

THE

APRIL 1914

# HOME FIELD

Mrs. L. E. Hall, Pitts., Box 32,  
Jan. 1915



"Little flower - but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."-Tennyson.

# Home Mission Board

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

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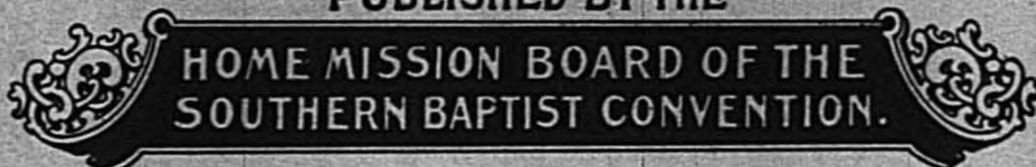
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# The Home Field

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## THE HOMELAND CALL.

*J. F. LOVE, Assistant Corresponding Secretary.*

*It is conceded that the eyes of a restless world are on America. Weary of monarchies, oligarchies and hierarchies and clamoring for their birthright of democracy, the nations are studying the history, the institutions and the life of America. The eyes of the world's leading spirits are upon us. A nation's religion is admitted by all social scientists to be the chief factor in producing the outstanding aspects of its life. Christianity in America is, therefore, under the scrutiny of those who are to shape the present heathen civilizations. How paramount that we shall walk circumspectly, and that our religious life shall be without blemish!*

*Just here is the homeland call, and the Southern Baptists are trying to answer it through their Home Mission Board. This agency is set for the winning of the lost, the housing of the saved, the exhortation of the indifferent and the development of the backward. That is a great task, and its performance will tell on a world-situation.*

*The Board is now making its appeal to Southern Baptists for Three Hundred Thousand Dollars in the next month. Have we the Christian patriotism to respond to a call like that? Is it worth that amount to set a burnished Christian life in America before the inquisitive gaze of the world? What do the men anointed for leadership among us say to the claims of this homeland call?*

# The Home Field

VOL. XXV

APRIL, 1914

No. 4

## False Assumptions of Sociologists.

W. C. TYREE, D. D., Greenwood, Mississippi.

**E**VERY CHRISTIAN ought to be interested in the discussion of social questions which relate to the physical and moral welfare of the people, for agitation and instruction are helpful to every good cause when there is sufficient motive power to make the people do what they see they ought to do.

As Christian citizens we should be glad that the relative rights and obligations of different classes are now receiving so much serious consideration; and that the public conscience is becoming more and more sensitive to the injustice which exists and has existed in the administration of our laws, and in our business and social customs. To all who truly love Christ and have learned from him to love their fellow men it is only gratifying to see that there is among the people a growing sense of obligation to one another and an increasing recognition of responsibility on the part of the independent ones to be fair and faithful to the dependent; and of the strong to deal justly and kindly with the weak. All of us, and especially all Christians, should rejoice that there are now so many influences at work to promote justice and philanthropy, as well as morality among the people.

But many of the writers on sociology make three false assumptions which are misleading and hurtful.

### Censuring the Churches and Preachers.

IN THE FIRST PLACE they assume that the churches and the preachers have been and are indifferent and silent about the

social obligations of the people, and about existing social evils. Many writers on social questions imply that they are advocating something entirely new and censure the churches and the ministry for not giving attention to these questions. It would seem from what they say that religious teachers have heretofore put no emphasis on the Golden Rule, the parable of the Good Samaritan and kindred Scriptures, but that the people have been taught to be concerned only about their own personal relation to God, to seek only their own salvation, and to make sure of their own hope of heaven.

This assumption is false. Our churches and their pulpits have always taught and emphasized social duties, obligations and responsibilities. Stress has been put upon a Christian's duties to his fellow men as faithfully as upon his duties to God.

But we have not substituted humanitarianism for religion. We have not taught that for people to treat their fellow men properly is all that is required of them. We have not ignored the first table of the Law while emphasizing the second. We have proclaimed, as Jesus did, that we ought to love our neighbor as ourselves, but we have not taught or implied that this is the only commandment, or even the first, for Jesus said the first is to love God supremely.

We have construed the teaching of the Bible to be that it is man's first duty to get right and to live right with God, not only because God has the highest claim upon him, but that to put a man into right relation to God and to keep him conscious of his supreme obligation to God is the one

sure way to make him treat his fellow men right in all his relations to them. Taking the Bible and not human judgment or theory as our guide about this important matter, we have acted upon the principle that evils in society can be corrected only by a moral change in the individuals who make up society, just as a bank of snow can be melted only by melting each particle of ice. Individuals can be reformed only by bringing them into right relation to God.

That the Bible teaches this method of reforming social evils is so clear that it always becomes necessary for the advocates of some other method to reject or to pervert the Scriptures. This method of correcting evils in community life may seem slow, especially to some impatient would-be-reformers, but history proves that it is effective and sure. It has wrought wonders in the world in nineteen centuries. It works more rapidly in our day than ever before, for its power is cumulative, and conditions have never been so favorable for its operation as now.

It seems strange that these writers on social questions, and advocates of a very different method, should shut their eyes to all that churches and preachers have accomplished, and assume that they have been and are indifferent to social evils, simply because they have not pursued and will not adopt their untried plan for correcting them. [Is not this supercilious attitude toward what churches and preachers have done, *prima facie* evidence of unfitness for leadership on the part of the new teachers?—Ed.]

#### More Knowledge or A New Heart—Which First?

THE SECOND false assumption is that the chief, if not only, cause of social evil is ignorance—that if men are properly informed as to their duties and obligations to themselves and to others they will perform them. This is assumed by writers on social questions, for their whole contention is that these subjects should be studied and discussed and treated scientifically.

Their one complaint against the churches and preachers is that they have not given the people information in regard to their social duties and responsibilities. They pro-

pose no incentive for doing right, except the natural sense of justice, and seem to think there is need of none. They assume that men are willing to do their duty when they see it. They say little or nothing about regeneration.

They do not seem to recognize any need of a change of heart, or any radical moral change in men wrought by supernatural power. This they utterly ignore or disparage, for it involves individualism and individualism they think has been the one serious defect in the teaching and preaching of the past and present. But this assumption is also false.

Ignorance is not the chief cause of the wrongs that are being inflicted by some and suffered by others in our social system. To show men that they are dealing unfairly and unjustly with others will not make them change. History, observation and experience should make this plain and certain. Sin or some form of selfishness is responsible for most of the evils of society.

The strong take advantage of the weak, the rich oppress the poor, not because they are ignorant or uninformed, but because they are selfish and sinful. Information will not change their conduct and to show them that they are doing wrong will not restrain them. Christ said an evil tree brings forth evil fruit and can never be made to bring forth good fruit. Herbert Spencer recognized this fact and said, "There is no political alchemy by which you can get golden conduct out of leaden instincts."

If our social customs and business methods are to be reformed men must be made better, new and stronger motives for doing right must be supplied. Until this is done every effort to check and correct our social evils must and will be futile.

#### Regeneration the Prime Requisite Toward Social Salvation.

THE THIRD FALSE ASSUMPTION is that men may be regenerated and still be almost as indifferent to their social obligations and as careless about their duties to their fellow men as unconverted people are. I say this is assumed by the writers on social questions, for they know that the regeneration of the people has been the one great end to which the churches and the Christian ministry have devoted their efforts, and they

seem to believe that this effort has been to some extent successful.

But they persistently imply that churches and preachers have done and are doing little to reform social evils and that if they would render any effective service in this direction they must depend upon another force and adopt another plan. While they do not make the direct statement, many social reformers assume that regeneration has but little effect upon the social life of the people.

