The Home Field PUBLISHED BY THE



HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.



Subscription Price 35 Cents Per Year 1002-1003-1015-1016-1017 Third National Bank Bldq. ATLANTA.GA.

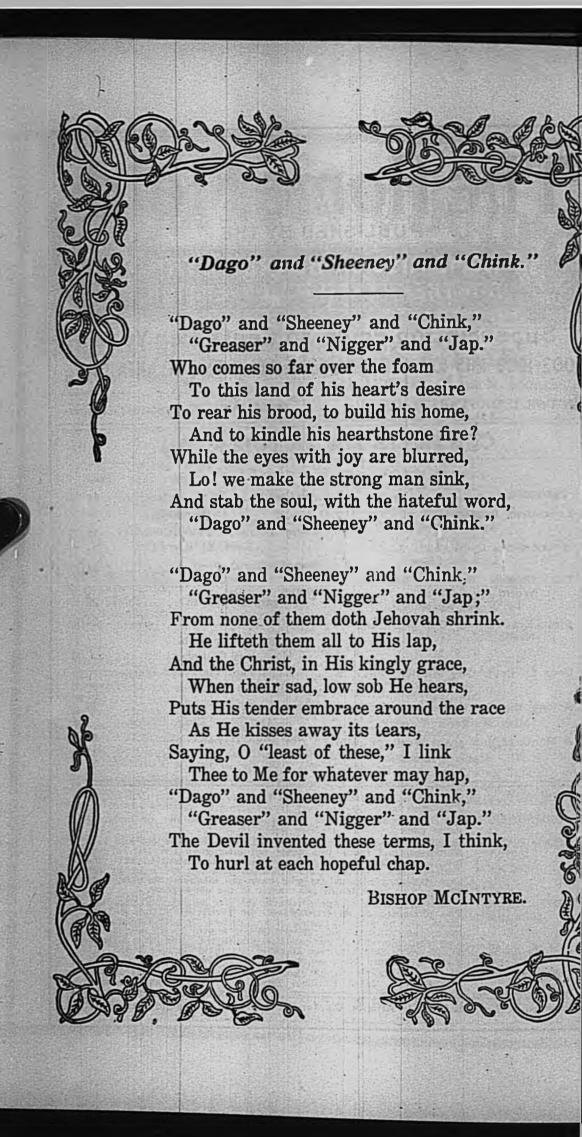
VICTOR I. MASTERS, Editor.

M. M. WELCH, Business Manager.

CONTENTS FOR OCTOBER, 1913

PAGE	PAGE
Frontispiece	Another Phase of Home Missions 16 W. H. Woodall.
Arch. C. Cree.	Seven Thousand Dying Churches 19
Italian Work in Illinois 5 Anthony Sisca.	Louis B. Warren. Putting Christ First
The Church Reached Via the World	Dr. W. L. Poteat. Ten Years of Growth
Bird's-Eye View of Our Work and	Editorial24
Needs 9 V. I. M.	As to Immigration. Houseless Churches.
Does St. Louis City Missions Pay? 12 S. E. Ewing.	Enlistment Work and Workers. Financial Stress.
Among the Foreigners at Norfolk 14 Miss Margaret Tweedy.	Woman's Department
A Month of Immigrant Work 15 Miss Marie Buhlmaler.	Honor Roll
THE HOME FIELD is the Home Mission Published monthly.	Organ of the Southern Baptist Convention.
SUBSCRIPTION PRICE, 35 cents per ye cents each.	
month preceding the di change made. Where t date indicated, subscrib sending two cents to the	his office not later than the 10th of the ate upon which it is desired to have the this notification does not reach us by the ers may have the magazine forwarded by a postmaster at the old address.
The character of advertise imits, and no advertise nor of any business or and reputable, will be a M. WELCH, Business YATES. Eastern Representations	ace is available for advertising purposes, rtising will be restricted within definite ments of any person, firm or corporation, commodity not known to be responsible ccepted for publication. For rates address ess Manager, Atlanta, Ga., or FRED D. sentative, 150 Nassau Street, New York.
CORRESPONDENCE AND REMITTANCE FIELD, 1017 Third Na	Es should be addressed to THE HOME itional Bank Building, Atlanta, Georgia.

Entered at the Post Office in Atlanta, Ga., for Transmission at Second-Class Rate.





VOL. XXIV

OCTOBER, 1913

No. 10

Enlistment Successes

ARCH. C. CREE, Enlistment Secretary



NLISTMENT is no longer an experiment in some of the States. It is an established success wherever tried. Besides, it is proving to be one of the most cordially received and heartily supported movements ever projected among Southern Baptists.

On every hand, State Secretaries, local pastors and other denominational leaders are throwing wide the doors of opportunity to our Enlistment field workers.

From every quarter to which these men have gone on their constructive mission of enlistment and development, most satisfactory and encouraging reports have been rendered of the results obtained.

And from those States where the work is not yet inaugurated, conscious and expressed need of such service has resulted in correspondence concerning the plans and program of the department, which in turn is resulting in plans for an early inauguration of enlistment work in other States.

Enlistment work as a rule is carried on co-operatively with State Boards, executive committees of associations, and local churches, as outlined in a tract which can be had from the Publicity Department of the Home Mission Board.

Already the work is successfully inaugurated as follows and the following brethren are engaged in this kind of service: In North Carolina, C. A. Upchurch and Theo. B. Davis; in South Carolina, W. J. Langston and J. D. Crain; in Alabama, S. O. Y. Ray; in Mississippi, W. R. Cooper; in Tennessee, R. L. Motley and E. K. Cox; in Kentucky, F. R. Walters, R. A. Barnes and O. J. Cole; in Louisiana, R. L. Baker.

These field workers are not agents. They are distinctively missionary in all their activities. They are not in competition with any part of our denominational organization, but they are in heartiest and practical co-operation with all denominational endeavor. Their task is not so much to create as it is to develop that which is already created. Our evangelistic and missionary activities have created a constituency, but, except where progressive pastors and other



Arch. C. Cree, D.D.

leaders have bestirred themselves, the great mass of our constituency is unenlisted and undeveloped when we bear in mind their privileges and their possibilities. Here is the task of Enlistment—to inform, to train, and to develop these backward forces in the interest of all of our denominational work, beginning with the local church and working out through the activities of the associations and conventions unto the uttermost part of the earth.

The proof of the pudding is in the eating. The best evidence of the value of the work is in the results already obtained.

Some of the Results.

ONE OF OUR field workers visited a church that had been pastorless for nearly a year. Besides, there was a division of some standing that almost threatened the existence of the church.

A minister of another denomination inthe town, who was a good preacher and a fine fellow, did his best to minister to their spiritual needs meanwhile, and many of the Baptist members were satisfied with the situation, especially as this arrangement did not cost them anything.

Our field worker preached to this church on Sunday morning and night and was invited to remain through the week, and hold an Enlistment service each night. He did so, speaking on practical problems and plans of the local church at night, and doing house to house, member to member, personal work during the day. Thus the division was overcome and enthusiastic interest generated.

One of the immediate results of the week's work was an every-member canvass which increased the pastor's salary from \$800 to \$1,000, and also bought a house and lot for a pastor's home. This church has never promised more than \$800 before and sometimes was sadly behind on that. A good man was called as pastor. He has accepted and is now on the field. The people who were almost in despair, have taken fresh courage and are girding themselves for advances all along the line of our denominational work.

In another instance, Enlistment services were held with a church that for a long time had been aided in the payment of its pastor's salary by the State Board. This church catching a vision of its possibilities and privileges, and becoming conscious of its dormant power, responded to the Enlistment appeal to the extent of raising more than the amount necessary to pay the full salary of the pastor, and of raising its aim for all missions.

Here is one of the finest opportunities and greatest needs for Enlistment work. State Secretaries and members of State Boards will testify that there are many churches in this class, i. e., churches that have the habit of holding out their hands annually to the Board, when by a little effort they might learn to stand alone.

In still another instance, an Enlishment Institute of three services with a church on a Sunday, led to an every-member canvass for missions that outstrips almost any record of which we have any knowledge.

The church had given the year before, for all missions,—State, Home and Foreign, the sum of \$32.50. The every-member canvass with this church, recorded such an advance that within two months, March and April, the closing months of the fiscal year of the Southern Baptist Convention: the church gave to Foreign Missions \$179 and to Home Missions, \$115, with the prospect of making similar advances for all other denominational interests in due season.

A Baptist Church Savad.

[The following story was incorporated in an article in the August issue of The Home Field, but unfortunately, the biggest and best part of it was inadvertently omitted by the printer, so we reproduce it here. It is such a fine illustration of Enlistment work that it is worthy of reproduction on its own merit, aside from the above reason.

—Ed.]

One of our Enlistment missionaries visited a church where the members were as indifferent as could be, but, as he expressed it in his report: "I loved them and sought opportunity to serve them."

They had no pastor and did not want one. One man, who was largely responsible, financially, could have led in the matter, but would not because he felt he was not able to carry so heavy a burden. The ablest man in their membership had become so discouraged and disgusted with the situation that he had joined another denomination, until, as he put it, "my church takes a notion to do something." Another brother, who might have been a leader, said that if he could have had his way, he would have joined the Presbyterians, but his faithful Baptist wife would not let him.

Our Enlistment worker tendered them

his services in an effort to see what could be done, and assured them that they could have a good preacher, even though they had to put up with him for a while. They caught his spirit and began to make openings for him to help them. He called a meeting of the Baptist membership to see what could be done. At the close of a preaching service, our field worker invited the Baptists and their constituency to remain for a conference, and a handful remained. After setting forth to them their obligation and opportunity as Baptists in that community, he insisted that they call a pastor. They followed his leadership and did so. Then came the question of salary. He said-they ought not to pay less than \$250 per year for one Sunday's service. They said, we can not do it. He said, "Let's try, and if you fall short, I will ask the Board to contribute the amount necessary to supplement what you can do." They

agreed to try. An every-member canvass was instituted and by the close of the next day enough money had been subscribed for current expenses to pay the salary suggested, and more, and enough additional money had been subscribed to build a church, with some small assistance from the Board.

The tides of enthusiasm ran high. The man who had joined the other denomination, came back. He subscribed \$50 on. pastor's salary and gave \$700 cash toward the building fund. The people were ready to shout. They did shout. They were all so happy. Ask this church: "Was Enlistment worth while?" Ask yourself: "Is Enlistment worth while?"

The neglect and inattention of generations can not be counteracted in a day. The task is large. The opportunity thrills one. Our God is sufficient. Brethren and sisters, do your part. Give us your hearts, your prayers, your help.

Italian Work In Illinois

REV. ANTHONY SISCA. Johnson City, Illinois

REV. ANTHONY SISCA is himself an Italian, and has been for two years a missionary of our Home Mission Board, with headquarters at Johnson City, Ill. This work is conducted in co-operation with the State Mission Board of Illinois. Brother Sisca has proven himself to be full of zeal for the truth as it is in Christ, and has suffered persecution on the part of the Catholic priests on account of his earnest work. Regularly he has written us the story of his diligent efforts, but until now we have published very little he has said, on account of his unfamiliarity with the English idiom. Below we are giving one of his letters and part of another.



