virginia Baptists*, page 33: "An examination of the statutes of early Colonial Virginia shows the passage of laws for the building of houses of worship in the parish, for supporting the clergy, compelling christening, attendance on public worship, use of the Book of Common Prayer, conformity to the ordinances and constitution of the Church of England, and for preventing the preaching, celebration of marriages and public worship by Dissenters."

Pages 44 and 45: "In 1776, when the first Independent Legislature assembled in Virginia under the New Constitution, a bill was brought in repealing the laws which restrained freedom of religious opinion or worship, exempting Dissenters from all levies, taxes and impositions whatever for the support of the Established Church."

Of course the force of this paragraph is to clinch the statement in the preceding one. The Legislature repealed the law which required levies and taxes and impositions upon Dissenters for the Established Church. This is a clear recognition that the laws had been in force.

Edward McCrady in *History of South Carolina, 1670-1719*, page 417: "In addition to the glebe, parsonage, houses, Negroes, etc., which should appertain to each parish, the incumbent of each parish church was to draw a salary of fifty pounds a year (\$250) from the public treasury. It was provided that the ministers of the several parishes should be chosen by the major part of the inhabitants of the parish that were of the religion of the Church of England and conformed to the same."

In the context it is shown that the glebe was given from the public land and that the parsonage was built by subscription, but with the understanding that the public treasury would make up whatever was lacking in subscriptions.

Semple's *History of Virginia Baptists* is equally explicit to the same effect.

We have not said anything about the early persecution that Baptists suffered, particularly in Virginia, from the Established Church, for that is not the matter in question.

If it was, abundant proof would be at hand. Baptists feel no bitterness because of these facts of history. We feel that God has vindicated us. The religious body that was responsible for this persecution now numbers only a few thousand in Virginia or in South Carolina, in which the persecution was strongest, while in each these States white Baptists number not far from 150,000, and there are nearly as many more Negro Baptists.

By the way, we can not keep from thinking of these facts of early American history in connection with the forwardness of our Episcopal brethren today in favor of interdenominationalism and discountenancing the "narrowness" of sectarianism. In certain quarters they have gained much vogue for this leadership in favor of liberalism. When we read of this present advocacy of these brethren we can not but remember the past. It would be ungenerous to remind them of the past in the face of their present repentance so loudly proclaimed, if their leadership of liberalism really indicates repentance. But

we think the public will be disposed to pardon Baptists if they are somewhat slow in entering this new and larger sheepfold, when we consider the record of some of the leaders who are tolling us toward this much-embracing pen where superior goodness and virtue are alleged to dwell.



HELPING A PEOPLE TO DISCOVER THEMSELVES

THE CLOSING paragraph of the striking news article elsewhere of Superintendent A. E. Brown, of the Home Board's Mountain School System, merits special attention, as indeed does all the article.

In this paragraph Dr. Brown tells of closing a deal for a site for a new mountain school, under the Home Board's system, in Cocke County, Tennessee, and says: "On this property stands two old buildings, one of which has been used as a distillery and the other as a saloon." With that brevity which is characteristic of Dr. Brown, he merely adds: "We will now turn this property into a Christian school, converting it to the service of God who created it."

The government maintains a large force of officers whose particular business it is to hunt out illicit distilleries in the mountains and also to look after the revenue interests at those distilleries that are not illicit. We venture the statement that the influence of our mountain school system and similar schools conducted in the Highlands by other Christian bodies, will in the end accomplish far more toward eliminating the blockade whisky business than the expensive machinery of the government has ever been able to accomplish.

These secondary schools, placed in reach of the youth of the Highlands, accomplish greater and more blessed things than doing away with illicit distilleries, as desirable as that is. More than any one other agency, they are helping a great and virile people to come to their own adequate self-expression. The mountain people have lived in the backwater of the great stream of modern life and are therefore a retarded civilization.

We have never been able to accept the statement which we sometimes hear made, that the Highlanders are a weaker type than the original stock in sections of country out of the mountains. We believe that the mountaineer in his native country and condition shows to the contrary, and assuredly the almost unmatched capacity and effectiveness of mountain men who have gone out into the race of life, along with their fellows of other sections, sufficiently demonstrates the real stamina and splendid native material in the Highland people.

In the backwater for generations, these marvelous fellows catch on to all the ins and outs of our modern material and industrial life within a few years. Once they are brought in touch with it, and often win the prizes from those who have through their lives and the lives of their fathers been diligently engaged in learning the game of modern efficiency.

