

THE HOME FIELD



Rev. E. P. Aldredge, 1004
Bishop St.
Dec. 1913

Maiden! with the meek brown eyes,
In whose orbs a shadow lies,
Like the dusk in evening skies!
—Longfellow.

SEPTEMBER
1913

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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The Home Field

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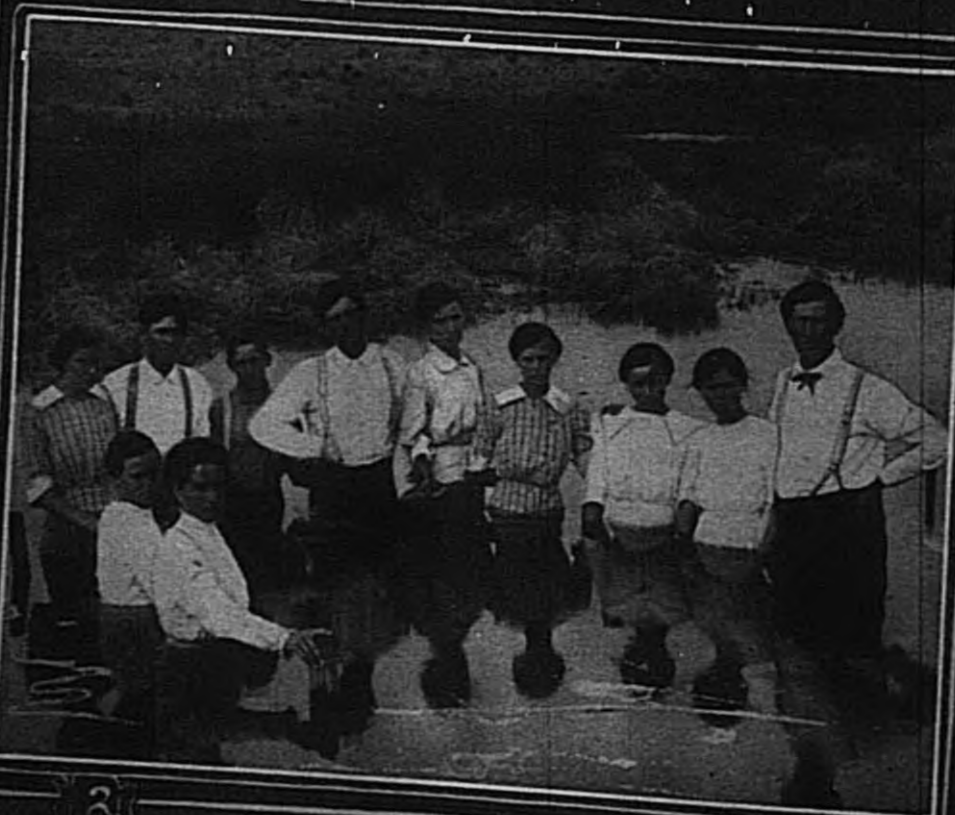
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1. New Mexico Country Congregation Gathered for Baptismal Service.
 2. Beautiful Picture Showing the Candidates for Baptism with the Minister in the Water.
 (See page 15)

The Home Field

Vol. XXIV

SEPTEMBER, 1913

No. 9

Christian Unity

LIVINGSTON JOHNSON, D.D., Cor. Secretary of the North Carolina Baptist State Convention



MUCH IS BEING SAID now about church unity, denominational unity, Christian unity. When any question awakens widespread interest, and is being considered by many people, no matter how new it may be, it should be given earnest consideration. This is especially true in religious matters. Christian truth invites investigation. "Master, where dwellest thou?" asked one who was inclined to be a disciple. "Come and see," was the reply of Jesus. "Can any good thing come out of Nazareth?" inquired Nathaniel. "Come and see," answered Philip. Christian union is a live question. What about it?

Unity is to Be Desired.

THIS IS UNMISTAKABLY true for several reasons that are near at hand.

1. Its importance is clearly taught in the New Testament. In the fourth chapter of Ephesians, beginning with the fourth verse, Paul begins the construction of his argument for unity: "There is one body and one spirit, even as ye are called in one hope of your calling." And in the thirteenth verse there is a prophecy of the consummation of this desired unity: "Till we all come into the unity of the faith."

2. Christ prayed for unity. The seventeenth chapter of John is the Lord's Prayer. This prayer was offered just before the arrest of our Lord, and the mock trial which led to his crucifixion. Several times in rapid succession he prays that his people may be one.

3. Blessings would grow out of Christian unity. The chief blessing is the one for which Christ prayed, viz., that the world

might believe that his great mission to earth was to bring men to him, and make them one in him. Those who own Christ as Lord and Master, and who profess to get the instruction he gave from the same book would impress the world more powerfully, if they were not divided as to their belief.

Another blessing, a more practical, and worldly-wise one, is the economic value of unity. What a saving there would be in



Livingston Johnson, D.D.

the homeland, if one church could be adapted to the needs, and would perfectly satisfy the demands of all within its reach; and how much more rapidly we could spread the gospel throughout heathen nations!

What Is Christian Unity?

WHAT IS THIS THING which seems to be so desirable, and for which our Lord so earnestly prayed? Christian unity is something which must be approached voluntarily,—"Till we all come in the unity of faith." The Romanists tried the method of coercion. With sword and fagot they endeavored to force unity. The bonfires of the martyrs lighted up the heavens and the earth drank in their blood, but the world knows how futile was the attempt to bring about union by force. The line between persecuted and persecutor was made more distinct, and the day of unity was pushed further into the future by such un-Christlike methods. The very fact that Christian unity is something which all the powers of earth and hell cannot force, helps us to understand its nature.

The Standard Dictionary defines unity as "the state of being invisibly one; union; harmony; concord." There must be such complete harmony and agreement as that the several parts will be invisible. A bundle of small iron rods may be bound together, but there is no unity; they are not invisibly one. If you put them in a crucible and melt them, they fuse and become one. So all efforts to bring about church or Christian unity, between elements that are discordant and inharmonious, must result in failure, no matter by what method the attempt may be made. You may tie them together with inter-denominational cords, but if those cords should be clipped they will fall apart, because there is no real unity.

There must be unity of faith or belief. Again turning to the Standard Dictionary, we find faith defined as, "a firm belief or trust in any person, thing or statement." All evangelical Christians unite in believing in a Person, in Christ as the Saviour of the world. They unite in believing in a thing, viz., salvation through faith in this Person. But when it comes to faith in the statement, we are far from that unity for which Christ prayed. In the New Testament we have a statement of Christ's work, how his atonement can be made effective, what he commands those to do who have been redeemed by his blood, and the doctrines they are to preach to the world about

sin and salvation. There is no use in mincing matters, we must come right down to this before we can have real Christian unity.

How Can Unity Be Attained?

THIS BRINGS us to the practical question, viz., how can unity be attained? On what basis can we unite? The New Testament is our guide, and unless and until we agree as to its teachings, there can be no real unity.

We can not ignore the teachings of the New Testament for the sake of unity. That plan has been proposed. "Where there are differences," argue some of the advocates of union, "let each denomination agree to give up certain views they hold, or doctrines they teach, or principles they cherish, and come together on the points about which they can agree." Thus, by a process of elimination, by ignoring certain phases of truth, they hope to bring about that unity which should be the desire of every Christian heart. That is an impossible undertaking.

People can not be made one about God's truth by dividing the truth and setting aside a part of it as not of sufficient importance to contend for. There must be unity in truth, and unity of faith on a divided Bible is unthinkable.

In our common courts of justice, a witness is put upon the stand and takes a solemn oath to "tell the truth, the whole truth, and nothing but the truth." That oath relates to things in this life. How infinitely more important it is for us to deal fairly with God's truth. There are some who take the strange and inconsistent position, that you can believe what you please about Christ's word, if only you believe in Christ himself. It must be "a whole Bible or no Bible."

Baptists and Christian Unity.

BAPTISTS have done more than any other people to foster and promote Christian unity. That will, doubtless, be regarded by many as a strange statement. Baptists have been looked upon as the greatest obstructionists in the matter of Christian union. We have been stigmatized as narrow and bigoted, because we were not willing to make some concessions for the sake of union. In this

way, for this very reason, we have been the greatest promoters of Christian union. We have been used of God, as no other people have, in bringing the Christian world together on some vital points.

1. Baptists have always stood for an open Bible, and have always contended that the Word of God is the all-sufficient guide in faith and practice. The Roman Catholics, who stand at the other end of the line, teach that the Bible should be a closed book to the masses, as they are not capable of interpreting it. They hold that final authority is not found in the Scriptures but in the church. Every man-made creed which is binding upon the consciences of men, is that much of Romanism brought over into Protestantism. With Baptists, the final appeal is to the Bible and its teachings. The Christian world is recognizing the authority and sufficiency of the Word of God as it never did before, and creeds are crumbling all about us.

2. Baptists have always stood for the competency of the soul in things spiritual. This, of course, involves the doctrine of religious, or soul, liberty, of which great principle the Baptists have always been champions. While we have often been persecuted, we have never persecuted others for their conscientious convictions. The world is rapidly coming to a blessed unity on the matter of religious liberty, and the Baptists have had a conspicuous part in bringing this to pass.

3. Baptists have ever stood for the symbolic meaning of the ordinances. We have often been twitted about "much water" and the solemn and beautiful ordinance of baptism has been made a matter of jest. With us it is not a question of preference but of principle, not a matter of convenience but

of conscience. "One Lord, one faith, one baptism," is the creed to which we can subscribe, and the basis of union upon which we can agree. We also contend for the symbolic significance of the Lord's Supper, which scripturally and logically, follows the ordinance of baptism.

Our conscientious observance of these ordinances, just as they have been given to us by our Lord, has preserved their symbolism, and has prevented their degeneration into meaningless ritualism.

This is a day of un- and inter-denominational movements. We should co-operate with other denominations for the advancement of the Lord's Kingdom, provided—mark well the proviso—provided we can do so without any sacrifice of principle or efficiency. When we refuse to co-operate with Christians of other denominations, or to take part in any inter-denominational movement it does not argue that we are narrow or selfish or lacking in love for our fellow Christians, but it does mean that we put implicit obedience to Christ above everything else. This is not because we love our fellow Christians less, but because we love Christ more.

We can, on the basis outlined above, pray sincerely for Christian Unity. We can with hope look forward to the time, even though it be deferred until we enter another world, when we shall "all come in the unity of the faith." We can devoutly thank God for any step taken which brings us nearer to the real unity for which Christ prayed. We must not forget, however, that we can do most for the promotion of Christian union, by living up to the principle by which we have been hitherto guided, viz., a supreme loyalty to Christ and his Word.

Raleigh, N. C.



Centennial of An Old Church

V. I. M.



SPRING HILL is a historic old church, in the midst of a community of Scotch ancestry in eastern North Carolina. It is eleven miles out from Laurinburg and at varying distances from other railroads points--for the railroads continue to increase the reach in eastern North Carolina of their parallel steel tentacles through forests and fields.