CCORDING to what I reserved to say in my last report, this priest at last is seeing what he never thought to happen, as a consequence of our evangelization work and preaching of the cross.

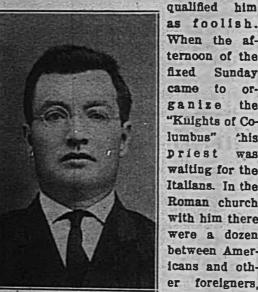
When we say that the most of these Italians gave no more importance to the claimed power of his Divine authority and the appeal to the keys of hell was in vain, he had instructions (from his bishop certainly) to organize in the same Roman church the "Knights of Columbus," an institution which you know better than me, springing out from the Vatican, not different from the Holy Inquisition of terrible memory, just to get United States in the Roman church and to have the control of this great nation, with the public schools,

also in the hands of the priests, monks and sisters, unless the leadership of the growing American cardinals and bishops, headed by the political Roman representative at Washington.

I feared not only for the Italians, but for our Americans and the other foreigners too. And I thought in prayer about the true way on which I would walk to destroy the diabolical work of this priest and the Roman church and was just the case for me to cry, "God save Johnson City from the Knights of Columbus." Then I started my work speaking opportunely about the discovery of America, saying how the Pope, cardinals and priests called Christopher Columbus a foolish man, worthy to be put in jail and judged by the horrible tribunal of the holy inquisition. I told how Columbus was put

in chains, after he gave a new world to the old world and how that great man finished his life in jail; I spoke of the terrible oath, which must be taken by the Knights of Columbus, because they must deny and betray their parents, their wife, their husband, their children and there is no more God, nor Jesus Christ, but the pope will be all and they must obey blindly to such an imposter, ambitious and grafting man and priests, monks and sisters will become his sples as in the dark age.

And, I said, the Roman church has not the right to take for its use and politicalreligious end the name of Columbus, who trusted only in God, when the Roman church



Rev. Anthony Sisce, Italian Mis-sionary of the Home Board in Southern Illinois.

When the afternoon of the Sunday fixed came to OTganize the "Kuights of Columbus" this priest Was waiting for the Italians. In the Roman church with him there were a dozen between Americans and other foreigners, only one Italian went, but to look. The

priest,-after waiting in vain for the Italians, very sorrowfully said, "Being there are no Italians, we can not start, but will call again, because Columbus was an Italian and there needs to be many of Italy." Yes, I said to my Italian friends who referred to what had happened, the priest needs the Italian sheep only to get their fleece. He now says that Italians do not care any more for their good mother, the queen of heaven, and for their good protectors, as the St. Joseph, and they bring no more the oil for the lamps of the church. So the priest can not sell the oil, also, but the priest, like his companions, is afraid to speak of Jesus Christ, who must judge them before all.

[The second letter, written on the tenth

of September, refers to a drunken row and shooting scrape on a large scale in the home of one of the Italians whom Brother Sisca had been trying to reach for Christ, who had fallen away and whose own son, a prominent member of the Baptist Italian Sunday-school, was seriously wounded. We give some of this letter to indicate the difficult work that this missionary and others have among some of the immigrant people.]

There is no excuse to justify the happening of their evils. Though this man had some idea to get baptized, I took time to read better in his heart. Jesus does not need unsaved people, as the gospel would suffer for them, and I myself would feel shame to have such brethren. As this man was not sincere with God, so was he a hypocrite with his son, because on the evening after the first part of the tragedy he left his wounded son with a relative alone and himself went into a house of his countrymen to sleep and found there a good supper and whisky poison for drink.

So satan had a good work until nearly midnight, while alongside the walk just across from the house where he was the ground shined darkly with the blood of his son. In those days I did what I could to bring peace to avoid any revenge or worse, Mafia, this being the Sicilian low word in the book of the Italian outlaw. On the following night after the bloody tragedy, I was coming from the south place of the colony and found a young man well known to me being in certain distress, waiting and looking for me. He was under fear for his life and urged me to bring him into another house out of his home and to lend him some money to get food in such circumstances. I did what I was inspired to do for his comfort and safety. Many people here, although they had no part in the trouble, notwithstanding being tied in friendship with the party against the father whom I have mentioned, they left the town for fear of the Mafia, which always works terribly in the dark.

Because I can not express myself with a real and proper conception of the words in your tongue, if you want to know better about the warning of the Spirit and its fulfillment, Dr. Throgmorton, our State Mission Secretary, has many means through any one of our American brethren, especially Brother Jarrard, the pastor.

Brethren and leaders in Christ, in these dark days of blood and fear I saw the power of the gospel shine in many hearts, and these hearts cry out in the Italian colony saying: "It is all the truth of the Holy Gospel which preach and teach us those of the Baptist

church, though we do not believe." Yes, they endure until the vision shines of the wrath of God, I have said, as the power of the gospel shines in many hearts.

Dr. Booth has just started his pastorate in Johnson City with many Italian baptisms. May God call all to Jesus, the only Saviour!

With deepest respect to you, as to all the officers of the Board. Pray for me.

The Church Reached via the World

F. M. McCONNELL, Corresponding Secretary Texas Baptist State Convention



AM GOING to make bold in this article to controvert a theory and a plan of evangelism which are well-nigh universally believed in and practiced. The theory is that "the way to reach the world is through the church," and the plan is to preach exclusively to the

church, at least half of the whole time a revival meeting runs. The actual truth is that the way to reach a backslidden church is by showing the real condition of the lost, and in revival meetings that should be begun in the first service. Consecration should be more emphasized later and especially toward to the close of the revival when there are new converts to be instructed.

There are seven objections to the plan usually followed, which let us consider:

1. It puts emphasis on the condition of the church instead of the gospel as a means of reaching the unsaved.

The preacher is constantly saying that the church "must get right" or the lost can not be reached. That is not true. The gospel and not the church is the power of God unto salvation.

2. It has a tendency to make preachers public scolds instead of proclaimers of glad tidings.

It is a sad day in any preacher's life when he gets to be a common scold. Of course, things are wrong in the church. There is not a perfect church in the world; nor a perfect life. If God waited to bless until a church deserved it, he would wait forever. Every member could be improved a great deal and then not be an angel. But it is not a preacher's business to wash his people's dirty linen in the pulpit. The



F. M. McConnell, D.D.

practice of hunting up old grudges and petty quarrels and stopping the work of the church to give time and attention to them is pernicious. It is better to launch a campaign for constructive work, get a nucleus of men and women who will try to do what they can, encourage them and go ahead. The scolding preacher will canker his own soul, discourage the best people he has, and finally get such a disposition that it will destroy his usefulness. Preachers should preach against sin but with a dignity and tenderness unknown to the ministerial scold.

3. The practice of preaching exclusively to the church, day after day, to "get it right," over-emphasizes human means and underestimates the power of the Holy Spirit.

It is not denied that God uses means, but he has reserved much for the Holy Spirit to do and he will bless the preaching of the gospel and reliance on the Holy Spirit, whether the church "is right" or not. The habit of looking to human conditions instead of the Almighty God has been abnormally developed by the theory that "the lost can not be reached until the church gets right."

4. It encourages the practice, among the people, of criticising members of the church.

That practice is bad enough anyway. It is the glory of some evangelists to hold up the church to censure and even ridicule. The "old" deacons come in especially for their share. Sensible men are frequently made to feel by such preaching that if the church is as bad as it is described, no decent person ought to join it. The churches are not perfect by a great deal; but they have in them the best people in the world, people who are striving to live better and they deserve better than that at the hands of evangelists. It is time that godly men and women and the deacons who look after the bread which preachers' families eat and the clothes they wear, came in for more words of genuine appreciation. One great man said that the critics of Christians are like the dogs around Lazarus; they busy themselves licking the sores of church members. An evangelist can find something better to do than hunting up and pointing out sores for them.

5. This false theory of evangelism has a powerful tendency to destroy the continuous soul winning work of the churches.

People are made to feel that a church must be in a certain state before sinners will be converted and they wait until a time is set to work the church up to that state. The idea is false. No such working up of the church is necessary for a lost man to be reached with the gospel.

6. It is unscriptural.

These evangelists overwork Achan and the golden wedge. Achan has been made to do more harm dead than he ever did while living. The theory is that "as long as there is Achan in the camp" there can be no victory. But this interpretation of the defeat at Ai (Josh. 7:1-36) is not warranted by the facts.

Two things must be kept in mind if we properly understand the conquest of Canaan: 1. It was to be so done that every

victory would be evidently the work of God. 2. It was not to be a conquest for spoils. When Jericho fell the people took to themselves the credit and giory. So when the spies returned from Ai, the leading men said: "That will be an easy job for us; we are warriors, and it will not be necessary for all the army to go against that town. Let only enough go to take the place and then we can move the camp up there." Had the Achan incident not occurred this alone was enough to insure defeat. But Achan began the other thing God forbade, i. e., taking spoils. God would teach the people on both these points by allowing a disastrous defeat and destroying the property and family of Achan. It was a terrible punishment, but a great issue was at stake. Had the Israelites followed strictly what God told Moses, it would have resulted not only in a comparatively bloodless conquest of the entire country, for the people would have fled before the Israelites, taking their goods with them; but all the nations around would have known that Jehovah is the living God. Their foolish unbelief cost them and religion immeasurably.

Achan's case can not have such an application as is made of it, for if it did we would find, invariably, in the Old Testament, that one wicked man prevented victories. On the contrary, we have a great number of instances where one, or two, or a few, gained signal victories. Gideon's 300, Shamgar, David's victory over Goliah, Jonathan and his armor bearer, are a few out of many instances that utterly contradict this false notion that an "Achan in the camp" will prevent God's work and everything must stop until he is discovered and executed. Try preaching on Gideon a while. Try Jonathan and his armor bearer as a theme and see if God regards some Achan enough to withhold his blessing.

Coming to the New Testament we find one man "sent from God," John the Baptist, beginning a wonderful revival. Pentecost was preceded, not by a ten days' discussion of the report of the smelling committee, but by ten days looking into the depths of a world-wide Commission and considering the peril of a lost world. Paul never stopped in his haste to reach the lost with the gospel, to spend ten days, or one day, ferreting

out the short-comings of church members and solemnly declaring that the gospel would be powerless unless the church "got right."

7. The seventh objection is that this plan does not produce the best results and frequently prevents all good results.

It is not here contended that there are not sometimes good meetings where this plan is followed, but it is contended that they would invariably be better if a different plan were followed. Very many times digging up neighborhood troubles, personal animosities, etc., ruins a meeting. The very evils it is supposed to correct can more surely be corrected by a better plan. Take the case of Jonathan and his armor bearer as an illustration. The only way, in that case, to get Saul and his army into

the battle was for the two men and God to begin it. Read carefully 1 Sam 14:1-23. I have seen that same kind of progress in revivals again and again by adopting the Jonathan plan.

I crave to be understood. Of course, sin is to be condemned; the church is to be rid of evil practices and its members urged to deeper consecration; but my contention is that it can be done far better in revivals by turning the attention of Christians and sinners to the lost condition of the unconverted, until some Christians will begin work for them in dead earnest and some sinners will begin to be saved. After the work of salvation is started, appeals for consecration will be tenfold more effective and the reformation of backsliders much more satisfactory and permanent.