But our editorial preachment seems far-fetched as contrasted with the gospel of blessed deeds which is so compacted into the article by Dr. Brown, himself a Highlander. It thrills us to read of that collection of \$1,001 over in the Great Smoky Mountains to establish a new school on Cosby Creek and of the mountaineer, himself unable to write and childless, who gave more than any of his fellows to establish an institution that means a fuller, brighter, more satisfying life for the youth of the coves and valleys, nestled beneath the stately curves of the mysterious, wooded giant sentinels of the ages.

May the Superintendent be blessed with years of health and strength to continue this work, and may the generous response that comes from the

hearts of our Southern Baptist fraternity to the support of this gracious activity be strengthened and quickened as the years go by. Southern Baptists are doing much for the Highlanders, more than any other Christian body that maintains a system of schools there. But there is far more that we may do still, and the results of enlarged effort will be as gratifying and wholesome as are those that are now being secured.



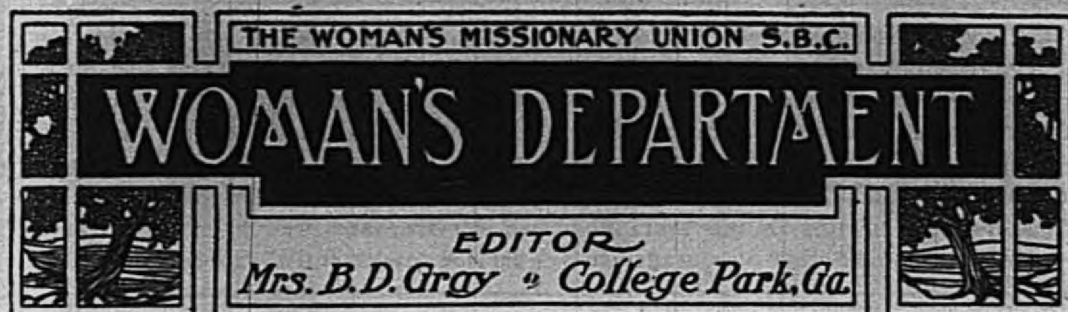
WE HAVE a number of valuable articles on hand that we can not publish on account of limited space. They are good enough to keep and use later. Campaign exigencies must always have precedence in *The Home Field*, and other matters that demand immediate attention. Articles of equal value that deal with general principles must give precedence to these.

THERE IS ONLY one month in which to make up the record for Home Missions. We pray that there may be no debt upon the Home Mission work, for it seems to us this would much disadvantage a great cause. We call upon our noble leaders in every place and church to come up to the aid of Home Missions now. Let every church raise its apportionment, and more.

WE HAVE NEVER before had to meet so large a demand for Home Mission tracts and literature as in the present year. We find that we have issued about 2,500,000 pages of a single tract, the Home Mission Catechism. The total for the year may reach 12,000,000 or 15,000,000 pages for all tracts together. And at that we have not been able to supply all requests made as fully as we were asked to do.

WE CALL ATTENTION that the paper bound edition of *The Home Mission Task* is exhausted, and we cannot fill orders for it. We still have on hand a sufficient number of the cloth bound edition to supply all requests. Price, 50 cents, plus 10 cents for postage. The book is being largely used for a mission study text-book in scores of classes. The First Church, Anderson, South Carolina, the old home church of the editor of the book, has ordered between seventy-five and eighty copies, and is conducting a very large and enthusiastic class. We will be accorded an "indulgence" to express our gratification and pleasure. The Anderson church is still in the lead! It is a habit it has.

HERE ARE A FEW of the appreciated expressions of readers of *The Home Field*, in connection with the special number for the pastors issued in March: "I believe you have surpassed even yourself in *The Home Field* for March. It contains a message our people need for today's great task"—Walter E. Wilkins, Secretary Laymen's Missionary Movement for South Carolina. "The current issue of *The Home Field* is a rare treat. I doubt if you appreciate the value of such work. Keep your face toward the future and work for the dawning of a new day. It is coming."—Rev. G. A. Martin, Thomasville, North Carolina. "The Pastor's Number of *The Home Field* is fine. I believe it will be a blessing to me and through me to my church. I offer congratulations and wish you God's blessing."—Rev. T. L. Smith, Greers, South Carolina. It is encouraging to receive kindly and generous words from men who are busy with serious affairs and are in the heat of the labor for the coming of the Kingdom.



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

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

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

"IMPORTANCE OF YOUNG WOMEN'S AUXILIARIES"

From the Viewpoint of South Carolina's Superintendent, Mrs. P. E. Clinkscales

OUR KIND FRIEND, Mrs. J. D. Chapman, of Greenville, S. C., sent us a copy of the "Minutes of the Tenth Annual Session of the Woman's Missionary Union, Auxiliary to the Baptist State Convention, South Carolina."