This assumption is false and for many reasons unfortunate and harmful. Regeneration is a fact, a real experience. It means a radical and permanent change in the moral and spiritual nature of men. It means a change, a thorough change in an individual's attitude towards God, towards himself and towards his fellow men. It means a change towards right and wrong in all the conditions and relations of life. When people are regenerated, love, love for God and for men, begins to operate in the mind and heart, and selfishness is no longer the dominating principle of life. Regeneration inclines a person to be not only moral, but just and kind and sympathetic. Regenerated people have a new and sufficient motive to impel them to do their duty to God and to their fellow men.

But if some one says churches and preachers have been seeking the regeneration of people in all the past, and many in our land seem to be regenerated, why then do

all these social evils exist? The answer is that there is a host of people in the land in our churches and out of them who are not regenerated. And regenerated people do not always see promptly and clearly their duties to their fellow men in the complex conditions of this age. There is need for the agitation and discussion of social questions for the sake of Christians, in order that they may come to see their duty.

Such agitation and discussion will help to elevate the standards and ideals of the people and to create a proper public sentiment and exert some direct influence on the conduct of those who are not Christians, for all unconverted people are not equally and hopelessly selfish.

Churches and preachers should not assume that the discussion and agitation of social questions is unnecessary, or discredit or disparage the work that students of social problems and social writers are doing. Nor should such students and writers disparage the work that churches are doing when they confine themselves to their proper field, laboring for the regeneration of souls.

In doing this they are surely doing much, yea, doing most to correct social evils and to improve all social conditions, and they are using the force which God has ordained that they should use for this very purpose. "The weapons of (their) warfare are not carnal but mighty through God to pulling down of strong-holds."

## State Secretaries Magnify Church Extension.

Cor. Secy. H. E. Truex, Missouri.

"Not for luxury, but for decency; not for fashion, but for comfort. Always a loan, never a gift. Such a fund would afford help in the time of need; it would be the 'Relief at Lucknow.' Many a weak church would soon walk if it could borrow a crutch for a little while."

Cor. Secy. W. D. Powell, Kentucky.

"I think that the Home Board in opening your department has permitted you as a prospector to let down a shaft into pure gold. No department of helpful service is more important than aiding churches at needy points to secure adequate buildings.

"Money given to the Church Loan Fund is in a Perpetual Whirl of Doing Good. It helps others to help themselves.

"It is exceedingly interesting to watch money repeating its usefulness as the years come and go.

"No mission church, however heroic and courageous it might be, can meet the needs of today in a dingy hall on a side street.

"Our life and principles demand expression in new and adequate accommodations."

Cor. Secy. J. C. Stalcup, Oklahoma.

"It is almost universally conceded that the stability of the United States Govern-

ment is to be found in the homes of her people. This stability is increased in proportion as the people own their own homes.

"This same principle applies to the Kingdom of God. The stability and efficiency of our churches will be in proportion as our churches own modernized houses of worship.

"Many of our churches, at rapidly crystallizing centres of population,—strategic points in our denominational life,—are unable alone to build such houses of worship. Either they must "live at a poor dying rate," waiting for physical developments that will enable them to build, or obtain help from an outside source.

"It is in perfect accord with the teaching of the New Testament Scriptures, that those who are strong should help those that are weak, "that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality." I have seen this Scripture fulfilled literally many times over in the Southwest.

"These things being true, it is my opinion that money invested in the church building fund will bring as large and rapid returns to the Kingdom as in any other phase of our work."

Cor. Secy. William Ellyson, Virginia.

"Our church houses are the centres of love and power and labor. They must develop a Kingdom Vision and an earth-wide program. But they cannot do these without worthy houses; hence we must press this campaign with the greatest possible vigor."

Secy. J. T. Henderson, Laymen's Missionary Movement of Southern Baptists.

"Southern Baptists are shorn of much of their power so long as they have thousands of homeless churches. When we make a loan to the enterprise of a struggling and ambitious church, we not only inspire new hope and stimulate fresh activity in the local church, but we indirectly, yet surely make a contribution to world-wide missions.

"This Million Dollar Church Building Fund is bound to make a winning appeal to

every Baptist who is able to interpret conditions wisely."

Cor. Secy. B. F. Rodman, Illinois.

"The Church Building Fund is a necessity and should be extended.

"First Because without a building, results of our evangelistic efforts will be lost to our denomination in many localities.

"Second, Because the Lord was well pleased with and present in the costly and magnificent temple erected by Solomon, while the people lived in tents.

"Third, Because our doctrines and principles are the best in the world and should be proclaimed in every locality."

Cor. Secy. S. B. Rogers, Florida.

"In my judgement, church building and church equipment are today the greatest needs of Southern Baptists.

"To me it is tragical to spend thousands of dollars in an endeavor to evangelize our people and then leave them upon the barren hillside, the prey of every prowling wolf.

"We are commissioned to feed our sheep. It is equally important that we should fold them.

"We must house our people or lose them."

Cor. Secy. F. M. McConnell, Texas.

"Beyond all question, the creation of a Million Dollar Church Building Loan Fund, to be administered by the Home Mission Board, is one of the greatest things to be done by Southern Baptists. It should be done immediately. Baptist churches in the South should at once be able to get out of school houses and the meeting houses of other denominations.

"Dr. L. B. Warren should be assisted to the utmost by every Baptist in the South. There should not be any cessation of interest until the Million Dollar Fund is completed."

Cor. Secy. W. T. Derieux, South Carolina.

"I write to most heartily endorse the effort the Home Mission Board is making to raise a Million Dollar Loan Fund. We have come upon an era of church building, with a view to meeting the growing necessities both in church and departmental work. If we are

to meet the demands of our day in this regard we must improve our church building methods. This can only be done by supplying weak and struggling churches with adequate funds, such as this Loan Fund will enable us to do. You have my sympathy and prayers in your effort to raise this important sum."

Cor. Secy. Livingston Johnson, North Carolina.

"In my judgment, no money that we expend in mission work brings better results than amounts invested in building houses of worship at important points.

"A church building for a homeless church is like invested capital or an endowment fund. It at once puts a church in position to reach out and do things.

"A church without a house is at a very great disadvantage. For this reason all our Mission Boards are beginning to realize the importance of housing our homeless churches. To this end the Home Board is raising a Building Fund of a Million Dollars.

"In State and Home Mission work the quickest way to bring a mission point to a self-sustaining basis, is to aid them in securing an adequate house of worship.

"The appeal of the Home Board for this Building Fund should call forth a ready and willing response from all our people."

Cor. Secy. George H. Crutcher, Louisiana.

"A church without a house is like a family without a home,—unsettled and uncertain.

"Southern Baptists will sin against their God and waste their opportunity if we fail to vitalize our work with permanency."

Cor. Secy. E. B. Atwood, New Mexico.

"Two thirds of the Baptist Churches in New Mexico are homeless, and the other one third are indebted to the Church Building Fund for the roof over their heads. .

"Without adequate buildings, permanence is impossible, and no Protestant propaganda will be effective in this Catholic population accustomed to the imposing architecture of the Spanish Mission. The challenge of the Catholic Cathedral can be met by our people only with the assistance of the entire denomination through the Church Building Fund."

Cor. Secy. J. Benjamin Lawrence, Mississippi.

"The history of civilization shows that building and progress go hand in hand. In our church work the same is true. There must be that degree of permanence which a building gives, if a church organization would prosper. It creates confidence, gives a feeling of security and stimulates activity.

"As our denomination recognizes the individual church as the ecclesiastical unit, and since there can be no denominational prosperity without the prosperity of these units, it therefore follows that church building is with us, as with other communions, a denominational necessity.