Bird's-Eye View of Our Work and Needs

V. I. M.



OME MISSION receipts from Southern Baptist churches have grown from \$103,969 in 1903 to \$869,592 in 1913. The supplemental receipts from other sources are not here included. These would increase the amount slightly for each year.

This has been a gratifying increase and it is even more significant when taken in connection with the fact that the receipts for Foreign Missions, State Missions and Sunday-school work have shown a similar growth within this period. As compared with the first fifty-seven years of our Home Mission record, that of the past ten years is shown in the accompanying table. The totals for the two periods are almost identical.

1845-1903, missionaries commissioned, 10,-586; stations, 38,793; baptisms, 82,742; churches organized, 3,649, 1904-1913, missionaries commissioned, 10,407; stations, 27,498; baptisms, 187,299; churches organized, 3,068.

The last ten years has been characterized by increased emphasis on stewardship and the development of the conviction that teaching and training are required by the Great Commission, as well as evangelism.

Need of Development Work.

IT IS NOTEWORTHY that the gratifying increase in the total gifts of Southern Baptists to missions and benevolence in recent years has been from that section of the churches that were giving at the beginning of the period, rather than from the coming in of unenlisted churches to help swell the totals.

In the last report of the Southern Baptist Convention was incorporated the following table. While there are in each State some churches whose reports do not get into the minutes of the Convention, this would not make a material change in the figures given in the table. This table shows what a rich field for development work Southern Baptists have.

As a matter of fact there may be some churches that give less than \$5 to Home and Foreign Missions, which are not properly unenlisted churches. But their number is small; the majority of churches in this class are as truly unenlisted as those who do not give at all. Their condition is not necessarily their reproach; it may be only their misfortune.

Table Showing Enlisted and Unenlisted Churches.

State	Number of Churches	Glving Nothing to	Giving Less Than \$5.00 to Both	Number Unen-	Per Cent. Un- enlisted
Virginia 8. Carolina	1,073	- 163 195	99 126	267 321	24.9 29.4
Maryland	78	26	5	31	39.7
N. Carolina	2,021	476	404	880	43.5
Kentucky	1.822	618	229	847	46.4
Missouri	1,808	943	188	1,131	52.5
Georgia	2,371	1,164 766	307 494	1,471	62 63.3
N. Mexico	1,989 147	77	21	1,260	66.6
Mississippi .	1,517	930	103	1.033	68
Oklahoma	1,108	710	125	835	75.3
Tennessee	1,713		307	1,329	77.5
Total	116,736	7.0951	2,429	9.524	56.9
Other States.	194075	130.5	5000	3008/5	10-10-
(Estimated)	6,923	3,928	903	3,831	56.9
Grand Total	23,659	10,023	3,332	13,355	56.9

Last Year's Results.

THE FOLLOWING shows partially the splendid results of the work of Home Board missionaries in the fiscal year 1912-13: Workers, 1,601; stations, 3,291; baptisms, 26,935; total additions to churches, 49,039; churches constituted, 222; houses built or improved, 418; Sunday-schools organized, 660. Southern Baptists surpass all other religious bodies in State and Home Mission results.

Home Mission Apportionment for 1913-14.

THE SOUTHERN Baptist Convention apportionment for Home Missions for the fiscal year by States is as follows:

Apportionments for 1913-1914.

	riome
	Missions
Alabama	0.03 9.0 9
Arkenses	71 000
Printed of Columbia	11,000
Arkansas District of Columbia	3,500
Florida	11,000
Georgia	
Illinois	
Vantuale.	3,700
Kentucky	
Louisiana	10.500
Maryland	9,000
Mississippi	
Missouri	
Name of the state	
New Mexico	1,500
North Carolina	35.000
Oklahoma	6.500
South Carolina	37,000
Tennessee	
Tennessee	27,500
Texas	80,000
Virginia	40,000
Miscellaneous sources	
AND RESIDENCE OF THE PARTY OF T	

The applications considered by the Board at its meeting in July, 1913, were \$100,000 above the total apportionment. Imperative

necessity guided the Board in reducing the amount until it came within the required limits. Possible failure in the use of some few conditional appropriations may be amount of expenditures for the down as much as \$15,000 below the appropriation as it shown on its face. But tain emergencies must be taken care of during the year and it appears that every dollar of the entire apportionment will be needed.

Expenditures by States.

THE following table gives partially the expenditures in the various States In the Convention. It is impracticable to make this list complete for the reason that such activities as that of the Evangelistic Department can not be charged to the different States until the year is closed. In addition there are some other departments that do not lend themselves to this method of statement. The Publicity Department furnishes literature for the whole of the Convention territory and sends it out as it is needed. Cuba and Panama activities do not belong to any of the States. The following figures, taken in connection with the table, will give a very good idea of the work as outlined for the year, but the figures for some of the States themselves will be changed by emergency gifts. The Department of Evangelism is expected to be run at the expense of \$46,217; that of foreigners, Negroes and Indians at a cost of \$37,930; that of Cuba at a cost of \$43,071 and Panama at a cost of \$12,825.

The table of partial proposed expenditures in the various States is as follows:

	Co-operative	Church Extension	Mountain Schools	Enlistment	Special
Alabama	\$ 2,000		\$ 2,800	\$ 956	\$
Arkansas	10,000				600
Illinois	3,000				
Kentucky	2,000		3,350	1,200	
Louislana Maryland	7.500			1,800 325	4,950
Mississippi	5.500			220	
Missouri	2,600	2,000			820
N. Mexico	21,000				
Oklahoma Tennessee	8,000 2,000		7.850	2,000	1.246
Texas	15,000			2,000	1,200
Virginia	1,100		4,500		
N. Carolina.		4,190			
S. Carolina. Dist. of Col	******	8,000 2,500		1,750	
Georgia		500			

The above table does not include the loans to churches in various States, but only the gifts to churches. The large amount that the Board is having to take from its general mission receipts to take care of these special urgent needs in church building is conclusive proof of the desirability of providing the proposed Million Dollar Church Building Loan Fund, in order that the general mission fund may all be used for evangelistic and development work.

Regularity in Giving.

AT THE last Southern Baptist Convention a special Convention committee reported on regularity in contributions. missionary This excellent report may be had in tract form from our Board on request. It unanimously Was and heartily adopted by the Convention. It is sufficient to say that the report stresses the importance of regularity and liberality in the gifts of our people to the various mixed objects fostered by the Convention. It recommends that every church be requested to raise annually for the work of our Mission Boards the sum of not less than \$1 for each member. It recommends that the Board make even more strenuous efforts than they have been making to secure special offerings for their work during the Conventional year, so as to prevent the accumulation of debt which distresses and imperils every phase of our work as the close of its fiscal year draws nigh.

It recommends that at least once a year and not oftener than once a quarter every church be encouraged to add a free-will offering to its regular gifts to the various objects.

We wish every reader of this article would read the report in detail in the Southern Baptist Convention Minutes, or in the tract which we will send on request. It demands the most serious consideration of every worker in our churches. At this writing (September, 1913) the Home Board receipts

> are quite as much behind as they have been in former years and the Board is more embarassed by the large debt than it has ever been at this season of the year. There is a great work of development to be done and i must extend through many years. But there is also an urgent and immediate work to be done of development that may help to bring our churches to system and regularity and liberality in giving.

> We hope there will be a great number of pastors in the South who will take. in addition to their regular offering, special collections for Home Missions, beginning in December and repeating it each two or three months until the year's work has closed. This will be a step toward the accomplishment of the purpose of the Convention's promulgation and toward helping the Home Mission Board to do its great work without the distressing and injurious handicap of debt and unfor eleven certainty months out of the twelve.



THE TWO greatest passions in the human soul are the love of God and the love of country, and these two unite in Home Missions.—Van Dyke.

Does St. Louis City Missions Pay?

S. E. EWING, Superintendent

HE QUESTION is frequently asked, does City Missions pay? Are we getting returns worth while from the investment of time and money? Do the converts stick? What becomes of them? Do they unite with the churches, and help in the saving of others or do they

soon fall back and drift away with the tide? These are not idle questions, and those who are actively engaged in the mission work of the city as well as those who contribute to the support of these workers have a right to ask these questions and have them answered.

For a quarter of a century I have been actively engaged in city mission work. If I did not think it worth while I am sure I



Dr. S. E. Ewing.

would never have given my time and energies to it. But in answer to the questions enumerated above I desire to point out but one line of evidence, and that is, to locate some of the converts gathered in as a result of city mission work here in St. Louis. In looking over the list of the present pastors and leaders in the St. Louis Association here is what I find:

Rev. H. J. LaTour, Pastor Eureka Church, baptized at the Fourth Church in 1866 by A. C. Osborn.

Miss Eleanor Mare, Secretary Women's

State Board, baptized at Second Church in 1878 by W. W. Boyd.

Rev. W. L. Nash, Pastor Maplewood, converted in England but united with the Fourth Church in 1885.

Rev. S. E. Ewing, Superintendent St. Louis Baptist Mission Board, baptized at Third Church in 1886 by J. P. Greene.

Rev. A. A. Todd, Pastor Lafayette Park Church, baptized at Water Tower Church in 1888 by J. E. Cook.

Rev. G. H. Murch, Pastor Fourth Church, baptized at Third Church in 1889 by J. P. Greene.

Rev. J. E. Dillard, Pastor Delmar Church, converted at Bushnell, Ill., but came to St. Louis in 1892 when but a lad, and united with the Maplewood Church. Rev. H. L. Reader, Pastor Webster Grove, baptized at the First Baptist Church, East St. Louis in 1898, by his father, J. J. Reader.

Rev. W. E. Rose, Pastor Chesterfield and Antioch, baptized at Euclid Avenue Church in 1893 by W. A. Matthews.

Rev. C. S. Tunnell, Pastor Carondelet Church, baptized at Tower Grove Church in 1894 by J. E. Colwell.

Rev. Paul Weber, Pastor St. Charles, baptized at Euclid Avenue Church in 1900 by S. E. Ewing.

Rev. G. W. Wise, Pastor Calvary Church, baptized at Fee Fee in 1900 by W. H. Barnes

Rev. Joseph SeKwor, supply pastor at Webster Church, baptized at Tabernacle Church in 1903 by Frank Morton.

For the most part these men who are now leaders in the city mission work of the city have not stopped with an experience but have given themselves to careful training. Three are Shurtliff College men and eight have graduated at William Jewell. Most of them have taken courses in the Seminary.

If I were to take up the prominent laymen now at work in our churches the results would show what city missions have brought back to the cause in the way of stalwart business men. The mention of just two will illustrate the point. Mr. H. G. Colwell, the leader of the Agoga Movement, united with Third Church in 1888, is the

Tas

son of Rev. J. E. Colwell, for many years pastor and city missionary in the St. Louis Association. Mr. C. P. Senter, now President of the St. Louis Baptist Mission Board, succeeded his father in this position, and was baptized at the Third Church.

