



THE HOME FIELD

Thou standest on the storm-swept sod
And liftest thy long arms aloft,
O mute appealing to thy God.
Appeal for me, appeal for me,
That I may stand as steadfastly.
-Danske Dandridge.

FEBRUARY
1914

Home Mission Board

OF THE

SOUTHERN BAPTIST CONVENTION

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

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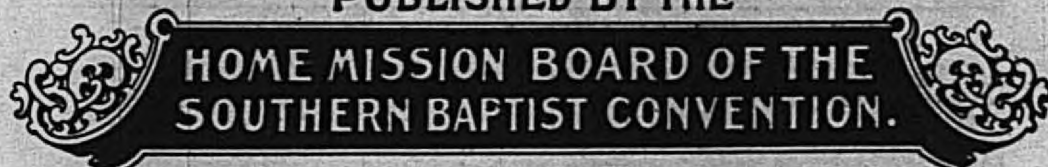
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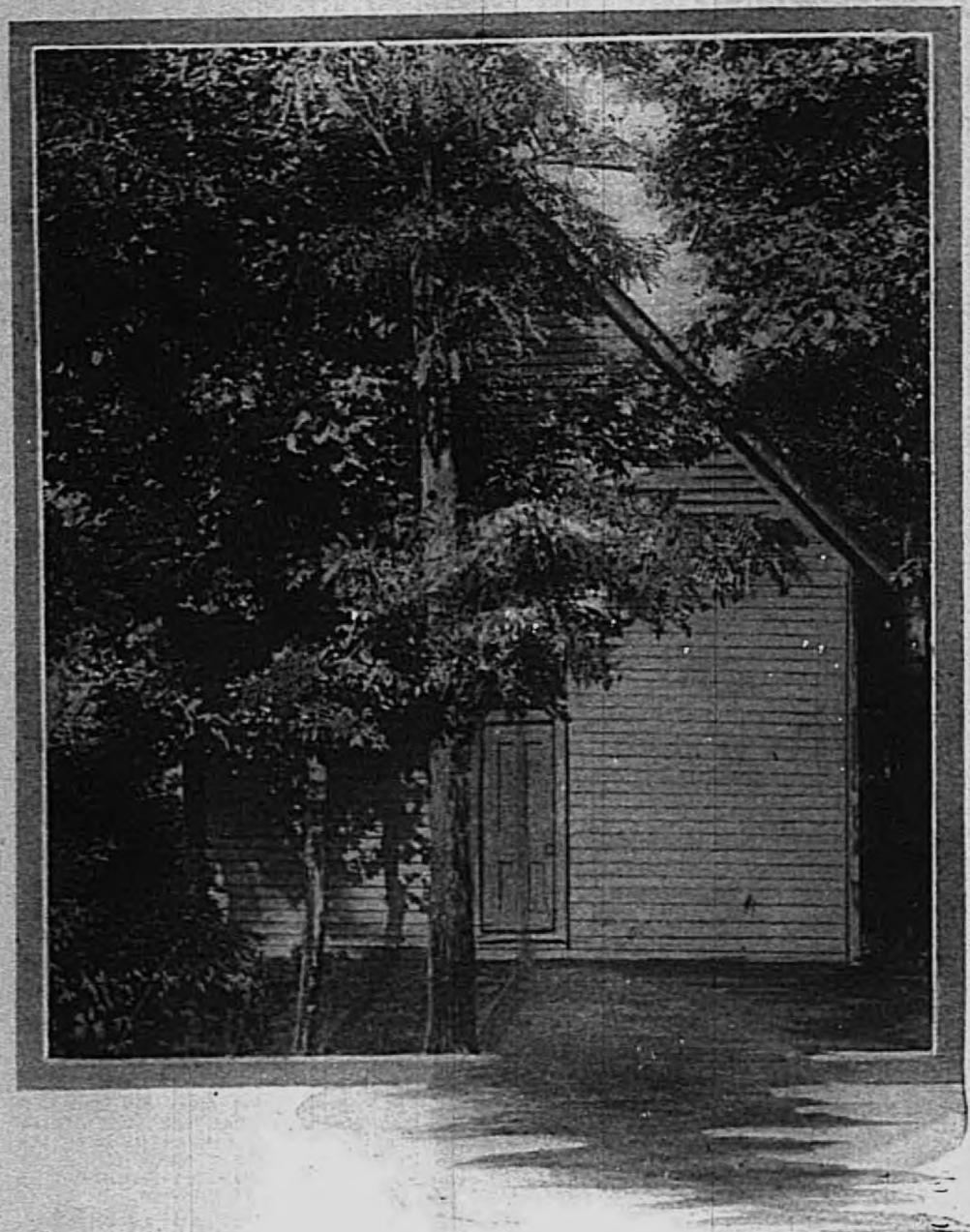
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Take heed to yourselves and to all the flock, . . . to shepherd the church of God, which he purchased with his own blood.—Acts, 20:28.



One of the more than 10,000 Southern Baptist churches which are closed from preaching services twenty-nine days out of thirty.

The Home Field

VOL. XXV

FEBRUARY, 1914

No. 2

Opportuneness of Development Missions

J. D. WINCHESTER, Evangelist of the Georgia State Board of Missions.



BAPTIST STRENGTH is such a popular theme in Georgia that one who dares mention Baptist weakness gets very close to the danger line. This ought not so to be, because for our greater strengthening a recognition and a locating of our weakness is essential.

Approximately half of our churches in the country and small towns are practically pastorless. They have preaching occasionally, generally once a month,—but usually it is little better than that of a visiting minister. Largely because of this we have more than seven hundred,—nearly one-third of the whole number of Baptist churches in Georgia—that have a name only to live, but are dead to the spirit of service, fellowship and co-operation with their brethren.

Who will say these thousands of only nominal Baptists are not a real weakness, and unless this condition can be and shall be changed, our cause would not be better off if they were left out of the reckoning?

This condition, however, is abnormal and can be changed. We cannot, we dare not, leave these thousands out of the reckoning. We have reckoned with them but from the wrong standpoint, and this largely accounts for the present distress in all of our organized mission work. Trying to do the Lord's work contrary to or in neglect of the Lord's order always brings confusion and trouble.

We can not say that one part of the Great Commission is more important and binding than another. If we dare not fail to "go," if we dare not fail to "disciple," if we dare not fail to "baptize," certainly we dare not fail to "teach to observe," not only the

Lord's supper, but "all things whatsoever" He has commanded. If only for the last hundred years we had lived, organized and worked in full recognition of the whole Great Commission, the coming of the Kingdom would now be a hundred years nearer than it is.

The most encouraging thing among Southern Baptists to-day is their awakening to the importance of developing and cultivating their resources. We have no more righteous and important work in hand, and no more wise and important organization than the special department of "Enlistment" in our Home Board; and the highest best note sounded at our recent Georgia State Convention at Gainesville was a recommendation that the work of enlistment, begun only last year be "pressed more vigorously."

More than four years ago, feeling, I trust, divinely impressed, that I had some evangelistic gifts and tact I entered the service of our State Board as an evangelist.

As such my labors have been blessed. In a short time on the field, however, I was thinking Enlistment. Then I was praying it, then



J. D. Winchester

preaching it, working it, until unconsciously I found myself absorbed in the righteousness, need and importance of bringing the great masses of undeveloped material already evangelized and in our churches up to a Kingdom vision, and into fellowship and co-operation in the movement for world evangelism.

Our people as a class are regenerated. This inactivity is abnormal. Therefore the task of enlisting them is not a hopeless

one. Since the neglect is of such long standing it may require some time to begin to see results, but with capable attention and patience there is no field more promising of glorious results than the field of our own undeveloped churches.

I could say much as to my observation and experience, but this is sufficient to express my appreciation and endorsement of the work of enlistment.

CAMPAIGN IN TUSCALOOSA COUNTY ASSOCIATION.

L. O. Dawson, D. D., Tuscaloosa, Alabama.



ENLISTMENT SECRETARY for Alabama S. O. Y. Ray, has completed what I regard as a most remarkable achievement in this Association. There are in this County about seventy-five Baptist churches, thirty-seven of them being in this Association. Early in last September he, with a group of local helpers, made out an itinerary covering every church on our list. The mere matter of visiting these churches is in itself a task of no small size, but he accomplished this and did a vast amount of work that is to mean great things for many years to come.

He had the active co-operation and help of as fine a body of laymen as can be found in anybody's church. A Transportation Committee saw to it that a way was provided for the speakers, and with several "teams" of laymen to help in the speaking, the work began on October 4th, and closed on October 31st. The whole program, with only one or two hitches, went through like machinery in fine condition.

The speakers actually reached thirty-five out of a possible thirty-seven churches. They made an average of two addresses and sermons at each church. Thirty-three persons agreed to plant one acre of land each for benevolence and current expenses. Thirty-two agreed to tithe. Many agreed to have missionary hens, etc. Collected for State Missions, \$29, for Home Missions \$40, orphanage \$10. Secured subscriptions for The Home Field, 32; for Foreign Mission Journal, 12.

Made one every-member canvass. Doubled contributions to all purposes in that church. Sowed down the field with mission tracts. Tacked up outfits and Sunday-school placards where there were none. Explained these outfits and placards. Urged systematic collections everywhere.

Tried to get better support for every pastor. Suggested paying pastors with farm products, where more convenient. Urged the grouping of churches and building of preacher's homes. Tried to encourage the young and more illiterate preachers to study more at home, and attend Pelham Heights Assembly in the Summer, and the young men to do their best at the County High Schools, or any other good school, and then afterwards to attend College and Seminary. The building of better houses of worship with Sunday-school rooms.

They encouraged the women to organize W. M. U.'s. Everywhere insisted that our young people should be enlisted and made prominent in all church work, and sent as delegates to Associations, Conventions and Sunday-school meetings. That every member of every church should be seen, pledges secured for all church work; that patient persistent effort should be made until every one is in line that can be reached.

It is impossible to tell it all or to calculate the far reaching effect of this work. The First Church of Tuscaloosa, which furnished the lay helpers, received the greatest blessing of all. It was fine to see these consecrated men warming up to the task and to see how the importance of the work grew upon them as they delivered their messages

from day to day. I do not suppose there was ever a busier set of fellows called away from their work to engage in a campaign like this. Their response was cheerful and even enthusiastic. The people heard them with profound interest and the effect on all the churches, and as I have said, on the First Church especially, was helpful beyond calculation.

Some of us believe that the solution of the country church problem lies in the good old Bible way of paying as much money as ability will allow, plus a reasonable share of the produce of the farm. There are hundreds of country churches that without feeling it could put into a pastor's barn more than he can make in the fields at work with a plow. This has been done in a hap-hazard inadequate way, but we have been insisting that it be done in a definite, systematic, business like manner.

Our people are being urged to take subscriptions not only for cash, but for specific amounts of all sorts of farm produce which delivered at definite intervals, will make it unnecessary for the pastor to do secular work and so give him time for study and pastoral visiting.