"I feel that we could do no better service for our denomination in Mississippi than by building in every waste place and for every struggling church a good house in which to worship.

"Hence I am heartily in favor of a strong Church Building program."

Cor. Secy. W. B. Crumpton, Alabama.

"They are not composed of converts from among the Gypsies, but they are homeless. The Gypsies seem to be very happy in spite of their condition; they would not be happy in a home. Their natures crave the wandering life. But a church is made of people who have their homes. They are looking forward hopefully for their children. All the land shall be theirs finally.

"What sort of citizens will they be and what sort of country will they possess, and what sort of fathers and mothers will they make if they never know a church home? Gypsies are always under suspicion. Mothers keep close watch on their children, if a camp of Gypsies be near. Woe betide the man who attempts to trade with them!

"A homeless church in a community has no faith in itself. The members are always on the ragged edge,—mere pensioners. The people do not regard them of any force. New comers hear there is a Baptist organization, but no house of worship; they were brought up among the Baptists, their preferences are all that way, but everybody says and the Baptists look: "No hope." Fact is, that is the name the community has given the church. The Baptists call it Mt.

Carmel, but Mt. No Hope is what the people call it. They have been disappointed with the feeble efforts they have made that they have no confidence in themselves or anybody else.

"The people at No Hope need only a little ray to fall on them and their courage will be aroused. A brother happens along and preaches to them under their old shelter. He is a stranger. They turn their hopeless faces up to him, but he has brought a message of hope. Their faces fairly beam before he is through, for he has told them that he knows where one dollar can be had for every two they will put down. The news spreads far and near and the whole country talks it. "No Hope" is now called "New Hope." The people didn't know what they could do. They have actually agreed to build a modern house, borrowing from the fund to make good what they cannot now pay.

"This is no fancy sketch. It has been the history of thousands of once poor, helpless bodies that are now among the strongest.

"A thousand blessings on the movement to raise the Million Dollar Church Building Loan Fund."

Cor. Secy. J. W. Gillon, Tennessee.

"One of the most pressingly urgent needs in our denominational life is an adequate Building Fund. This need will increase for many years to come rather than diminish."

Statistical Secy. H. R. Bernard, Georgia.

"I write in enthusiastic approbation of the Church Building Fund, which as an enterprise of our Home Mission Board at this time commands my sincerest admiration.

"Let every pastor and every Georgian see that he gives aid at every opportunity to this great cause."

## Mountain School News.

ALBERT E. BROWN, Superintendent.

SOME MONTHS AGO Prof. Clark of the Cherokee Institute, Murphy, N. C., conceived the idea of purchasing a loom in order to help the large number of dependent girls who were applying for admission to our school at Murphy. I took this up with a number of ladies' missionary societies, some of which responded quite liberally, more particularly the good women of the Chattanooga societies. The loom is now in operation, and Mrs. Clark is teaching the girls to operate it. Here are some extracts from a recent letter from Prof. Clark:

"Dear Mr. Brown: We will soon send you some samples of our weaving so that you may be able to answer those who inquire about it. We have produced several patterns that are admired. Some rugs are spoken for already, and we also have promise of some work to be done to order."

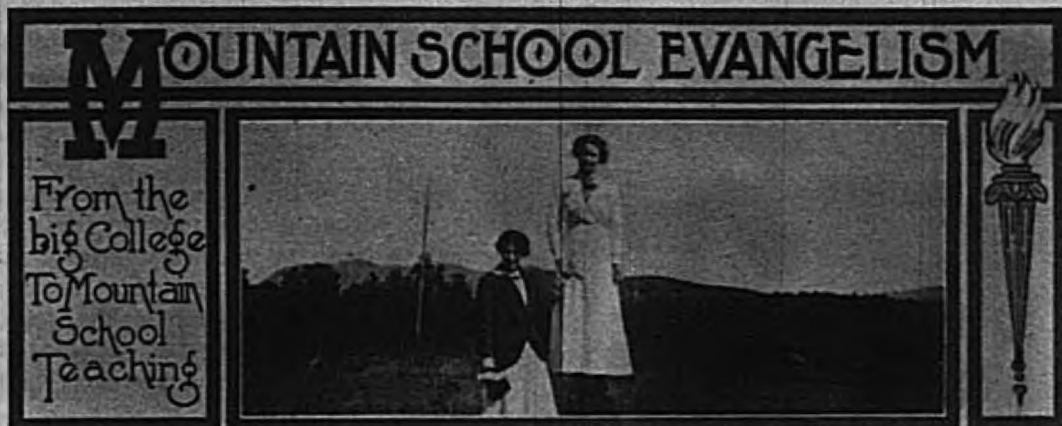
"The beginning of an enterprise like this is the hard part, but we have one young girl who has developed such aptness for the work that she can make her board by an hour of housework and two hours or less in the loom room. She gets faster as she gets practice, and she does good work.

The father of this young lady, who also has a sister in school, has been very sick and lives so far away from physicians that one visit from a doctor costs \$10.00. Both these young ladies are ambitious, earnest, Christian girls. They study hard and work hard."

I find that the work at the loom does not interfere with the study hours and recitations so much as I feared."

This is one way Prof. Clark is solving the problem of helping the girls to help themselves. Outside friends interested in the work can greatly assist him by giving orders for rugs, and young ladies' societies can greatly assist by tacking the rags, from which the rugs are made, and sending them to Prof. Clark.

We are greatly in need of some assistance that will help boys to make their way. We have sufficient ground to keep two or three cows, but it is rough and not set to grass, and we are without means to put this ground in condition to pasture cows which are so much needed by the school. Some good brother interested in this kind of work could assist right here.



J. C. OWEN, Evangelist, Asheville, North Carolina.

IN COMPLYING with the request to give some account of a year's evangelistic work among the mountain schools there are three outstanding facts.

#### Difficulties.

OF DIFFICULTIES there are two that effect especially the work. First, that of the congregation. The audience that faces the Mountain School Evangelist is made up of two distinct elements—the school element and the extra-school element. In the first there are some of the brightest of the graduates from our best colleges, and then a large number of alert, active, earnest, critical students. They expect that the preaching will be directed to them and will meet their needs. The illustrations and appeals, they expect, will be suitable to them.

The other element is, in most cases, largely uneducated. They have been accustomed to a type of evangelistic effort that will not at all appeal to the student element. They expect with what they consider good reasons, that their needs shall be paramount in the mind of the preacher. Such sermons and illustrations as would be especially appropriate for the school element would be wholly out of place with them. When their spiritual lives are stirred, they are accustomed to give expression to that fact in a way that would not appeal to the students. Just how to adopt a method that will meet the needs of these two distinct elements is a problem that the present evangelist has not yet been able to solve to his own satisfaction.

Another difficulty is that of the working forces. The evangelist working alone, must

lead the prayer meetings, personal workers' conferences, and do the greater part of the actual personal work, in many instances, in addition to preaching two to three times each day. This is no easy task. In one of the meetings in which there were thirty-four professions of conversion, twenty-nine of these professions were made in private interviews with the evangelist.

The singing is looked after by the music teacher and her pupils in the various schools. In the older and larger schools this is done well. In those recently established, the evangelist frequently feels the need of some trained leader to have charge of this important part of the service.

#### Methods.

THE METHODS adopted in this work have been the simplest and most flexible that I have been able to evolve. In addition to the time spent in singing gospel songs, two things have been outstanding in the matter of methods. In the first place,



Toll Gate in Valley at the Entrance of a Mountain Pass

as large a band of personal workers or prospective personal workers as could be gotten together have met daily for training. These have gone out to their fellow-



Lady Principal of a Mountain School.

students and friends, and have effectively practiced the suggestions received in these classes. The larger results in variably have been attained, where the larger number of personal workers have given time to this form of effort.