If I were to call the roll of the noble women there would be no end. Miss Mare mentioned above is just one example of the many who have been reached and who now in turn are giving themselves to the work of reaching others.

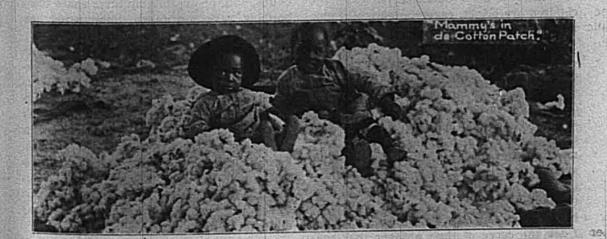
St. Louis missions have also made large contributions in supplying efficient workmen for the Kingdom at large. The mention of such men as Herget, Eberhardt, Shank, Morton, Goodin, Graves, Weber, Main and Stanton will but suggest a score of others who have been reached in the mission stations here in St. Louis and now are themselves leaders in preaching the evangel in parts beyond.

What is true with the work here in St. Louis I suppose could be duplicated in practically all the large cities. Men of the city, hear me! In the city where you are making your money is just the place to invest your money. You enjoy clipping coupons, but you will enjoy discovering and developing manhood and womanhood much more. The mission work of the cities is now built on rock foundations from the business viewpoint, in that all the City Mission Societies

are incorporated. Gifts made to the Boards can not be dissipated through mismanagement on the part of local churches. Super-intendents and Executive Officers take careful supervision of the funds and the work.

The Mission stations here and there throughout the city count for more than any other organization in the redeeming and strengthening young men and women for their work in the stores, factories and offices. The Mission Station serves in the laying the foundations for leadership in every good and noble calling in life.

We want a city beautiful in the way of parks and statuary, but a city can not be beautiful except as we minister to the highest moral and religious needs of humanity. To withdraw the religious restraint in the city for a day would mean pandemonium. It is safe to say that under ordinary city conditions there ought to be a religious center within four blocks of every home. In the less densely settled sections of course this would not hold true. The secret of doing mission work is not getting the masses, but a close touch with the individual. It is this that has given us the men and women mentioned and who are today giving themselves in return for what was given to them. Business men can well afford to contribute liberally to the saving of men and women both from the standpoint of the Kingdom and the business interests of their city.



Among the Foreigners at Norfolk

MISS MARGARET TWEEDY, Lady Missionary



UR HOME BOARD work among foreigners at Norfolk is yet young, but nonetheless interesting. It was started two years ago in the midst of Catholicism.

In the center of the foreign settlement stands St. Mary's Catholic Church. On one side

of it is their school for girls, and on the other their boys' academy and orphans' asylum.

All of these institutions are well equipped, and are caring for these people as they come to our city. Not only are the foreigners brought under their influence, but also the lower classes of Americans that settle in that section. You can understand what a headway Catholicism has gained here and the great obstacles we have had to encounter in carrying forward this work. But, despite the opposition of the priests, success and progress have steadily attended our efforts.

We find here a steady growing foreign population—Greek, Germans, Russians, Syrians, and mostly Italians.

Realizing the importance of creating a Christian influence around these people, we have opened a "Christian Settlement Home" in this much neglected section.

These people come to us longing for love and sympathy and help, thus we have such a splendid opportunity of giving them the gospel of Christ, which can save their souls and make of them Christian citizens. The children are bright, eager to learn and anxious to become Americans.

A number of ladies from the various missionary societies assist as teachers in the different departments of work. Our Sundayschool is held on Sunday afternoons. Many of the children have never attended Sundayschool before, and have no knowledge of God, save that which comes through a dark mist of error and superstition. They enjoy singing the songs about Jesus and listening to the stories that tell of his great love for them. On several occasions some have been absent on Sunday afternoon, and when I ask the cause of their absence they say: "Oh, teacher, I wanted to come, but sister whipped me and said it was a sin for me to come there!"

There are some we haven't been able to reach through the Sunday-school, so we have an industrial school, where they are taught the plain, practical methods of sewing. We only use this as the means towards getting them to attend. For a part of the time is spent in religious instruction. They sing the same songs as at Sunday-school, and are taught Bible stories and verses.

Many of the older girls have to care for their small brothers and sisters, and can't attend without bringing them. So we have a kindergarten department for the tiny tots. They enjoy folding paper, stringing beads, etc. The older girls have learned to make garments for themselves.

While we are endeavoring to develop these children into strong Christian men and women, we are instructing them along missionary lines. We have a Sunbeam Hand, where we try to instil the spirit of missions into their hearts and lives. They are very enthusiastic over this work. They enjoy saving their pennies to send to the little boys and girls who haven't any Sundayschools and Bibles.

One of the greatest joys of this work is our Mother's Club. It seems that the mothers need help more than any other class—day and night they are surrounded by noisy, crying children, whose demands are increasing. These women are bowed down under heavy burdens of care and household duties, with no one to help them share these burdens, save a drunken, ill-tempered husband.

'So, the idea of the Mother's Club is to brighten and cheer the lives of these women. Each of these meetings is full of interest; bright with singing, and some helpful, inspiring Bible lesson is given. After the devotional exercise a half an hour is spent in sewing. They make gingham aprons or other simple garments. This brings them together in a social way. They return to their homes with light hearts and strength to press forward in their many duties.

Is it not worth while to bring a ray of love and sunshine into the hearts of these women?

Many of these mothers cannot attend un-

less they bring their babies or small children, for they have no one to care for them. Thus we found it necessary to have a nursery. We have a large, bright, attractive room for these little ones. Here they spend an hour with their dolls, toys, etc.; also listening to stories told by some kindergartener, who has charge of this department of work.

We are making an effort to provide a Christian influence in the homes of these people. So a large part of my time is spent in visiting them. Not only does this aid in gaining recruits for Sunday-school, etc., but it helps to know the child in its home life.

It also affords a splendid opportunity to know the parents, to distribute religious literature and speak a word of comfort and cheer when it is needed.

Oftentimes through a kind word or a bit of advice we find entrance into their hearts and homes, and soon their confidence is won. If we provide a bit of food and clothing where it is needed, we have not only administered to bodily needs, but it gives us the opportunity to help them spiritually.

We try to impress upon them that all we do is done for Christ's sake. Let it be for his dear sake that we do more for his little ones as they come to us.

612 Olney Road, Norfolk, Va.

A Month of Devoted Immigrant Work

MISS MARIE BUHLMAIER, Baltimore, Maryland

T WILL undoubtedly be of interest to state that the number of arrivals via the Baltimore port have been quite in access over last year. During the past three months there were over 13,800 and this, with the ever-increasing vigilance of those in authority, stands for much work and care on our part.

Right here let me also call attention to the fact that the Hamburg American Line has announced their intention to open up a regular Immigrant service to this port, beginning with the sixteenth of the present month, which of course affords still greater at Canton makes it difficult for us, as all our equipment for work is now at Locust Point, but of course we will have to find a way out, if only our strength holds out. We





-At the Gate.

are neither of us in the best trim physically.

According to a report in the German paper yesterday, Secretary McAdoo has now authorized the beginning of the Government Immigrant Station for Baltimore and has so notified Senator Linthicum, of Maryland, who has labored hard toward that end. If the report proves true, we shall delight in the fact, for we know it will mean much for the development of Baltimore as a still greater Immigrant port.

Simultaneous with the announcement that the Hamburg American Line will operate immigrant trade to Baltimore comes that



Types-

opportunities and added responsibility on our part. The fact that these steamers dock

of the North German Lloyd that they will open up a new line between Bremen, Boston and New Orleans. That means that we shall have the same class of Immigrants to New Orleans as those coming thus far to Baltimore and Galveston. Surely the outlook is both encouraging and terrifying. Encouraging, if we stand ready to advance and branch out, terrifying if the open doors are not entered by us and the incoming hosts shall not find those who will guide them safely and direct them wisely.

I greatly enjoyed the meetings of our German Conference at Philadelphia and to all appearances they greatly enjoyed to hear of our work among the Immigrants here in Baltimore. Philadelphia too has risen to be a great Immigrant port. The Baptists have no worker there.

A visit two weeks ago to the new Commissioner General at Washington, in the interest of Immigrants under sentence of deportation, showed that we had won favor with that august gentleman and our petition was graciously granted, to the great delight of those directly concerned.

The month was full of experiences of real joy, sad disappointment and actual anguish of heart, for those in sore need. But the Lord was with us in all of it.

Another Phase of the Home Mission Task

W. H. WOODALL



MONG THE AGENCIES of our Southern Baptists none has a more important and immediately urgent task than the Home Board, and no one of them is meeting the task with more zeal and efficiency. But there is a work belonging to the

Home Board as well as to the other several departments of our work which has been too much neglected: that of direct, practical Bible teaching among the people generally.

I am profoundly impressed that there never was a more imperative urgent call than for Bible teaching at this present time—a positive, vigorous, earnest, aggressive propaganda of Bible teaching, not in the spirit of partizanship and strife, but in love and the fear of God, and in the interest of the cause of Christ; not lectures about the Bible nor on the Bible, but the simple, practical, direct teaching of the Bible itself to the people. Never were the people more ready to receive it.

Some Bad Conditions.

DESTRUCTIVE criticism has found its way into many seminaries and into the press. Would-be-up-to-date preachers have, like all imitators, caught the least desirable findings of this school of thought and retailed them into the people.

Socialism, Humanitarianism, Unitarianism have become a dominant influence in the pulpits of the country. Especially is this so in the North.

Liberalism, the spirit of the age, has been pushed to downright license in handling the Word of God. Churches in order to be thought "broad" have ceased to preach a positive gospel, have no distinctive mission, and are losing ground.

The country and village churches, as a rule, are in a deplorable condition. Without conviction, without loyalty, without adequate means of support, they are either dead or dying, while the policy of the city churches is consolidation and retrenchment.

There is, with rare exceptions, almost no such thing as loyalty to denomination from conviction of truth. When things do not go to please them, members of one denomination pass without hesitancy or compunction to another. There are exceptions to this condition, but as the writer sees it, this is the strong trend of things, and in many places is an already present condition.

As a result, the people have become doubtful and indifferent, or confused and restless, and have sought satisfaction in amusements.

Bible Study as an Antidote.

WE MUST not forget that God has always reserved unto himself the "seven thousand that have not bowed the knee to Baal." These know and love the Word. Many are feeling a deeper need and are ready for the simple teaching of the Word, and in many places are asking that it be taught them.

The past winter and spring the writer, by special request of the officers of the

church, and the superintendent and teachers of the Sunday-school, gave a course of Bible studies to a class made up largely of business men, in one of the largest and wealthiest churches in a residential suburb of New York City.

More than twenty-five years ago D. L. Moody, from the broadest experience as an evangelist, was impelled by the crying need for Bible teaching to establish the Moody Bible Institute, as also the Mt. Hermon School for Boys, and the Northfield Seminary for Girls, with the Bible as a part of the regular curriculum.

Twenty years ago A. J. Gordon, the deeply spiritual evangelistic pastor of Clarenden Street Church, Boston, moved by the same need, established the Gordon Training School.