Notice the special mention made of the

hens above. There is one good sister whose "missionary hen" has paid into the treasury of the Lord in this Association during the last few years one hundred and ten dollars! That hen is one of the most useful and orthodox Baptists we have in this part of the country. She lays by in store for the Lord! This is only a detail of the wide range of possibility for the country W. M. U.

I must mention the great help rendered in this campaign by different members of the First Church choir. They went out when possible with the speakers and they not only gave delight and inspiration to all who heard, but they were themselves delighted with the country work and workers.

Bro. Ray is the right man in the right place. He has placed us all under obligations to him and to the Home Mission Board under whose leadership he is working.

Now that the task is completed, many of us feel lonesome and lost without the joy of the work and the fellowship of the workers.

But we are going to hear from this campaign for many years to come.

We have not too much sympathy for the heroes and heroines who in "the regions beyond" suffer untold privations in their efforts to spread the gospel. But as a rule we have too little sympathy for the man of God and his noble wife who in the home-land toil with equal fortitude and perhaps with equal effectiveness. The last may not be so romantic as the first, but it is nevertheless crowded with elements of heroism.—Biblical Recorder.

Mission Thoughts for February

B. D. GRAY, Corresponding Secretary.

Dr. I. T. Tichenor, Home Mission Statesman.

SOUTHERN BAPTISTS have presented no greater Missionary Statesman than Dr. I. T. Tichenor, who for nearly twenty years was the Corresponding Secretary of the Home Board. With far-sightedness he peered into the future, with the ken of a true prophet he predicted things to come. Southern Baptists are now realizing the truth of many of his predictions. We are entering upon the great heritage which he incessantly proclaimed God had in store for us.

It is befitting that our women should give February to the study of the life and work of this great Baptist Missionary Statesman. We have sent out hundreds of copies of Dr. Dill's "Life of Dr. Tichenor," and only regret that our supply of this charming volume is exhausted.

OUR MISSION FIELDS for the current quarter gives a brief summary of the life of Dr. Tichenor which can be studied by our women and young people in their Mission Study for February.

Our men, women and children will come from the study of the life of this great man with increased love of country, of lost men and of Christ our Lord.

Prayer For Home Mission Workers.

IN THE BEAUTIFUL Missionary Calendar of Prayer by the Woman's Missionary Union, the two months of February and March are set aside for prayer for the Secretaries and Missionaries of the Home Board. We are profoundly grateful for this concert of prayer in behalf of our office and field force and our missionaries. We constantly feel the need of prayer. Hundreds and thousands of our godly women know the way to the throne. They have the ear of our Heavenly Father and He will not weary with their petitions in our behalf. As we write, our thoughts go to the self-sacrificing missionaries on the frontier, to the workers among the foreigners in various places, to those working for the

Indians, to the noble band in Cuba and our fellow workers in Panama. All these will time and time again during February and March be borne in importunate and prevailing prayer to the throne of grace. Already we anticipate the blessings that shall come from our Heavenly Father upon these his servants.

Campaign of Education.

OUR PEOPLE must be educated in our denominational work. More and more the significance and power of education on missionary lines are being recognized. Not only our women in their Mission Studies, but our men as well, are forming classes for the study of our missionary problems and progress. Our denominational papers teem with valuable information on our missionary work. Pastors and laymen alike can serve the cause in the widest way by helping to circulate these papers. Great campaigns and missionary institutes are being planned throughout our Convention territory from Maryland to Texas. This campaign of education during February and March ought to bring great and gladsome fruition in enlarged gifts to Home and Foreign Missions, this being the special season for these objects.

Our Present Financial Condition.

ELSEWHERE IN THE HOME FIELD will be found a statement from our treasurer, Dr. P. H. Mell. It will be seen from his statement that our gifts from all the States up to January 1st, amounted to \$99,050.36, whereas the Southern Baptist Convention instructed the Home Board to call for \$443,750 this year. The difference between what we have received and what we need to meet the apportionment is \$344,699.64. We were eight months in raising \$99,000.00, and now have only four months to raise \$344,699.00. This is a large sum, but considering the wealth of Southern Baptists and their numbers it ought to be an easy task for us to raise the entire amount and so bring us to the Convention free of debt and with our faces to the future. It will require a united effort from Florida to Maryland, from Texas to Missouri and all the intervening States; in the mountains and valleys there must be a virile and unceasing campaign for this victory. Let us join our forces and if we do so with earnest prayer to God we shall not be false prophets if in humble trust we hope for a glorious success.

Our Anglo-Mexican School at El Paso

CHARLES D. DANIEL, Superintendent Texas-Mexican Mission.



THE EL PASO SCHOOL FOR Mexicans is supported by our Home Mission Board. Besides the Principal, there are five teachers and 130 students in the literary departments and twelve in the music.

All the boys between eight and twelve, sit during study hours, in Prof. A. Vells' room. We take no boys over twelve. Prof. Vells is my thoroughly reliable assistant in pulpit and school work. He is a young licensed preacher, educated in our Torreon Baptist school. He is an intellectual, consecrated, active Christian

of her pupils should be. The main object of a Mission School is evangelization. Childhood is the most impressionable period of human life, hence the primary department is the most important department of a Mission School. Miss Taylor is a graduate of Blue Mountain College, Mississippi. She is a daughter of Dr. Z. C. Taylor, one of our pioneer missionaries to Brazil, now broken in health, living in Texas.

Miss Maria Paredes, a Mexican lady, teaches mathematics altogether. No students sit in her room except during recitation. She was educated in Mexico but was baptized in El Paso, Texas. For several



Student Group of the Anglo-Mexican School at El Paso, Texas.

gentlemen, whom to know is to love.

All the girls from eight up sit in Miss Consuelo Marshall's room. We have no girls over fifteen, though we are prepared to take girls of any age, in academic work. Miss Marshall is a daughter of English parents, born in Mexico, partly educated in Mexico and partly in Texas, hence speaks Spanish and English equally well. She is a very valuable member of our faculty.

All under eight, of both sexes, sit in Miss Mable Taylor's room. She asked the privilege of having the little tots. I not only granted her this privilege, but also the privilege of deciding how young the youngest

years she she has taught in Texas Baptist Mission schools, hence is thoroughly prepared for this line of work.

Miss Lillie Mae Weatherford has charge of the department in music. It affords me great pleasure to state that she has made good as teacher and as missionary. She is an honored daughter of Buckner Orphan's Home, Dallas, Texas.

As principal, I have charge of and give direction to the school, conduct religious exercises every morning, which consist of singing gospel songs, reading and expounding of the Scriptures and prayer. I visit each room when necessary, and hold myself

ready at all times to render any service to the school, teachers or pupils, that may be in my power. When necessary to leave the city on general work I leave each teacher in absolute charge of his department, with Prof. Vellis to conduct religious exercises.

I request that should friction arise, or if I should be needed for any cause whatsoever, Prof. Vellis or any other member of the faculty is to wire me so that I may take the first train back to El Paso.

Our teachers are all missionaries as well as teachers. When not engaged in teaching each is expected to engage in active mission work. It is required that each attend the chapel exercises of the school, as well as all the religious exercises held in the Mexican Church at El Paso. The only exception to this rule is sickness, which is very seldom, for El Paso as a health resort, is abundantly supplied with good health for all who come

within three hundred miles of her health-radiating mountains; or when one goes as a representative of the Mexican School or mission to the services of some one of our American churches. Our teachers are not laboring for wealth nor health, but for the cause of Christ. No other kind of teachers will be long retained in this school.

As now organized and conducted, the school is by far the best that Baptists have ever had in Texas, for Mexican evangelization and education. It is indeed and in truth a potent evangelizing agency. Next session we must have a boarding department, which will raise the school to the equal of any Mexican Academy anywhere.

When peace comes to big, beautiful, rich Mexico, we will be prepared to take care of some of her brainy daughters who will be sent in great numbers to this country for literary training.

The Louisiana Situation

J. F. LOVE, Assistant Corresponding Secretary.

NOT HAVING HAD the pleasure of attending the Louisiana Convention this year, I did not include it in the list of Southwestern Conventions about which I wrote for the last issue of The Home Field. Southern Baptists, however, have the right to know something of how the cause is progressing in Louisiana, and especially anxious am I to let them know it since the state of affairs in that part of the Kingdom is more encouraging than ever before.

Southern Baptists have from the beginning of their history as a separate organization, and long before that, been interested in Louisiana. The Home Mission Board has been steadily at work in the State, especially at New Orleans, throughout its history. Faithful men have labored in the State, many of them doing good work, notwithstanding great handicaps. The progress of our cause has, however, been slow and a source of discouragement to many who have studied the situation closely.

But a new day has evidently come to the State. Dr. George W. Crutcher's coming to the State Secretaryship, seems to have been of the Lord and the Lord has used him for mighty things. A man of conservative judgment, he is strongly and constructively progressive. The brotherhood of the

State has rallied to him and he is leading a courageous and hopeful army. Never was there read such a report to Louisiana Baptists as that which was presented by the Executive Board at the sixth-fifth session of the Louisiana Baptist Convention at Amite City in November, and the brotherhood seems just to be getting ready for great endeavor.

The Secretary and his Board have a strong second in ex-Secretary Ware as editor of the State paper, The Chronicle. Dr. Ware knows the brotherhood in the State and is in a position where strong leadership tells upon all important interests in the kingdom. His heart too is in Louisiana, where he has spent many of his days in unsparing labor.

The State Board was moved from Alexandria to Shreveport a little more than a year ago. This puts the Secretary into touch with the great laymen of the First Church, Shreveport, the strongest church in the State, and its gifted, wise and consecrated pastor, Dr. M. E. Dodd. Dr. Dodd's coming to the State a year or two before the coming of Dr. Crutcher, was one of the tokens of divine favor upon Louisiana and a prophecy of larger and better things for us in that commonwealth.

The Tragedy of the Homeless Church

L. B. WARREN, Secretary of the Church Extension.



R. V. L. MASTERS stated a year ago that there were 3,000 homeless churches in the territory of the Southern Baptist Convention. This statement was challenged. The figures portrayed a condition too terrible to be accepted without protest.

The October report of the Department of Church Extension showed that Dr. Masters' estimate had been too low. This report, based not upon an estimate but compiled from the reports of the various Associations made in response to letters from the office of the Home Mission Board, showed a total of 7,376 needy churches.

Of this number 3,472 were homeless churches,—organized congregations with congregations worshipping in buildings so dilapidated that immediate rebuilding or repair was considered absolutely necessary to the proper continuance of the work. The table published in connection with this article was prepared upon the basis of these figures.

Since October 382 other needy churches have been reported as follows:

State	Homeless Churches	Dilapidated Churches	Total
Alabama	69	28	97
Georgia	18	89	107
North Carolina ..	32	49	81
South Carolina...	13	29	32
Tennessee	27	38	65
	159	233	392

This additional report still leaves the returns incomplete from six States, Alabama, Georgia, North Carolina, South Carolina, Tennessee and Mississippi. Approximately one-half of the Associations in these States have not been heard from. When full returns have been received, the total will be lamentably greater.

7,768 Churches Need Building Aid.