To reach Spring Hill, if you are an accredited visitor, you let somebody in the old community know that you are coming

covered the first Sunday and Monday of August and the place of meeting was in the large church auditorium, on the spacious grounds where for a hundred years an unusually virile people and their Scotch ancestors have worshipped God.

The pastor is Rev. Thos. G. Wood, venerable man, whose health is not vigorous now, but who was able to preside at the centennial. The invited guests who participated in the program were Drs. T. W. O'Kelly, R. T. Vann, M. L. Kesler and Livingston Johnson, and Brother Archibald Johnson, of North Carolina; Dr. Rufus Ford



Across the Coast Country Swamps

and he drives you out in an automobile past fields of luxurious cotton and corn, with a background of glorious forest green, past comfortable homes and across the coast country swamps.

The occasion was a celebration of the centennial of the old church. The program

of South Carolina and Dr. Victor I. Masters of Atlanta.

IN 1807 THERE CAME from the Highlands of Scotland the Rev. Daniel White. Landing at Charleston, South Carolina, journeying circuitously through eastern North Caro-

lina he reached Society Hill, South Carolina, and established there the historic Welch Neck Church.

He had come in response to a vision, a dream. We shall see how great things may hinge upon a vision. After some years at Society Hill, he felt impelled to go with the gospel message as held by Baptists to the North Carolina community not very far away, in which had settled from across the sea his kinsmen according to the flesh. These were bluestocking Presbyterians. They looked askance upon the evangel of a new and strange doctrine. But when they had heard his words, spoken on the neutral ground of the public highway, they opened their hearts to him and the result of the opened hearts was the establishment in May, 1813, of Spring Hill Baptist Church with a handful of members.

As I write I am fresh from the atmosphere of the centennial celebration and I perceive that I am in danger of setting down more than a mission magazine may give place to. Let me barely mention the beautiful hospitality of one of the most attractive rural communities I have in my life seen; let me in a sentence say that it was one of the most auspicious occasions and one of the most complete successes I have seen. Then I must turn to that part of the story that just must not be crowded out.

IT IS A STORY of a church that for a hundred years has obeyed the second part of the Commission, as well as the first. It has "taught them to observe all things," as well as evangelized and baptized. Under the leadership of Daniel White for eleven years and of John Monroe for sixty-five years and of other beloved and able pastors in more modern times, this church has been not only an agency blessed to the saving of the lost, but equally used in training the disciples and in enlarging their lives for service to the common welfare.

On the church grounds there stands a small hexagonal brick building, perhaps thirty feet across. Very modest in appearance, it has been a vehicle through which, inspired by the church, a remarkable community work was accomplished. Organized by devout women in 1855, for forty years

a temperance and literary society met regularly twice a month in this room.

The cost of the building was small. As contrasted with structures for similar purposes in cities it was almost nominal. But, under the training received here in debate and in the study of public questions, a group of young men and women have developed who have gone out to bless society.



Rev. John Monroe, for sixty-five years pastor

scarcely equalled from any place known to me. Among them have been attorneys, poets, distinguished ministers, editors, capitalists and others. Among them were John Charles McNeill, North Carolina's sweet singer; Victor Blue, of the United States Navy; Dr. Livingston Johnson, Secretary of the State Mission Board of North Carolina, and Mr. Archibald Johnson, editor of *Charity and Children*.

These distinguished sons have been more than matched by the gracious women who have grown into a beautiful, strong life in this community. And these far-known sons are only the overflow of a community that has kept within its own confines the same resourcefulness, culture and balance that it has sent out so signally to bless the world. The Johnson brothers are of a large and old family in the Spring Hill community and direct descendants of the sainted Daniel White of blessed memory.



Top: Spring Hill Church. Middle: Beautiful Lumber River, a summer "Social Center." Bottom: A Modest Hexagonal Building, in Which a Remarkable Work was Accomplished.

REV. JOHN MONROE, who for sixty-five years served this people as pastor and died in 1889, was at once an unique, saintly and beneficent personality. His life ministry was to this church. He preached the terror of the law and salvation by grace. Marvelous was his power in prayer. It was his habit regularly to pray for rain when the crops were suffering for moisture. He was not disturbed by the sceptical sophistries of modern philosophy which would have us believe that natural laws are no more under the control of their Maker than a machine which a man has put together and turned loose to run at random.

He not only prayed for rain; it was the testimony of almost every speaker at the centennial that he habitually got it. Time after time that man of God assembled his people to ask the blessing of rains upon the parched ground and time after time the rains descended in abundance before the people could reach their homes, out of skies that had seemed of brass. Dr. Livingston Johnson, then a boy in the pews before the venerable pioneer, tells of one Sabbath morning in which, before preaching, the old gentleman prayed with great facility and fervor for rain. Then he told the brethren to go out and fix the cushions, etc., about their buggies, for he thought that it would rain. Dr. Johnson testifies that the sermon had not been half completed until the rain was pouring down, though it had been a morning of perfect sunshine.

It would be expected that a people developed under the leadership of a man of such reverence and power would be of the finest type that American civilization produces. This is exactly true of the Spring Hill community. Nearly everybody is of Scotch descent, and it is a good descent to have. But everybody in that community is stimulated by the up-pull of a community sentiment that is high, clean and splendid—a community sentiment which is today enriching the world beyond by its blessed overflow, which receives its own vigor and worth through the ministry of a coun-

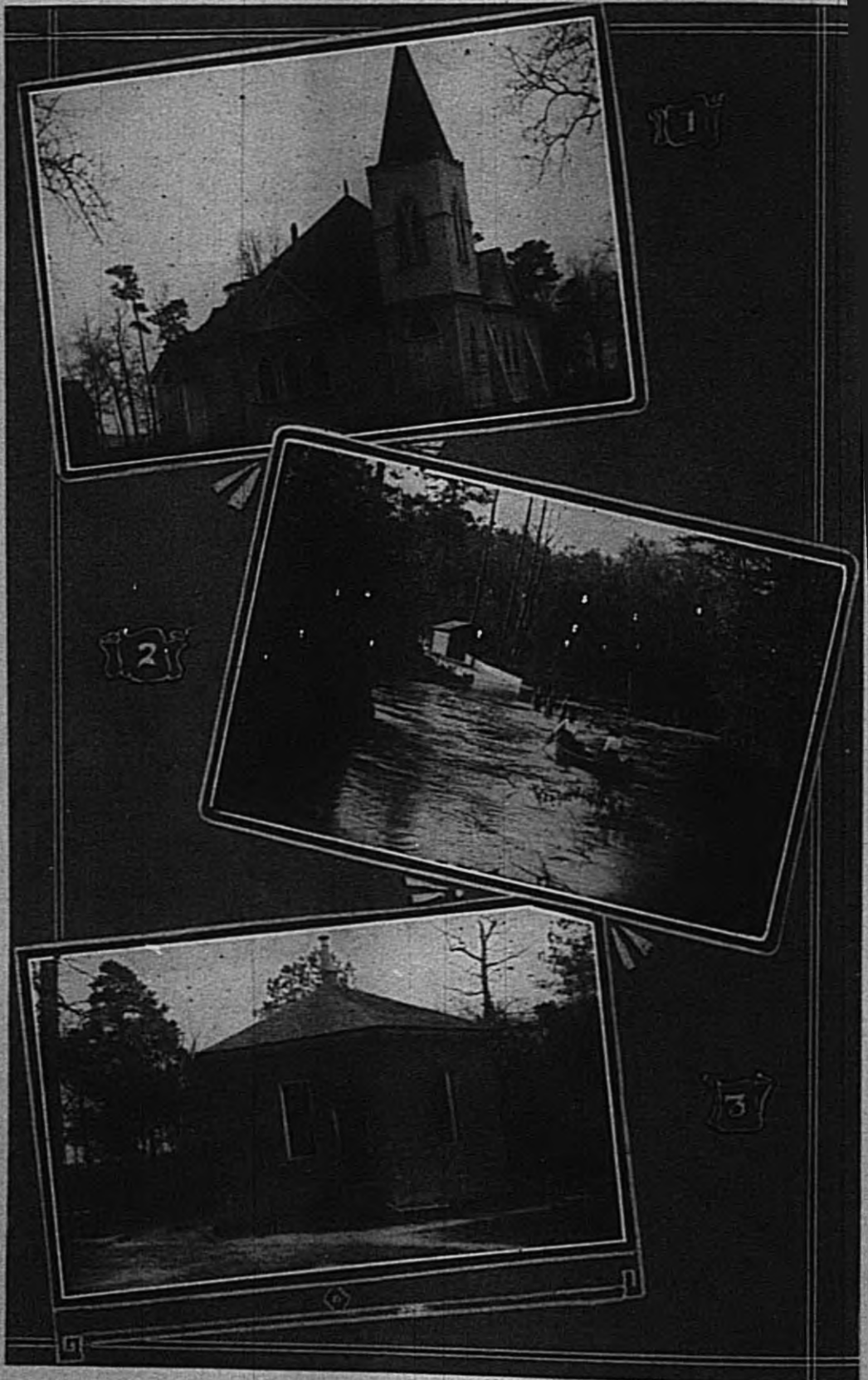
try church that has sought to obey the whole of the Commission of Christ through a long series of years, dating back to the time when in 1807 Daniel White had a dream telling him he must come to America and preach.

So great in the hands of God may be issues the beginnings of which seem small—a dream.

I SHOULD LIKE to speak of some of the admirable social institutions in this community. I should like to speak of the beautiful river where the young people foregather to have a good time bathing. I should like to speak of their other gatherings and how their means of recreation are such as belong to the country and are not transported as exotics from the compressed atmosphere of some urban community. I should like to speak of the large number of cultivated young people, most of them college graduates, who know how to have a good time without playing cards and dancing—a distinction quite worth mentioning. I could wish to portray aright the genius of a rural community that I have never seen surpassed.

But the story is too long for the place of its telling and I desist. Not, however, without remarking that here is a country community in which a church has practiced vitalization and community service, as well as evangelization, and that as a consequence it is a community that has done more to bless society than probably any six towns of an equal population to be found anywhere in the whole country.

God give us many such communities as this. If we may have them we shall have a great America. If we may not have them, what may we hope to develop that shall atone for the lack of them? That we may have them is one of the fundamental purposes and ideals of the new Department of Enlistment and Co-operation of the Home Mission Board, with which various State Boards are becoming heartily and aggressively identified.



Top: Spring Hill Church. Middle: Beautiful Lumber River, a summer "Social Center." Bottom: A Modest Hexagonal Building, in Which a Remarkable Work was Accomplished.

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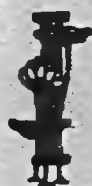
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Serving God Without God

"Early incitements that mankind serve God
For man's sole sake—not God's and there-
fore man's—

Till at last who distinguishes the sun
From a mere Druid fire on a far mount?"

—Browning.



IT SEEMS CHURLISH to say a single word adverse to the modern tendency of thought and action which is frequently called the social revival—that remarkable rise and renewal of a general consciousness that every man's essential obligation while he lives in the world is to serve the well-being of his fellow men.