Twelve years ago Wilber W. White, after experience as student and teacher in the seminaries, without capital or large influence, but with a vision of the need and with faith in God, opened the Bible Teachers' Training School at Plainfield, N. J., with less than one dozen pupils in its Bibliocentric curriculum. Two years later he moved into the heart of New York City, and very soon occupied a 130-room building, recently three other buildings adjoining having been added to the equipment.

Today the school is attracting the attention of Christian educators everywhere and drawing patronage from five continents, enrolling in 1912-13, 496 students from thirty denominations; eighty-five from twenty foreign countries, and 411 from thirty States and the District of Columbia.

Why are these schools commanding larger patronage than the seminaries with many times the amount of money invested? "Short cut," some one says. Wrong! Seriously in error. The regular course in the New York school is three years, with provision for a fourth. Many, perhaps a majority, of the students are mature men and women, the special course students are seminary pastors and missionaries on furloughs, for the most part. It is the Bible teaching they want, and the superior method of study they get.

There are now enrolled for the summer term, July 9-August 5, 1913, one hundred and twenty foreign missionaries, in the B. T. T. S., N. Y.

In China three theological seminaries have combined, reorganizing along the lines of the Bible Teachers' Training School, and others are considering union with them. In Korea and Japan plans are on foot for similar schools. Last year students of Yale made a strong plea for a chair of Bible teaching, and secured its introduction.

Many private teachers are going on a weekly itinerary to teach the Bible in some of the largest and wealthiest churches, in halls and in chapels, to earnest groups of men and women in New York, Brooklyn, Philadelphia and other cities, giving effectual aid in holding back the tide of materialism, unbelief and crime.

Now, the writer is a firm believer in theological seminaries, and is in hearty sympathy with their purpose and work, but many of them are falling in the very thing for which they exist—the teaching of the Word.

A Bible-Teaching Evangelism.

AN IMPORTANT PHASE of this work is Bible teaching in connection with evangelistic work. Many evangelists are seeing this need, and are putting in Bible teachers. Billy Sunday, J. E. Honeywell, M. H. Lyons, H. W. Stough, John Davis and others have already put in Bible teachers as a regular part of their regular evangelistic force.

Mr. Sunday's chief teacher told the writer that in six cities they had enrolled in classes 10,000 persons who have gone through one year of Bible study into the second along a definitely laid out course, not about the Bible, but in the Bible itself, besides hundreds who have been enrolled a shorter time.

By the wise teaching of the Word, while they are still tender and receptive, the young converts can be "rooted and builded up in him and established in the faith," (Col. 2:7), and enlisted at once in definite Christian work.

Many of the professed converts, that large per cent. who are never heard of again, and the "repeaters" who come forward and "profess" at every meeting, may be led to the "full measure of faith . . . and hope to the end," (Heb. 10:22; 6:11), and made efficient workers in the churches.

All this goes to show that there has been, and is now, a need for Bible teaching, not in any wise to take the place of the preaching of the gospel, or to discount any of the work now being done, but to supplement the work all along the line.

A Vast and Rich Field for Cultivation.

HERE IS A VAST FIELD that we have scarcely begun to work. Its possibilities in gathering up, energizing, directing all the best in the Christian sentiment, influences and activities in a community in Bible study, missions, Sunday-school work, Young People's work, all the work of the church, cannot be measured.

The duty and privilege of it cannot be questioned. Jesus was pre-eminently a teacher. It was his custom both to teach and preach, Matthew 11:1. His last great Commission was to disciple and teach, Matthew 28:20. The apostles ceased not to teach and preach, Acts 5:42. Paul and Barnabas, with many others, tarried at Antioch, teaching and preaching. Acts 15:35. Paul taught publicly and from house to house, Acts 20:20. God has set in the churches teachers along with other officers, Cor. 12:28; Eph. 4:11.

Is it not possible that we who claim to follow New Testament precept and example are failing just at this point?

Much of the teaching of the Bible is being done by those whose conception of non-essentials, right of personal preference, accommodation of the spirit to different temperaments and tastes, make it inevitable that important truths of the Bible will be neglected and become obscured in the minds of the people. They are earnest, godly people, true to their convictions and worthy of high praise. But a real and serious danger, not of their intention, however, lurks just here.

Have not those who believe in obedience to the whole truth a mission now as in the past, a special obligation to proclaim and make clear the truth at this point as at all others?

A Suggestion.

A SUGGESTION: Let the Boards, Home and State, Sunday School, the associations and churches, as circumstances permit, put forth, as recognized teachers of the Word, men "apt to teach, holding the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers." "Faithful men who shall be able to teach others also."

Let these work in connection with the evangelistic meetings, and with the pasto s in the towns and villages.

Let them meet the pastors and workers in a community, lay before them the purpose and plan of work, and secure the cooperation of these as far as possible.

Gather all Bible teachers, and others who are willing to be used as teachers, and form them into a teachers' training class, giving them simple, practical methods of teaching, illustrating these by doing the work in the study of a book or section of the Scriptures.

Organize the community into small classes for Bible study, using the members of the training class for teachers, giving them suggestions on a definite book.

Keep in touch with them, sending suggestions and encouragement.

Visit them as often as possible and renew their interest.

[We call attention that one of the most effective instruments of the Home Board Evangelistic Department in city campaigns is the daily Bible Class conducted by Evangelist Raleigh Wright.—Ed.]



Seven Thousand Dying Churches

L. B. WARREN, Secretary of Church Building.

SEVEN THOUSAND, three hundred and seventy-six is the exact number of churches which, up to Sept. 1, has been reported to the Church Extension Department of the Home Mission Board. Of this number, 3,472 are without houses of worship; 3,904 are in houses which must be repaired at once.

The report by States is as follows:

State	Houseless Churches	Dilapidated Churches	Total
Texas	800	900	1,700
Missouri	350	750	1,100
Oklahoma	681	200	881
Arkansas	300	500	800
Louisiana	200	400	600
Florida	224	320	544
Kentucky		200	500
Alabama		246	•389
Tennessee		75	•275
North Carolina .	88	83	•171
Georgia	25	150	•175
South Carolina .	25	2,	•50
New Mexico	70	7	77
Illinois		27	59
Mississippi	30	20	•50
Maryland	3		3
Dist of Col	1	1	2
Virginia			
Total	3,472	3,904	7,376

^{*}Indicates incomplete returns.

How We Get the Figures.

Every effort has been made to secure exact returns.

Three months ago a personal letter was sent to the Vice-President of each association in the South. Information was asked.

- 1. As to the number of churches in the association without houses of worship.
- 2. As to the number of churches in the association needing assistance for immediate tepairs.
- 3. As to the territory of the association, with a map of the same.

Many replies were received to these first requests for data, but many associations did not report.

Six weeks ago a personal letter was sent to the clerk of each association which had not reported through its Vice-President. Many more answers have come; complete returns have been received from several States; from many others the returns are still incomplete.

Further, the reports of the associations already heard from are in many cases far from perfect. Times without number the only reply that can be obtained is, "I do not know," and when further requests bring the same answer, the association perforce is entered in the list of those not needing help.

Frequently an answer will come like this, "I know of two churches in our association that have no houses, and I think there are several more." Such an association goes on record as having only two houseless churches, whereas a carefully prepared report might multiply the number several times. Thus an injustice is done the churches of the association. Sometimes the mail will bring the statement that the association has no homeless nor dilapidated churches, and in the same mail will come a request for assistance from some church in that same association. Therefore the report to September 1, giving 7,376 by no means represents the needs of the territory occupied by Southern Baptists; and yet this incomplete report shows one-third of our churches crying for assistance and one-sixth of them absolutely without houses in which to worship.

The report of one association, received some time ago, has not been included in the above returns. The clerk of this association wrote, "We have fifty churches without houses of worship." This seemed a goodly number for one association and the returns were not received as exact until further investigation. Then it was found that the territory embraced in the association was immense and the population large. The country was mountainous and travel was difficult. Churches must be numerous to be in reach of all.

This report and the subsequent investigation is one instance of many, and all of them have gone to prove that academic deductions of an association's needs based upon telescopic observations from a city skyscraper are generally false; and that it is the microscopic investigation made in love and sympathy by workers on the field in which reliance may be placed.

Granting that 1,000 of these churches deserve to die because they were unwise in being born; and granting that 1,000 of those churches so inadequately housed deserve no help: there yet remains an appalling picture of desolation and destitution; there yet faces us a condition which must be met at once and ably met.

What the Figures Mean.

Is it any wonder that 42 per cent of our churches are unenlisted when 33 per cent are crying for assistance, and 16 per cent are actually without houses in which to worship?

Is it any wonder that 10,000 of our churches are on record as giving nothing to missions, when 8,000 are facing dissolution and organic death, and 3,500 are homeless and almost hopeless as to aid?

Is it marvelous that almost one-half our territory is classed as non-productive, when nearly an equal per cent. is almost nonexistent?

The real wonder is when here and there we find a group of churches worshiping in school houses and log cabins, their associational record shows that year by year they make regular contributions to every phase of our denominational endeavor. Not all the needy churches are unenlisted. Many of them give in such proportion to their means that if wealthier congregations would give accordingly we could in twelve months raise funds to carry the gospel to the entire world.

One of our General Secretaries, for many years a State Secretary, and noted for his conservatism, says: "I have never yet known a church to receive assistance even to the extent of fifty dollars that it did not ever afterwards prove a regular contributor to both Home and Foreign Missions." If. by our rendered aid to these needy fields. we can put them upon a foundation of assured and healthy existence, we will bring 8,000 organizations into the ranks of the contributing churches. Then our offerings for all missionary purposes will be so increased that we will rival in our worldwide operations certain other denominations,-denominations numerically and financially not so strong as we, but organically stronger because by their great Building Funds they bring all their congregations into the enlisted class.

How to Change the Figures.

The Million Dollar Church Building Loan Fund is the solution of the problem.

The Disciples have already invested two million and Southern Methodists four million dollars through their respective Church Extension departments.

No soliciting has been done as yet, but many requests have been received as to the form of gifts, the manner of making bequests, the percentage paid on annuities and the method of establishing Memorial Funds. Following replies to these requests for information, the fund has been growing, especially through the establishment of Memorial Funds.

The sons of one of our greatest laymen, for many years the president of our General Convention, have laid the basis of a great memorial fund which will bear his name.

The kinsman of one of the former secretaries of our Home Mission Board has made a generous gift as the basis of a fund in memory of the man he loved and honored above all others.

Two brethren have joined purses in a liberal contribution to be used as the foundation of a fund in honor of one of our State Secretaries who is still living to see the wonderful results which this memorial will accomplish.

A good brother read the pamphlet on Memorial Funds and at once made out a check to establish a memorial to his mother whom he had never seen.

A young man established a memorial fund in honor of his mother who was yet living, and as a birthday present gave her the Certificate of the Memorial, showing that in a few years many thousands of dollars would be invested in the growth of the Kingdom and many churches would be built,—and all in her name.

A good father has established a fund in honor of his children. The certificate will be framed and placed in the living room that year by year they may see what is being done and may feel that they have part in the kingdom's growth.