THE PRESENT RECORD shows a total of 7,768. Of this number 3,631 are without houses and 4,137 are in need of immediate

rebuilding or repair. To this record must be added a vast number of places from which appeals for aid will come:

First, from the unreported territory of the six States from which returns at present are incomplete.

Second, from the new churches that are being organized in every State—for we are organizing one a day, 365 each year.

Third, from innumerable strategic points where churches should be organized at once if the work of the Kingdom is to grow and if our Baptist Zion is to hold her own.

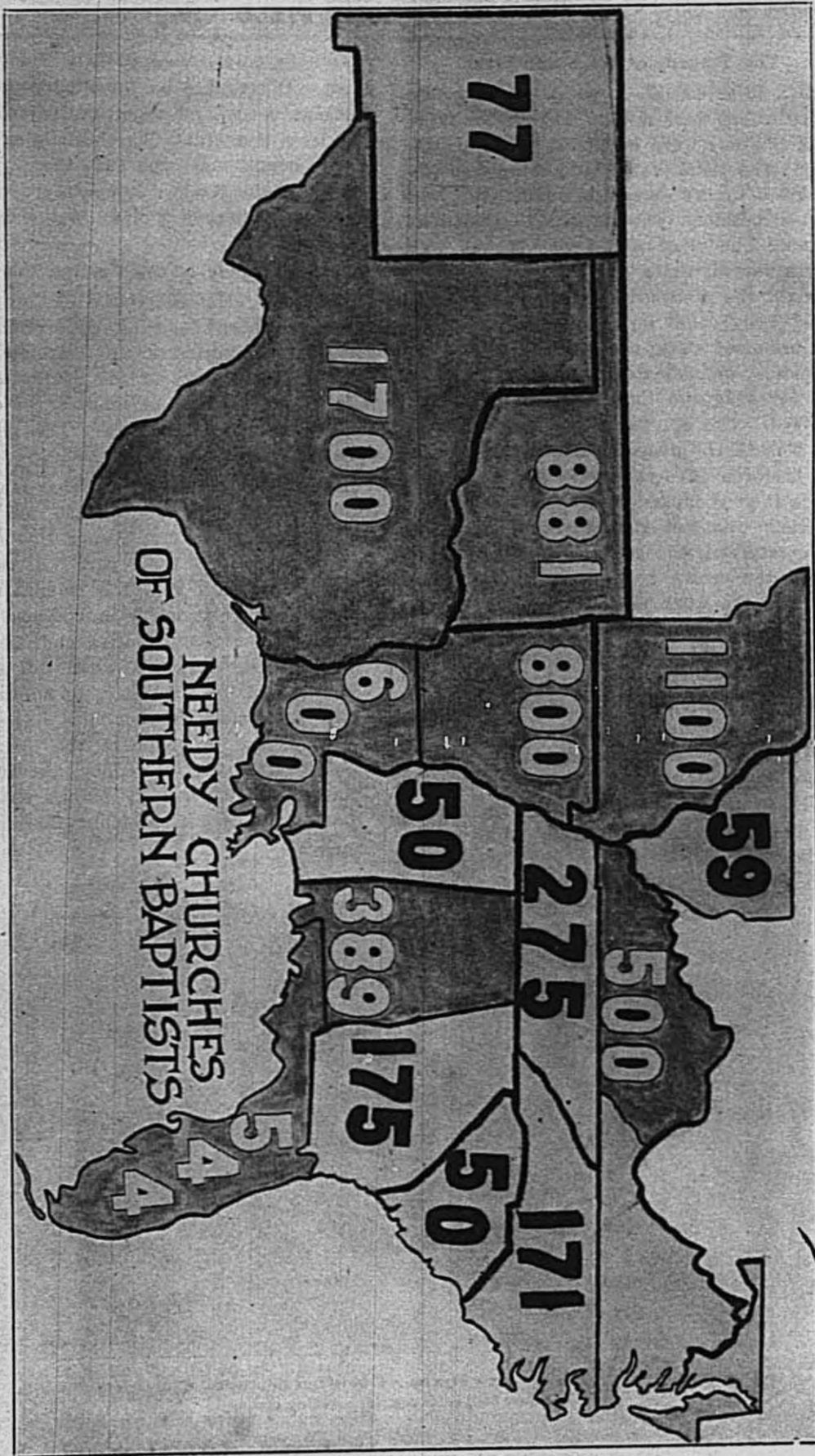
In consequence the full need of our territory is not even approximately shown by the following report according to States:

State	Homeless 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	300	200	500
Alabama	212	274	*486
Tennessee	227	113	*340
Georgia	43	239	*282
N. Carolina	120	132	*252
S. Carolina	38	54	*92
New Mexico ...	70	7	77
Illinois	32	27	59
Mississippi ...	30	20	*50
Maryland	3	...	3
Dist. of Col.	1	1	2
Virginia
Total	3,631	4,137	7,768

The results of this condition are tragic.

The Loan Fund is absolutely exhausted. The money is in the hands of the churches, loaned where in the judgement of the Committee on Church Extension it is most needed and will bring the best results. Today, with an empty treasury, there are applications for aid aggregating over one hundred thousand dollars.

* Indicates incomplete returns.



Map Showing the Distribution in the South of Churches Which Need Aid in Securing Adequate Buildings.

The Tragedy of the Home Field.

HERE IS A CASE in point. In a certain place where were milling and lumber interests, Baptists were without a house of worship. The pastor found a building formerly occupied by the Congregationalists. It was a good building, well furnished. It had an organ. The price was \$600. It was well worth several times that sum. The pastor brought the matter before the local brethren. They could do nothing at the time, but promised aid in the future.

Another denomination was ready to make the purchase and the matter could not be delayed. The old pastor had just \$200 in the world. He made the first payment and the brethren gave two notes for \$200 each. Since their occupancy of the building some Baptists who had gone to other churches have returned, the young people are making it the centre of their religious activities and the work is going well in all respects. Now a note for \$200 is due.

The local church has raised half the sum, but unless the Home Board can aid them by a loan or gift of \$100, they will lose the building and the situation now so promising to the Baptist interest will be lost. The letter of the dear old man of God who has sacrificed his all is written in his tears. But the Board can do nothing until more funds come in.

This is only one appeal in many hundreds. Others are as touching and show fields as needy and opportunities as great. The lack of a great Church Building Fund under conditions such as these, spells tragedy of the blackest hue,—tragedy in the present and deeper tragedy in the days to come.

The Tragedy of the Foreign Field.

NEVER IN THE HISTORY of the world has there been such an opportunity for carrying the gospel to the nations. But never in the history of the Southern Baptists has there been so small a per capita contribution for this work. The door is open, but we cannot enter.

Last year 10,000 of our churches made no contribution to either Home or Foreign Missions. At first glance this seems to be criminal on their part. At second glance it appears that the criminality is ours. When we consider that almost 8,000 of the 10,000 non-contributing churches are in the needy class with which this article is concerned, we see that the solution of the "Enlistment Problem" lies in the solution of the problems of the "Building Fund," and that we cannot take advantage of the opportunity abroad until we have made certain the foundation here at home.



The Baptist Church at East View, New Mexico. One of our thousands of houseless churches. This Saw Mill is its regular meeting place.

This is not selfishness, it is sense. Part of the profit of every crop must be set aside for the upkeep of the land, or the soil grows sterile and the acres become barren. Part of every crop must be saved for seed, or there will be no future crops. Saving seed corn is not selfishness, but sense. As we view the opportunities abroad we feel that every dollar must go to meet the need and to embrace the opportunity. But we must remember that this money comes only from the home field, and that the care of that field is necessary for the future golden harvests which mean so much to those beyond the seas. One-third of our home field is non-productive because of its utter desolation. If by our care we render this third productive, it will be child's play to raise a million dollars a year for Foreign Missions.

The W. M. U. Report.

MRS. W. C. LOWNDES, Treasurer of the Woman's Missionary Union, writes that \$5,451.98 was subscribed at the St. Louis meeting and adds, "During this fall, Jubilates have been held in a number of the States and a large amount in addition to this has been subscribed, but I have not these figures as no report has been made to me."

The books of the Treasurer P. H. Mell of the Home Mission Board show that \$951.47 is received to date.

Our earnest prayer is that the hearts of the godly woman of the South will become so burdened by reason of the present needs of our houseless fields, and so enthused at the vision of world-wide opportunity resultant on their rehabilitation, that they will do great things in the present as they have done great things in the past.

Living on the Mountain

KATHLEEN MALLORY, Cor. Sec. Woman's Missionary Union, Baltimore, Maryland.



THE PHILOSOPHY of the writer who says: "Those who live on the mountain have a longer day than those who live in the valley," comes home to us with wonderful encouragement as we pass from the January Week of Prayer for world-wide missions into the March week of Prayer for Home Missions.

The experiences of deeper faith in prayer, wider vision because of study and wondrous peace after sacrificial giving, which must have come to many during the January week, have indeed brought or else kept us up in the mountain. As we prayed and studied and gave, we realized anew that the needs of the world require that we continue to live on that highland of true vision, all the while pursuing the ordinary duties of life. There can be no doubt that we saw further during those days and that the "Light to lighten the Gentiles" shows more clearly than usual to us.

You remember the story of the children who started to climb a beautiful mountain straight up to heaven? Each carried in her hand a basket which she filled with precious jewels, shining in her path. When the ascent grew steep, some wanted to go back

down the mountain. Lo, when they turned the downward trail had disappeared. God grant that to each of us who went "up higher" during the January Week of Prayer there may be neither the temptation nor the opportunity to retreat, but that we may steadily push forward toward the March Week.

This year the Week opens the month and extends through Saturday the seventh. The general theme for the week is: "Home Mission Foundations," the subjects for the women's programs being consecutively as follows: "A Heart-to-Heart Home Mission Inventory;" "Back to the Country;" "Adequate Church Buildings;" "Shares in the Building;" "City conditions;" "Foundation Centers;" and "Training Women Workers for Foundation Work." The Y.W.A. program on Wednesday, the 4th, will discuss "From Mountain to Mountain," the Jr. Y. W. A., on Saturday 7th, "Schools That Count;" and the Royal Ambassadors on the same day will study about "Indian Thoroughbreds." The pastors are urged to preach if possible on the opening Sunday from the theme: "Home Missions—the Missionary Keystone." On that afternoon the Sunbeams program, "Care for the Children" will be rendered.

The programs, leaflets and envelopes have

been worked out with much care and have been furnished, thanks to the Home Mission Board, in liberal quantities to the various State W. M. U. headquarters. If any of the organizations fail to receive theirs, they should write to their headquarters for them.

In this issue of *The Home Field* will be found several articles and charts which are referred to in the programs. In like manner, there will be published in the W. M. U. columns of the February numbers of the State denominational papers several other articles essential to the various programs.

The time-honored saying that the short word for victory, namely **WON**, is only another way of spelling **NOW**, certainly holds true in the observance of these special seasons of prayer. They can hardly register the winning of a greater missionary victory unless early preparations are made toward getting the ministers to preach on the subject, toward securing speakers for the various parts on the programs and toward the distributing of the envelopes. It is certainly true that victory cannot come, unless like our Master, as he went into the mountains to pray, we go early to God for his guidance in our plans.