There is no danger of overstating the importance of this development and trend in the present epoch of civilization. It is the greatest phenomenon of the age. And they are right who see in it not only an amelioration of life externally but a deepening of life spiritually—a real gain for real religion.

Statements no less strong than these are necessary at the outset if one escapes suspicion of unpardonable blindness while trying to indicate where today's social movement, spite of all that it is, comes short of what it ought to be.

Not in disparagement then of the "social gospel" either in the church or outside it, but wholly in sympathetic hope of seeing it amplified and completed, is this word of criticism, not unheard in these columns heretofore, once more reiterated.

NEARLY FIFTY YEARS AGO, when the first stirrings of new social enthusiasm were being felt at the heart of Christendom, the seer-like British poet Browning wrote the lines reprinted above.

They demonstrate how clearly his prescience then foresaw the very lack which amid all the beauty of the increasing humane spirit of the times has subtracted from it something of greater beauty which it ought to have carried with it and something from the spiritual altitude which it ought to have attained.

The poet's discrimination is manifest in his recognizing so readily a sincere religious impulse at the motive center of this zeal for humanity. These "earthly incitements" do prompt men to "serve God." The back-

ground of faith that God is pleased when good deeds are done to his creatures is almost invariably present in the sacrifice and service paid out to the needy from social settlements, institutional churches and philanthropic societies of various forms. Take away that faith, and 90 per cent. of all such philanthropy would instantaneously disappear.

But Browning got on to a still sharper discrimination. He saw the service of God in all this service of humanity, but he also saw that it was not the highest possible service in either relation. He saw the religious motive in it, but was wise enough beyond that to perceive the possibility of religious motive in a higher form enormously more potent. Browning did not deprecate "early incitements," but he was aware of heavenly incitements.

Not "for man's sole sake" would he have men serve God, but "for God's sake and therefore man's." Which is simply saying, in a word, that to lift human service for humanity up to its noblest meaning, either socially or religiously, the labor must be done not in abstract tribute to the supposed desires of a remote and withdrawn deity but in loyal company with a present and toilsome God.

It is the difference between working under the instructions of a distant employer, and working shoulder to shoulder with a strong friend. It is the difference between doing a piece of work alone and sharing a piece of work with the Master Workman. It is the difference, too, between earning a wage and getting the smile of a Leader.

THE INTENSE PRACTICALITY of the typical mind of these times is quite certain to scorn these distinctions. Are not men helped quite as much either way? Does not the service clothe them, feed them, amend their woes, extend their comforts, just the same?

Even that, however, plain as it looks to a materialist's eye, is not to be granted. The man who has the biggest and profoundest impulses behind his action is the man best to be relied on by any distress; his help is surest to last out the need.

There is a touch of the mystical required to make a philanthropist who is both con-

sistent and persistent; your unqualifiedly practical giver soon gets disgusted at the small results of his giving. Only the helper with a deeper motive keeps on patiently.

But the main concern is, of course, not here. Externally it often does look as if the vague religion of the humanist is helping just as many people as the intenser religion of the spiritually minded.

The point of the contrast where the distinction does take hold on life—the place where it does matter whether one is serving God "for man's sole sake" or "for God's sake, and therefore man's"—is in the reaction on the soul of the worker himself.

A man's soul is the size of the world he is conscious of living in. And it can't be a great-sized soul if his horizon is not expansive enough to get God as well as man within its boundaries.

BROWNING'S OWN vivid metaphor to express this is too convincing to require comment or amplification.

What if a man who saw the sun rising were in doubt and questioned whether it was not some bonfire kindled on a distant hill—perhaps a solemn and reverent bonfire meant for worship, but a bonfire none the less?

Yet this unthinkable ignorance is hardly

an adequate comparison with the spiritual limitation of the man who walks through the world aware only that men are here needing help and unaware that God is here toiling to help them.

It can not be an indifferent thing for men to drop God out of account—to deny his fellowship and go their own paths alone deeming his guidance no asset in doing what they call his pleasure.

Yet that is what is too generally happening where social service is treated as the characteristic twentieth century version of the gospel.

Normal Christianity for today is assumed to be an abundance of good works going forward on a principle of service without necessity or care for any personal spiritual experience validating God's approbation or transmitting his influence.

But God's people positively cannot admit any such thing.

The Christian's experience of God in his own soul is real. God does come into a man and dwell there. And the man is conscious of it—purified, directed, enabled by the mysterious and awful reality.

And being real, the fact can not be ignored.

It is the Sun that rises—not a Druid fire on the far mount.—The Continent.

An Appeal to Baptist Churches

P. H. MELL, Treasurer

THE HOME MISSION BOARD is greatly embarrassed at the present time for the need of money with which to conduct the work committed to its charge. The missionaries who are faithfully preaching the gospel must not suffer for the means of support and their salaries must be paid promptly at the close of each month. It is the desire and purpose of the Board to aid in erection of houses of worship in all parts of the South where help is greatly needed. This work can not be prosecuted without a large bank account.

The churches have been slow in sending contributions to the Home Mission Board and the treasurer, therefore, has been forced to borrow money to promptly meet the demands. There would be great rejoicing on the part of the members of the Board if

the \$80,000 still due for the first quarter could be promptly collected and transmitted to the treasurer.

COMPARATIVE FINANCIAL STATEMENT. Quarter Ending July 31, 1913.

	Apportioned 1st Qr. by Sou. Bap. Con.	Total re- ceipts for 1st Quar.	Amts. due at close of 1st Qr.
Alabama	\$ 7,125.00	\$ 1,885.72	\$ 5,236.22
Arkansas	2,750.00	11.75	2,738.25
D. of Columbia	875.00	223.15	651.85
Florida	2,750.00	524.43	2,225.57
Georgia	15,000.00	4,636.80	10,363.20
Illinois	937.50	100.00	837.50
Kentucky	8,000.00	2,134.76	5,865.24
Louisiana	2,625.00	91.56	2,533.44
Maryland	2,250.00	925.87	1,324.13
Mississippi	7,750.00	1,639.11	6,110.89
Missouri	4,000.00	2,923.65	1,076.35
New Mexico	375.00	.....	375.00
North Carolina	8,750.00	5,156.09	3,593.91
Oklahoma	1,625.00	681.43	943.57
South Carolina	9,250.00	3,944.23	5,305.77
Tennessee	6,875.00	1,705.10	5,169.90
Texas	20,000.00	1,559.87	18,440.13
Virginia	10,000.00	1,581.60	8,418.40
Totals	\$110,937.00	\$29,757.88	\$81,179.12

Oklahoma Indian Baptist Association

MISSIONARY HARRY BOCK, Pawnee, Oklahoma



THE OKLAHOMA Indian Baptist Association held its 16th annual session at Pawnee, Oklahoma, July 24-27, meeting with the Pawnee Indian Baptist Mission Church.

This association is composed of delegates from the Arapaho, Apache, Caddo, Comanche, Kiowa, Osage, Wichita, Cheyenne, Sac and Fox, and Pawnee Indian Baptist churches in Oklahoma, and the Crows in Montana, and Hopis in Arizona. These latter send letters giving statistics and telling of their progress, but are not often able to send messengers, owing to the great distance from places of meeting.

The association was formed with four Indian churches, representing a membership of two hundred and nine.

The reports for the year 1912-1913 show that there were 105 baptisms, thirty-six deaths, and three thousand four hundred fifty-six dollars and ninety-two cents given to all phases of Christian work. Principally for mission work.

There were about one hundred messengers present from the seventeen churches. Two new churches, which had been recently organized, one among the Sac and Fox Indians by G. Lee Phelps, and one among the Cheyennes by G. W. Hicks, came into the association.

The Pawnee Indians and their missionary had made ample preparations for the gathering, and every detail was carried out beautifully. They had secured an ideal place for the gathering,—the pavilion on the Pawnee County fair grounds, electrically lighted, with ample seating capacity and every convenience.

The meals for the white visitors and missionaries were served in the old Methodist mission house, that has become the property of the Home Board of the Southern Baptist Convention, and is used by the Pawnee mission as an "eating house," that being one of the necessary adjuncts to the work. Many of the Indians come in to the mission on Saturday, and stay over until Monday, so a place to prepare and eat meals is necessary.

A good spiritual interest was shown from the start, that business could not crush. So much of the regular associational business was left undone, and must be attended to later on by the executive committee.

Each day had four services. Sunrise prayer meeting at six, morning service at nine, afternoon service at two, night service from eight to ten or later. Thus were the days full of earnest prayer, and "Jesus talk" and work.

The sunrise prayer meetings were led by Indians, excepting the Sunday morning hour, which was led by Miss Ina Shaw, of Topeka, Kansas. The average attendance at these meetings was eighty-five.

Friday morning the following officers were elected for the new year: Moderator, Rev. J. A. Day, missionary to the Osage Indians; treasurer, Miss Mary P. Jayne, missionary to the Cheyenne Indians. After which Mr. Nellis, the Indian agent at Pawnee, and Mr. David Gillingham, the interpreter for Missionary Harry Bock, spoke words of welcome to the association.

Mr. Nellis, Indian Commissioner, said that the work among the Pawnee Indians was wonderful considering the trying conditions under which it was established. After twenty years of experience in Indian work, he says that better work has been done at this mission than at any point at which he has been stationed. He attributes the success to the sane, practical methods used by the missionaries who have been in charge. He says the success of the work is shown not only in actual membership, but in the daily life of the Pawnees, the conditions of their homes, treatment of their sick and in every way.

The afternoon and night sessions were devoted to Jesus talks by Indians, and missionaries. Saturday morning from the sunrise prayer meeting hour, until the closing hour, 11 p. m., the Spirit of God was mightily manifest. No business could be done as the time seemed ripe for reaping, and the way the Christian Indians of the different tribes present prayed, sang and exhorted was little short of wonderful, when we remember that but a few short years ago, these same

men were scheming how best to outwit each other in deadly warfare. Now the Spirit of Jesus has possession of their lives, and they are anxious, O, so anxious! to lead their people into the "Jesus way."

This same earnestness was manifest Sunday morning and continued unabated until noon, when thirty-three had come into the Jesus way.

After dinner, the candidates for immersion were questioned by the missionaries and members of the church, and all were accepted, and at five p. m. we repaired to the water, a beautiful lake in the center field of the fair grounds, and thirty-three were buried with Christian baptism. Rev. D. Noble Crane says of this scene: "We had the largest baptismal scene Sunday afternoon that I have witnessed in Oklahoma. It was in keeping with the times of John the Baptist at Jordan, when Jerusalem, Judea and all about Jordan went out to him."

The following visitors were with us part of the time: Rev. I. N. Clark, D.D., district secretary A. B. F. M. S.; Rev. J. F. Love,

D.D., Dallas, Texas, assistant secretary H. B. S. B. C.; E. D. Cameron, J. M. Wiley, Miss Ina Shaw, Topeka, Kansas; Prof. Sharp, Bacone, Oklahoma; Miss Mattie Curtis, Oklahoma City, and Miss Anna H. Nelson, missionary to the Hopi Indians, Arizona.