Memorial Funds, in sums ranging upwards from \$500 are described in detail in one of the Home Mission Board publications, and the wonderful results are clearly shown.

Putting Christ First*

WILLIAM LOUIS POTEAT, President Wake Forest College, North Carolina

JESUS CAME to the headship of the Kingdom by his supreme self-sacrifice in the service of men. We, on our part, have been content to accept this service and the benefits are ours only as we are transformed into his likeness. The law of his life and service is the law of our life and service, the law of the cross,—resisting unto blood, striving against sin, passing in self-obliterating love through the gates of death, if need be, to succor and redeem.

The demand of Jesus is absolute and supreme. It admits no compromise. It recognizes no paramount, no parallel authority. What Emperor William said in 1891 to the German recruits in blasphemous arrogance, Jesus says to all of us by right of redemption, "You have taken the oath of allegiance to me; you are now my soldiers; you have given yourselves up to me, body and soul. But one enemy exists for you, my enemy." There is no half-way ground, no divided allegiance. "Seek first his Kingdom." First, not second, or third, or last. First in time, first in interest. "Ye can not serve God and Mammon." "He that hateth not father and mother, yea, and his own life also, can not be my disciple."

And this demand is simpler than our philosophizing habit too often makes it. It is not hid in subtle discussions about the nature of God or man, or the grounds of human duty, subtleties in which simpleminded folk bowing under the burdens of daily life might miss their way, and the sophisticated indulge their intellect and forget their allegiance. It is concerned not with theoretical conceptions, but with moral attitudes, and it bids you make choice, instant and irrevocable, between himself and yourself, between the eternal life and the earthly life, between the Kingdom and all selfish aims. Jesus drives through the open straight for you, your will, your central self. He will have none of your possessions until he possesses you. "Give me your heart," he says, "and theorize about what has happened to you after you have finished the task for which I want you." That de-

mand is fundamental, all-embracing, unconfused, and unconfusing. The only answer which it admits is "yes" or "no." Its simplicity endows it with a stern grandeur and establishes its claim to universality. When you accept in this sense the supremacy of Jesus, the battle royal of your personal life is won. I have read of Wyspianski, who died in 1908 the greatest artist and poet of Poland, that he fought a terrible fight in his own soul before he decided to devote his life. After the struggle he was at peace and strong. The intense and difficult labors which followed and which brought him to his grave at thirty constitute now the wealth of his unhappy land, enabling it to stand up in the face of all Europe unashamed and proud. Service begins to pay at the point where it becomes costly. Life is great and contagious only when it is sacrificial.

Jesus is an exacting master; but, I protest, he is not a hard master. Look on him now. See him walking down the centuries this way, growing more beautiful and commanding as he approaches. See how green the grass is and how sweet are the flowers where he passes. All darknesses flee when he comes. All pains cease their throbbing. All oppressions melt in mercy. His intellectual and spiritual leadership of mankind was never more assured than it is today. No word which he ever spoke has been discounted by all the subsequent advance of human knowledge. He is even now the judging and the ruling power in the progressive nations of the world.

That one Face, far from vanish, rather grows,

Or decomposes but to recompose, Become my Universe that feels and knows!

His ideal is high and his demand is imperious, but his attractions are infinite. When I yield to him, my surrender is my victory. This slavery of love is emancipation.

[•] Part of an address delivered before the Southern Baptist Laymen's Conference, Chattanooga, Tennessee, February 6, 1913.

Ten Years of Growth

IN CONNECTION with its recent change of Treasurers the Home Mission Board deemed it advisable to engage the services of expert accountants to

go carefully into the accounts and business methods of the Board and to advise any changes that might be desirable to adapt the methods of bookkeeping more perfectly to the enlarged work the Board is now doing.

Brother Walker Dunson, who had served the Board as its Treasurer with credit and entire satisfaction for twenty years, found his private business growing so that it was necessary for him to resign. The Board was fortunate in being able to secure to take this responsible office Dr. P. H. Mell, well known in educational circles throughout the South for the service he has rendered, and in Baptist circles because of his honored father, P. H. Mell, Sr., as well as for his own worth.



The expert accountants found the books of B. D. Gray, D.D., LL.D. Cor. Sec. Home Mission Board since 1903.

Brother Dunson to balance in every respect to the last cent, and opened a thoroughly up-to-date set of books, which will be kept by our new Treasurer. In connection with this change the Board has thought it desirable to set forth in the denominational press some of the facts about the work and its growth for the period of time covered, and the undersigned were appointed a committee for this service.

From the beginning of the existence of the Board in 1845 up to 1903 was a period of fifty-seven years. In that period the Board commissioned 10,500 missionaries, occupied 38,800 stations, organized 3,600 churches and reported 187,300 baptisms and organized 3,000 churches. In other words, the missionaries of the Board have administered more than twice as many baptisms in the last ten years as in the fifty-seven-year period before then and have organized nearly as many churches.

The last ten years has been characterized by a corresponding increase in gifts of the brotherhood to this cause. The gifts reported in 1904 totalled \$133,558, while in 1913 they were, including supplementary receipts, \$387,-423. As an evangelizing agency the Board shows the wonderful facility of its activities in that for the last ten years a baptism has been reported for every \$15 expended for all objects. Taking the whole denomination, there was one baptism last year in the churches to every \$75 expended for other than missionary activities. This comparison is not complete, for a large amount was expended on Christian education, which is included as a charge in making the estimate for the entire denomination. But it is suggestive.

Within the last ten years the Board has through its small Loan Fund aided in the erection of eighty-three houses of worship and through direct gifts has aided in the erection of 2,893 churches. For the last six years the Board has spent an average of \$52,400 annually in church building gifts, or a total of \$314,430.

The ten years under consideration have seen the development of the

splendid mountain school system of the Board from the small beginning of three or four schools to the present total of thirty-four schools, with an attendance of between 5,000 and 6,000 students, more than 150 teachers and a property valued at \$582,500, deeds for which to the amount of \$251,573 are held by the Home Mission Board.

This period has seen the growth of the Department of Evangelism from its beginning in 1906 to its present strength and efficiency. The Evangelistic Department, with its twenty-four trained evangelists, is a great engine of power for the denomination, meeting many trying situations effectively with the gospel of the Lord Jesus. This Department since its beginning has reported 18,570 baptisms and 2,849 volunteers for the ministry and missionary service.

Within the last two years two large and new activities have been inaugurated by the Home Mission Board. The Department of Enlistment and Co-operation, which has for its purpose the developing and inspiring of undeveloped and isolated churches, has in its second year grown to the employment of twelve expert field workers, with a Secretary in charge. The Department is already reporting gratifying successes and has vast potentialities for good.

. The work of securing a million dollars as permanent Building Loan Fund is just being started. The foundations are being laid broad and secure and there is a promise of a great and permanent work here.

Besides the mountain school property, the titles to which are held by the Board, it has titles to church property valued at \$335,428. Nearly all of this development has taken place within the ten-year period. One hundred and eighty-three thousand dollars' worth of this property is in Cuba, \$71,000 is in New Orleans, \$42,000 is in Florida, \$30,000 is in Texas and \$6,800 in Panama. The Board has invested funds valued at \$40,900, most of these being stocks and bonds.

We are glad to be able to present this epitome of ten years of work and of development on the part of the Home Mission Board. It is a record of remarkable growth and of even more remarkable success. It is a record of constructive missionary effort, of that kind of effort which holds on to the great foundation principles and yet seeks to build up and to adjust itself to meet the new and enlarging demands of today.

The intense life, the marvelous material development and the new and untried problems which the South confronts today, indicate that our remarkable growth has not been faster than the needs which challenge our increased power. It is the earnest desire and prayer of the Board that there may be in the next ten years an even more marked increase of interest in the gifts to the great cause committed to our hands, and it shall be the earnest endeavor of the Board so faithfully and wisely to administer the liberality of the brethren in efforts suited to the missionary needs of the South, that there may be as large an increase in the blessed fruitage of the Kingdom in the next period of years as there has been in that which has now come to its fruition.

(Signed) S. C. Callaway,

E. L. Connally,

V. I. Masters, Committee.



AS TO IMMIGRATION

HE MAIN USE we have been making of the fact of the influx of alien immigrants into the United States, has been to seek to startle people into seeing the necessity of larger missionary effort in their behalf. No one has overstated the necessity. If we are to preserve American institutions and ideals there must be put forth a larger program of evangelization than heretofore for these heterogeneous peoples.

There is another pertinent angle of approach to this problem, which most religious circles have avoided. It is the question of proper limitation of the immigration of alien peoples into this country. For the most part Christian bodies have left this to be threshed out by politicians, and these have generally shown themselves to be unfit for the job.

The Manufacturers' Record says in an illuminating editorial: "The races which are now thronging to this country are utterly alien to the elements which have fused in the making of the United States." Dr. J. F. Love in his forceful book, "The Mission of Our Nation," sounds a timely note of warning. He declares that it is the height of unwisdom to allow to come into America an inundation of people who know nothing of our religion or of our national life, and that we can not sanely hope to preserve democracy and religious freedom if we do it.

Let him consider the facts who may thoughtlessly think that the institutions of this country can permanently stand under the strain being put upon them by the immigrant flood. New York is no longer an American city. New England, the center for long of a culture that played a large and wholesome part in making America, is overrun with a horde of aliens, many of whom hardly know there was a man named George Washington, and whose religious faith, when they have any at all, is at the antipodes from that of the early New Englanders.

We recall that one of the insidious efforts made to defeat President Wilson in the last national campaign was the digging out from one of his books something he had written to warn Americans against indiscriminate immigration. The fact that such an effort should be made, even in the case of a candidate for the presidency, is significant. We may be sure that lesser lights who aspire for the suffrage of the people will usually be skittish on the subject. In explanation of this reluctance The Manufacturers' Record remarks: "Leading political men are about the last individuals to be expected to limit the quantity or improve the quality of these elements that are now thronging to this country. Politicians, big and little, are the ones responsible for the thronging. They thrive upon the hyphenated classes in party politics."

The Record also quotes Austria-Hungary Embassador to America Dumba as saying: "In my opinion it is high time, in the interest of the predominance of the Anglo-Saxon race and its proper virtues of indomitable vitality, energy and love of freedom, to restrict by law the inundation of America with foreign elements." These words from so unexpected a source should help arouse us from our complacency.

If we may not depend upon statesmen to do without pressure that which true statesmanship demands, there certainly devolves upon all who love America and its institutions the responsibility of so educating the public conscience that this pressure shall be brought to bear in no uncertain measure.

It is the privilege and the duty of Christian bodies to meet this incoming human throng with the gospel of Christ. It is also our duty, if we believe that we have in America institutions worthy of perpetuation and which are conducive to the growth of religious life and human welfare, to study the immigrant situation and to teach the people the danger that threatens our country from this unceasing influx of the lower stratum of society from Southwestern Europe and Asia, many of them ignorant and the larger part of them adherents of a faith that is openly the enemy of Americanism.

At the present rate of their coming about 30,000,000 will arrive in the next generation and these will have more than 30,000,000 children. Already many of our larger cities are more foreign than American. Ignorant peasants from the European countryside, pack together in the ghettos and slums of American cities and are food for the low politician and for greedy moneymakers who wish to get the labor of these people for less than an American will work for.