Each locality knows best its own condi-

tions, but as far as possible it is urged that the entire week be observed. The primal purposes are two-fold: prayer and thanksgiving. The offering might be as large if only one program was carried out, but the intercessory services of the other days are necessary. The cause of Home Missions is at our door, appealing not only for our gifts but also preeminently for our prayers.

And yet we must be planning for an abundant offering. Last year we fell far short of the previous March offering, but if we raise \$27,000 this March we shall entirely regain our good name for advancement each year. It is well known that a woman abhors a debt. Would to God that we would look upon ourselves as in debt to our Home Mission opportunities and would pay it up-to-date this March.

Let us also make an effort to forward the offering very promptly so that there may not be the usual April congestion.

The philosopher of the "Hiving on the mountain" ideal says that "sometimes all we need to brighten our day is to rise a little higher," "for the heart grows rich in giving; all its wealth is living grain; seeds which mildew in the garner scattered, fill with gold the plain."

COUNTRY CHURCH THROUGH THE SUNDAY SCHOOL

J. M. PRICE, Sunday School Evangelist, Benton, Kentucky.

MUCH is being said regarding the country church problem and its solution. It is not presumed in the article to have found the panacea, but simply to tell of a method being followed by one District Association.

To properly appreciate the plan it is necessary to get its point of view as to the problem. The trouble is not as to the



J. M. Price.

character of membership, for it is as good as in the city, and in fact the discipline is more rigid as to some practices than in the city. It is not in evangelistic spirit, for though limited to an "annual revival" there is perhaps as great a yearning for the lost as anywhere.

Nor is it as to the output for the ministry and mission fields, for in proportion to membership the country church furnishes more than its quota. The churches of Blood River Association have at present three times as many men in the ministry as it takes under present conditions to supply its own pulpits, and this year it has preached through them to churches in Brooklyn, Richmond, Nashville, St. Louis, Tampa, and other cities and States.

Nor is the main difficulty to be found in lack of zeal and willingness to work, for

to the common countryman the church is the dearest institution on earth and for it he is willing to sacrifice.

The main problem is lack of development, it is behind as to the "all things." The latent abilities have not been drawn out, its zeal is often "not according to knowledge." The church is not trained as the what and how of stewardship, of soul win-

ning, of missions and the like. It is not teaching the Bible as it should or having sufficient preaching services. In a word it is but the religious side of the general problem of country life—lack of training and development.

And how is this training and development to be brought about? Largely of course by the pastor. But some of the very conditions that need to be remedied handicap him, for example once-a-month preaching. A large opening is through systematic Bible teaching in the Sunday School,—“Teaching them to observe all things,” and the first step in this direction is to arouse the churches to the duty of Bible teaching, organize and equip them for the work, and train those who are to lead in it.

Realizing this fact the Blood River Association in Kentucky, at its annual meeting in the fall of 1913 voted that “an efficiency man be put in the field whose duty it shall be to visit every Bap-

list church in the Association in the interest of Sunday-school work; to organize schools wherever practicable; to conduct institutes and training classes; to distribute free literature. The writer was assigned to the task, and thus began the first Sunday-school work on an Associational basis. His territory comprised two rather broken counties and a strip “between

the rivers,” forty-two churches, forty of which are typical once-a-month country churches; and about 4,600 “unspoilt” Baptists.

One year of the work has now passed. Some of the results are before us, twenty-three training classes of a week each in as many churches; 250 King’s teachers graduated; fourteen Sunday-schools organized, thirty-eight out of forty-two churches hav-



This Blood River Association Church Has Awakened to the Necessity of Building Adequate Sunday School Quarters.



The Corners Curtained off for Classes.

ing schools; practically all of these graded; home departments added; blackboards and maps in most schools; curtains in two; rooms built in one; and more than a thousand enlisted in systematic Bible study,—several hundred of them for the first time. One church in a Hardshell community with ninety-one young people and sixty-six older ones within its reach, organized a Sunday-school, which never had one in the twenty years of its existence. One community sixteen miles square that had no Baptist Sunday-school, now has three vigorous schools. A veteran of the Civil War at one place said he had learned more about the Bible in the past six months than he had ever known before.

One church really realizing that the Bible is to be taught as well as preached has built a splendid Sunday-school addition while two others have curtained off the corner of the house for classes, and others are planning one or the other of these. Several wet-weather schools were made perennial. Superintendents who aforesaid were saying: "Leviticus records the criminal law," "Judges tells of the general judgment," and "Who was Genesis?" Were given a brief course in the Books of the Bible, and teachers were helped to their first systematic study of the Bible. In short, we have had a revival as to the importance and methods of Bible teaching.

This revival of Bible teaching is helping in two ways to solve the country church problem. In the first place it has set the members to considering anew their

whole church and religious duty. They are seeing the larger service of the church in shaping the religious and moral thinking of the community. They are seeing new opportunities for service in the church and equipping themselves for them. They are equipping the church for the teaching service, and discussing the importance of half-time preaching and better preachers. They are realizing the need of better salaries for the preachers so that they may give more time to preaching and pastoral leadership. And in at least three places they are discussing the importance of two or more churches buying a home and locating a pastor in their midst.

In a word, the work is giving the churches a vision, and in the second place it is furnishing the training for carrying that vision into operation—a course in the "all things" that Christ has commanded. By the very process itself a part of the problem is being solved, that of giving to the woman Christ's standard of life and service. And in course of time, when the word has run its course, it will reach the remaining part, in causing to inner faith a higher standard of stewardship, missions, charities and general service to the church. Of course the process is slow, and the results at present only partial, but in course of time a generation may be trained up that will go over and possess the Promised Land.

And herein is the philosophy of reaching the country church through the Sunday-school.

The Louisiana Purchase.

V. L. M.



DECEMBER 17, 1803, the French flag was lowered in New Orleans and the Stars and Stripes were run up and unfurled in the Mississippi Valley breezes. On that date the transaction was completed by which the territory known as the Louisiana Purchase was sold by the French to the Americans.

The region embraced more than 1,000,000 square miles. The purchase price was approximately \$27,000,000. In the territory

was a population of 90,000, 40,000 of whom were slaves.

This magnificent domain had belonged to France, had then passed temporarily into the hands of Spain and in 1800 had come back to French possession. France was at war with England. America needed and wanted an open Mississippi River for the commerce of her people in the interior. For New Orleans to be in foreign hands was to shut the door of the great waterway to the free passage of American shipping. America sent a representative to France

to negotiate the purchase of New Orleans. Napoleon saw that the trouble with England was complicated by the holding of the territory, which holding jeopardized the friendship of the young Republic, which France needed at that juncture.

To the astonishment and delight of the Americans Napoleon offered to sell the whole of the French territory in the United States to the Americans. Under the leadership of Thomas Jefferson the transaction had been nursed and directed and under his guidance it became a reality.

Thus without bloodshed there came into the possession of the Americans a territory of untold riches in which more than 15,000,000 souls now reside and which is capable of maintaining the whole present population of the country.

The boundaries of the Louisiana Purchase were: the Mississippi River on the east from its mouth to its head and Canada, on the north along the Canadian line 600 miles west from the Mississippi sources. For the rest, the boundary followed the present Louisiana coast, while the remaining boundary was a somewhat zigzag and indefinite line extending from the Gulf to the Canada line near where Montana touches Idaho. The acquisition of the territory opened all of the American continent west from the River to the Rocky Mountains and was an essential step to the extending of our national domain to the Pacific.

Both Spain and France were Roman Catholic. The coming of the West Country into American hands opened the way to religious liberty—a possession which our country has rightly cherished with a patriotic passion that we pray may never wane. Into the West Country the evangelical faith immediately found its way. The first local evangelical group organized a church in the Louisiana Purchase in 1806, at Cape Girardeau, Missouri—a Baptist church, the Old Bethel.

Catholicism had entered the country with Catholic settlers both in Louisiana Purchase and in California. Catholics are still much more numerous in the Southwest than they are in the Old South, especially in the cities. But a large proportion of the new settlers were anti-Catholic in their religious conviction. In the region which formed the

great States in which the Southern Baptist Convention now operates most of the settlers were from the South. Missionary organizations began early to help the settlers of the new country in their fight for a stable civilization by establishing the true religion of Christ, which is the touchstone of genuine civilization. Among the many things Southern Baptists have done through their Home Mission Board for the betterment of society and the strengthening of the Kingdom of our Lord in that part of America for which we are more directly accountable, there is no one thing which stands out so large as our winning of the Southwest by timely missionary endeavor.

I do not mean that we have done all we ought in that region, or that there are not other denominations which have done much. I do not mean that there is not yet an immense task there to be accomplished. Still, we may enhearten ourselves for the great inspiring task which yet remains by understanding how greatly God has blessed the efforts which we have already put forth.

The political significance of the Louisiana Purchase has not been greater than its religious meaning. If evangelical Christians have the missionary spirit for grasping the opportunities and meeting the needs in our own great Western Country, we shall have proven ourselves not unworthy of that which seems to have been the purpose of God in giving Anglo-Saxon people and evangelical faith in this region an opportunity to establish liberty in government and conscience, so that the impact of the whole American nation upon the non-Christian nations of the earth shall impart hope and confirm their best inspirations toward God and liberty.

Southern Baptists began to grow in the Louisiana Purchase almost immediately. In 1850 there were in that part of the territory of the Louisiana Purchase now embraced in the Southern Baptist Convention, 1,680,000 people. Southern Baptists had just begun their organization work there. In 1870 there was in these States a population of 3,223,000 and there were 150,000 white Baptists. In 1910 the population of the States of the Southwest in which Southern Baptists are was 12,404,000 and the number of white Baptists is 750,000. Besides these there are several hundred thousand Negro Baptists.

Southern Baptists have much which remains to be done in this great territory of the West, which comprises 630,402 square miles and is much larger than all of the Southeast. The great empire of the Southwest is yet in the building. Hundreds of communities have no place of worship. Yet other hundreds have no adequate religious facilities. More than 3,000 Baptist churches are in need of aid in erecting suitable houses of worship.

Material civilization in the Southwest has advanced more rapidly than religious development. Great and handsome school buildings in many a town stand within a block of small, cramped and entirely inadequate Baptist churches. The settlers of the Southwest more than most pioneers carried with them their religious convictions, but

it is a condition of a new civilization that material progress compels first the attention of the settlers. There has probably been no new country ever settled in America, since the days in which the Pilgrim Fathers came for conscience' sake to subdue the wilderness of New England, where men so readily take hold and labor to build up the Kingdom of the Master in their new home.

The Southwest today is the great, last opportunity of Southern Baptists to establish in a whole empire a civilization whose God shall be the Lord. It is an opportunity worthy to challenge the best that is in us. Let us respond to it by seeking to understand it and by prayerful attention and study and by liberal support to the cause of Home Missions through which our Baptist body seeks to express itself in an inspiring task.

A Mighty Nation Calleth

J. H. THAYER, TH. D. Williamston, South Carolina.

This production was used as a special Convention Hymn at the South Carolina State Convention, in December.