The other distinctive feature of the methods used has been the large amount of time spent in prayer. Group prayer meetings have been held at various places during the meetings. In many instances these prayer meetings have been held for sev-

eral days preceding the coming of the evangelist. In some cases individuals have felt so impressed to pray for the conversion of their friends as to spend hours together in this exercise. One inspiring fact has been the readiness with which our Master has answered devout, earnest prayer. One backwoodsman came to the school saying that up at his home he had gotten a check for the salvation of his sister in the school, and had come down to get it cashed. The girl was converted in the first service he attended.

#### Results.

I UNDERTAKE to speak of results with much hesitation. The one supreme result from the standpoint of the evangelist is a sense of overwhelming gratitude to God for his great blessing during the year. There have been more than five hundred professions of conversion in these meetings. Among these are a few individual cases that seem to require special mention here.

One is that of a young man who had had an overwhelming sorrow in his life. This sorrow had left him with a deep, depressing fear of the future, whether he be saved or lost. There was one who had passed into the "unknown world" whom he felt that he could not meet. So he had studied infidel literature, and, worse still, Russellite books, with a view of convincing himself that this life ends all. He had nearly succeeded in persuading himself thus. At one



The "JUNIORS" in one of the Highland Schools.

time during the meeting he armed himself and slipped away to the woods with a view of repeating an effort to take his own life. Two of his school associates became so deeply concerned for him that they could not eat nor sleep for several days. He was happily converted, and within the two days during which the meeting continued after this happy event, he led some seven or eight of his fellow-students to Christ. He has now dedicated his life, a new and strong and joyous life, to the work of the Master in the hardest part of the world.

Another young man was the son of a moonshiner, himself a whiskey drinker. He had made up his mind to be a lawyer, but was not attending the religious services of the school. Two of the young men became

number are able to do so, it will be a source of gratitude of no small dimensions.

Another of the results of these meetings has been the organization of personal workers' training classes to continue throughout the year. These are composed of teachers and students and in some cases of local residents outside the schools. They take a regular course of training in methods of personal work, and undertake to do the work needed in the community at the same time. In some cases this band of workers has proven of immediate value in keeping up the enthusiasm stirred during the meetings, and winning any left out when the special efforts have ceased. A larger amount of Bible study has been undertaken in nearly every instance. In some of the communities



The Principal and one of the Big Boys.

deeply exercised for his salvation. He was saved, and is now preparing to spend his life in Foreign Mission work.

In another case, three bright young women came to the evangelist asking to be taught how to trust in Christ. They were saved, united with the church and were baptized, and two of them are preparing for Foreign Mission work and one for Home Mission work. These are outstanding examples of a large class of similar incidents.

#### Ready to Serve.

ONE OF THE MOST inspiring features of the meetings, to the evangelist at least, has been the readiness with which these young people, when converted, turn their minds toward a life of service to the Master. Nearly six hundred of these young men and young women, in connection with the meetings held during the past year, have dedicated their lives to the ministry and mission work. It could hardly be hoped that each one of this number will remain true to this decision or be enabled to carry it out, but if one half or one-fourth the

Mission Study Classes, Sunday-school Teacher Training Classes, Missionary and Sunbeam Societies have been organized. The school community, and the local community out of the schools, in nearly every instance have been drawn nearer together.

The greatest need at present in many of the communities is that of a well trained, suitable pastor. Much of the good done in the meetings, in some cases, has been more or less neutralized by this lack. The local church community and the school combined are usually unable to raise the salary a suitable man would require. But in spite of these defects, which are being remedied as rapidly as possible, we feel that this mountain school field is perhaps the most fruitful we have of workers for the great world harvest field.

Many of these young men and young women have an inexpressibly longing to equip themselves sufficiently to go out into the hardest places of earth and do service for their Master. Let us do all we can to help them over, what to them, are insurmountable obstacles in the way of their doing so.

# Model City Mission Organization.

S. E. Ewing, Superintendent City Missions, St. Louis, Missouri.



DR. S. E. EWING.

ONE OF THE SEVERAL city-mission problems confronting our southern cities is that of organization. What form of organization can best furnish a foundation, as well as guide the mission work in the cities to efficient and permanent results? I have given the matter some thought, and compared the organization in St. Louis with that in other cities, and therefore offer the following suggestions, hoping they may be of help to some who are wrestling with the problems of organization.

## Plan of Organization.

THE CITY MISSION SOCIETY or Board should incorporate under the laws of the respective States. This gives legal standing, dignity, and stability to the work. This provides for holding property and doing the business of the Kingdom in a business like way.

The St. Louis Baptist City Mission Board is made up of three representatives from each of the churches in the St. Louis Association, elected for three years, one third expiring each year. Where a church has a membership over 100 it is entitled to a member on the Board for each fraction of 200 over the first 100. The members are nominated by the churches and elected to membership on the Board by the St. Louis Association. This makes the Mission Board

the executive agent of the Association.

The four officers, viz.: President, Vice-President, Secretary and Treasurer and eleven trustees are elected by the Board and these fifteen compose the Executive Committee. Not more than seven of these can be pastors, and a church receiving financial aid cannot have a member on the Executive Committee. The Board meets quarterly, the Executive Committee meets monthly.

A Superintendent is employed for full time who serves both the independent and mission churches in furthering the affairs of the Kingdom in the Association.

## The Board a Recognized Unit.

THE CITY MISSION BOARD should be a recognized unit—especially in cities of 100,000 or more population, and raising not less than \$3,000 from the local churches. The City Mission Board should be on a par with all other State or National denominational Boards. Co-operative work is carried on with other Boards which have the evangelization of the cities in their program of work. To illustrate: The St. Louis Baptist Mission co-operates with the Missouri State Mission Board, The Home Mission Board of the Southern Baptist Convention and The American Baptist Home Mission Society. Each of these Boards make grants to the Mission work of St. Louis, pay rolls are presented to the co-operation Boards at the end of each quarter, but all money passes through the treasure of the St. Louis Board. Each missionary makes quarterly reports to each co-operating Board, but all reports are first filed with the Superintendent of Missions for his O. K. and then passed on to the co-operating Board.

Evangelism and equipment are under the same management. The St. Louis Board has a Church Edifice Fund which it ministers in the bounds of the St. Louis Association. In some places a different organization is formed to handle church building matters but I do not consider this the wisest way.

## Finances and Church Autonomy.

CAREFULLY prepared statements are printed showing the scope of the work con-

templated—amounts required for each field are indicated and salaries, rents, interest, etc., are itemized. The apportionments are then made to the churches, requesting each church to take action on same. Agreements are entered into with the co-operating Boards as to the maximum amounts to be contributed, based both on the needs of the field and the amount raised by the local churches. The annual meeting is held in December and appropriations are made to cover the calendar year. The Executive Committee in conference with the Superintendent handle all matters in de-

tail, and submit results to the Board for its approval.

The Board never tries to coerce a church either as to the employment of a pastor or in the matter of the apportionment. In no way does the Board desire to dictate but in every way to be an adviser and helper. Of course appropriations are made only when the person (pastor or missionary) and the work justifies. This policy brings the fullest co-operation and fellowship. This plan has worked and brought good results and that is the reason I pass it on for the consideration of others.

## Are the Mountain Schools Worth While?

OSCAR E. SAMS, Lynchburg, Virginia.



**A**S I SIT in my study this beautiful winter's morning, and look at the picture of Mars Hill College that adorns the wall above my desk, my mind wanders back twenty years to the time when father left the old home and moved to the village where his little boys could be given school advantages.