The meeting was held last November in Columbia, S. C., and a glorious meeting it was, if the minutes are an index.

Every report is in, and our heart leaped with joy as we read the inspiring words of each and all. Space will not permit even brief comment on all, but we can not forbear the temptation to reproduce a portion of the report of the Y. W. A. Superintendent, Mrs. P. E. Clinkscales.

It contains so stirring a message to mothers and W. M. U.'s that we would pass it on. We are doing this without the consent or knowledge of Mrs. Clinkscales, so beg pardon here and now for the liberty we take. Surely so good a leader will be glad if her words arouse other leaders of our noble Y. W. A.'s throughout the Southland.

Hear her:

"The work of the Young Woman's Auxiliary, seeking as it does to enlist and develop girls—those who in the generation that is even now knocking at the door will be our home-makers and mothers—is one of such immediate and vital importance that your superintendent feels constrained to urge that we consider it in a spirit of earnest prayer. For this hour, can not the uppermost thought in each heart be this: 'Lord, if you would use me in any way for the

upbuilding of this work, may the Holy Spirit reveal the way to me, and strengthen me for the task.

"When your superintendent of Y. W. A. entered into the duties of her office on the 1st of last January she was confronted with a state of affairs that was discouraging. Investigation showed that of the 242 South Carolina Y. W. A.'s enrolled, 96 of these, almost one-third, had been allowed to die. Think of it! Does it not today bring sadness to your hearts to recall that ninety-six times some worker has put her hand to the plow that was to furrow in the hearts of girls, and prepare the soil for Christian service, and that ninety-six times some worker has turned back?

Just here let us pause and ask the question, why do Y. W. A.'s die? From consideration and investigation we would give three reasons that seem to be responsible; and you will notice these reasons are correlative.

"1. They die because Christian mothers are indifferent. We need mothers with that clearness of vision and loyalty to Christ that will make them just as strong in their determination to see that their daughters receive Christian (which is missionary) training, as that they shall be clothed, fed and schooled.

"2. They die because few of the Woman's Missionary Societies have awakened so fully to a sense of their obligation to see that a Y. W. A. is established and fostered that they will actually exert themselves, as a society, to perform this obligation.

"3. They die because the work of the Y. W. A. presents manifold discouragements. It is true that the interest of girls is very difficult to hold; that many of them are too frivolous to become serious; and that often the most dependable members are out of school for nine months in the year; and, because of these and other discouragements

many leaders faint by the wayside.

The very object for which the Y. W. A. was first organized is, that after a while shall come a whole generation of women whose hearts have been awakened to the missionary impulse, who have caught the vision of service; and who have been trained to service intelligently."

SHE BEING DEAD YET SPEAKETH

The following comes from Baltimore headquarters and though not a signed article it is none the less authentic and important. Miss Moon's life in China will tell throughout all eternity.

From a letter written by a friend of our honored missionary, Miss Lottie Moon, who is now residing in Honolulu, we publish the following extract:

"Did you know of Miss Lottie Moon, you must know of her, the pious, learned and enthusiastic missionary to North China of the Southern Baptist Convention? Today I became acquainted with facts concerning her death that struck me as so pathetic, so tragic and soul-stirring that I feel they should be known to all Southern Baptists.

"In a letter received from her some time ago she spoke of going to the field the day after the battle to care for the wounded. Last night we read that she had died on the voyage home and that her body was on the S. S. Manchuria at the Honolulu wharf. We went to the ship and were privileged to converse with Miss Cynthia Miller, the missionary trained nurse, who was her companion on the voyage and who was commissioned by the Foreign Mission Board to convey the cremated remains to San Francisco, where she would be met.

"But the pity and tragedy of it all lay in the fact that this learned and brilliant woman and devoted Christian had her sympathies so overtaxed by witnessing the ravages of the famine and her body equally

overtaxed by ministering, often unsuccessfully, to the sufferers that after months of heroic exertion and unexampled self-sacrifice she broke down and sank into a melancholy state refusing food that the hungry might be fed. The indebtedness of the Board also preyed upon her mind until the very last. The stewardess of the ship told us that she did not weigh 50 pounds when brought on the ship in an unconscious state from which she never roused.

"Two years ago I read an appeal written by her for the famine sufferers. Will not her Southern sisters arouse to the conviction that it is for them to liquidate the debt that brought one of the noblest of them all to the grave?"