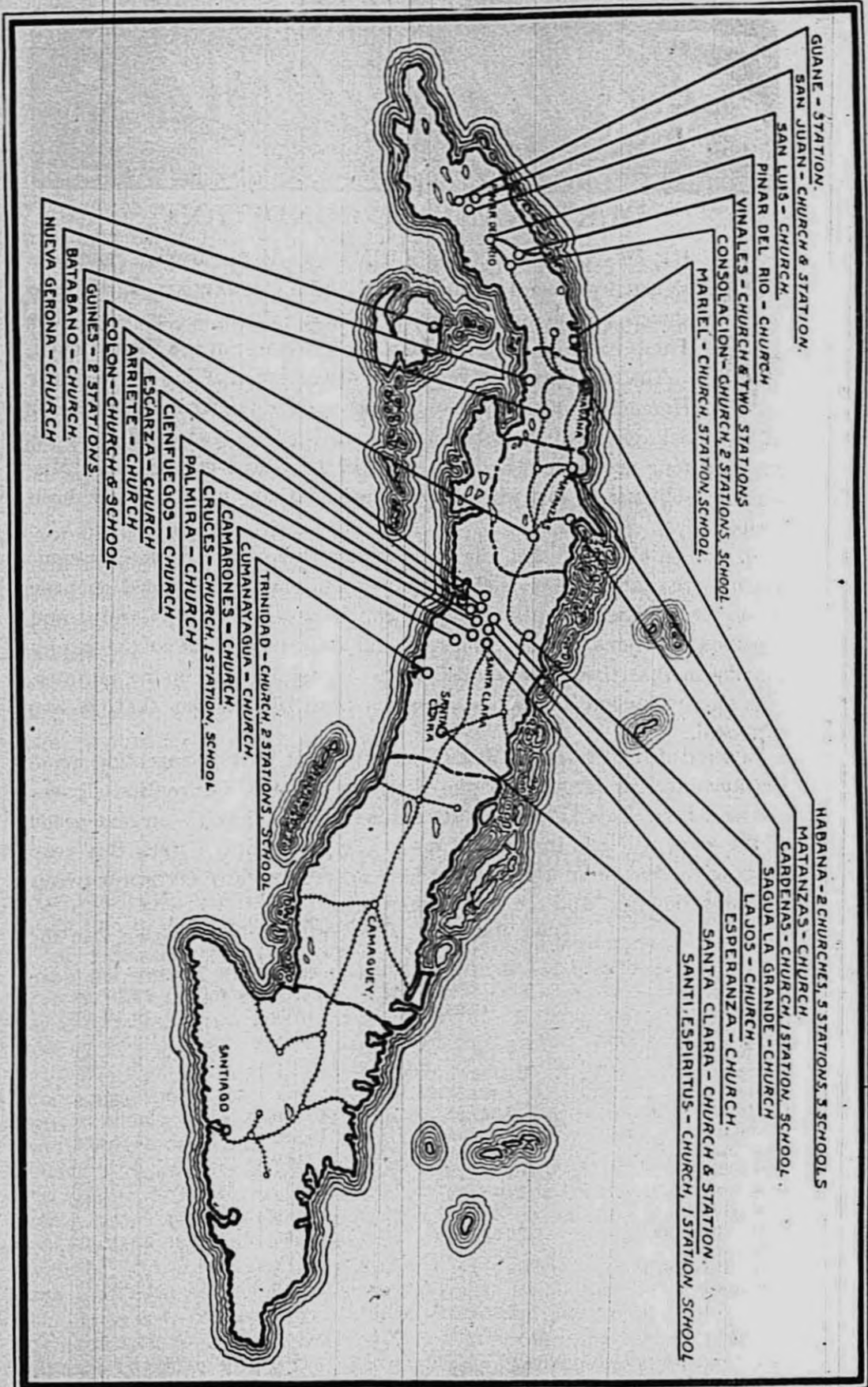
Where breaks the northern ocean
Upon New England's shore;
Where sun-kissed southern waters,
Send back their answering roar;
From waving western prairies,
To palm and orange grove,
A mighty nation calleth,
Our love, our hearts, to prove.

From far the alien flocking
Our ports and cities throng;
Amid our golden harvests
Is heard their shout and song;
And where the southern breezes
O'er corn and cotton blow;
Two races dwell contented,
And live and thrive and grow.

O'er hill and plain and river,
The solemn church bells peal;
From schoolhouse and from playground,
The children's voices steal.
From ocean unto ocean,
Upon the restless tide,
The Stars and Stripes are waving,
Our hope, our joy, our pride.

God bless our mighty nation!
United may we be;
The Lord of hosts our captain,
His Word our guide to be.
From ocean unto ocean,
From palm to waving pine,
Thy name shall e'er be honored,
Great God, and only thine.





Map showing location of Home Board Mission churches, preaching stations and schools in Cuba. Prepared and published on request to meet the needs of the W. M. U.

EDITORIAL

OUR FINANCIAL CONDITION

THE FINANCIAL CONDITION of the Home Mission Board, as shown by receipts from May 1, 1913, to January 1, 1914, is shown in the table presented below, which is furnished The Home Field by Dr. P. H. Mell, the Treasurer of the Home Board.

The table gives by States the apportionment for the year for Home Missions, the amount received for the first eight months of the fiscal year, and the amount that must be received during the remaining four months of the fiscal year, if the Board is to pay the Missionary obligations for which the appropriations have already been made.

It will be observed that the total apportionment for Home Missions given in the table is \$443,750, instead of \$431,750, as recorded on page 68 of the Southern Baptist Convention Minutes for 1913. Careful and repeated additions by the treasurer and others leads us to the happy conclusion that there was a mistake in the total given in the minutes. The apportionment for Home Missions is \$12,000 larger than it was supposed.

In some of the States the State Conventions at their last meeting made the amount still larger, but the Southern Baptist Convention figures are used here. This \$12,000 additional is not more than the urgent needs of the work will call into actual use. The Home Board work this year is being conducted on a scale that does not promise any margin between the apportionment and the cost of the work.

	Total May 1st to Dec. 31, 1913.	Apportioned by Convention	Leaving Due for Remainder of Convention year
Alabama	\$ 8,712.92	28,500	19,787.08
Arkansas	140.94	11,000	10,859.06
Dist. of Columbia.....	650.48	3,500	2,849.52
Florida	1,225.80	11,000	9,774.20
Georgia	13,382.75	60,000	46,617.25
Illinois	494.12	3,750	3,255.88
Kentucky	9,848.91	32,000	22,151.09
Louisiana	1,815.04	10,500	8,684.96
Maryland	3,759.80	9,000	5,240.20
Mississippi	4,728.74	31,000	26,271.26
Missouri	11,609.84	16,000	4,390.16
New Mexico	471.15	1,500	1,028.85
North Carolina	12,580.54	35,000	22,419.46
Oklahoma	2,002.56	6,500	4,497.44
South Carolina	8,732.86	37,000	28,267.14
Tennessee	5,667.03	27,500	21,832.97
Texas	1,960.95	8,000	78,039.05
Virginia	11,265.93	40,000	28,734.07
	99,050.36	443,750	344,699.64

The figures to January 1, this year are enough better than at this season last year to cheer us with hope, but not enough to give comfort or over-confidence. On January 15, 1913, the Home Board had received \$66,659, and on January 1, this year the total receipts are about \$32,000 better. Deducting \$12,000 as the amount of seeming advance over last year, which seems due to a change in bookkeeping methods, the receipts are about \$20,000 ahead of last year at same date.

We are profoundly thankful for this advance. But at the same time it needs to be remembered that it will take about \$73,000 more to pay for the enlarged work of the Board this year than was expended last year.

When this meets the eyes of the reader only three months will remain in which to raise about \$335,000 to enable the Home Board to finish up a great year's work with its face toward the future without the burden of debt for the year's work finished.

We beg that the brethren in each State, each Association and each church and the sisters in each Woman's Missionary Society may for the next three months have the cause of Home Missions much on their hearts. Let Home Missions be the subject of fresh study, much prayer, many sermons and liberal giving. If this response is given by our people everywhere the record of giving for the years as well as that of the work done will be beyond all precedent, and more nearly up to the magnitude of the great cause of taking and holding every corner of this land of ours for Jesus Christ.



A LOVING, HELPFUL CO-OPERATION

THE STORY ELSEWHERE by Dr. L. O. Dawson of Tuscaloosa, Alabama, is of an Enlistment Campaign in the Tuscaloosa County Association which was held last fall, but which we have been unable to publish promptly.

It is the story of fellowship, of mutual helpfulness and Christian love. The Enlistment Campaign was conducted by Rev. S. O. Y. Ray, Enlistment Worker for the Alabama State Board and the Home Board. Bro. Ray is doing great good in these development campaigns, as indeed are the Enlistment Workers in other States. As we write we have before us the poster which announces two other campaigns. One in January was conducted in twenty-two churches in Geneva Association and another is to be conducted in February in thirteen Sardis Association churches.

Each town and city is intimately identified with the surrounding country. The smaller cities are largely made by the environing rural districts and the towns, except manufacturing towns, almost entirely so. Socially the town draws constantly upon the country for new material. Why should not faith in Christ held in common by country and town people more frequently find such expression as in this instance by Dr. Dawson of the winsome fellowship of the town and country folk in the Tuscaloosa County Association? It is true of a church as of an individual that it must take hold upon its environment and by contact give to and take from others what each has or needs. "No

man liveth unto himself," and no church can without injury to its own spiritual force and happiness shut its eyes from beholding its sister churches and their needs or refuse living helpfulness to that community which it has power to serve through the personal effort of its own members.



SUNDAY SCHOOL MISSION DAY EVERYWHERE

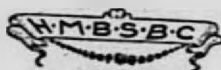
APRIL TWELFTH NEXT is the Day. Missions in the Sunday-school is the plan. Enlarged knowledge about, interest in and gifts to Home and Foreign Missions—these are the purposes.

The Sunday School Board is always doing some helpful thing for every sister agency of the denomination. For years on some Sunday in the Spring season which promises well for fair weather and a large attendance, the Sunday School Board through its literature has given the schools everywhere a Mission Program.

Mission Day in the Sunday School has come to be an established institution. Year by year it increases in interest and usefulness. Year by year the General Mission Boards reap a harvest of money from the Day wherewith to help pay the way of their work and workers on the firing line. This year they are both looking expectantly to Mission Day in the Sunday-schools to help them meet pressing needs in the work.

The program for this year is particularly felicitous and complete. Last year the program was on the Judson Centennial. It was thought better to center it on one subject. This year it covers with alertness many phases of both Home and Foreign Missions, but gives perhaps the larger attention to Home Missions. The program for this year has been prepared by Dr. Arch C. Cree, Enrollment Secretary of the Home Board. We predict for this work of Dr. Cree a hearty reception, such as will add to his broad reputation as a preacher and leader, a name for being a skillful and capable wielder of the pen where pen-wielding is hard.

Remember and prepare for April Twelfth. The program will appear in the Sunday School Board periodicals. The Board will also furnish other material for schools that wish to observe the Day. Address for information, Baptist Sunday School Board, Nashville, Tennessee.