Missionaries present, E. C. Deyo, Comanche; Ira D. Halverson, Kiowa; H. H. Treat, Kiowa; J. A. Day, Osage; Robert Hamilton, Cheyenne; D. Noble Crane, Osage; H. H. Clouse, Kiowa; F. L. King, Arapaho; G. W. Hicks, Caddo; W. A. Wilkins, Caddo; G. Lee Phelps, Sac and Fox; Miss Mithoff, Kiowa; Miss Brown, Sac and Fox; Miss Mary P. Jayne, Cheyenne; Miss Grace Clifford, Osage.

The expense of the association for the Pawnee church was \$520, \$25 of this was contributed by the Osage mission, the rest was all given by the Pawnee Indian Christians. All bills have been paid, and a small balance remains which will be used in moving and repairing the old Methodist chapel from its present location, to one more suitable, across the street, back of our chapel.

The Trail of the Homeless Church

LOUIS B. WARREN, Sec. of Church Building



ROAD IS THE TRAIL of the homeless church, and many are the ruins along its way.

"Each new moon new widows weep, new orphans wail, new sorrows strike heaven in the face," because of lives and homes unblessed by the preaching of the saving gospel of the Christ. Redemption comes but by the preaching of the Word, and the preacher cannot preach without a place.

Fatal Figures.

SIX THOUSAND five hundred congregations of our Southern Baptist brethren are struggling for life. This number is reported from two-thirds of our territory. As reports come in, the number grows.

State	Homeless Churches	Dilapidated Churches	Total
N. Mexico....	70	7	77
Texas	200	900	1,700
Oklahoma ...	681	200	881
Missouri	350	750	1,100
Arkansas	300	500	800
Louisiana	200	400	600

Illinois	32	37	69
Kentucky ...	300	200	500
Florida	224	320	544
Maryland	4	.....	4
Dist. of Col..	2	.....	2
Tennessee ...	200	.....	200
Mississippi ..	.....	.....	.....
Alabama .....	.....	.....	.....
Georgia .....	.....	.....	.....
S. Carolina...	.....	.....	.....
N. Carolina..	.....	.....	.....
Virginia	0	0	.....
Total.....	3,163	3,304	6,467

* Incomplete returns.

Dilapidated Churches.

ONE OF OUR STATE SECRETARIES was asked what he meant when he said there were 500 dilapidated churches in his territory. He answered, "I mean buildings with warped boards and fallen steps and sieve-like roofs; buildings which no business man would occupy for a moment, yet in which we are forced to attempt the business of the King; buildings which a few hundred dollars would renovate and make efficient but which are a disgrace to the denomination and to the Master's name."

Three thousand three hundred and four such buildings have been reported from two-thirds of our territory. Is it any wonder that Baptist growth does not keep pace with the increase of the population? Is it any wonder that the financial returns from our territory are so small that our Boards are cramped in every operation? Is it any wonder that so large a portion of our field is classed as "unenlisted?" The real wonder is not that they do so little, but that they do so much.

Homeless Churches.

FIFTEEN BAPTIST congregations are worshipping in school houses in a single county in Kentucky. There are twenty churches in



Dilapidated Baptist Church in Harlan County, Kentucky, in which the first Missionary Baptist preacher served in that county.

one Association; in Arkansas without one church building. For twenty-one years this Association has made annual reports and the churches have sent in their funds for missions and education and other organic work. But for twenty-one years the twenty churches have worshiped in vacant stores, in school houses, under brush-arbors and in the open air. They have done their best, but in their poverty they cannot build.

One of our evangelists tells of a meeting he held in a little school house on the crest of the Ozark mountains. The room was packed with eager listeners. One dim oil lamp gave the only light. There was a single song book. This was held in the shaking hands of an old man on the front bench, and the others crowded close and peered

over his shoulders to glimpse the lines that hymned praises to the God they loved. When the sermon was done and the call was given, the response was great. The next night the evangelist preached in another school house fifteen miles away. In the congregation were many who had heard him the night before. Trudging thirty miles over mountain roads was a small matter if they could hear again of the Saviour whom they loved.

The Great Commission? It is the Great Command! And the Jerusalem and Judea committed to our keeping are in a darkness as deep and malignant as that which exists in the uttermost parts of the earth.

Our good brother, Dr. C. V. Waugh, has written—

A Plea for the Six Thousand.
O, brother, of our Southland,
Blest with a house of prayer,
Think of the homeless churches,
And help them to prepare
A fixed place where to worship
Our Saviour, God and King;
Where happy hearts, all loyal,
Their offerings may bring.

O hear the cry, dear brethren,
Six thousand brides left high—
Brides of our King all glorious,
Great Ruler gone on high:
Homeless and unprotected
'Gainst heat and storm and cold.
E'er striving to be faithful—
Shall we our aid withhold?

Memorial Funds.

NOW AND THEN throughout the years men have bullded monuments which grow more glorious with the passing years.

Thomas Perkins heard the Master say, "Weep with those that weep, and turn their sorrow to rejoicing." It is said of him that no story of distress was ever told him without tears springing to his eyes, tears of sorrow for the suffering and tears of joy because he was able to relieve it. As his millions went in this good work, again he heard the Master's voice, "You have done it unto me."

John Howard heard the Master say, "I was sick and in prison." He went through the lazarettos of Europe, and even penetrated through Russia and Asia into the distant

East, seeking the uplift of those in bonds, at last laying down his life at Cherson while laboring in a malignant epidemic fever. And as he labored he heard the Master's voice, "You have done it unto me."

Frederick Kohne heard the Master's voice, "Suffer the little ones and forbid them not." Having no children of his own, he gave the greater portion of his millions in bringing comfort to the children of the poor. As he labored for the little ones, again he heard the sweetest voice of history, "You have done it unto me."

Charles Hoare heard the Master say, "I was hungry, and ye fed me, I was thirsty and ye gave me drink." During his long residence at Luscombe the poor were at liberty to go to any part of his extensive grounds and gather fuel, or any of the produce of the land. And as he watched them going happy to their homes, laden with the things that make for life, again he heard the Master say, "You have done it unto me."

Phillip Pinel heard the Master say, "As ye would that men should do to you, do ye even so to them." He saw the harsh treatment

of the insane, their brutal keepers, their chains, their dismal dungeons, and he labored till past the three-score years and ten, making their lot more bright. And as he worked he heard the voice, "You have done it unto me."

Anson G. Phelps heard the Master say, "Go ye into all the world and preach the gospel to every one." Throughout his life he gave, and when he died he left his immense fortune to the Mission Boards, erecting a monument which time cannot corrode and through whose influence hundreds of thousands have been brought to a saving knowledge of the Christ.

The Home Mission Board has just issued a pamphlet on "Memorial Funds," showing what various sums will do in church building. Write for one of these pamphlets and select a memorial for yourself or for some loved one who has gone ahead.

Those of us who cannot give millions can none the less erect a memorial, for small sums wisely used grow great and greater with the passing of the years.

Opportunities and Discouragements in New Mexico

W. E. DAWN, Clayton, New Mexico

ONE EXPECTS vivid portrayal when he reads after a writer who tells what he has thought and seen while out at the front on the firing-line. Fresh from a meeting out on the New Mexico plateau, in which twenty souls were led to Christ, Brother Dawn compresses into a brief utterance a lot of what we need to know of the westernmost State in the Southern Baptist Convention, and says some other good things besides.

FOR NEARLY TWO YEARS, while pastor in Texas, I had a strong desire to do religious work in New Mexico. Circumstances kept me at my post of duty with a splendid church and Sterling City, Texas. But the psychological moment came for me to say good-bye to Texas and take up work in this great needy field.

For about fourteen months I was missionary under the State Board. My work necessarily carried me from the best towns to the most isolated districts in the State. I think I speak with absolute certainty when I say that the majority of our denominational leaders and Board members have greatly underestimated our opportunity with the country church.

It has been the policy of our State Board (and also the Methodist people) to build up the churches in the larger towns. This has been done at great expense of men and money. Efficient men have been in charge of these town churches, and it has required large appropriations to support them. Much good has been accomplished under trying difficulties. Everything being equal it would seem that our opportunities would be in the center of populations.

Let us note carefully some great obstacles. Two things in our towns conspire to para-

like religious activity. First, the craze for money. Some people in the towns of New Mexico study the dollar mark until they become blind to almost every other interest. The larger business men, to a great extent, and some who work for salaries, will not take hold of the work because it requires money to build and support a church. Baptists are no exception to the rule. Some even go far enough to use Sunday to transact business, and so have no time for the church and its work.

Second, the craze for pleasure. Many are so infatuated with pleasure that they lose sight of the sober side of life. This is a great country for the Saturday night dance, Sunday afternoon baseball game and the Sunday evening opera or picture show. These are among the favorite sports and seem to hold the people spell-bound. The average congregation in a town of 1,000 varies from forty to one hundred people. Our larger opportunity seems to be the Sunday-school.

We are often encouraged by the presence of traveling salesmen and tourists from old religious communities. A faithful few stand by the pastor through all the stress and strain. They are indeed the salt of the earth, the light of the world. In my judgment a great field of evangelistic endeavor is the country districts. The people

are kind and hospitable and much freer from the allurements that are such a menace in the towns. Some of the advantages are good congregations that are attentive and responsive to the gospel.

People converted and trained in the country church often become the most valuable workers in the town church. Young people converted in the town are not seldom despised by their former associates who love worldly amusements. Many of them are not strong enough to brook the criticism, and are either lost to the working force or else become camp followers.

Some difficulties of the country church. First, the childish but loud cry for "Union." The people are in such a religious babel that they become befogged and confused. Methodism in the morning, Holiness in the afternoon, and Mormonism in the evening, with an occasional Baptist sermon thrown in for good measure.

Some needs out here are, houses of worship, owned and controlled by the denomination, with sane, sound evangelistic preaching, good Sunday-schools with trained teachers, well directed Young People's Unions that develop leaders of the right sort.

Christian people of the older and better organized communities when you pray, remember New Mexico.

Evangelistic Notes by Dr. Bruner

STAFF OF EVANGELISTS

WESTON BRUNER, Secretary of Evangelism

A. J. COPASS
Waco, Texas
J. B. DeGARMO
Blue Mountain, Mississippi
W. F. FISHER
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Nashville, Tennessee
F. D. KING
Raleigh, North Carolina
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East St. Louis, Illinois
J. E. McManaway
Greenville, South Carolina

J. W. MICHAELS
Evang. to Deaf and Dumb
Knoxville, Tennessee
ROY PALMER
Warrensburg, Missouri
T. O. REESE
East Lake Station
Birmingham, Alabama
J. A. SCOTT
Oklahoma City
W. L. WALKER
Charlotte, North Carolina
L. C. WOLFE
Shawnee, Oklahoma
RALEIGH WRIGHT
Tullahoma, Tennessee

M. J. BABBITT, (Singer)
Atlanta, Georgia
J. L. BLANKENSHIP, (Singer)
711 Slaughter Building
Dallas, Texas
I. E. REYNOLDS, (Singer)
Atlanta, Georgia
J. P. SCHOEFIELD, (Singer)
Birmingham, Alabama
D. R. WADE, (Singer)
Forth Worth, Texas
E. L. WOLSLOGEL, (Singer)
Bellevue, Ohio
J. W. BAILEY
Evangelist to Negroes
Marshall, Texas

WE DEEPLY regret to note the resignation of Evangelist H. R. Holcomb, who has accepted the pastorate of the Tabernacle Church, Waycross, Georgia. Brother Hol-

comb has a mighty passion for souls and made a most remarkable record during his three years with our staff. We wish him every blessing in his new field.