This sad closing of the forty years of service on the foreign field stirs our sympathies and brings the tears to our eyes, but this is not enough. What are we going to do about it. Why did Miss Moon work alone? Why were not more helpers sent out? Can any one of us say: "I have prayed without ceasing for our missionaries, I have given all I could of my time, my personality and my money?" Is there not some shame mingled with our sorrow? Shall we not, as a fitting tribute to her memory, lift at once the debt from the Foreign Mission Board, the debt that weighed so heavily on the mind of this faithful worker? Is it not the memorial she herself would choose?

PROF. STEINER'S VALUE OF THE FOREIGNER

IN HIS ANNUAL ADDRESS, "Home Mission dimensions," the Rev. Charles L. Thompson, Secretary of the Board of Home Missions of the Presbyterian church, gives us the following:

"Some day maybe we will learn to appreciate the foreigners in America as my friend Professor Steiner does. He was riding on a Pennsylvania train in the coal regions when, stopping at a mining station, a large

company of Italian miners poured into the car. The professor moved along in his seat to make room for a begrimed Italian. An American, occupying the seat in front of him, said scornfully:

"Well, I'll not do it. I'll not have any dirty 'Dago' sitting alongside of me."

Professor Steiner said. "My friend, do you happen to remember the first 'Dago' who came to America?"

"No."

"And then do you remember another 'Dago' who did some fine painting and paint-

ed a fine ceiling in Rome? His name was Michael Angelo. Do you remember that 'Dago?'"

"No."

"Well, there was another who painted some very fine pictures—a famous one in the city of Dresden. Do you remember that 'Dago?'"

Somewhat nettled by this examination, the American continued:

"Anyhow, these dirty 'Dagoes' aren't much like your Michael Angelos or your Raphael."

"No," retorted the professor, "and you are not much like George Washington."

A REQUEST

We gladly call attention to the request of Miss Heck. Note the importance of the "Request."

Sisters in the seventeen States, heed the request and lend a helping hand to Miss Heck in this labor of love, that she has undertaken for our union.

Several years ago, there was discovered in a Georgia garret, the first constitution of a Woman's Missionary Society organized in Fredericksburg, Virginia, 1814.

There are doubtless many other valuable records of early woman's societies. The executive committee of the Woman's Missionary Union has requested me to write a history of the union for the use of the societies and Mission Study Classes during our Jubilate or twenty-fifth year, May, 1913-1914.

For it I wish to prepare a list of Woman's Missionary Societies organized before 1845, in connection with Southern Baptist churches.

I would be glad also to receive records of Christian work done among the Negroes before the war either by churches, societies or individuals.

All material of historic interest sent, unless otherwise directed will be preserved in the Historical File to be kept at the Union Mission Rooms in Baltimore.

Can you help in making our history complete?

If so, kindly send information as soon as possible to Miss Fannie E. S. Heck, President Woman's Missionary Union, Raleigh, N. C.

IN MEMORIAM

MISS NELLIE M. BROWN, former teacher in our mountain school at Tigerville, S. C., died at the Tabernacle Infirmary, Atlanta, Ga., March 8, 1913.

Owing to ill health, Miss Nellie did not return to Tigerville last fall. Specialists thought that temporary rest from teaching was her only hope of recovery. It almost broke her heart to relinquish her work and by correspondence she kept in close touch to the last with the work at Tigerville.

During her last illness she had a continuous post-card shower from her former pupils in this school. And since her death, loving

words of sympathy and appreciation continue to come from teachers and pupils to the bereaved family.

The Athens paper at the time of her death spoke thus of Miss Nellie: "Many in Athens will recall this quiet, sweet, strong personality. She lived and worked among us, making her home with her brother, Mr. Estcott Brown.

"Possessed of more than ordinary mentality, she multiplied her talents in many lines and finally was able to go into missionary work through the Home Mission Board of the Baptist denomination.

"Too holy for public print were some of

the rich experiences accorded this quiet worker for the souls of men and women. After patient endurance of intense physical suffering this faithful servant of our Lord and Saviour has gone to glory." This is a beautiful tribute to Miss Nellie from her home town of Athens.

During Miss Nellie's year at the Training School in Louisville, she endeared herself to her companions by her qualities of heart and life.

As far away as China some hearts will mourn sincerely the loss of this true friend and co-worker.

To these friends far and wide I would speak a personal word of comfort. It was my sad privilege to be near Miss Nellie and her family during these past months of suffering and endurance and the final end.

Dr. Gray and myself were with the family at the Infirmary only a few hours before the glorious release to the pure spirit came. Grieve not for Miss Nellie—friends, rather let us take up her work anew.

She looked like a lily broken from its stem as she lay in the casket clad in the simple pure white dress that she wore upon graduation day at the Training School so short a time ago. It was fitting that this should be so. It was emblematic of her renunciation of worldly things and her devotion and service to the highest ideal of trained Christian service for the world's salvation.