Up to that time I had never known but one man who had completed a literary course at college. And I could have counted on my fingers every college-bred person who had crossed my path of observation. Oh, how we mountain boys did hunger and thirst for knowledge.

My first teachers were Dr. John E. White of Atlanta, his wife and the lamented T. M. Hufham of Hickory, North Carolina. As I look back over my Academy, College and Seminary career. I am profoundly convinced that these early teachers stamped my life with the qualities that have made it what it is, more than any and all other forces that have entered into it since those days.

But I started out to relate how our mountain parents and children responded to the call of Education. Between my old home at Ivy and Mars Hill, a distance of three miles, there were eighteen families,

not all living on the main thoroughfare, but near enough to use it in getting to the new mission school that soon made itself felt throughout the entire mountain region. Seventeen of these eighteen families have sent their children to Mars Hill School. There were sixty-eight children in these seventeen homes who lived to enjoy school advantages. Of these sixty-eight children, sixty have come under the influence of this light on the "Hill." And all of the sixty-eight have become honorable, aspiring citizens, standing boldly and influentially for social and civic righteousness wherever they are found. There is not one of whom the community is not proud.

Of these sixty, at least nine have gone to Wake Forest and six to Meredith colleges. Many of the others have taken special educational courses in different parts of the country.

Here is an account of their stewardship: Eight physicians, four preachers, nine teachers, four merchants, thirteen farmers, two lawyers, two traveling salesmen, two dentists, two government service and three clerks. Eight of the girls have become ideal wives and mothers, and five are still single.

If any other like area of the world can produce a heartier or more sublime response to the call of education, let us have the figures.

## On the Plains With the Colporter.

MRS. E. B. ATWOOD, Albuquerque, N. M.



WIDE STRETCH OF wind-swept prairie, awe-inspiring in its vastness, fascinating in its mingling of browns and gray-greens, yet in detail, rough and forbidding, with a deadly monotony of sand, alkali and cactus. Two travelers, with outfit pitifully inadequate for facing the moods of the desert, pressing slowly along the trail to a distant settlement.

The two Baptist missionaries arrived about nightfall at a little settlement on the plains. A small band of people gladly assembled to hear the preaching of the gospel by one of the itinerant workers and to buy religious literature from the other.

The next morning our travelers resumed their journey, headed toward the county seat, reaching the "village of the moons" the second day. Here time was spent in visiting, preaching and distributing literature. Homes of poverty and sadness were entered, the touch of the loving heart never failing in its appeal. One lonely home four miles from the little town was that of a father and mother anxiously watching over their only son, for whose health they had come to the mountains of New Mexico. They received the missionaries with joy and requested them to preach. The blessed third chapter of John was read and lovingly commented upon and hope through the blood of Jesus was offered to the young man who was soon to pass into eternity. At his request books were left with him to make plain the Way of Life.

Many, many such cases meet the Christian worker in the West. Young people who have grown up in the Eastern States under gospel influences, yet who have resisted, are sent to us sick, alone, dying without the gospel, which they so desperately need. Our responsibility is great to show them the way of eternal life before it is too late. But the pastor who is faithful to this difficult trust has often a blessed experience. I recall the scene of a foreigner dying in a tent, watched over by wife and child. The near-by pastor hurried to the tent. After some kindly remarks, through

which the minister learned that the poor man realized the nearness of death, the pastor opened his Bible and began to read:

"Oh, I can't understand that," said the sick man. "Wife, get the Bible we brought from the old country and let me hear that."

The place was found in the Swedish Bible, and as the pastor read in English, the wife who knew the English better than her husband, read the passage in Swedish. Thus the poor soul came to understand the offer of hope, not through priest nor the ceremonies of the church of his Fatherland, but through the faith of his heart in the blessed Christ.

In every home the colporters visited they left some good literature, and where needed, the word of God. Our farming in New Mexico is uncertain, but not so with this sort of spiritual sowing and reaping, for the Lord of the harvest has said, "My word shall not return unto me void." The good seed of the Word, watered by prayers and tears, made to increase by the Spirit of God is sure of a harvest.

The long home-bound journey was trying even to our experienced travelers. Crossing the Rio Grande, they traversed mile after mile of prairie skirted by distant mountains, whose everchanging outlines are clearly silhouetted against the sky. It is good to get a long satisfying view of nature's vastness without the ugly works of man flaunting themselves before one's face. To come under the spell of such a vista of plain and mountain in this "land of silence," soothes the nerves, clears the eyes of wordly visions and purifies the heart of trifling things. Did not Abraham's treading of the solitary heights alone with God make him to see clearly and to know truly the heart of things and their values and to distinguish between the artificial and the real?

The first night our travelers spent at a little Mexican town, eating supper by the flickering light of a lantern, and afterwards making their bed on the ground under the wagon. A shower during the night robbed camp life of its joys, made the fire hard to start for breakfast and the roads heavy for traveling. In the afternoon a stranger

was overtaken on the road and they journeyed on together till they reached a camping place for the night.

Continued rain and snow failed to contribute to the pleasure of the situation, but a fairly comfortable camp was made in a sheltered nook in the mountainside. Wood was collected for fire and supper prepared.

There is nothing like a camp-fire to produce good-fellowship and to draw out the exchange of confidences. Soon the stranger brought forth the pictures of his family and pointing to one said, "That is my little girl that died."

The faithful colporter, failed not to use the opportunity offered. Questioning showed that the man had come from another State, but had not found time to attend church since coming to New Mexico. A little sermon followed, closing with the story of the shepherd who led his flock of sheep to safety by carrying in his arms a little lamb. An earnest prayer went up that this father might one day follow his lamb to the fold of the tender Shepherd.

When bedtime came, the stranger's tarpaulin was spread on the ground, beds were made down and the canvass drawn up over them, thus keeping out rain and affording a very comfortable night's sleep.

Should not our Baptist conscience hurt us that we have so poorly equipped these workers? Our great desert, which we come to love, must also be feared on occasion, when a sudden cloud lets fall a heavy tropical rain, or when a relentless wind brings clouds of sand, that blind and threaten to bury one, or when snow comes on without warning, hiding trails and

drifting high, or when a "norther hits" like an invading army, then the stretch of prairie offers a mighty poor shelter and not much inspiration. Our Baptist colporters should have good, close, strong wagons large enough to hold the supply of books as well as the camping outfit, and space for the colporter to sleep when necessary. New Mexico colporters at one time had such equipment and it is our duty to give it to them now. May some heart be impressed to meet this immediate need of ours.

Breakfast that morning was out of the question. On through mud, snow and rain the missionaries went for two or three hours, till the adobe hut of a Mexican proved a hospitable stopping place, where a breakfast of bread and milk was secured. By noon they arrived at a Mexican town and a square meal was enjoyed. Home was reached by night and its warmth and comfort had never seemed half so good before.

Sometimes our colporters hold religious meetings in a community not regularly visited by a missionary. These often show blessed results and interesting conditions are revealed. Back-sliders are found whose religion seemingly could not be uprooted when they came West, and was left "back home."

Such is the work that devoted men are doing over our plains and among our mountains, for people from many States, a work in which many have a share by reason of their interest, their gifts and their prayers. May God bless these heroes of faith on to-day's frontier, who "look not unto the recompense of reward, but endure as seeing Him who is invisible."

## San Juan County, New Mexico.

DAVID B. JACKSON, Missionary Pastor at Aztec.



AN JUAN is the extreme north-west county of New Mexico. Aztec, its county-seat, is thirty-five miles south of Durango, Colorado, twenty miles from the southern border of that State and some forty or fifty miles from the eastern border of

Arizona and the southeastern corner of Utah.