We are glad to introduce to the brotherhood the new men on our staff. Evangelist A. J. Copass, Waco, Texas, is a young man of rare gifts as an evangelist. He has been a most successful pastor also. He is a younger brother of the beloved B. A. Copas, San Marcos, Texas.

Evangelist S. W. Kendrick, of Nashville, Tennessee, has made a great record under the State Board of Tennessee. Dr. J. W. Gillon regards him of one of the best equipped men for a place on our staff. He will

Evangelist Roy Palmer is well known to the brotherhood of the West. He has held successful pastorates and at the same time has done evangelistic work. God has richly blessed his labors and we feel sure that he will render great service for the Kingdom in his new field. Brothers Palmer and Lamb begin work with us September 1, 1913.

Singer D. R. Wade is well known in the Southwest as a gospel singer and personal worker. He has been in a number of campaigns with the Home Board force and has



Street Meeting by Evangelist Raleigh Wright in Elberton, Georgia, during Great Meeting at the Elberton Church, in Which Brother Wright Assisted Pastor William H. Rich

thus enter upon a wide field of services September 14, 1913.

Evangelist E. V. Lamb, of East St. Louis, Illinois, has been doing the work of pastor evangelist, being remarkably successful in both spheres. He has heard the call to become an evangelist and answers that call with enthusiasm for the work and passion for the lost. He has resigned the pastorate of First Baptist Church, East St. Louis, to accept a place on the Evangelistic Staff.

already won a warm place in their hearts. We congratulate him on the fact Mrs. Wade is to become a reality just before he joins us. "A good woman" is rather to be chosen than great riches!

The Home Board Staff has a campaign booked for Joplin, Missouri, and the surrounding towns of Webb City, Cartersville and Carthage, for September. This great mining section is a most needy field.



THE TEST OF NEARNESS

TOLSTOI HAS SAID that "the greatest modern sin is the abstract love of humanity, impersonal love of those who are somewhere out of sight. Love for those whom we do not know, those whom we shall never meet, is so easy a thing! The conscience is fooled. No. We must love our neighbors—those we live with and who are in our way and embarrass us."

You can not have fraternity and unity on a vast scale unless you have them first on a small scale. The capacity of great ideas to inspire is limited by the extent of their correspondence to facts. Far-reaching concepts of Christian unity are convicted of being of a piece with the gossamer stuff of which dreams are made, unless they are capable of adjusting themselves in the spirit of love and unity to the troublesome, sometimes nagging and narrow environment of one's daily life.

It is easier to love a Negro, or imagine you love him, in Central Africa than to love a Negro in your own town. It is more congenial to dream of the conquest of a race at the antipodes than for Christ's sake to meet in helpful contact its thousands as they swarm from immigrant ships on to our shores. We can idealize them in the mass far across the seas. At our doors they are not convenient; they offend the taste; their needs call for the commonplace ministries of faithful and patient hearts.

Some persons can love people in other churches more than in their own. Distance lends enchantment to the view. And yet the first test of the spirit of unity in a church is to be found in the relation of its members to one another. The first test of the spirit of unity in a denominational body is the spirit of co-operation and oneness existing throughout that body, rather than in the relation of any of its parts to other Christian bodies. We distrust the philanthropy of a man who would allow his own brother to starve. We are not impressed at the exhibition of Christian affection which permits a man to love everybody else's church and Sunday-school more than his own. The most exacting test of brotherly love is that which bids us to love the person next to us, especially if he differs from us.

Intercommunication is the key to the peculiarities of our modern civilization. Intercommunication has, in figurative characterization, reduced the world to the compass of a community. It has also increased the catholicity of the sympathies of men, and this is right and well. But where men much throng together they seek for a common level in their beliefs and standards. They may do this either from a commendable spirit of sympathy and fellowship, or from an invertebrate indolence and a weakness of character which finds it too troublesome to have to profess views with which others do not agree. If they act from real love they will be ennobled. If they act from a weak conformity and only call it love to keep countenance with themselves, they will lower both themselves and others whom they may influence.

It is to be doubted whether the present-day facility of intercommunication has really enlarged much the hearts of men in love and fellowship. It was only by a keen insight into the heart of humanity, preserved from error by his

yearning love and sympathy, that the great Russian was able to utter the words which we have quoted.

The final test of our love for men is our readiness to reach out to help every man in all the world as we are able, but its severest test is our attitude to the man next to us, because he tries us in more ways and more intimately.

The editor is writing in one of our larger Southern cities. When he came to the office this morning he rode on the car with scores who did not know him and will never know him. He got off of the car and walked among jostling hundreds, ninety-nine out of a hundred of whom he does not know, nor do they know him. If one of them was to die and be buried tomorrow, we should not know it. And it would be the same the other way about. A week ago we were privileged to meet at the centennial of a great old country church in North Carolina. A number of other visitors were present and certainly the service we rendered was not conspicuous in its merit compared with that rendered by others. Yet we came away with a grateful sense that a generous people of an entire community had opened their hearts to the accredited stranger, and that now we would mean something more to them than a name seen by chance on the printed page.

The closer men have gotten together in the cities, the further they have gone apart in classes and distinctions. The cosmopolitan love of humanity in the abstract, on which society is pluming itself so much today, is in danger of becoming a snare. It does not "work" in the confines of a single city, still less in the world community.

The sanest test of which we know by which to try out our far-extending ideals of unity and fraternity, whether they be substantial or only dreams, is the test of the extent of our affection for and spirit of unity toward men and women who are right about us. This test is not spectacular. It is commonplace, not romantic. But it is what human hearts need and hunger for. It is genuine, and it will not fail to develop Christlike character in the man who is willing to apply it to himself. It is a test by actual facts, rather than by the contents of an amiable and popular philosophy.

We rejoice that there is a drawing together of all men; that there is an outreach of concern for the ends of the earth. We rejoice in the increasing pressure for peace and good will among the nations and in the spirit that longs for the greatest possible spiritual unity among all the people of God. We rejoice in the love of the people of God for all men shown in Foreign Mission effort. We long to see that effort increased. One of the great evidences of the genuineness of our Christianity is that it is coming to take seriously our Lord's command to save and teach the whole world.

We shall not do too much for those far away. The Lord bless our Foreign Mission Board and every other agency he is using to save the nations and strengthen the hands of the missionaries and our support of them. But we must also be able to stand the test of nearness. In this day of hasty rushing toward a world composite, it is not only wholesome but imperative that we shall test the quality of our far-reaching sympathies by the genuineness and efficiency of our love for those who are at our doors. "We must love our own neighbors, those we live with and who are in our way and embarrass us," to make sure that we are not deceiving ourselves by that abstract love of humanity which Tolstoi has pronounced the greatest modern sin.

GOD AND SOCIAL SERVICE

IT IS AN INCISIVE ARTICLE, that which we reproduce elsewhere from the editorial columns of The Continent, of Chicago. The editorial is just a bit involved and philosophical, but there are important and fundamental matters that can not easily be made as simple as a b c, and the proper attitude of Christian people toward the new emphasis on social service is one of those things.

Do not fail to read the article; it goes to the heart of the matter. How can this whole matter be more succinctly stated than in the sentence: "Not for man's sole sake must men serve God, but for God's sake and, therefore, man's"?

Putting God first and man second enables us to put man infinitely higher than we could ever put him by failing to put God first. This is an involved thought, but it is an involved thought that men must get hold of, in this day when not a few are coming to make a deity out of social service. It is no more involved than was the meaning of the Saviour when he said:

"If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he can not be my disciple."

That does not mean what we mean by "hate." It means that Jesus Christ will take no other place in the human soul than that of unconditioned, unlimited supremacy. If God shall give to his people the spiritual insight to apprehend this truth and teach men so in our day, we shall be able to keep them from stumbling by the delinquency of a good thing, which, for all of its goodness, is not God.

How forcefully does The Continent say that the soul of a man can not be of great size if his horizon is not expansive enough to get God, as well as man, within its boundaries. Truly it is not an indifferent thing for men to drop God out of account—to deny his fellowship and go their own paths alone, deeming his guidance no asset in doing what they presume to call his pleasure. Yet that is what is too generally happening where social service is treated as the characteristic twentieth century version of the gospel.



A CATHOLIC ON CHURCH UNION

THE CATHOLIC viewpoint of life and religion is in general so diametrically opposed to that held by Baptists that unusual interest is excited by an article on "Union Among Christians," by Wilfrid Ward, editor of the Dublin Review, in the Constructive Quarterly.

In this article Mr. Ward, an Irish Catholic, makes an argument for spiritual union as the summum bonum to be sought by Christian bodies, rather than ecclesiastical union. After naming some dogmas of Catholics and non-Catholics that are mutually exclusive, he says: "The exclusiveness does not, in either school of religious thought, betoken narrowness of sympathy. On the contrary, it exists in those to whom this is a specially cherished object."

This is backed up by proof, and the writer proceeds to reason on the necessity of loyalty to group in religious bodies, as follows: "An organism has many parts performing various functions which can not be regarded as equally important elements in the life-work. Yet its power to do its life-work effectively depends upon the whole being kept alive and vigorous. And

for this object functions not directly connected with its most important work are indispensable. Cicero's digestive functions are certainly a very minor matter in our thought of Cicero as a world power. Yet they may have played an all-important part in the general well-being without which he would not have left us the writings by which his greatness was established.

"No denomination with any force in it is content with professing the common measure of Christian beliefs. Each holds them in its own way, with the associations and in the forms to which its history has given birth. Each has developed into an organic system with a distinctive character. On this depends its esprit de corps. Tennyson once said: 'You must choose between bigotry and flabbiness.' A sect maintaining only points of agreement with a rival sect must be 'flabby' and ineffective in religion.

"In point of fact, the very beliefs held in common have their edge and force in individual believers as parts of the different living systems in which they are found. Thus the refusal to make co-operation depend on amalgamation in organization and in worship, or on the dismissal of what is distinctive of the several denominations and the retention only of what is common to all, may be grounded simply and solely on the interests of vitality in religion. To obliterate what is distinctive in the various communions means that even the doctrines which they do hold in common, and which are rightly considered the most important, lose three-quarters of their influence and effectiveness. It is a choice between an agreement amid difference in a religion which is inspired and alive, and an agreement pure and simple which is uninspired and comparatively dead on inoperative."