Verily, she has entered into her reward, and her works do follow her.

Mrs. B. D. Gray.

THE PRICE OF LEADERSHIP

REV. S. M. ZWEMER, D.D., says "The first price of missionary leadership is vision." What is a leader? Mott says a leader is a man who knows the road, who can keep ahead and who can pull others after him. (See 11th chapter of Hebrews).

"But vision alone makes a man visionary, and God deliver us from visionary men on missions! After vision comes decision. Every one of those great heroes in the eleventh chapter of Hebrews was a man of decision. They saw and then they considered.

The third price of leadership is knowledge. Read that chapter again; you will see Moses learning all the wisdom of the Egyptians, Paul trained to be a great philosopher or theologian.

A man who does not know banking will never be a banker.

The fourth fact in missionary leadership is passion.

If you want to make people follow your leadership you must actually do what Christ did, have compassion on the multitude. Think of John Knox, that great missionary leader of Scotland praying: "Oh, God, give me Scotland or I die." Well, God answered that prayer.

The next price to pay for missions is sacrifice

Which characters in history have been the great leaders? Garibaldi, Savonarola, Livingston; the men who have simply counted life as nothing for the sake of leading on God's people.

And then a price to pay which is still greater and still harder to pay though fundamental is self-effacement.

And finally, the last price to pay is loneliness. You remember the leader is one who keeps ahead.

Did you ever see men running a race? The man who keeps ahead has no encouragement. The fellows behind him try to catch up; but the loneliest man is the one who runs ahead. The loneliest missionary leader is the one who sees what the others can not yet see.

But the greatest recompense of the missionary leader is the presence of Christ.

"Go ye—and I am with you always." That takes away the loneliness.

Oh, sisters will you pay the price! We must pay it in instalments of weary days and weary nights, and toiling days to the end of life.

Remember the price of missionary leadership as set forth by Dr. Zwemer: "Vision, decision, knowledge, sacrifice, self-effacement and human loneliness."

God grant to give us Southern Baptist women a great missionary victory.

HOME FIELD HONOR ROLL FROM FEB. 15 TO MARCH 15

Dr. W. D. Powell, Louisville, Ky.	135	Miss Nena McLaughlin, Lynchburg, Va. 12
Mrs. J. L. Spivey, Windsor, N. C.	60	Mrs. W. D. Ross, Jr., Anniston, Ala.... 11
Rev. Jno. M. Anderson, Morristown, Tenn.	58	Mrs. Jos. E. Fulton, Savannah, Ga. 11
Rev. J. E. McManaway, Greenville, S. C. 54		Mrs. Jno. C. McDonald, Hillsboro, Tex... 11
L. H. Miller, Beaumont, Texas.	44	Rev. R. H. Burriss, Anderson, S. C. 11
Mrs. Lewis E. Ladd, Clarksville, Tenn.. 25		Miss Kate D. Perry, McAllister, Olka.... 11
J. L. Blankenship, Dallas, Texas.	24	Mrs. J. G. Barbe, Bacon's Castle, Va.. 11
Mrs. R. C. Barksdale, Slater, Mo.	23	Mrs. James Glover, Rayville, La. 11
Miss Laura Seward, Hot Springs, Ark.... 22		Mrs. A. L. Harlan, Alexander City, Ala.. 10
Mrs. R. L. French, Kansas City, Mo.	20	Rev. W. J. Shipman, Burkeville, Va. 10
Mrs. W. H. Rich, Elberton, Ga.	19	Mrs. W. H. McDonald, Scotland Neck, N. C. 10
Mrs. J. W. Nichols, Abbeville, S. C.	18	Rev. J. W. Bruner, Center, Texas. 10
Rev. J. D. Crain, Greer, S. C.	17	Mrs. D. A. Padgett, Childress, Texas... 10
M. J. Quattlebaum, Aiken, S. C.	17	E. G. Ross, Greer, S. C. 10
Mrs. J. A. Wallace, Langdale, Ala.	16	Mrs. P. B. Bridges, Jackson, Miss. 10
Rev. J. A. Barnhardt, Gladys, Va.	16	Mrs. Rachael Moulton, Fall Branch, Tenn. 10
Mrs. M. G. Campbell, Atlanta, Ga.	15	Rev. M. J. Derrick, Ackerman, Miss.... 10
S. R. Wilson, Delway, N. C.	15	Mrs. N. B. Phillips, Fairview, N. C. 10
Rev. J. A. Scott, Stillwater, Olka.	15	Mrs. J. F. Watson, Lamar, S C. 10
Mrs. S. P. Harris, Verona, Miss.	15	J W. Ellitt, Eldorado, Tex. 10
Mrs. A. M. Furlow, Groveton, Tex.	15	Mrs. Della Sylvest, Enon, La. 10
C. O. Burriss, Anderson, S. C.	14	Mrs. C. J. Mooney, Davidson, N. C. 10
Miss Blanch Horton, Knoxville, Tenn.. 14		Mrs. Josie Daniel, Chipley, Fla. 10
Prof. J. H. Highsmith, Wake Forest, N. C 13		Mrs. W. A. Pigot, Flowers, Miss. 10
Mrs. Sallie A. Harrison, Wilson, N. C.... 13		Rev. W. E. Dawn, Clayton, New Mexico 10
Rev. T. S. Baskin, Smiley, Tex.	13	Miss Ona Scott, Ridge Springs, S. C. 10
Mrs. R. T. Venters, Elizabeth City, N. C. 12		Mrs. D. M. Bagby, Walton, Ky. 10
Mrs. R. L. Covington, Hazlehurst, Miss 12		Mrs. G. B. Sprouse, Springfield, Tenn.. 10
Mrs. W. E. Barrett, Newport News, Va. 12		M. W. Lanier, East Lake, Ala. 10
Mrs W. A. Brown, Sylacauga, Ala.	12	