WEEK OF PRAYER FOR HOME MISSIONS

WE ARE GIVING much space this month but none too much to material that may help our Baptist women to prepare for the March Week of Prayer for Home Missions.

Much material, including a carefully wrought out program for the Mission Societies, and the Children's Bands, has been prepared by the Woman's Missionary Union Headquarters at Baltimore, and additional tracts in consonance with the program have been prepared by the Home Board Publicity Department, at the suggestion of Miss Kathleen Mallory, Corresponding Secretary of the Union. Altogether perhaps no completer, more painstaking preparation has ever been made for the great annual Home Mission Week which the Baptist women observe in the Mission Societies.

Mission Societies everywhere should order material from their State headquarters. Additional tracts or information will be cheerfully furnished by the Publicity Department of the Home Mission Board.

Indications are promising for a great week of study about prayer for and giving to Home Missions by our consecrated women. We hope every society will give heed to the admonition of Miss Mallory elsewhere in this magazine to give the whole week to the study of the great cause of Home Missions.



EDITORIAL CHAT

MANY PEOPLE THINK newspapers are on the hunt for something to fill up with. To the contrary, nearly every newspaper and periodical office is overflowed with material worth producing which it sees no opportunity to produce. This is particularly true of The Home Field office. We are a small magazine and appear only once a month. We serve a great constituency, from among which there come articles of value. A number of these now are waiting in our editorial desk. For every good thing we publish another good thing is lying in the desk, with no immediate chance of being published. The editor has to make the decision about what shall be published and what shall wait. These decisions are embarrassing. It does not follow that we always choose the most important article for publication. Considerations of timeliness often must take precedence.

* * * We seldom copy from our Baptist exchanges, yet they contain many articles that we long to be able to send forth to The Home Field readers throughout the South. Here again the smallness of the magazine and the infrequency of its appearance, together with the limitations of its function, are deterrents. * * * The Publicity Department of the Home Mission Board has on hand a very complete stock of tracts on various phases of our work. This does not mean that we have a tract on every subject that interests our people in connection with Home Missions. It has come to pass that more of our people are studying Home Mission subjects and they often turn to us for information along the specific lines of their study. It is manifestly impossible to keep tracts to cover all lines of investigation. The best we can do is to keep a carefully prepared up-to-date stock of tracts that deal with the more general phases of the work and the principles and needs that actuate us in the work. Our Home Mission tract literature is free. * * * The newspaper press reports that Governor Blease, of South Carolina, in his recent message to the legislature of the State, violently attacks the Negroes and incites race prejudice, in fact, compares the Negro to the lower animals. We sympathize with the Christian people of the old Palmetto State in the burden they have to bear on account of the intemperate utterances of their Governor. The Home Mission Board, in common with other religious agencies in the South and elsewhere, is spending money for the Christianization and uplift of the Negroes. The solution of this vexed race problem is in the manifestation of the spirit of Christ. It is impossible here properly to characterize such utterances as these attributed to Governor Blease. They carry in them the seeds of the disintegration of society itself. We pray that the Lord may overrule such prejudice-fanning words, especially on the part of public men, to the arousing of the people of God to a more helpful Christian spirit toward this black race which lives at our doors. * * * The Editorial Secretary visited the South Carolina and Florida Conventions, and was delighted with the construc-

tive spirit and the many evidences of growth and prosperity shown at both gatherings. We have in us the making of a good story about each gathering, but we have just a little magazine and it is already filled with other things. The stories must go unwritten this time, with the exception of this single clause in which we express the delight of a novice and tenderfoot in the tropical beauties of that Land of Perpetual Summer—the Peninsula State.



ABOUT THEIR FATHER'S BUSINESS

REV. ANTHONY SISCA Home Board Missionary to the Italians at Johnston City, Illinois, is always full of enthusiasm and is always actively engaged in the work in one of his last letters we find this utterance: "During the month we have had in our church the admission of an Italian. The Holy Spirit is now doing his work and I can say nothing but that I work too. Pray that these eyes can see the glory of God shine."

MRS. E. H. TALIAFERRO, of Bunkie, Louisiana, says: "The Home Field covers our country from Dan to Beersheba and carries enthusiasm in every number from start to finish. God bless every contributor! Long may each wield the pen for God and humanity." We appreciate the kind words of our sister for the magazine and join her in wishing rich blessings and guidance for those who contribute to its columns.

THE RELIGIOUS HERALD has an appreciative editorial on the work of the Evangelistic Department of the Home Mission Board, under the heading "Successful Evangelism." Among other things the Herald calls attention to the fact that more than 900 persons united with the Baptist churches in Birmingham in the recent Home Board evangelistic campaign, nearly 700 of whom came upon a profession of faith and baptism.

MISSIONARY HARRY BOCK to the Pawnee Indians at Pawnee, Oklahoma, informs us of the accidental death of the Government Indian Agent for the Pawnees G. W. Nellis. While out hunting he was killed by the accidental discharge of his gun in trying to cross a wire fence. Mr. Nellis had intelligent and helpful sympathy for our missionary work among the Pawnees and we join our missionaries in their sincere regret at his loss. Bro. Bock asks that a prayer be made that the authorities at Washington may act wisely in the selection of the new agent. The success of missionary effort among the Indian tribes depends much upon the attitude of the Government agent, and we heartily join our missionary in his request.

A FRIEND WRITING about some results of denominational union in the Canal Zone during the construction of the Canal says that one "union" Baptist preacher labored in the Zone for three years and did not baptize a single person, while a Campbellite preacher remained almost the same length of time with the same result. Our friend remarks that the Baptist man confessed that his work had been a failure, while the Campbellite extolled his to the skies. We think there is at least some hope for the Baptist. Supt. J. L. Wise, of our Home Board work in the Zone, reports 114 recent baptisms in our mission work there. Even for utilitarian considerations it is worth while to believe something definitely and stand for it.

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

WOMAN'S DEPARTMENT

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

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

MISS FANNIE E. S. HECK

PRESIDENT, RALEIGH, N. C.

MISS KATHLEEN MALLORY.

COR. SEC., BALTIMORE, MD.

AT OUR EARNEST SOLICITATION, Mrs. A. W. Van Hoose of Rome, Ga., prepared the life sketch of Dr. Tichenor in this issue. It will prove most acceptable to our readers, we feel sure. Then Dr. Warren has prepared specially for our department "Monuments and Memorials." We thank him sincerely.

In the "Missionary Calendar of Prayer," February is especially devoted to the Home Board and all its interests. Beginning with February 1st: "Thanksgiving for the life and work of Rev. I. T. Tichenor," and continuing through February 28, prayer each day is made for the Home Board, its officers, missionaries, books and tracts, etc. What an "inspiration it is to know that godly women throughout the bounds of the Southern Baptist Convention are united in prayer for the success of our work."

Dear Sisters, we thank you in advance and feel sure that great good will result from this *concert of prayer* for Home Missions. It is a great comfort to be called by name at the throne of God; so we especially thank you for the prayers of February 4th, 1914.

STUDY TOPIC: ISAAC TAYLOR TICHENOR, "HOME MISSION STATESMAN."

MRS. A. W. VAN HOOSE, Shorter College, Rome, Georgia.

THE WRITER of this sketch approaches with hesitation the privilege given her of presenting to The Home Field readers a short story of the life of Isaac Taylor Tichenor. She feels that such a sketch would most fittingly come from the pen of one fortunate enough to have known him in person, and wishes therefore, to base what she may have to say on the writings of those who knew him best and who consequently loved him much.

After all, is not the composite estimate of a man's close friends the truest measure of the man? Through force of circumstances his actions may be diverted into undesired channels—his motive may fail of its ex-

pected fruitage. The world sees the action, but may not know the why, and it remains for the friend who has looked into his heart to write down the deed with its antecedent motive.

In the story of Dr. Tichenor's life, we read the whole grand story of the Home Mission Board of the Southern Baptist Convention up to the year 1900 and the impetus to much that follows later. The key note of his life and labors was sounded when he himself said: "We challenge the wisdom of the Christian world, that the evangelization of this country, in among human affairs, the mightiest factor in the world's redemption."

Early History.

When Kentucky was still a very young State, one of its sturdiest citizens was James Tichenor in whose veins the blood of the New England Tichenors mingled with that of the offspring of John and Priscilla Alden. His wife was Margaret Bennett, descended from the Virginia family of Bennetts. To them, was born, in their Spencer County home, on November 11th, 1825, a son whom they called Isaac Taylor Tichenor.

This young boy, destined to be so great



L. T. Tichenor, D. D., LL. D.

a factor in the affairs of Southern Baptists began his school career at the tender age of four years. At fifteen, he entered the high school at Taylorsville, completing the course and fitting himself for the Junior class at college within four years. His fate however, was to deny him a college education; for, during his second year at the academy, a severe attack of measles affected his throat and seriously impaired his health for life, precluding the possibility of a college career. Nothing daunted, the young boy of nineteen, began a life of usefulness, as teacher of a neighborhood school. His success in this position resulted in a three-year engagement as teacher in the

Taylorsville Academy, during the last year of which he served as principal.

Young Tichenor had professed conversion at eleven years of age but not until he was thirteen was he allowed to be received into the church by baptism.

It is said that his pastor was greatly discouraged at the result of his ministry for that year, since he baptized only a young woman and the small boy—Isaac Tichenor.

Dr. Tichenor's First Sermon.

While teaching at Taylorsville his career as a preacher began in a rather unique and interesting way. The message came to him in his school room one Saturday-meeting day that his old pastor wished to speak to him. Responding to the call, he was met with the request that he deliver the sermon for that meeting. He declined but finally yielded to persuasion and then and there preached his first sermon; text "Search the Scriptures." At the close of the service the old pastor proposed that the young brother be licensed to preach; and over the young man's protest, the motion was un-animously carried. Prayer and thought upon the subject fixed him in the determination to follow this leading, and to give himself unreservedly to the public service of the Master. His frail health caused him to decline an offered pastorate in his native State, and to accept an appointment from the Indian Mission Association of Louisville to represent it in Mississippi with a milder climate.

He traveled over his new field of labor for the brief period of six weeks during the Fall of 1847 and in December of that year was detained at Columbus by the rains and the impassible roads of winter. In the following Spring, he became the permanent pastor of the church at this place and was ordained to the full work of the ministry.

It is interesting to note that this Indian Mission which claimed his first effort was afterwards merged into the Domestic Board and later, into the Home Mission Board of the Southern Baptist Convention, an organization to which he gave many of the best years of his mature life.

After this period his life's work may be studied under three heads: As Pastor,

educator, and Secretary of the Home Mission Board.

Dr. Tichenor as Pastor.

As pastor he served the church at Columbus for two years, with marked success, and intrenched himself firmly in the confidence of the Mississippi Baptists. In 1850 he resigned this pastorate, and in 1851 accepted one in Henderson, Ky. After one year, however, he was again driven South by the rigor of the Kentucky climate, and in 1852 entered upon the work of the pastorate of the First Baptist Church at Montgomery, Ala. Here until 1868, was spent propastor. Here he loved and labored with his people for sixteen uninterrupted years, save, when as chaplain of the 17th Alabama Regiment, he went to the front in the defense of his country. In 1871 he became pastor of the First Baptist Church at Memphis, Tenn., but after one year, was called back to Alabama to enter upon a different sphere of service.