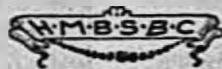
Of course there are other grounds for the ecclesiastical independence of religious bodies than the argument for group loyalty—grounds which in the case of Baptists involve the principles which underlie their very existence. But it seems to us that this incisive argument of an Irish Catholic ought to be sufficient to make "get-together-at-any-price" enthusiasts pause and think.

The editor of the Dublin Review continues: "If you grant that the full force of religious zeal is largely dependent on the esprit de corps of the various religious communions, and that this esprit de corps would evaporate if their distinctive doctrines were dropped and only our common Christianity were retained, that is an argument not only, as it professes to be, against latitudinarianism, but against the possibility of an effective union among Christians. . . . An immediate effort to bring down the existing sects to a dead level of positive belief would put out the flame of religious zeal instead of changing its direction. And, once extinguished, it might be hard to rekindle."

France is a notable illustration that a people turning away from one form of religious faith, are far more likely to become skeptics than the devout adherents of another creed, whether "liberal" or "narrow." The persistent and large mortality among the so-called "union churches" in this country and elsewhere fully bears out the assertion of Mr. Ward that even the doctrines which different religious bodies do hold in common lose three-quarters of their influence and effectiveness when their distinctive beliefs are obliterated in the interest of union.

The current toward religious co-operation is mighty and persistent. It can be guided to great and good ends. But it will not find its expression in ecclesiastical oneness, purchased at the price of beliefs that are sacred and interwoven with the whole fabric of the Christian life. Still less by the surrender of the plain teachings of the Word of God. Corporate union will not come, even if there was far more clamor than now. If it came, new sects would be born even in the first day of celebrating the advent of the great "Union

Church." But greater love for and co-operation with Christians in different bodies has already come, and will increase. For this we thank God, while at the same time we pray to be delivered from a religious composite "church," such as could be built out of the wreck of the great Christian bodies that now exist.



CRUSADERS AND REFORMS

THE PACE OF LIFE accelerates amazingly. It seems to "speed up" almost overnight, and bring forth several new devices of sin and pleasure to each for building up and saving men.

Crusaders for moral reform have more separate tasks than ever before. In hearty sympathy with every genuine moral reform, *The Home Field's* primary task is the great concern of saving men and lives through the gospel. We must generally leave to others the carrying on of campaigns for specific reforms.

White slavery, immodest dress, Sabbath desecration and the debasing effect of salacious, "rag-time" music, are some of the evils the workers for clean and high living are now going after. God speed them all! They are seeking to save the very foundations of civilization, for there can be no civilization worthy of the name where the virtue of women is not protected from the designs of base men. Immodesty in the dress of women, and the abandon and suggested irresponsibility of much of the crude popular music, if unchecked, will compass the undoing of more young people than the unspeakable white slaver himself. Without the Sabbath, how shall we maintain the home and true faith and reverence for God! .

God speed the reformers, whether in the pulpit or out of it, whether in our religious press or in the secular press. It does seem that the ends of the earth have come upon us in these days. Those who shall be able to stand and help others in such a day are they who take constant counsel of Christ and his word. May their number be great and their hearts full of holy zeal for purity and right. Clean lives, strong souls, clear, discriminating minds and hearts aflame, must be had by those who would save our country from the fatuous snares of an age that seems obsessed in seeking the experiences of a life time in a single year, and regularly gets moral and spiritual dyspepsia in its mad unnatural pursuit.



ROMAN CATHOLICS vs. AMERICAN IDEALS

WE DO NOT WANT TO BELIEVE that the attitude of the Catholic hierarchy toward evangelical religion and American institutions is correctly represented by the Catholic press. The Catholic papers are bitter, even malignant, in their utterances. The *Western Watchman* is a prominent Catholic weekly published at St. Louis. In a recent editorial paragraph it said:

"When Catholic people say that Protestantism is better than no religion at all they mean that Protestantism is better than no Christianity at all. It is rank heresy. No man is entirely without religion; and the church teaches that pure natural religion; written in men's hearts and consciences, is better than a corrupt and corrupting Christianity that begets hypocrites and blasphemers. A Catholic can not contribute money or means to make Episco-

pallans out of Hottentots. A Protestant may have faith and hope and charity; but then he is not a Protestant. It is a case of self-mistaken identity."

In the same paper we suppose there are a dozen flings of one kind or another at evangelical faith. The Freeman's Journal, of New York, is another Catholic weekly. In a recent number it attacks editorially the national hymn "America," which it makes out to be worse than worthless. It follows up this attack in a succeeding issue by another editorial. In this editorial, which is headed "Anti-Catholic Rantings," it pays its vituperative respects to some journals that took exception to its animadversions on "America." It says:

"The Freeman's Journal pointed out the impropriety of pupils of Catholic schools indirectly doing honor to the memory of narrowminded bigots who placed Catholic priests in the same category with witches and Quakers, who were regarded by the 'Pilgrim sires' as outside the pale of the law, and as such deserving of the death penalty. It goes without saying that it is not right that the minds of Catholic children should be imbued with reverential regard for these seventeenth century anti-Catholic fanatics. That would be the inevitable result of accustoming them to singing the blues:

"Land where my fathers died,
Land of the pilgrim's pride."

And to the same effect for more than a column.

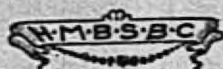
On Sunday, August tenth, there was a great convention of the Federation of Catholic Societies of America, at Milwaukee, and Catholic dignitaries were in numerous evidence. One of these, Archbishop Keane, of Iowa, is quoted in the press as having declared that "the Protestant system or religious truth has collapsed, while the Catholic people never rejoiced in the consciousness of an intenser realization of the facts of faith and never felt the stirrings of a deeper love of the church than do those of today. The Protestant church has been unable to abide the strokes of Biblical criticism and to survive the killing analysis of its fundamental principles. The masses of men in non-Catholic institutions and countries recite no creed and own no church affiliation. The great contest of thought must be fought, not between varying forms of Christian faith, nor between Protestant sects and unbelief, but between the Catholic church and the world spirit of the near future."

It is to us no pleasure to give space for such arrogant, overbearing utterances. The reader must remember that it is a set policy of American Catholics to claim everything under heaven, in the hope that the loudness and arrogance of their claims will serve the double purpose of keeping their laity loyal and intimidating the American public, especially the politicians. Their claim of 15,000,000 members is entirely overdone. If they were to count as do evangelical bodies, they would perhaps have 7,000,000 or 8,000,000 members. But they claim practically all the Catholic population.

Moreover, while the Catholic system beats any religious system of which we know in the business of getting hold of a lot of money, and Catholicism is one of the shrewdest political powers in the world and most implacable, and backs this up with abundant money, yet the rank and file of Catholic members will not in intelligence and force of character at all average up with the masses of the members of evangelical bodies.

It is also true, notwithstanding the loud and discourteous boasting of the Catholic clergy and newspapers, that the hierarchy is finding it to be a very hard thing to hold to its reactionary and archaic system, men and women who have tasted the spirit of American liberty. Reading between the lines in their papers, one finds naive confession of this in various guises, especially in admonition and reproof to the men.

If the evangelical Christian bodies of America are faithful and loyal to the Lord Jesus Christ and if they are alive to their opportunities, we need not fear that the hierarchy will ever take America, notwithstanding the inundation of Catholics by immigration. But our safety depends upon this loyalty and upon a Home Mission spirit that is alive, alert and at work all the time.



BROTHER WALKER DUNSON, so long the able treasurer of the Home Mission Board, has been elected as a regular member of the Board since his resignation. It was an oversight that his name was left out of the list on the first inside cover page.

THE MANY FRIENDS throughout the South of Dr. and Mrs. Weston Bruner will join us in sympathy and regret at the painful and distressing accident which happened to their little boy, William, while on a visit in the country to the relatives of Mrs. Bruner near Stevensburg, Va. The little fellow's hands were caught in a mowing machine and so injured that the fingers of the left hand to be taken off. The right hand was also injured, but no amputation was necessary. We are glad to report that the lad is recovering well.

DR. W. B. CRUMPTON, State Secretary of Alabama, writes us that the Mobile District Association met this year with the Swedish colony at Silver Hill, at which place the Home Mission Board has for some years been aiding our Swedish brethren. Of the occasion Dr. Crumpton says: "The Swedes did their part well. They have a neat church, lighted with gasoline. There is also a commodious parsonage. They are very liberal in missionary efforts. The colony is composed of industrious, moral, contented people. No community in Alabama has better order. No 'blind tiger' dares open there. They are faithful in observance of the Sabbath and are loyal to pastor and church."

IN THE AUGUST number of *The Home Field* we had an editorial on immigration. Since writing it we have come in possession of the June, 1913, bulletin on immigration and are able to give the record for the year. The number of immigrants admitted for the twelve months up to July 1, 1913, was 1,197,892. The number of emigrants departing in the same period was 308,190. This leaves an apparent net increase by immigration of 889,702. As a matter of fact, an additional 303,734 "non-emigrant aliens" also departed, making the total departures of foreigners 611,924. If this is subtracted from all sorts and sizes of foreigners that entered the ports last year—1,427,227—the net increase by immigration to our American population would be 815,303. This is great enough to challenge most serious attention.

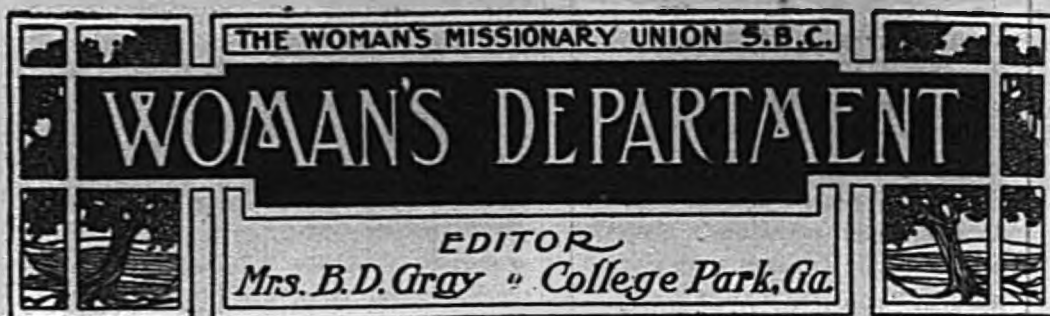
QUITE A NUMBER are writing to ask for the Associational Survey blank which we announced in an editorial last month. It is free on application. We shall be glad to supply other brethren who are willing to undertake the work of getting up information about conditions in their Associations for the annual meeting. The questions and answers give a comprehensive view of the actual conditions in the churches as to membership, number of times services are held, character of pastoral service, whether absent or local, contributions, etc., etc. It is probably the first Survey of the kind that has been prepared for the use of Southern Baptists. We hope to receive many orders and we would

be glad for each brother who does the work in an Association to send to us a duplicate copy of his work. For this purpose two blanks will be sent to each applicant.