Complacency of opinion does not suit this situation. The optimism is not fitting which regards the coming of these people only as an opportunity—unless there was some real prospect that our powers of assimulation through religious teaching and other means, shall become equal to making real Americans of this unparalleled alien mass from the new and untried nationalities that daily seeks entrance at American ports.

We believe in immigration, but we believe in an immigration that is so restricted as to its class and numbers that we may be able to entertain a reasonable hope that we can assimilate and Americanize it. Under the present open-door policy we have not those restrictions, and an amiable and acquiescent good nature in the situation is not the part of patriotism and Christian statesmanship.



HOUSELESS CHURCHES

IN HIS ARTICLE elsewhere Dr. L. B. Warren, of the Church Extension Department, gives the results of the first survey that approximates completeness of the houseless church situation among Southern Baptists. In one column he presents the number of houseless churches in each State and in another those which have dilapidated buildings that need improving.

The totals are beyond our expectation. Dr. Warren finds 3,472 churches without houses of worship and 3,904 that have dilapldated, inadequate buildings.

These results are distressing, but at the same time instructive. The figures are unquestionably dependable. They have been gotten by painstaking, diligent effort and they represent the facts.

The line of division between the enlisted and unenlisted churches would doubtless quite generally run parallel with a line which would divide the unhoused and inadequately housed churches from those with buildings that are suitable. The exceptions that could of course be produced would not change the general fact.

It is doubtless true of these figures, as of all other figures about anything that has to do with a large body of people, that they need some explanation and modification. It is doubtless true that some of these churches are unfor-

tunately located and should not be housed, but if we shall suppose that there are a thousand of this class, we would have left approximately 2,500 which are unhoused that need housing. Moreover, the thousand that do not need a house would perhaps be balanced by a thousand communities in which no church is organized that need both an organization and a house.

Let us knock off a thousand of those dilapidated buildings that Dr. Warren has found. For the moment let us grant that they should be torn down or sold because they were unfortunately located and ought not to exist. We will still have 2,900 dilapidated and inadequately provided church buildings which need the aid that may be provided through an adequate Church Building Loan Fund.

Now if we will add the 2,500 and 2,900, we shall have figures large enough to stir the imagination and to justify every liberal soul in thinking deeply about the great opportunity and giving largely to build houses of worship, which will strengthen many a church and will make it adequate to the needs of its community, where it is now precariously barely living from hand to mouth.

We repeat what we have said several times in these columns. Southern Baptists have a greater number of churches without houses of worship and inadequately housed than any white Christian body in America and we have a smaller provision for aiding these bodies of Christ toward securing an adequate plant than any religious body at all in our class as to strength.

Let Southern Baptists get ready to do great things for this cause, for it is a great opportunity and a great need.



THE ENLISTMENT WORK AND WORKERS

THE STORY ELSEWHERE by Dr. Arch. C. Cree shows how the new Enlistment work, inaugurated a year ago by the Home Mission Board, is already bringing a blessed fruitage.

We take this occasion to express joy that the field workers of this Department are at so early a time justifying before the brotherhood the worth of their work by actually showing valuable results. What these workers have done they will duplicate many times as the months go by.

But Southern Baptists will see the fitness of giving this Department time to prove its worth. It is new; it will need time to come to its full strength. It has been understood by the friends of the movement that the Department would have to show its value by results and thus win its way to a permanent and large place in our denominational program. There has been no movement inaugurated by the Home Mission Board that has met with more general favor, but the newness of the methods of work proposed have left not a few in a degree of uncertainty as to the work.

We have all known that there is a great work of development to be done, and there has been a general feeling that we must inaugurate some effort looking to the strengthening and development of undeveloped churches. We have every confidence that the Home Board Department of Enlistment and Co-operation is going to win its way to greater and greater esteem and confidence on the part of the brotherhood as a means of accomplishing the ends desired. We are glad to show such wholesome early fruits as Dr. Cree presents. But at the same time many of the larger and more permanent results of this work must necessarily take time to bring about, and patience is fit.

The department is one of missionary work and not an agency for gathering money. The matter of taking collections is incidental, the primary business is educative and inspirational. But there are occasions when collections are both educational and of the highest inspirational value. Herein sometimes will be afforded the enlistment workers the greatest opportunity for training in giving. Their work will result, and ought to result, in larger giving to the Lord's work. They will pursue it not only in churches that are giving nothing, but in others which are falling below their opportunities and ability for service to society, both in giving and personal service.



FINANCIAL STRESS

THE HOME MISSION BOARD is in a financially embarrassed situation at present because the churches are slow in sending money to support the work.

It is an unwise business policy for an organization having in charge such large interests as the Home Mission Board has, to go into the market to borrow money to carry on its business. If the churches could be brought to realize the importance of monthly collections, much of the embarrassment of the Board would be relieved.

If the Baptists throughout the South knew how large sums of money are paid out each year in interest on borrowed funds, we believe they would come more regularly to the support of the Board. It is unfortunate that this interest money can not be put into the pockets of the missicnaries who are on the field on meager salaries.

God has been unusually gracious to the Home Board in opening up wide territories to the preaching of the gospel and in wonderfully broadening and blessing the work where his servants are engaged in pointing sinners to the cross. It is both our duty and great privilege liberally to contribute to the work, so that the faithful men and women at the front may not suffer for the necessaries of life.

Brethren pastors, hear our appeal! Carry the burden of our cry to the brethren in the churches and seek to bring them into a realization of our situation. We are greatly involved in debt. The receipts for Home Missions are very small indeed. To faithful men and true we appeal for present sympathy and ald.



THE NET INCREASE of American population by immigration for July, 1913, was 91,900, against 47,656 for the same month last year. The tide rises 24,000 of the July comers were from South Italy, 17,575 were Poles and 15,828 were Hebrews. Compare with these numbers the English, of whom only 1,646 came in the month under review, and the Irish, of whom 1,075 came. The comparison shows what is happening in immigration. Still the average American with an unthinking complacency seems content to let the process go on, guided by seamy politics and the covetousness of those who gain hy exploiting cheap labor!

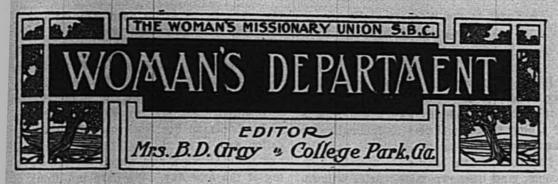
PERHAPS the most influential anti-Catholic publication in America is The Menace, a weekly paper whose home is Aurora, Missouri. The Catholic

nuthorities have recently been seeking to have The Menace barred from using the mails. Apparently they have failed, but that they should have the audacity to undertake it, is significant of the Romanist spirit. Meantime The Menace has a subscription list of nearly 1,000,000, and it is growing. It is fifty cents a year or four subscriptions one dollar.

THE OPENING of the schools and colleges throughout the country has called fresh attention to the barbarism of "hazing," this being the term to designate the indignities and physical torment to which college youth have thought it necessary to subject new-comers into their circle. The more one studies the spirit which finds expression in this persistent cross of prankishness and coarse animalism, the more he is convinced that civilization is considerably further from barbarism in form than it is in spirit. There is one thing only that will speedily cure the practice: a proper firmness on the part of the college authorities in suppressing it. We have before us the catalogue of one of our Baptist schools. In bold italics it is set forth that the penalty of hazing is expulsion. Young collegians must find some other way to "try out" the spirit of their new mates, if that is really necessary to the general welfare, a way that is less kin to the behavior of savages or beasts of the field.

WE HAVE RECEIVED a copy of "The South Mobilizing for Social Service," edited by James E. McCulloch, General Secretary of the Southern Sociological Congress, with headquarters at Nashville, Tennessee, and made up of the large number of addresses delivered by speakers before the body in its annual meeting in Atlanta, April, 1913. The volume contains 700 pages and is well bound and printed, price \$2.00. It contains a mass of material of first-rate value to pastors and welfare workers. Among the subjects covered are the Negro, Church and Social Service, and child labor. These are treated in the best thought of scores of specialists. The Negro and his welfare is accorded about twenty addresses, which extend through 140 pages and which form perhaps the most timely and helpful treatment of this problem to be had. Many pastors and laymen should secure this book. Many of the best things in it are by our own Baptist brethren. Among them are such men as Drs. W. L. and E. M. Poteat, S. C. Mitchell, John E. White and A. J. Barton.

DR. ALBERT E. BROWN, the beloved Superintendent of the Home Board Mountain School System, has been unwell for a season. We are glad to report that he is now improving. We trust that he may soon have a complete recovery of his accustomed vigor and health. In a recent note he says: "I spent yesterday at the Haywood Institute going over the new boys' dormitory, which is just completed. It is a splendid building, two stories and a basement, dining-room and kitchen in the basement. It is the best building we have in Clyde, but it is straining us fearfully to pay for it and furnish it. The people are proud of it. The school is doing fine work—as fine a body of students as I have ever seen. Reports from the other schools are encouraging. Nearly all opened with an increase in attendance and the prospects are good. Building work is moving along as satisfactorily as I could hope without being able to give it recently more of my personal attention."



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

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

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

THE WORTH OF A BOY

WE QUOTE FROM "Our Mission Fields" for October the following estimate:

What it may mean to the world to save a boy may be seen from the following statement:

Jonathan Edwards was born in 1703—two hundred and ten years ago. One thousand three hundred and ninety-four of his descendants have been identified, of whom—

- 13 were presidents of great universities.
- 65 professors in colleges and universities.
- 60 doctors of medicine.
- 100 clergymen and missionaries.
- 75 officers in the army and navy.
- 60 prominent authors.
- 30 judges.
- 1 vice-president.
- 3 United States senators, several governors, members of Congress, framers of State constitutions, mayors of cities, and ministers to foreign courts.

15 railroads, many banks, insurance companies and great industrial enterprises have been indebted to the Edwards family for careful management. 33 American States and several foreign countries, and 92 American cities and many foreign ones have been beautified by the influence of this family.

Something to be proud of, isn't it?

Here is what might have been written of him or his, had he not been enlisted on the side of right:

Max Jukes was born in 1720—seventeen years after the birth of Mr. Edwards. His descendan: have been identified as follows:

- 310 found homes in almshouses.
- 300 died from want in childhood.
- 440 were viciously diseased.
- 50 note lous for immorality.
- 7 murderers.
- Many habitual thieves.

130 convicted more or less often for crime. Not one of this man's descendants ever contributed anything in either wealth or character to the public weal; but, on the contrary, each one is declared to have cost the public over \$1,000, or all of them a grand total of \$1,250,000.

Which kind of man are you going to be?— Virginia Men and Boys.

A TOAST TO THE WORKERS

AT THE EARNEST request of friends, the "Toast to the Workers at Home" given at the Jubilate Luncheon in St. Louis last May, is reproduced in this issue.