Our isolation from the interior of our State, which deprives us of the fellowship of our brethren, makes us feel almost like foreign missionaries, while our proximity to Utah makes us feel like we want to go on to Salt Lake City and preach the gospel from the pinnacle of the Mormon temple.

We came from the eastern side of New Mexico to this field nine months ago. In order to reach here we had to come to

Santa Fe and thence over the narrow-gauge mountain railroad through Colorado. This road comes over the Cumbres Pass at an elevation of 10,015 feet. We enjoyed the trip, notwithstanding it was tedious and expensive.

Arriving at Aztec we were surprised to find it a modern little city. The surrounding country is most interesting. There are many things of historic and pre-historic interest. Along the bluffs are the ruins of the ancient Cliff Dwellers, and in the valleys the ruins of small homes and communal dwellings of some ancient tribe. Hardly a mile from Aztec are the ruins of one of these communal dwellings. These are known as the Aztec ruins; for which reason the town has been fittingly christened "Aztec."

#### Relics of Pre-Historic People.

AS WE APPROACH these ruins they seem to be only a mound, on the top of which stands an old wall, but upon entering we are surprised to find spacious and well-arranged rooms. We are further surprised to note that their angles, horizontals and perpendiculars are as true as those of the modern architect. The walls are constructed of native stones, the floors of poles, which in turn are covered with splints of cedar and dirt.

When the white man came to the county, thirty-five years ago, these ruins were seven stories high. How high they were originally, or how long since they were constructed, we do not know. But they have evidently stood for centuries. Before the Spaniards came, a mighty nation had gone the way of nations, and had left as a monument to its greatness only the graves of its dead and the ruins of the homes in which they dwelt.

Many human skeletons and curious specimens of pottery, stone knives, hatchets, etc., have been unearthed in and near these ruins. The designs on the pottery include geometric forms and forms of beasts, birds and reptiles. Tools made of bones are also found.

Just who these ancient people were and from whence they came we can never hope to definitely determine; but the frequent occurrence of Pueblo symbols among the relics of the Cliff Dwellers indicates that they were the ancestors of that race. The Mal-

tese cross and the sun symbol frequently occur. There are also designs of the plumed serpent, one of the most frequent carvings upon the temple of the Mayas in Central America, and which, it is said, can be traced through the Aztec monuments in Mexico and on into the land of the Pueblos.

The inhabitants of the valleys were evidently an agricultural people, as their old irrigation canals can be traced for miles, and each communal dwelling had its reservoir. Both history and tradition indicate that the disoccupation of the country by that ancient people was slow to a certain period, and then sudden. It is thought by some that the Navajoes, a remnant of whom still remain in the country, beselged and overcame them, as crushed skulls and unburied skeletons were found scattered about the rooms.

#### Population Growth is Sure.

THE FIRST AMERICAN settlements in San Juan County were made thirty-five years ago. Development has been retarded by the lack of railroad facilities. Today San Juan County has a population of 8,504, and hundreds of acres of bearing orchards and well-improved farms. The valley is especially adapted to fruit growing, the atmospheric conditions and the sun combining to give the fruit a rich color and firmness of texture. At our last State fair San Juan had ninety-eight fruit exhibits, and took ninety-four premiums, sixty of them being first premiums.

Alfalfa yields four cuttings a year. Small grains and vegetables do well. We have the assurance that in a very few years we shall have an outlet that will enable us to reach the markets of Los Angeles in twenty-eight hours. When this road comes there will be enormous shipments of fruit, alfalfa and vegetables from this county. San Juan County will be an ideal place for a home.

A host of people are coming to make their homes on its unoccupied lands, for, in addition to its agricultural possibilities, San Juan County embraces large coal areas, being a part of a coal area of 1,300 square miles, that reaches from Gallup to Colorado. And besides this, there has just recently been found in the southern part of the county a flowing oil well.

## Our Baptist Missions.

SAN JUAN COUNTY embraces an area of 7,542 square miles, and a population of 8,504. In this vast area we have two Baptist churches, viz., at Aztec and at Farmington. And these are the only Baptist churches in the entire northwest quarter of the State, excepting Albuquerque. Farmington church has a membership of thirty-two, and a good house of worship. Pastor J. C. Smith and wife are forging ahead valiantly. Aztec church has a membership of fifty-two, and a splendid brick house, with auditorium, baptistry, three classrooms and unfinished basement. Since the erection of this house the church has lost much financial strength by removal, and the country has suffered a disastrous flood. Both churches are embarrassed on account of debt.

Besides the towns of Aztec and Farmington there are several villages and communities, where Baptists ought to be at work. Pastor Smith and I are reaching out as far as we are able, but we can barely touch the destitution.

## Penitentes and Other Strange Religious Sects.

THE WORK is difficult. Aside from a prevalent indifference on the part of the people in general, we have to combat the pernicious teachings of Romatism, Mormonism, Christian Science and Russellism. We also encounter peculiar tribes of religious fanatics, among whom may be mentioned the Penitentists. The religion of these people is that of carrying a large cross and lashing their nude bodies. They go to a certain place, set up their cross and lash themselves a given number of times, then move to another place and repeat this performance, and so on until they complete a certain round. Often the "penitent" is exhausted from fatigue and loss of blood before he completes his round.

Our actual needs are great. We need more workers and more equipments. Results come slowly. The missionary has many things that tend to discourage him. Were it not for the liberal help of our mission boards and the prayers of our brethren and, above all, the grace of God, he would give up in despair. But we are here to do our best.

## Cuban Baptist Convention.

N. M. McCall, Superintendent, Havana.



THE WEST CUBA Baptist Convention met in the little town of Lajas, Santa Clara province, from the tenth to the thirteenth of February and those who attended have come away feeling that in every way the meeting was a success. The Master's blessing has accompanied the efforts of those who labor in His name here during the past conventional year.

Over a hundred delegates and visitors were present for the opening session, some of them having come three hundred miles and more to attend. The Lajas church, with characteristic Cuban hospitality, entertained all who were present.

Tuesday night and Wednesday were occupied with matters of the Sunday School Association. Reports were gratifying and enthusiasm ran high many times as differ-

ent matters were taken up for report and discussion.

In the first session the Superintendent of the Teacher Training work reported that twenty-eight studies had been presented during the year. Ten new diplomas and eighteen seals were awarded to as many successful students, and a finer lot of young people could hardly be found anywhere. Among the new diplomas was one granted to a little boy in knee pants—our youngest Cuban graduate. The audience was profoundly moved when told that he was the oldest son of a widowed mother, and in spite of the fact that he had to help in the support of the family, had completed his study unaided at odd moments. And then to get his passage money to the Convention he had gone out early mornings and late afternoons searching the marshes near his home for butterflies which he sold to an

entomological exhibit. Two or three times his specimens escaped and it seemed that he was going to be disappointed, but at last the sum was completed and he was able to go the two hundred miles to claim his diploma in person. It is impossible for a worker to be discouraged in the presence of such young people as these.



A Cuban Home.

Wednesday night, Thursday and Friday were devoted to the tenth annual session of the Convention proper. The sermon was preached by Pastor Paez of Colon from the text "Lo I am with you always." A number of thoughtful and well prepared addresses were presented—all by native pastors. Such subjects as "Building Christian Character," "The Powerless Pastor," "Symbolism of the Ordinances," "The Prudent Pastor," etc., were in the program. The subject "The Extension of the Gospel to Our

Unoccupied Fields" evoked the warmest discussion.