THE PAWNEE INDIANS of our mission church to that tribe spent \$500 entertaining the recent session at Pawnee of the Indian Baptist Association, the story of which occasion is elsewhere in this magazine—story of a remarkable and instructive occasion. In a later letter from this mission, Missionary Harry Bock says: "Last night at our midweek prayer meeting we had fifty-two present. The service began at 8:30 and closed at 10:30 under protest. I felt that it was time to close but the brethren wanted to remain longer. The spirit of service and devotion shown by our Pawnee members is remarkable, and God is using them to build up his Kingdom here." If the reader will use his imagination on the basis of this portrayal and that of the association report, he will have little difficulty in realizing that a truly remarkable and blessed transformation is taking place among the Red Men through the gospel of our Lord Jesus. In a church of 100 members, fifty-two stay two hours at prayer meeting on a hot August night, and then expostulate with the pastor for closing the service! That is from a church whose members twenty years ago were all heathen and idolaters!

NORTHERN METHODISTS appointed a joint committee from their several Benevolent Boards, to arrange for one monthly missionary publication instead of several, as heretofore. The whole question was carefully canvassed, and the committee reported that it was inexpedient to undertake at present a joint publicity by the various Boards of the denomination. Following upon this, The Christian Republic, the monthly magazine of the Methodist Board of Home Missions, announces its separate continuance and we are glad to see its face again. It is interesting to note, in connection with the almost universal "get-together" sentiment of today, that when brethren have put upon them the responsibility of really investigating the pros and cons of a specific movement of this character, they do not always report in favor of it. On general principles we would suppose such a composite more adapted to the genius of the Methodist organization than to Baptists. By saying which we are not prejudging any similar move that may arise among Baptists, but only suggesting that changes of this character should be carefully considered with all the facts in hand before they are adopted.

WE ARE GLAD that our intense and restless age has not destroyed the imagination of all the writers. For instance, Editor Archibald Johnson of *Charity and Children* starts a leading editorial after this wise: "The summer so far has been a stormy one. The air has quivered with electricity, and the crashing peals of thunder and the forked lightning flashes have struck terror to the timid oftener than usual. But notwithstanding the turbulence of the elements," etc. This is refreshing. The thunder has surely pealed an unusual number of times in the last few months and The Home Field editor can give personal testimony to unusual nerve tension on account of the forked lightning flashes. We applaud when in our eminently "practical" age a trained writer should decline to take everything in nature for granted and unworthy of mention that is less than an earthquake or a tidal wave. Perhaps it is because Editor Johnson has been resting out in the country, a performance which does a lot to bring the writerclan, who mostly inhabit cities, back to the normal emotions and feelings of men as God made them. Country life performs a like service for others as well.



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PRESIDENT, RALPH, N. C.

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

September Topic: Mission Schools

THE SOUTHERN BAPTIST CONVENTION, through the Foreign Mission Board, has established and is now maintaining the following schools:

China, 175 schools. Of these, 42 are in South China, 33 in Central China, and 3 in interior China.

The total enrollment in these schools is 3,996.

Three of these schools are theological training schools: One at Canton, another at Shanghai, and the Bush Theological Seminary at Hawanghein, in North China.

Africa, 13 schools, 386 students. At Ogbomoso the school is theological, with 10 students.

The Southern Baptist Convention sustains through its Home Mission Board 33 mountain schools, distributed as follows:

Virginia, 2; Kentucky, 3; Tennessee, 7; Alabama, 5; Georgia, 3; South Carolina, 4; North Carolina, 9; enrolling 5,500 pupils.

The Home Board has in Tampa, Florida, schools for Cubans and Italians. In Havana, the "Cuban College," that bids fair to be a great factor in our future work on the island.

In El Paso our Mexican school is meeting the demand, standing as it does in the gateway between two great nations. God grant that the instruction received within the walls of this school may help in the near future to solve the domestic troubles of poor warring Mexico.

Education is the watch-word of the hour. Let us not be untrue to our trust.

A recent authority makes this statement: "It took one hundred years to win the first million converts. It took twelve years to win the second million. We are now winning the third million in less than six years." Why is the ratio of increase so great? Because the work is now being done largely by educated native workers.

THE TRAINING OF HOME MISSIONARIES

THE TWO greatest enterprises which control today the church, are the evangelization of the world and the Christianization of America.

The first is the aim of Foreign Missions; the latter, the task of Home Missions.

"The evangelization of the world is the larger challenge; the Christianization of

America is the harder. Where Foreign Missions ends, Home Missions begins. While the Foreign Mission outlook is ever brightening, the Home Mission problem grows ever more acute. The incoming of a million aliens annually into the United States has practically obliterated the distinction, and the battle with heathenism is being

transferred to America." So says Dr. S. L. Morris, in the Missionary Survey for August. Dr. Morris is Secretary of Home Missions for Southern Presbyterians and knows whereof he speaks.

When we take cognizance of the fact that seventy-four heathen temples are already firmly established upon United States soil we may have some conception of the magnitude of the task before us.

The article appended below—taken from the same journal—"The Missionary Survey"—is appalling in its array of facts. It behooves us as women to study the situation and pray Almighty God for bravery to fight the encroachments of false religion, heathenism, idolatry upon our very thresholds. Read and ponder.

Present Day Conditions in America.

Elizabeth V. Vermilye.

One of the fundamental ideals of this nation is religious freedom for one's self and toleration for one's neighbor. But until recently our claim of religious tolerance has really been applied only in connection with the different forms and expressions of Christianity.

However, the new immigration with its Asiatic element, has brought into our country the "heathen religions" upon whose overthrow, in foreign countries, we have spent millions of dollars and sacrificed hundreds of lives.

Hinduism—in one of its six orthodox forms (Vedantism) is making many converts here. Buddhism—following in the wake of Chinese and Japanese—has established itself on our western coasts, with temples and shrines; and new converts of Anglo-Saxon blood are being drawn.

Theosophy, while claiming to be of all—though above all—religions, is in its views and practices, most in sympathy with the religion of Buddha.

These ancient faiths in modern dress come to this nominally Christian nation with the assertion that they interfere with no faith, but can respect and assimilate any truth. They speak of the Christ with re-

spect, but each places its own teachers and prophets above him in authority, and denies the very essence and meaning of his religion.

The latest of these prophets who brings to us the "Message of the East" is Abdul Baha, the present head of the religion first known as "Babism." He has been received in many Christian pulpits to give his message, which in answer to a written question, he declares to be "the message of the spiritual, brought from the land where the spiritual is understood," and offered to us "in exchange for our understanding of the material." He speaks of "his Holiness Mohammed," "his Holiness Abraham," and "his Holiness Christ," but gives precedence, of course, to the first. A place of worship and a number of teaching centers have been opened, and there are already many Bahalists in America.

The latest religious census of 1910 gives the increase of these non-Christian faiths as less than one per cent. This does not include Mormonism, whose gain alone has been thirty-eight per cent. Neither were these figures claimed to be exact, for the Theosophists never give numbers; the Vedantists are often merged into other religious organizations, and the census was taken in 1906, before the "heathen invasion" became of noticeable proportions.

With 50,000,000 in the United States without any religious affiliations; with almost 1,000,000 Mormons; with fast filling ranks of openly, or in reality, non-Christian faiths—how long will this nation have the right to call itself "Christian?"

All these religions in themselves may not affect largely the life of the nation, but we have only to study their fruits in the lands of their birth to realize the type of morality, standards of living, and national character which they produce. Many of these faiths in their esoteric teachings are beautiful and mysteriously attractive; but would we choose India instead of England; China instead of Germany; Turkey, instead of Italy; or even Japan instead of America, as standards of national excellence?

Mountain Schools and One Boy

JOEL R. LUNSFORD

BY PERMISSION of the Editorial Secretary, Dr. Masters, we re-produce for our readers our latest tract, "Mountain Schools and One Boy." It was written by Joel R. Lunsford, a principal of one of our schools. Too much praise can not be given Dr. A. E. Brown, our able Superintendent of Mountain Missions, and his faithful band of co-workers. To the mountains we look for help and strength. In the near future these 3,000,000 and more Anglo-Saxon-Americans will be our ablest allies in the struggle to Christianize America.—Mrs. B. D. G.

IN CONNECTION with the "human interest" story that follows, we give a brief outline of the facts about the mountain school system of the Home Mission Board as they exist in August, 1913.

The thirty schools closed in June with an attendance for the year of 5,118 and with 149 teachers. The work, as projected for the fall of this year, will embrace thirty-four schools, with a correspondingly enlarged number of teachers and students.

The cost to Southern Baptists of maintaining the schools for the ensuing year will approximate \$52,000. The population of the Southern Highlands is nearly 3,500,000. They are practically all American whites. There is no better human material ready to hand for training to be found anywhere in America. There is no work for the cause of the Master being conducted in America that promises a larger fruitage in enlarged lives and human power released for the service of society.

The story of the boy which follows in its pathos and in the earnestness of purpose exhibited is typical of the attitude of mountain youth to the opportunities furnished by these Christian schools. V. I. M.

ON THE SECOND SUNDAY after the principal of the Home Mission Board mountain school arrived in the community, he was invited to deliver a sermon at a Children's Day exercise. There was a large and attentive audience, about three-fourths of which were young people. The theme was "The Surrendered Life," and was adapted to meet the needs of the young.

The school is located far back in the mountains, twenty miles from the nearest railroad point, and is the only secondary school in a county of about 500 square miles, with a white population of 6,855.

As in many highland districts, the people of this section still preserve the customs

and habits of long ago. Some of them are of the famous line of "moonshiners." This particular county has had the distinction of being considered the banner county in the State for "moonshine" whiskey. Its great natural resources are almost wholly undeveloped, and the taxable property of the county is less than \$800,000. It is the second county in its State in the percentage of illiteracy.

At the close of the service a few brief words were spoken by the principal about the school. He said that if any earnest boy or girl was staying out of school for financial reasons, arrangements could be made whereby they could attend. After the meeting was adjourned a boy about eighteen approached the teacher and said he wanted to go to school. His coat sleeves stopped halfway between his elbows and wrists. His coat-tail reached only to his hips. His trousers were too small, and were fully two inches above his shoe tops. His clothes were faded and unsightly in appearance. His hair was unkempt, and his rugged chin was disfigured with an occasional whicker. But in the boy's face was an expression of earnestness and marked intelligence.

The mother of the young man had died a few years before, leaving the father with four small boys to bring up. It is said that the father had been engaged in "moonshining." From personal observation it was ascertained that he certainly had been of very little advantage to his boys. He had been unable to give them even a meager chance for an education.

This was the oldest boy of the four.

Arrangements were made and the young man came to school. Though far behind many of his age, he at once showed a marked ability to cope with the best in his class, and in a few weeks he had established a reputation both as a student and as a debater in the literary societies.

During his first year in school the young highlander was converted. He sought his father as soon afterwards as possible and said to him: "Father, you ought to go down there and hear that man preach. I have never heard anybody that could preach before. He has pointed me to Christ, and I am saved, and I want you to go down and be saved, too." The father agreed to go and from that time the father has been a changed man. He now has a responsible position.