HOME FIELD RECEIPTS

ALABAMA—Miss I. J. L. Lilita, \$48.75; L. A. S., Siloam, by P. V. B., \$10.35; W. T. B., Birmingham, \$5; 1st, Tuscaloosa, by M. C., \$150; Sumterville, by Mrs. J. B. S., \$12.14; Dr. W. B. Crumpton, Cor. Sec., \$703.48; W. M. U., \$174.12; Jubilee, \$52; Home Board Schools, \$9.68; Mt'n Schools, \$16.90; Indians, \$3.35; Bethlehem, by J. A. S., \$1.20; Mrs. Z. G. D., Bollge, \$10. Total, \$1,197.24. Previously reported, \$6,619.79. Total since May, \$7,817.03.

ARKANSAS—Total since May, \$16.05.
DISTRICT OF COLUMBIA—5th ch., Washington, by W. E. M., \$300. Previously reported,

\$806.20. Total since May, \$1,106.20.

FLORIDA—E. R. Simmons and wife, Mayo, \$2.20; Arcadia, by W. C. Golden, \$6.98; Punta Gordo, for Negroes, \$1; Deaf and Dumb, \$2; Indian Work, \$2; Mt'n Schools, \$2.05; Nocatee, for Indian Work and Deaf and Dumb, \$18; Narcoossee, for Indian Work, \$1; Deaf and Dumb, \$1; Whittier, \$2.70; Mt. Mornah, for Indian Work, \$1; Deaf and Dumb, \$1; W. M. U. of Fla., by Mrs. H. C. Peelman, \$36.83; "Two Sisters," for Cuban Work, Tampa, \$100. Total, \$177.76. Previously reported, \$1,345.12. Total since May, \$1,522.88.

GEORGIA—Dr. H. R. Bernard, Aud., \$2,210.91; W. M. S., Sylvania, for Work Among Foreigners, \$3.75; Liberty, by A. T. W., \$2.10; Raymond W. M. S., Thankoffering, by Mrs. J. R. G., \$1.60. Total, \$2,219.01. Previously reported, \$11,405.78. Total since May, \$13,704.79.

ILLINOIS—Ill. Bapt. State Ass'n., by J. G. Taffee, Tr., \$500. Previously reported, \$36.15. Total since May, \$536.15.

KENTUCKY—English, by H. J. B., \$2.46; Murray, by H. B. T., \$5.30; Mitchellsburg, by Mrs. M. A. M., \$10; Ky. Cen. Com., by Miss Clifford Hunter, \$55.04; Mt'n Schools, \$5.05; W. D. Powell, Cor. Sec., \$200.41; Mrs. L. G. D., Louisville, \$45. Total, \$318.26. Previously reported, \$3,706.60. Total since May, \$9,024.86.

LOUISIANA—Dr. Geo. H. Crutcher, Cor. Sec., \$394.81; Pleasant Hill, by C. L. S., \$2.50; Mrs. G. C. H., Delhi, \$1. Total, \$398.31. Previously reported, \$1,209.98. Total since May, \$1,608.29.

MARYLAND—1st ch., Baltimore, by J. R. G., \$43.30; Grace, by W. E. M., \$50; N. Ave., by C. M. K., \$27.16; Eutaw Place, by H. W. P., \$36.21; Brantly, by C. W. W., \$42.25; "F. S. and L. B.", \$100; 7th, by O. M. L., \$40.67; Temple Wallbrook, by J. R. H., \$4.56. Total, \$394.35. Previously reported, \$4,285.53. Total since May, \$4,679.87.