Dr. Tichenor as Educator.

When the Agricultural and Mechanical College was established at Auburn, Ala., in 1872, Dr. Tichenor was called to be its first president, and it was his ability that laid the foundation upon which has been built one of the best technological schools in the South.

While here, his necessary study of all manner of conditions in the section, made him the South's seer and prophet. It gave him a vision of her possibilities, her development, her future hordes of immigrants, and her potential place in the life of the nation. It was the basis of his plea for a broad and liberal policy in State and Home Missions. It fitted him for his future work as the great

"Home Mission Statesman"

After fifteen years of successful work through its two co-ordinate Boards, the Southern Baptist Convention during the sixties came into a season of great poverty and peril. From various causes the disintegration of its two boards, especially of the Home Board seemed imminent. Questions of affiliations with other bodies—questions of the life and death of the Convention itself were freely and generally discussed.

Such uncertainty was sapping the life of the body. To bring matters to a crisis—to bring the Convention out of its unsettled condition into a definite policy, Dr. Tichenor, at the Atlanta Convention in 1879 introduced a resolution looking to co-operation with the Northern brethren. After a lengthy and spirited debate, the Convention settled for all time the question of its own existence, by declaring for "the wisdom and policy of preserving our separate organizations." This was Dr. Tichenor's purpose in introducing the resolution.

New life and vigor soon began to be manifest. In 1882 the Home Board, re-organized and under the leadership of Dr. Tichenor, entered upon a marvelous career of expansion and usefulness.

The Great Southwest.

As secretary of the board, Dr. Tichenor has left an indelible impression upon three especial fields of labor. Looking out upon what we now call the "Great Southwest" his prophetic mind saw this undeveloped empire in its future relation to the destiny of the nation. He saw already other organizations giving aid that must lead to permanent alliance. He saw the meagre equipment and ineffective work of his own church. He saw a people largely Baptist and intensely Southern. He saw the glorious future of this land of promise and he resolved to win and to hold it for the Baptists of the South. No one can doubt that the wonderful progress and wonderful opportunity of Southern Baptists in this wonderful young empire of Texas is due largely to the foresight and statesmanship of this first great Secretary of the Home Mission Board.

The Sunday School Literature.

Upon the demise of the old Sunday School Board its assets and problems had become the legacy of the Home Board, and in his efforts to solve some of these problems Dr. Tichenor did his people another great service. Through his strong conviction and strenuous efforts of the Convention was induced to undertake the publication of its own literature for its own Sunday Schools. Upon this plan of his was grafted another one suggested by Dr. J. M. Frost resulting in the organization of our present Sunday

School Board, one of our most valuable denominational assets of which Dr. J. M. Frost is the incomparable Secretary and Dr. L. J. Van Ness the Editor.

Extract From one of Dr. Tichenor's Speeches.

We cannot overlook the fact that the religious destiny of the world is lodged in the hands of the English-speaking people. To the Anglo-Saxon race God seems to have committed the enterprise of the world's conversion.

Let us not forget our obligation to the land in which we live. This is our country, in that for the first time in all our history we have a fair opportunity to show what Baptist principles are worth to the world.

The Mountain Problem.

Dr. Tichenor was the first to impress upon the Convention the great importance of work among our mountain people, and under his administration our mountain school work first took definite form. His first great deliverance on this subject is found in his report to the Convention for 1885.

"From out of the fastnesses of these mountains will come men who, nurtured amid their rugged grandeur, and ennobled by lifelong communion with them, will make the world feel their power and wonder at their strength!"

From that day forth the great Mountain Problem lay heavy upon Dr. Tichenor's heart. He had climbed the mountain peak and caught a vision of heaven, and he failed not to prophesy to his people. The greatest of his written deliverances on the Mountain Work is to be found in his report to the Convention at Fort Worth, Texas, 1890.

In the following year, 1891, the Board reported that they had rendered direct financial aid to the Hiawassee Institute in the Mountains of North Georgia.

And so the great mountain schools were begun, which now number 33; in seven States and these schools enrolled in 1913 over 5,000 students. Of this department Dr. A. E. Brown, of Asheville, N. C., is Superintendent.

The Crowning of a Great Life.

As the years passed the burdens of his office pressed more and more heavily upon

his weary shoulders and in 1900 he asked the privilege of laying them down.

In the same year the report of the Board to the Convention contained a loving tribute to the retiring Secretary, which closed with this well deserved praise:

"The name of I. T. Tichenor will always stand with those of Boyce, and Broadus, and Manly, and Mell, and Jeter, and Fuller, and Furman, and Poindexter and Taylor and Tupper, a galaxy of as great and good and noble men as God ever gave to any denomination of Christian people."

In the course of this Convention at Hot Springs, friends from various Southern States presented Dr. Tichenor a handsome solid silver "Victory Vase." The presentation was made by Dr. Lansing Burrows, Secretary of the Convention, who was instrumental in securing this testimonial.

The Tichenor Memorial Building Fund.

Two years longer he lived in the sweet retirement of his own home and in the companionship of his loved ones.

On December 2, 1902, Dr. Tichenor passed through the "Valley of the Shadow" into the "Light and Life" beyond. Verily, "his works do follow him." Immediately after his death, the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, remembering how Dr. Tichenor's heart yearned over the "Homeless Churches" of our land, began a memorial to this great man, known as "The Tichenor Memorial Building Fund."

The Sunday School Board generously donated several thousand dollars to this fund which quickly reached the purposed aim of \$20,000.

For many years now this Fund has been carrying light and hope to discouraged and struggling churches.

Now the Convention has authorized the Home Board to swell this "Building Loan Fund" to \$1,000,000.

To this task Dr. L. B. Warren has been assigned.

During this "Jubilate" year of the W. M. U., we, the rejoicing, happy, Christian women of the Southland are asked to give liberally to this Church Building Loan Fund.

MONUMENTS AND MEMORIALS.

L. B. WARREN, Church Extension Secretary.

"Let not a monument give you or me
hopes,
Since not a pinch of dust remains of
Cheops."

A monument, according to Mr. Webster, is something that stands and remains to keep in the memory that which is past and gone. If the definition is correct, many men have been foolish in their building.

Twenty-three hundred years before Christ three monuments were built. The reign of the Pyramid Builders was drawing to a close, Amenemhat was building his famous Labyrinth, and the Code of Khammurabi was being given to the world. Today the Pyramids are buried beneath the sands of the desert, and the Labyrinth is wrecked to nothingness by the waters of Moeris. Of the three monuments, only one has lived,—the one possessing vital union with human lives.

Three hundred and thirty-two years before Christ, Mt. Athos lifted its summit of white marble 6,000 feet above the plain. Dinocrates proposed to Alexander the Great that he carve the mountain into a statue of the monarch. Alexander refused the offer and employed him in building the city of Alexandria. Today the outlines of the mountain have been changed by wind and storm and seismic shock, but the city remains a centre of culture and commerce, and tradition gives it as the refuge of Jesus when he was forced to flee from Palestine.

Sixty-four years after the birth of Christ Nero was building his Golden House in Rome, and the Christians were building huts and brush-arbors as places of worship outside the city's gates. Today Nero's Golden House is gone, but the huts and arbors have been glorified into countless church houses for the worship of the living God.

There is a building of gold and marble which in the sight of God is "wood and hay and stubble;" there is a building of "wood and hay and stubble" which in his sight is as "gold and silver and precious stones."

• • • •

What is the true memorial which stands

and remains to keep in memory that which is past and gone?

"The Man of Ninevah wrote on bricks of stone

That memory of his deeds might never die,
The changing years the record hath undone,
And left it barren to the human eye.

"The Man of Ninevah wrote on bricks of clay,
Fire-tried and hardened to preserve his fame.

No record of his deeds remains today.

To call man's praises or evoke his blame.

"The Man of Nazareth wrote upon the sand,
Sad-faced and thoughtful, recking not of fame;

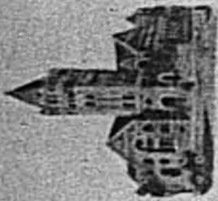
And, lo! the world still has His record

And the nations know and reverence His name."

What is the true memorial which stands and remains to keep in memory that which is past and gone?

Mrs. B. D. Gray in a matchless article in the current issue of *Our Mission Fields* describes the granite shaft erected over the grave of Dr. I. T. Tichenor, and then adds these words:

"But a better monument than his family could erect over his grave, whether granite shaft or marble mausoleum, has been built to his memory. Dr. Tichenor was a great friend of Woman's Work, as it found expression in the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. Immediately upon his death it came into the hearts of the good women of this organization to build him a monument. Accordingly, as a sacred trust they have placed in the hands of the Home Board a completed fund of twenty thousand dollars, to be known as the "Tichenor Memorial Church Building Fund." When in the coming years it shall be asked "Where is your monument to I. T. Tichenor?" Southern Baptists will not point to his grave in Atlanta's beautiful cemetery. They will rather point to a thousand different spots, on the hilltops



THE
Grace Dove
Memorial
Church Building Loan Fund

This is to certify that Jonathan Dove has paid into the Treasurers of the Church Building Loan Fund of the Home Mission Board of the Southern Baptist Convention the sum of One Thousand Dollars in establishment of the above named Memorial. This sum is to be kept intact as a separate fund, the principal and interest is to be used for the relief of needy churches, and the record of the fund, showings, yearly increase and the good that has been accomplished through its agency, is to be published each year in the Annual Year Book of the Department of Church Extension.



James F. Pearson,
PRESIDENT OF THE HOME MISSION BOARD.

Jonathan Dove
TREASURER OF THE HOME MISSION BOARD.

B. A. Goff,
COPY SECRETARY OF THE MISSION BOARD.

RECEIVED OF THE HOME MISSION BOARD

and in the valleys, upon crowded avenues of growing cities, where in the face of the foe a feeble hand sought to plant the banner of the Cross. For wherever this fund shall have helped to build a church home for a houseless church of Jesus Christ, there will be his Memorial. "He being dead yet speaketh."

Published on the page facing this is a copy of the Memorial Church Building Loan Fund certificate.

Many of our brethren and many of the good women of our church are building for themselves and for their loved ones monuments which will "stand and remain to keep in memory that which is past and gone" by the establishment of Memorial Funds for the relief of needy churches. They realize that a living Church voicing throughout the years "At Work" is a better monument than a dead stone bearing the words "At Rest."

One of these Memorial Funds when established is held as a sacred trust. The money is loaned to churches, and the returned principle and accrued interest is kept intact, increasing year by year. The fund in this way constitutes a perpetual memorial, automatically increasing with the passage of time. A hundred years from now the fund will have been multiplied many times, and as the fund increases the amount of good accomplished through its agency will be proportionately greater.

Taking one generation, thirty three years, as a basis of computation, it is wonderful to see what even a small amount of money will accomplish.

\$500 will aid 60 churches, \$250 to each church investing \$15,000 and increasing the capital of the fund to \$3,058.70.