We missed again the cheering, helpful presence of our great-hearted secretary, Dr. Gray. For eight successive years he was with us, and his wise counsel and ever ready sympathy have served us in many difficult places. During these years he has visited personally almost every field which we occupy and has made himself the personal friend and adviser of each worker. The Convention spontaneously voted him a message of affection through Secretary Cova.

The fact that we were well received in Lajas is seen in that the mayor of the city was present at every night session. The sanitary chief, a cultured physician, brought us a word of greeting in an excellent address on Religion and Science, praising Baptist work in Cuba, and assuring us that he was with us, for real science must always do homage to real religion. The farther the scientist penetrates into the mysteries of science the greater becomes his conviction that there is a greater mystery whose only explanation is God.

Some of the visible results of the year's work are one new church organized, 189 baptisms and something over \$4,500 collected on the field.

## Along the Denominational Battle Line.

J. B. GAMBRELL, D. D., in the Baptist Standard.

**T**HE NEW UNIONIZING battle cry is "Not compromise, but comprehension." This means that the movement for advance is to take in all sorts: Unitarians, who deny the deity of Jesus; Sacramentarians, who hold to baptismal salvation, etc.; those who hold to the integrity of the Scriptures, and those who do not. The Church Federation of San Francisco recently decided by an overwhelming vote to retain Dr. Aked as President after his open declaration of Unitar-

ian views. The whole stream is poisoned by the inflow of the most damnable heresies, all of which is to be "comprehended" in one fellowship.

Field Secretary Wiley, of Oklahoma, well says that the trend, if not the intention, of the many interdenominational movements is to "inter" the denominations. It may be added that the implication of all of them is that all the denominations are so many branches of one church with peculiarities which don't much matter. It is a process of obliteration of differences which would

be all right if the distinctions were mere matters of preference. It is bad, if Scriptural distinctions are to be obliterated.

#### What is Bigotry?

The repeated charge of bigotry against the Baptists suggests the need of painstaking primary educational work, beginning with definition. Bigotry is defined as "an obstinate and intolerant attachment to a cause or creed." To be obstinate is to refuse light and knowledge. To be intolerant is to be unwilling to allow others to hold contrary opinions. As to intolerance, Baptists have led the world in toleration. And more, Baptists stand and always have stood for absolute liberty of conscience for every human being: Jew, Gentile, Catholic, Protestant, any and all. They openly declare this faith, and say frankly, They wish no one to join them, except on a personal faith, and that voluntarily. The charge that Baptists are intolerant is flatly contradicted by all the proofs.

But are they obstinate, blind to proofs, unreasonable? Let us see. Christ declared His universal sovereignty. It is bigotry to believe it? Is it bigotry to hold that Jesus' Word is binding on all His subjects?

According to the real scholarship of the world, Romish, Protestant, secular—all of any weight, Christ commanded believers to be immersed, for that is the meaning of Baptizo. Wesley, Calvin, Luther, and all say so. Are Baptists obstinate because they believe what all scholars of note say? Would they not be obstinate and blind and silly not to believe the evidence submitted to them, in unbroken bulk? That baptizo should be made to mean sprinkle or pour is a modern invention, invented to take care of practices invented by Rome and inherited from Rome. Great Pedo-Baptist scholars admit this and pro-

claim the right of men to make the change. Is it bigotry to deny this right?

At this point Baptists frankly and openly break with Pedo-Baptists, Romanists and Protestants. Catholics, Calvin, Luther, Wesley, Dr. George Campbell, the great Presbyterian scholar, etc., all declare that Jesus taught immersion, but they hold that it is allowable to change to sprinkling and pour-



The people are entitled to know where the fork of the road is, so they can take the one Jesus marked out.

ing. Baptists stoutly deny that divine institutions can be changed. Is it obstinate and unreasonable to refuse to go with the multitude away from the teachings of Jesus? Here is where the real and irreconcilable differences between Baptists and others arise. Modern Pedo-Baptists ought to be as candid as the founders of their denominations were on this point.

The people are entitled to know where the fork of the road is, so they can take the one Jesus marked out. If to refuse to admit that men can change Divine Institutions is bigotry, Baptists are bigots, incurable bigots.

The Baptists have one way of settling religious issues. They give to human opinions no weight whatever, except as these opinions are found in the Scriptures. Paul had the Baptist idea when he said, "Follow me as I follow Christ." Is it bigotry to refuse to be bound in any way except by Scripture? If so, Baptists are bigots. A real Baptist regards all attempts to divert the minds of enquirers after truth in the Scriptures as profane, pernicious and ungodly. The Bereans were declared to be more noble than those in Thessalonica because they searched the Scriptures daily to see whether the things spoken to them were true. Were the Bereans bigots?

This is the Baptist way of thinking. Are Baptists, therefore, bigots? In the shallow thinking of some, everybody is a bigot who holds definite views and refuses to agree that those who oppose those views are equally right. That is very silly. It has been somewhat surprising to see the lack of clear thinking on the part of men of good standing in other communions. One brother wonders that Baptists appeal to the scholarship of the world as to the meaning of a key word and yet refuse to accept the views of others as to doctrine. The

case is clear. The translation of words is a question of scholarship. The common man must depend on scholars for translations, but he can interpret for himself. For instance, Dr. George Campbell says that immerse is the English equivalent for baptizo. Here he is in accord with all scholars. But he thinks a change can be made. Here he touches another question, the question of the supreme, absolute, and unchangeable law of Jesus, which question goes back to the sovereignty of Jesus. Here any plain Christian can fairly form his opinion and have an intelligent conviction. And it is here Baptists split from Rome and others.

Perhaps, it would be impossible for even Solomon to tell which is the greater bigot—Dr. Rankin for not being a Baptist, or Dr. Gambrell for not being a Methodist. But this is certain, amid all the mist and fog of the case, Dr. Rankin no more agrees with Dr. Gambrell, than Dr. Gambrell agrees with Dr. Rankin. And there are more millions of people who do not agree with either of us on church matters than do agree with us. Upon the whole, the best that can be done about it is to study the Scriptures and try to agree with them. No man is a bigot because he insists on being right.

## Work of Our Italian Missionary.

ANTHONY SISCA, Johnson City, Illinois.

REV. ANTHONY SISCA, missionary to the Italians at Johnston City, Illinois, writes interestingly of the work there and also gives a glimpse of a sorrow bravely borne. He says:

"On the ending of last month, as I told, I was at the meeting of the State Association in DuQuoin and in the two days of my stay there I found time and opportunity—moreover, at the request of some of our DuQuoin brethren—to go and preach to the Italians. Some of them knew me from Pittsburg, Philadelphia, St. Louis and Johnston City and some others knew me by name. I was very glad in preaching to them as friends of old times and many came to our church. Three of them expressed a feel-

"The pastor, as the moderator, Brother Smoot, of Marion, and other pastors rejoined to join.

quested me to preach on the Main Street on an evening to some Italians; so I started in singing 'My Country' in Italian and being asked to preach in English too to the Americans which came, I was ready. I asked our Americans if they understood me on account of the Italian pronunciation and the answer was, 'Go on, go on, we understand.'

"After a convenient introduction, there being a long line of saloons, I said in saloon's face: I appeal to nobody but the statesmen of all nations to give the answer about the liquor traffic; the answer came and still is coming as a dreadful warning. The answer comes from the four points of the heart and is—dead! The answer comes from all sociologists of the great intellectual world and is—degeneration, immorality, ruin!"