MISSISSIPPI—Y. W. A., 41st Ave., Meridian, by W. E. F., \$10; D. T. Chapman, for Gen. Ass'n of Miss. for salaries McCall and Rodriguez, \$300; A. V. Rowe, Cor. Sec., \$400. Total, \$710. Previously reported, \$2,967.14. Total since May, \$3,677.14.

MISSOURI—Tabernacle, Kansas City, by T. P. J., \$15; Seymour, by M. E. C., \$22.35; S. S., \$3.06; B. Y. P. U., 51 cents. Total, \$40.92. Previously reported, \$8,166.09. Total since May, \$8,207.01.

NEW MEXICO—Mt. Zion, by C. D. S., \$8. Previously reported, \$132. Total since May, \$140.

NORTH CAROLINA—Walters Durham, Treas., \$329.08; Burnsville, by Rev. J. C. Owen, for Mt'n Schools, \$51.50; Bakersville, \$72; Antioch, by R. S. D., \$8.30. Total, \$450.88. Previously reported, \$8,169.66. Total since May, \$8,620.54.

OKLAHOMA—W. B. M. S. of Okla., by Miss Sue O. Howell, \$20.25. Previously reported, \$337.32. Total since May, \$358.08.

PANAMA—Mission Stations of Rev. S. M. Loveridge, Canal Zone, \$45.

SOUTH CAROLINA—Congaree, by W. T., 50 cents; Canaan, by M. K. A., \$3.50; Wayside, by C. W. H., \$2.71; Edgely 1st., by O. S., \$20.61; L. M. and A. S., \$20.80; S. S., \$5.09; Williamston 1st., by D. L. D., \$19.73; Spring Hill, by E. G. F., \$7.40; Keowee, by J. W. M., \$2.84; George's Creek, by J. B. B., \$11.50; Hurricane, by W. E. N., \$10; Bethlehem, by R. W. P., \$10; Unity, by D. E. S., \$5; Sand, by W. E. S., \$2.97; Cypress Chapel, \$15.90; S. S., \$1.92, by M. O.; New Hope, by J. A. T., \$5.86; Blacksville, by C. J. F., \$44; Sulphur Spgs., by W. P. S., \$5; Midway, by J. D. S., \$2.07; Lane, by T. R. J., \$1.65; Montmorenci, by D. L. T., \$4.05; St. George, by H. R. J., \$1.10; Hodges, by J. C. S., \$3.04; Ware Shoals, by J. B. R., \$4; Ward, by H. T. H., \$2.25; Bethlehem, by R. W. P., \$15; Union, by B. F. C., \$4; Pine Pleasant, by A. L. C., \$2.33; Hebron, by J. A. W., \$4; Dudley's, by J. W. H., \$10; Antioch, by H. P. S., \$4.75; Pine Forest, by M. W. H., \$5.60; Mt. Zion, by M. W. C., \$1.75; Pleasant Grove, by J. W. F., \$3.21; Sardis, by J. W. P., \$6; W. M. U. of S. C., by Miss Jessie King, Treas., \$271.45; R. A. for Indians, \$1.80; Sunbeams for Fla., Texas and Cuban Schools, \$47.82; Y. W. A.'s, for Miss Clifford's support or Mt'n Schools, \$22.35; Madison, by J. D. H., \$10.94; Greenville Ass'n., by J. C. K., \$6.15; 1st., Newberry, by S. S. C., \$10; Bethel, by W. D. T., \$17.34; Laurens Ass'n., \$2.90; W. M. S., \$3; R. A., \$2; Laurens, \$200; \$2.90; W. M. S., \$3; R. A., 2; 1st., Laurens, \$200; W. M. S., \$20; Y. W. A., \$2; Sunbeams, \$3.32; 1st., Darlington, by J. B. E., \$76.14; Wassamasaw, by J. H. L., \$4.67; Foreston, by A. J. W.,