\$1,000 will aid 140 churches, \$250 to each church, investing \$35,000, and increasing the capital of the fund to \$6,650.40.

\$1,500 will aid 90 churches, \$500 to each church, investing \$45,000 in Church Extension work, and increasing the capital of the fund to \$8,882.40.

\$2,000 will aid 136 churches, \$500 to each church, investing \$68,000 in the relief of needy fields, and increasing the fund to \$12,924.52.

\$2,500 will aid 174 churches, \$500 to each church, investing \$87,000, and increasing the fund to \$16,427.00.

\$3,000 will aid 99 churches, \$1,000 to each church, investing \$99,000 in the Master's work, and increasing the fund to \$19,127.04.

\$3,500 will aid 65 churches, \$1,500 to each church, investing \$97,500, and increasing the fund to \$18,983.40.

\$4,000 will aid 60 churches \$2,000 to each church, investing \$120,000 in making the Kingdom come, and increasing the fund to \$24,914.00.

\$4,500 will aid 60 churches, \$2,500 to each church, investing \$135,000, and increasing the fund to \$27,528.30.

\$5,000 will aid 60 churches, \$2,500 to each church, investing \$1,500,000 towards the hastening of the Lords return, and increasing the fund to \$30,587.00.

When the fund is established, the donor receives a certificate to that effect, similar to the one published on page thirty of The Home Field. The certificate shows the amount of the fund, the name of the donor, and the name of the one in whose memory the fund is given. The record of the fund is published annually, showing the above mentioned facts and in addition showing to what extent the fund has grown since its establishment. Upon the certificate is a place for the photograph of the one memorialized, and this picture, with the consent of the family, will also be annually published in connection with the history of the fund. A good brother at Woodstock, Georgia, in establishing one of these funds in the sum of \$1,000, said, "I want that certificate hanging on the wall here in living room, that my children may see what we are doing to make the Kingdom of our Master come upon this earth, and that they may be moved to add to this memorial as they make money in the coming years."

A certificate of this kind, in each Baptist home in our Southern territory, will constitute a better memorial than a crumbling stone in the City of the Dead,—a memorial which will grow greater and brighter with the passage of the years,—the only monument which will "stand and remain to keep in memory that which is past and gone."

HOME FIELD HONOR ROLL FROM DECEMBER 15 TO JANUARY 15.

Dr. W. D. Powell, Louisville, Ky.,	70	Mrs. A. E. Sparks, Newport, Tenn.,.....	13
Mrs. F. K. Taylor, Bowling Green, Ky., ..	35	Rev. T. O. Reese, Nashville, Tenn.,.....	12
Jas. R. McKittrick, Dyson, S. C.,.....	32	Rev. E. H. Jennings, Dothan, Ala.,.....	12
Rev. C. Almon Upchurch, Raleigh, N. C.,	26	Mrs. R. N. Moser, Winston-Salem, N.C.,	11
Mrs. E. J. Whilden, Greenville, S. C.,....	24	Mrs. G. E. Phipps, Haynesville, La.,....	11
Rev. S. O. Y. Ray, East Lake, Ala.,.....	22	Miss H. R. Milhous, Blackville, S. C.,....	11
Rev. E. K. Cox, Jefferson City, Tenn.,....	18	Rev. T. Y. Seymour, Portsmouth, Va.,....	11
Rev. J. E. McManaway, Greenville, S. C.,	16	Mrs. S. P. Harris, Verona, Miss.,.....	11
Rev. J. C. Owen, Asheville, N. C.,.....	16	Miss Edna Hudson, E. Durham, N. C.,....	11
Mrs. S. B. Boykin, Humboldt, Tenn.,....	16	G. L. Ridemour, Lafollette, Tenn.,.....	10
Mrs. A. K. Wright, Ensley, Ala.,.....	15	Mrs. M. L. Fuller, Plano, Texas,.....	10
Mrs. J. W. McWilliams, Ensley, Ala.,....	15	Miss Daisy Gentry, Mt. Washington, Ky.,	10
Mrs. Lizzie Walker, Monticello, Ark.,....	15	S. G. Posey, Vivian, La.,.....	10
Rev. W. J. Langston, Columbia, S. C., ..	15	Mrs. Effie Ward, Arkadelphia, Ark.,....	10
Mrs. N. M. Norton, Danville, Va.,.....	15	M. F. Kelly, Ft. Towson, Okla.,.....	10
Mrs. J. G. Murphy, Alto, Texas,.....	15	Maggie Smith, Ft. Smith, Ark.,.....	10
Rev. R. D. Cecil, Cleveland, Tenn.,.....	14	Rev. L. C. Wolfe, Muskogee, Okla.,.....	10
Miss Mary E. B. Platt, Baltimore, Md.,..	14	Mrs. T. J. Jones, Newnan, Ga.,.....	10
Mrs. M. F. VanLandingham, W. Point,		Emma Hampton, Cleveland, Tenn.,.....	10
Miss,.....	14	Rev. W. O. Rosser, Spring Hope, N. C.,..	10
Rev. J. A. Scott, Stillwater, Okla.,.....	14	Rev. S. P. Hair, Ft. Mill, S. C.,.....	10
Mrs. J. W. Gauntt, Lineville, Ala.,	13	Fannie Robinson, Dallas, N. C.,.....	10

HOME MISSION RECEIPTS

December 12, 1913, to January 15, 1914.

Alabama.—16th Street Church, Birmingham for Evan. \$50; W. T. B., \$5; Ray Palmer Evangelism \$80.25; Damascus Brooklyn \$1.40; S. O. Y. Ray Evangelism for New Ebenezer \$2.41; Damascus 72c; New Home \$2; Clintonville 80c; Elba \$7.50; Shiloh \$6.20; Townley \$6.30; 1st Uniontown \$68.05; Guntersville Mt. Zion \$2.05; S. W. Kendrick Evangelism Shiloh Colored Church, Birmingham \$50; Weston Bruner Evangelism Repton \$80; 21st Ave. Birmingham \$75.69; Guntersville Rehoboth \$2.70; State Board of Missions \$953.40; W. M. U. Church extension \$20.75; Total \$1416.22.

Arkansas.—J. W. Michaels, Ft. Smith \$1.25. Dist. Columbia.—Jr. Band 1st Church Washington \$2; Weston Bruner Evangelism Central Washington \$125; 1st Washington \$13.71; Total \$140.71.

Florida.—W. M. U. Fla. \$25.15; W. C. Golden Evangelist, Kissimmee 1st Church \$3.75; Kissimmee South Marion \$1.25; W. M. U. Fla., \$32.02; State Board by S. B. Rogers \$171.31; Chipley Memorial \$2.50 by W. M. U.; Total \$235.98.

Georgia.—E. L. Woelagel Evang., Rome \$130; State Mission Board \$922.57; W. M. U. Shiloh Jubilate \$5; Total \$1057.57.

Illinois.—E. V. Lamb, Evang. Cartersville \$273.85; R. Whight, Evang. Kena \$10; tracts \$2.00; Total \$285.85.

Kentucky.—W. D. Powell \$160.05; W. M. U. Mission Schools \$32.05; Gen. Mis. \$38.25; Church Ex. \$16.35; 1st Hunstonville \$63.78; Severn's Valley Assn. \$59.52; W. D. Powell \$532.81; S. T. S. Oliver Shanks \$36.16; W. M. U. for Gen. Mis. \$255.12; Jubilate \$46; Millersburg \$12; Prewett bequest \$217.30; Total \$1469.39.

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HOME MISSION RECEIPTS.

(Continued from page 32.)

Maryland.—Temple Baltimore \$9.59; 1st Baltimore \$46.94; 1st German Baltimore \$12.50; North Avenue Baltimore \$53.10; Eutaw Place \$45.39; 1st Baltimore \$60.45; W. M. U. Gen. Fd. \$73.62; Mountain Schools \$3.50; Jubilate \$38.20; 7th Baltimore \$56.79; Grace Baltimore \$25; J. R. Hudgnis Temple Ch. \$1.38; Total \$429.79.

Mississippi.—Weston Bruner, Evang. for Bay St. Louis \$50; Goodwater Mechan Jct. \$3.75; Ocean Springs Weston Bruner for Evang. \$118.51; Total \$172.26.

Missouri.—W. M. U. of Mo. \$38.38; Jubilate \$2.10; State Board \$972.33; (To correct and error in last report the item \$13.26 from the W. M. U. should be \$25.55 and for Gen. Missions instead of Church Extension.) Total \$1012.81.

New Mexico.—State Board Estancia \$2; Paradise \$3.25; Portales Spring \$4.50; Rev. L. L. Kyle \$6.50; Total \$16.25.

North Carolina.—Mt. Airy \$99.75; J. C. Owen Evang. \$21.62; State Board \$924.83; F. D. King, Evang. \$190; H. C. Bridger, Badenboro \$75; Warren Estate \$104.66; Total \$1415.86.

Oklahoma.—Colored churches of the State \$27.16; J. A. Scott, Evang. Capitol Hill \$25; Pond Creek for Evang. \$92.50; Ray Palmer Evang. Olivet \$125; Total \$269.66.

South Carolina.—Lane \$1.15; Shamrock Bethune \$1.32; 1st Spartanburg \$13.55; Rich Hill Heath Spg. \$8.98; DeKalb \$1.70; State W. M. U. \$151.95; Cross Hill \$10.60; Ariel Hyman \$2.25; West End Inman \$3; Flint Hill Ft. Mill \$50; Alendale \$5; Hodges \$5.07; Flint Hill Camden \$3.50; 1st Anderson \$363.65; J. E. McManaway, Evang. Lancaster \$70; Paxville \$50; Lamar \$18.24; Unity Woodruff. \$2.86; Townville, S. C., \$10.73; King's Grove \$2.44; Sulphur Springs, Spartanburg \$20; Fairview Union R. F. D. 1, \$4; Home Branch Manning \$50; Lake Swamp Timmons-ville \$4.74; Shuck Mill Anderson \$3; 1st Spartanburgh \$13.92; New Brookland \$10; Boiling Spgs. Inman \$15.23; Lower Fairforest Union \$3.08; Lebanon Greer 60c; Abner Creek Creek \$7.60; Little River Honea Path \$1.52; Fairforest \$26.33; State Line Gaffney \$3.95; 1st Chester \$50; Thomas Memorial Bennettsville \$40; Oakdale Townville \$1.50; 1st Woodruff \$31.40; 1st Gaffney \$100; Beulah Union \$3.30; 1st Greenwood \$32.30; W. M. U. Anderson Ch. Ext. \$5; W. M. U. Belton Ch. Ext. \$28.35; W. M. U. Sunbeam Ch. Ext. \$8.19; Total \$1242.44.

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Texas.—J. W. Bailey, Evang. Marshall. \$27.83. Virginia.—Va. Gen. Assn. by B. A. Jacob \$200; Churchland, by "A Friend," \$500; W. F. Fisher, Evang. Houston. \$25; T. O. Reese, Evang. Pennington Gap \$125; Tracts \$5; W. M. U. of Va. Jubilate \$17; Total \$872.00.

Total all the States \$10,927.68.

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