Her friend, Miss Margaret Lackey, Secretary of Mississippi W. M. U., without our knowledge or consent, published the toast

in the Mississippi Baptist Record. The Baptist World kindly clipped the same. From the World we clip our own speech (by request of friends) humbly trusting that it may be used of God in the work of extending this Kingdom on earth.

Mrs. B. D. Gray, Editor.

A Toast to the Workers at Home.

America for Christ.

Mrs. B. D. Gray.

It has been said that if God should send two angels to earth, the one to rule a nation and the other to sweep the streets of a city, they would feel no inclination to change places.

The eye of the Maste - upon all his people; and unknown miss.onaries will receive double honor and even greater reward for him.

In the words of another let me say: "If the world has a message today it must tell it to a woman; for only women are listening. If any man has achieved greatness in any sphere in life God first covenanted with a woman for his greatness and that woman was his mother.

And if perchance later in life he is strengthened by another influence it comes from another man's sister—his wife.

Woman's influence in the world is in direct ratio to her strength of character and be distinctiveness of her personality. Christin woman's first impulse has ever been to safeguard the home. In the march of the centuries she is still true to her trust, for whenever she links her heart and brain to that of other women in organizations that look to the conservation of health, life and liberty of the oppressed, she is primarily safeguarding her own home and loved ones. Speed the day when woman's unselfish love for woman will girdle the globe. But especially would we pay our tribute of love to

the workers at home who are struggling with the problems that confront us as a nation. When we know that 250,000 immigrants came to our shores last year who could neither read nor write in any language we are appalled by the danger to our civilization. All hail to Miss Roesemann, of St. Louis, in her work of industrial education and to all the faithful ones by land and sea who work and watch for the dawning of the new day. We dare not think of the fact that 90 per cent. of New York's East Side children never hear English spoken in their homes.

When we think of the 400,000 Mexicans in Texas we salute the untiring workers along that line—the Rio Grande—as they labor for a Christian education. When we think of our mountain tops and our silent workers there—silent to us because we dwell too far below the mountain top to catch the busy hum of the voices in the work shops, we thank God for the pure Anglo-Saxon blood that must be our future safeguard against invasion of foreign ideals. So-called progress is erecting Buddhist temples on our shores and many of the idols are finding worshipers among us with the trend toward changing ideals.

Let us renew our faith in God's Word of promise, and as we close the first twenty-five years of united service let us by linking hands form the human chain that will reach from mountain top to seashore in our unity of purpose to save America for Christ, that America may help to save the world for Christ.

MRS. J. B. MARVIN

WE CANNOT resist the desire to record in these columns our profound grief at the sad taking away of Mrs. Marvin, of Louisville, Kentucky. Surely God's ways are not as our ways. We needed her sorely, and did not dream that we could spare her.

Kentucky mountain boys and girls have lost their best friend.

"The Boy From Hollow Hut" sprang from Mrs. Mullen's pen under the inspiration of Mrs. Marvin's loving zeal for Christian education in Kentucky mountains. The volume is dedicated to Mrs. Marvin, and gives testimony of her influence in the writing of that marvelously beautiful story.

May God bless "The Boy From Hollow Hut" to the winning of new victories, since it becomes, in a double sense, a memorial of this great woman.

We thank God for Mrs. Marvin's life and gifts, and we likewise thank him for Mrs. Mullen's gifted and consecrated pen.

Somehow we think of them together. While one is translated to the skies we feel that the mantle of English rests upon the gentle spirit of the one left behind. May God indite her pen to his glory!

HOME FIELD HONOR ROLL FROM AUG. 15 TO SEPT. 15, 1913

W. W. Campbell, Tuskegee, Ala 13
Rev. F. D. King, Raleigh, N. C 13
Rev. A. J. Johnson, Oxford, Ala 12
Rev. J. T. Burnett, Canadian, Texas 12
Miss Dottie Tucker, Hammond, S. C 12
Mrs. Carrie Etheridge, Leesville, S. C 12
Marion Harrelson, Green Sea, S. C 11
Mary J. Millinbon, San Benito, Texas 11
Mrs. D. Rich, Winston-Salem, N. C 11
Rev. J. C. Owen, Asheville, N. C 11 Mrs. O. M. White, Palmyra, Mo 11
Rev. J. M. B. Gresham, Lone Wolfe, Okla. 11
Mrs. T. C. Wheat, Houston, Texas 10
Rev. J. A. Scott, Stillwater, Okla 10
Mrs. F. D. Bolton, Fincastle, Va 10
Rev. C. W. Horschler, Whitt, Texas 10
Rev. B. F. Bickley, Ft. Worth, Texas 10

HOME MISSION RECEIPTS, AUGUST 15 TO SEPTEMBER 15

ALABAMA—Guntersville ch., interest, \$45 T. O. Reese, Evang., \$7.50; S. O. Y. Ray, Enlistment, \$35.15; Chas. O. Boothe, Birmingham, \$27; W. T. Berry, Birmingham, \$5.

ARKANSAS—
DISTRICT OF COLUMBIA—
...FLORIDA—Beulahanna ch., \$1.55; W. M. U. of Fla., \$24.68; Fla. State Board of Missions, \$11.06.

Fla., \$11.06.

\$500; Mission Board of Georgia, by J. J. Bennett, \$378.58; Hartwell ch., \$85.
ILLINOIS—Rev. Anthony Sisca, \$2; Mrs. Dora

\$500; Mission Board of Georgia, by J. J.-Bennett, \$378.58; Hartwell ch., \$85.

ILLINOIS—Rev. Anthony Sisca, \$2; Mrs. Dora Paxton, \$50.

KENTUCKY—Dayton ch., \$16.79; State Bd. of Mission, \$102.14; W. M. U. of Ky., \$159.07.

LOUISIANA—Ruston, \$45; State Bo. of Missions, \$750; Oakdale and Rushden, \$111.

MARYLAND—Friend, \$100; Brantly Balto, \$57.90; Eutaw Place Balto, \$17.93; Franklin Sp., Baltimore, \$100; Eutaw Place, \$60.

MISSISSIPPI—Mississispipi churches, by J. B. DeGarmo, \$350.52; Hue Mountain, \$129.35.

MISSOURI—Mrs. M. F. O'Keefe for Church Extension, \$100; Mo. Bd. of General Home and Foreign Missions, \$2042.96; W. M. Board, \$14.19; Jubilate Bidg. Fund, \$65.44; Belton M. S. for Ch. Extension, \$16.

NEW MEXICO—Carrizozo, \$10.50; T. O. Reese. \$233 for Evangelism.

NORTH CAROLINA—N. C. State Board of Missions, \$596.78; J. C. Owen, Min. Evangelist, \$55; churches, by F. G. King, Evang., \$174.15; Biadenboro, \$75.

OKLAHOMA—South Persimmon B. Y. P. U., Sharon, \$1: Bosweil, \$107.50, for interest and principal; W. B. M. S. of Okla., \$24.30; Okla. Chs., per J. A. Scott, Evang., \$161.50.

SOTH CAROLINA—Second Baptist Ch., Union, \$7.50; Smooks, \$7.50; Marion Ch., Williams, \$1.16; Springtown S. S., \$2; Friendship S. S., at \$1.16; Springtown S. S., \$2; Friendship S. S., at \$1.16; Springtown S. S., \$2; Friendship S. S., at \$1.16; Springtown S. S., \$2; Friendship S. Friendship Ch., Wellofrd, \$1; Ridgeland, \$10 Mill-ship Ch., Wellofrd, \$21.70; Wannamaker Nichols, \$20; Inman S. S., \$10; Bamberg S. S., \$10; Caro-lina Bapt. Assn., \$2.50; White Plains B. Y. P. U., \$2; Arcadia, \$11.40; Reedy Creek, Neuva, \$8.57;

Pine Forest, N. Augusta, \$4; Mrs. H. M. Timmerman, \$2; White Oak, Taylors, \$4.58; Corinth, Gaffney, \$3.70; Churches, by J. E. McManaway, Evang., \$15.55; nion County Assn., \$10; Waccamaw Assn., \$10.63; Hcreb Ch., Troy, \$8; W. M. S. of Warrior's Creek, Barksdale, \$14.95; J. E. McManaway, Evang., \$5; Gapway, Mullins, \$10; Union meeting, Dorchester Assn., \$2.47; Bethel, Monetta, \$2.73; El Bethel, Wilkinsville, \$1.05; W. M. U. of S. C., \$425.29; Bethlehem, Roebuck,

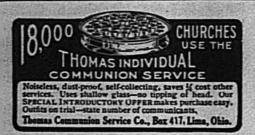


\$4.13; Shiloh, Sharon, \$2; Cross Roads, Oldtown, \$3.75; Spring Branch, Hamberg, \$2.50; Saxon Mill, Spartanburg, \$3; Eutawville, \$4.50; Cross Roads Ch., Oldtown, \$2.85; Horns Creek, Edgefield, \$2; Rehoboth, Plum Branch, \$95. TENNESSEE—Petros, \$11; Southern and Springs, \$8.15; W. C. Golden, Evang., \$122.59; Calvary, Memphis, \$50; Parkway, Memphis, \$50; G. W. Wheatley, Ch. Extension, \$500; Raleigh, Wright, Evang., \$200.

TEXAS—First Ch., Dallas, \$50; Euless, Ft. Worth, \$17.50; Hill Crest, San Antonio, \$6.55; Mt. Vernon, \$31.

VIRGINIA—W. F. Fisher, Evang., \$39.37; 5th Ch., M. S. Cornorn, \$31.04; General Assn., per B. A. Jacob, \$1500; W. F. Fisher, Evang., \$113.37.

\$113.37.



We are agents for Victor Portable Stereopticons. Complete for electricity only, \$35 and \$40. Complete for gas and electricity, \$40 and \$45. The best instrument for moving about and easy opera-tion. Publicity Department Baptist Home Mission Board, Atlanta, Ga.



SPECIAL HOME MISSION AIDS

BESIDES an up-to-date supply of tract literature, we keep on hand special helps to meet special needs. We call attention to several of these:

AN INDIAN SKETCH of one act: "The Story Must Be Told," by Mrs. Ella Sheppard Burnley, of Tennessee. This is an attractive sketch to suit the needs of women's societies who wish to teach the people about our Indian work through the children of the Sunday-school and societies, presenting the work by word of mouth. The costuming and other necessary information is sufficiently described. This twelve-page sketch is free.

HOME MISSION MOTTOES. There are six in the set, beautifully printed on handsome paper in two colors. Suitable for the walls of any Sunday-school, Mission Society or church. The mottoes are 24 x 20 inches; 25c for a set of six, postpaid.

HOME MISSION CHARTS. Six in number, same in size ag the mottoes, charts are being renewed all the time and are now almost entirely different from those furnished two years ago. They are exceedingly interesting, and will grace the walls of any church. Twenty-five cents, postpaid.

HOME MISSION STEREOPTICON LECTURES. These lectures contain 100 carefully selected Home Mission slides, more or less. They present in brief every phase of our Home Mission work. They are free for the asking, the borrower to pay express both ways. The demand is usually larger than we can supply, but each request is as far as possible granted in the order of the asking. Address.

> PUBLICITY DEPARTMENT, BAPTIST HOME MISSION BOARD, Atlanta, Ga.