\$1; Mt. Olivet, by J. R. R., \$5; West Creek, by W. D. H., \$35; Mt. Pleasant, by E. S. L., \$6; Sulphur Spgs., by W. P. S., \$1.30; West Spgs., \$2.15; Rev. J. E. McManaway, for Appaachee, \$25; Travelers' Rest, \$2.02; Victor, \$30.38; Reedy Creek, \$9; Little Bethel, \$7; Double Pond, by J. P. C., \$2.91; Sparrow Swamp, by E. A., \$7.45; Georgetown, by G. T. E., \$2; Washington St., Sumter, by E. C. H., \$30; Reedy River, by C. E. H., \$3.25; Ridgeway, by C. L. W., \$7.97; Harris Creek, by S. B. M., \$12; Bamberg S. S., by J. F. F., \$19.68; Locust Hill, by W. A. H., \$1.31; Mt. Ararat, by P. M., \$1.10; Bethlehem Fairfax, by J. J. H., \$11.85; Newry, \$4; Hephzibah, \$3, by Z. I. H.; Westminster 1st., \$5.08; Jordanla, \$3.56, by L. M. L. (less 10c postage); Orphanage, by F. H., \$12.39; Mt. Ebal, by J. C. W., \$3.64; W. M. U., Merryville, by Mrs. J. I. N., \$5; Hendersonville, by G. A. M., \$9.58; High Hill, by E. C. L., \$1.05; Dry Creek, by J. B. W., \$7.30; Taylor's, by J. F. F., \$7.81; Ebenezer, by C. W. M., \$4.60; Gluck Mill, by J. W. G., \$2; 1st., Spartanburg, by C. M. C., \$3; Westfield Creek, by J. E. W., \$10; Seneca, by J. J. C., \$10; W. M. U., Self-Denial, Darlington, by J. H. P., \$12; S. S., Darlington 1st., by C. B. E., \$13.30; South Union, by J. L. R., \$2.20; Wayside, by C. W. H., \$3.18; St. John, by J. O. M., \$2.50; Varnville, by H. L. M., \$1.20; Warrior's Creek, by F. B., \$3.22; 1st., Easley, by H. S. H., \$4.48; Fork Hill, by J. T. H., \$3.90; Willow Swamp, by D. S. T., \$6.61; Mt. Carmel, by L. L. S., \$1.80; Yonge's Island, by S. M. G., \$12.50; Middle River, by B. F. C., \$1; Nixville, by W. E. L., \$1; S. S., Dillon, by J. T. F., \$3.45; Mt. Lebanon, by C. B. M., \$3.75; Waccamaw Ass'n., by J. C. S., \$5; Cross Hill, by A. M. P., \$65.55; Double Springs, by T. T. D., \$1.25; Rock Hill, by G. H. C., \$1.61; Rocky Springs, by M. O. O., \$6; Nine Forks, by J. T. S., \$2; Timmons-ville, by C. A. S., \$188.21; Florence, by E. A. S., \$4; George's Creek, by R. B. S., \$1.15; Six Mile, by D. E. G., \$5.05; Double Pond, by J. P. C., \$10; Lowndesville, by R. S. G., \$4.25; Cherokee Spgs., by W. P. S., \$7.82; White Plains, by W. P. P., \$12.40. Total, \$1,716.83. Previously reported, \$9,081.10. Total since May, \$10,796.93.

TENNESSEE—W. M. U., Boone's Creek, by Mrs. G. C. W., \$10; Salem, by J. T. K., \$1.11.



Richmond, Va.

Butler, for Mt'n Schools, by J. C. Owen, \$54.14; J. W. Gillon, Cor. Sec., \$347.31; Moore's salary, \$100; Walnut Grove, by T. H. D., \$2.45. Total, \$515.01. Previously reported, \$5,119.39. Total since May, \$5,634.40.

TEXAS—West Orange, by M. S., \$30; F. M. McConnell, Supt., \$200; Mexican School, Music Dept., by Miss McT., \$1. Total, \$231. Previously reported, \$2,900.55. Total since May, \$3,131.55.

VIRGINIA—B. A. Jacob, Treas., \$1,200. Previously reported, \$12,257.13. Total since May, \$13,457.13.

MISCELLANEOUS—Ground rent, Galveston, by J. H. M., \$15. Previously reported, \$597.60. Total since May, \$912.60.

AGGREGATE—Total, \$10,456.82. Previously reported, \$55,039.68. Total since May, \$95,496.50.

Notice to Home and Foreign Missionaries

OWING TO THE FACT that in January there was just one resident of the Margaret Home at Greenville, S. C., it was deemed best by the Executive Committee of the Woman's Missionary Union, which has jurisdiction of the Home in the interim of the Annual Meeting, to close the institution temporarily on February 1st, satisfactory arrangements having been made for the care of the one resident. Any missionaries desiring to place their children in the Home are requested to make application to the Corresponding Secretary of the Woman's Missionary Union two months in advance of the coming of the children. The Home will not be opened again before the Annual Meeting, unless five children, representing two missionary families, seek admittance.

Kathleen Mallory, Cor. Sec., W. M. U.

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