During his three years' stay at the school it was the principal's pleasure to baptize not only this lad, but also two of his broth-

ers. The advancement of this lad in school has hardly a parallel. He won two out of three debates and two gold medals. He is now a ministerial student in one of the leading colleges and his influence there is being felt for good.

There are scores of lads like this young fellow who will this fall enter the mountain schools of the Home Mission Board, and scores more who will not enter because the schools are not numerous enough to reach into all the communities with their appeal of opportunity. We thank God for the great work of these Christian schools of the Highlands, and rejoice at the steady increase of their number and influence.

MORMONISM IN TABLOID

Take the phraseology of the New Testament, and the sacraments of the Christian church, and saturate them with the bigotry of Mohammedanism; add the priesthood and theocracy of ancient Judaism, and the supreme authority of the Church of Rome of the dark ages; wrest the Old Testament Scriptures which foretell Christ and the entering in of his Kingdom, to apply to Joseph Smith and "the restoration of the gospel in this, the meridian of time;" corrupt every doctrine, none excepted, as held by the church today—of God, and Christ, and the Holy Spirit; of the sacraments and salvation; of the Bible and inspiration; of the

church and its mission; of man, and sin, and repentance and faith; of tithing and temples; of marriage and maternity; subordinate, in every adherent's mind, the State to the church, politics to the priesthood, the wife and woman to the man; put in unlimited claims, of those in authority, to all spiritual gifts, miracles, tongues, prophecy, authority and power; over it all place twenty-six men who form a close corporation, receive and control its vast tithe income without public accounting, and give more attention to things temporal than spiritual, and you have Mormonism.—Assembly Herald.

HOME FIELD HONOR ROLL JULY 15 TO AUGUST 15

Dr. W. D. Powell, Louisville, Ky.	112	Rev. J. E. McManaway, Greenville, S. C. 13	
Rev. L. C. Wolfe, Muskogee, Okla.	49	Rev. S. W. Kendrick, Dresden, Tenn. ...	12
Rev. Raleigh Wright, Tullahoma, Tenn. .	31	W. M. U., Baltimore, Md.	12
Miss Lula Snipes, Dillon, S. C.	25	Miss Rachel Brant, Ulmerville, S. C.	11
Rev. S. O. Y. Ray, East Lake, Ala.	22	Miss Inez Robinson, Blackstock, S. C. ...	11
Rev. J. C. Owen, Asheville, N. C.	22	Mrs. H. J. Council, Oxford, N. C.	11
G. W. Danbury, DuQuoin, N. C.	20	Mrs. T. H. Davis, So. Richmond, Va.	10
Mrs. N. N. Christopher, Gadsden, Ala. ...	18	Mrs. Crate Dalton, Waco, Texas.	10
Mrs. Jno. C. McDowell, Hillsboro, Tex. ...	17	Miss Mary Moxley, Cumberland, Md. ...	10
Rev. M. P. Edwards, Auburn, Ala.	17	Rev. L. F. Hodnett, Gatesville, Texas. ...	10
Mrs. A. J. Langley, Roanoke, Va.	15	Mrs. F. A. White, Edenton, N. C.	10
Rev. Geo. W. Allison, E. St. Louis, Ill. ...	14	Miss B. L. Boulware, Silver City, N. M. 10	
Rev. Jno. W. Ham, Pageland, S. C.	14	Rev. S. M. Letty, Beaver, Mo.	10

TREASURER'S REPORT FROM MAY 1ST TO AUGUST 1ST, 1913.
FIRST QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION
MRS. W. C. LOWNDES, TREASURER.

STATES	WOMAN'S SOCIETIES				YOUNG WOMAN'S AUXILIARIES				BANDS				ROYAL AMBASSADORS				TOTALS
	Foreign	Home	S. S. Board	Training School	Foreign	Home	S. S. Board	Training School	Foreign	Home	S. S. Board	Training School	Foreign	Home	S. S. Board	Training School	
Alabama.....	\$1036.17	\$ 647.60	\$ 25.00	\$ 16.00	\$ 44.80	\$ 67.92	.....	\$ 1.00	\$ 37.94	\$ 37.37	\$ 52.59	.....	.....	.....	\$ 1.00	.....	\$ 1953.29
Arkansas.....	344.00	282.08	.....	17.50	185.50	135.00	.....	.....	127.31	2.20	10.00	.....	.....	.....	.....	.....	1078.56
District of Columbia.....	.....	31.04	.....	.....	.....	41.50	.....	.....	.....	10.34	1.25	.....	.....	.....	.....	.....	81.33
Florida.....	195.78	1163.91	23.53	4.40	355.85	222.43	34	.....	53.98	76.17	.....	.....	.....	.....	.....	.....	463.95
Georgia.....	2487.98	349.23	17.30	155.52	183.75	35.55	35	14.95	32.20	18.24	2.00	\$ 5.70	\$ 1.90	\$ 4.13	.....	.....	4390.22
Kentucky.....	959.22	85.48	.....	3.45	5.00	1.00	.....	.....	8.38	18.09	.....	.....	3.05	1.05	.....	.....	1745.11
Louisiana.....	123.83	94.24	6.25	3.45	10.58	14.38	.....	.....	16.97	2.37	.....	.....	.....	.....	.....	.....	245.23
Maryland.....	122.13	91.20	20.00	19.90	88.00	60.48	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	299.92
Mississippi.....	983.75	454.73	.....	51.00	46.78	22.38	.....	.....	3.10	3.75	.....	.....	.....	.....	.....	.....	2083.33
Missouri.....	645.76	4682.80	.....	73.30	402.76	639.15	.....	.....	330.06	677.04	40	.....	41.84	73.32	.....	.....	1127.50
North Carolina.....	2319.84	.....	.....	332.27	274.94	247.20	7.79	132.66	211.88	272.16	22.91	50.38	41.31	35.42	3.57	3.50	73.30
Oklahoma.....	2314.80	1401.98	88.10	.....	109.45	157.56	.....	.....	22.65	34.39	.....	.....	.....	.....	.....	.....	5140.87
South Carolina.....	1441.85	1464.77	9.20	.....	.....	.....	.....	.....	374.47	181.90	128.63	49.40	30.45	58.46	7.71	13.15	3239.87
Tennessee.....	3023.04	1784.71	31.95	863.43	426.10	263.72	3.00	322.02	.....	.....	.....	.....	.....	.....	.....	.....	7563.14
Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....	\$16048.44	\$13454.82	\$231.03	\$1571.77	\$2073.51	\$1910.27	\$11.48	\$470.63	\$1228.74	\$1331.02	\$217.78	\$105.48	\$118.55	\$172.36	\$12.28	\$16.65	\$18974.83

STATES	JUBILATE OFFERINGS IN ADDITION TO ABOVE			
	Foreign	Home	Total	
Florida.....	\$ 2.50	\$ 2.50	\$ 5.00	
Georgia.....	516.80	.....	516.80	
Kentucky.....	80.00	.....	80.00	
Mississippi.....	10.00	10.00	20.00	
Missouri.....	410.64	105.44	516.08	
South Carolina.....	1064.15	30.00	1094.15	
Virginia.....	89.80	19.00	78.80	
Total.....	\$2143.89	\$166.94	\$2310.83	

THE ABOVE AMOUNT FOR THE TRAINING SCHOOL
INCLUDES \$301.67 FOR THE
SCHOLARSHIP FUND.

HOME MISSION RECEIPTS JULY 16 TO AUGUST 15, 1913

ALABAMA—W. B. Crumpton, Cor. Sec., \$1.-02.93; Jackson, \$15.55, by James Pritchett; E. Thomas church, Birmingham, \$220, by C. E. Holcomb; Joppa, \$1, by Sanford Smith; W. T. Berry, Birmingham, \$6; Wadley, \$15, by S. O. Dunn (Interest); Evangelism, \$39.35, by S. O. Y. Ray.

FLORIDA—First church, Port Tampa, \$20 (Principal), by J. Hill Jones; Grove Station, \$1.35, by J. D. Eskew; W. M. U., \$30.05, by Mrs. H. C. Peelman.

GEORGIA—Elberton, \$230.51, by R. Wright; Oak Grove, \$1, by J. M. New; J. J. Bennett, Cor. Sec., \$944.51; G. W. Harrison, Covington (Church Extension), \$2.

KENTUCKY—W. D. Powell, Cor. Sec., \$496.42; W. M. U., \$37.66; Jubilate, \$7.23; Bellevue S. School, \$6, by C. P. Humphreys; W. D. Powell, Cor. Sec., \$601.72; W. M. U., \$431.52, by Mrs. K. C. Hinkle, Cor. Sec.

LOUISIANA—Ruston, \$45.

MARYLAND—Hampton Church, Baltimore, \$43.68, by J. T. Godwell; Nancy May Church, \$4.85, by Harvey Price; First Church, Baltimore, \$61.44, by J. R. Gould; Eutaw Place Church, Balt., \$73.46, by H. W. Porter; Seventh Church, Balt., \$21.40, and \$58.49, by O. M. LaBarrere; North Ave. Church, Balt., \$23.10, by C. M. Keyser; Franklin Square Church, Balt., \$60, by Wm. G. Dean; "A Friend," \$25, by Joshua Levering; Ground Rent, Lexington St., Balt., \$45, by J. Edward Tyler, Jr.

MISSISSIPPI—Evangelism Collection, \$86.56, by J. B. DeGarmo; Itta Bena, \$170.35, by W. R. Cooper; Central Grove Church, Blue Mountain, \$9, by W. O. Beaty; A. V. Rowe, Cor. Sec., \$400.

MISSOURI—A. W. Payne, \$950.59; Richmond, \$1.20, by F. L. Alexander; Alma German Bap. Church, \$20, by J. A. Schulte; Joplin Second Church, \$15, by D. S. Kocher.

NORTH CAROLINA—Note, \$100, W. L. Walker, Mount Airy; Warner Estate, \$988.66, by Livingston Johnson; Asheville, \$30, by Mrs. J. C. Owens; Bapt. State Convention, \$400, by W. Durham.

OKLAHOMA—Harry Bock, \$10; Alex. Int. on Loan, \$45, by Mrs. W. A. Bond; W. B. M. S., \$46.10; Gracemont, \$6, Int., by Rodgers and Temple; Tell S. School, \$9.80, by Miss Blanche Ford; Sharon B. Y. P. U., \$1, by C. C. Mote; First Church, Gage, \$15, by R. E. Baker.

SOUTH CAROLINA—Trenton, \$9.55, by J. S. Williams; Williston, \$38.17, by W. A. B. Newsum; St. Charles, \$1.10, by M. R. Mathis; Woodruff, \$2.50, by J. P. Gats; Orphanage, Greenwood, \$14.54, by Miss Fay Hudgens; Cheraw, \$18.75, by C. W. Estes; S. School, Cheraw, \$5, by W. C. Ellis; Lowndesville, \$2.85, by R. S. Gainer; Sunbeam Bank, Boykin, \$2.50, by Mrs.

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