## Our Financial Condition.

P. H. MELL, Treasurer.

THE FINANCIAL TABLE is again repeated this month, revised to March 20th. It will be noted that the difference between the total receipts given in this table and that published in the March number of The Home Field amounts to something over \$23,000. This fund, however, was received in forty-eight days. In the table given below is included receipts for general mission purposes, church building funds received directly from the churches, and the expense account retained by the State Boards for collecting funds. In other words, the table carries simply the contributions received directly from the churches and through the Secretaries of the State Boards.

The table submitted carries the period to March 20th in order to come as soon as possible to the end of the Convention year and The Home Field has been delayed in its publication so that we may accomplish this purpose. We shall endeavor to send out other tables in the papers and in tracts before the end of the year, but all friends of Home Missions should study these figures very carefully and use every endeavor through the churches and by individual resources to send to the Treasurer of the Home Mission Board as promptly as possible sufficiently large funds to tide us over our present situation. The pastors of the churches are urgently solicited to present to their churches as soon as they receive the April number of The Home Field the facts and data contained in this table, and they are requested to present the financial matter in the strongest light possible to their churches.

	Total May 1, 1913, to March 20, 1914.	Apportioned by Convention	Leaving due for Remainder of Convention Year
Alabama .....	\$ 12,245.70	\$ 28,500	\$ 15,254.30
Arkansas .....	149.40	11,000	10,850.60
Dist. Columbia .....	929.83	3,500	2,570.17
Florida .....	2,247.02	11,000	8,752.98
Georgia .....	17,401.68	60,000	42,598.32
Illinois .....	594.12	3,750	3,155.88
Kentucky .....	13,878.73	32,000	18,121.27
Louisiana .....	7,729.85	10,500	2,770.15
Maryland .....	4,938.22	9,000	4,061.78
Mississippi .....	7,050.29	31,000	23,949.71
Missouri .....	12,450.68	16,000	3,549.32
New Mexico .....	621.15	1,500	878.85
North Carolina .....	12,949.11	35,000	22,050.89
Oklahoma .....	2,299.33	6,500	4,200.67
South Carolina .....	11,692.19	37,000	25,307.81
Tennessee .....	7,742.68	27,500	19,757.32
Texas .....	2,026.28	80,000	77,973.72
Virginia .....	13,714.84	40,000	26,285.16
	<b>\$131,661.10</b>	<b>\$443,750</b>	<b>\$312,088.90</b>



*ALL MAIL for the Home Mission Board or any of its secretaries who have headquarters in Atlanta, should be addressed to 1004 Healy Building, Atlanta, Ga.*

OUR CHURCHES must raise \$300,000 in thirty days, if the Home Board is to close its year without a debt.

DURING APRIL we will send out weekly statements of the Home Mission receipts through the denominational press. Look in your paper for the story of how the campaign fares.

WE WILL SEND special information on request of pastors who may wish it in connection with preparing to preach on Home Missions. Also a full line of tracts await the orders of our churches and pastors.

LET EVERY PASTOR of once-a-month churches preach to each church on Home Missions during April and take a liberal collection for the cause, if the church has not already given in a large and worthy way to Home Missions.

THROUGH ALL THE YEARS Baptists have grown in ability to take care of large needs in a large way by co-operation and team work. It will take great team work during April to take care of the \$300,000 which still lacks in raising the Home Mission apportionment for the year.

SEVERAL THOUSAND of our churches which meet every Sunday have not yet made their offering to Home Missions. We beg that the offering be taken without delay, but not without earnest and prayerful attention to the distressing danger of debt which confronts the Home Mission Board.

"BE NOT WEARY in well doing." Twelve months ago our pastors and churches did nobly to meet a trying situation which threatened a Home Mission deficit and injury to a great cause. By their wide-awake, whole-hearted effort, what looked like failure turned into success. Again we sound the note of the need of Home Missions, and ask brethren to take note that the cause is in danger. Again we ask that the leaders of the churches stand in the pulpit and tell the people of God that their help is urgently needed to save and reinforce the great and worthy cause of Home Missions.

## A MESSAGE FROM DR. GRAY.



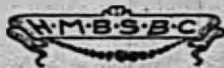
R. B. D. GRAY, CORRESPONDING SECRETARY of the Home Mission Board, has been so much away from home recently, filling important engagements in the interest of Home Missions, that he has been unable to write for *The Home Field* the message which was on his heart for our pastors and laymen and women. We have from him this brief message:

"Dear Brother Masters: I regret that I have been so rushed in the work that I have no story for the magazine. Our needs are very urgent and great, and our success depends upon the instant and sustained help during April of all our pastors and churches. Tell the brethren so. Ask each State and associational vice-president to help."

We pass the words of Dr. Gray on to the brethren. While we regret that he could not have an article in *The Home Field* this month, we do not see how it would be possible to make the statement stronger than Dr. Gray has done in these few words. The months in which we might essay educational words and the arts of rhetoric are passed. April is here, the last month of our fiscal year, the great needs of a great cause, whose interests hang in the balance till the issue is determined, are squarely "up to" each State, each association, each pastor, each church. In fact, at this hour, it practically all hangs upon each pastor and church. Faithfulness and responsiveness everywhere will make success easy. Lack of co-operative helpfulness—But that must not be! Brethren, we pass on to good men and true the burden of our great need. As Dr. Gray says:

"Success depends upon the instant and sustained help during April of our pastors and churches."

We beg the State Vice-Presidents to join us in urging upon the associational Vice-Presidents to plan to have Home Missions pushed in every church in every association during April. The year's success of a great and blessed cause awaits the fulness and heartiness of the co-operative response of each pastor and each church.



## \$300,000 NEEDED IN THIRTY DAYS.

DEBT IS DISTRESSING. In their own private affairs many of our readers know this. Debt sometimes almost enslaves, or quite. Debt on our great co-operative missionary activities is distressing; it also tends to enslave.

"Take," said Dr. Isaac T. Tichenor to the Southern Baptist Convention, appealing for the liberal support of Home Missions—"Take from our hands, that are eager to do what we see so plainly needs to be done, these shackles that restrain our efforts and limit our action. Equip us for this struggle that must decide the question of Baptist supremacy in our land!" Thus with eloquent words the great-hearted secretary appealed for a large support for a great cause.

It is not pleasant to hear appeals for money. We know of no cunning words which can on the printed page make such an appeal attractive. The brief effort above to philosophize on the subject can lead only to a single conclusion. On this hunt everyone knows from the first baying of the dogs the hole under the bank into which the hare will run.

We wish the reader would turn to page twenty-one and read the financial statement by Treasurer P. H. Mell of the Home Mission Board. It presents the

pressing and distressing need which confronts our Board of money with which to do its work. It shows that \$312,000 must be raised from the churches within six weeks if we are to close the year without debt.

After several years of campaigning for systematic giving, the Home Board (and our other agencies) continues to come to within a month of the close of the fiscal year with about seventy-five per cent of the money for the work outlined still to be raised.

This is a deplorable habit of our churches and it is becoming apparent that we may not expect to cure it in a day or a year. We do not discount the value of the agitation which is being put forth in the interest of systematic and regular giving. In its Enlistment Department the Home Board itself is engaged in a year-long propagandism in this behalf. Many forces are working for it.

But a habit of two generations and more is not broken right away. Nor can workers and publications which reach perhaps twenty-five per cent of our people, hope to arouse by their utterances all who ought to be reached.

We are not discouraged. We rejoice daily that we have the privilege of giving our lives to such tasks as these. Baptists are many and to reach and lead forward all of them or even most of them is a tremendous task. If all of us together within the next twenty years can enlist all our churches in systematic beneficence, and can impart true ideals of service without which it is nonsense to speak of enlisting them at all, we shall be able to turn over to those who come after us the record of faithful work done with conspicuous success.

Let us advocate system and regularity and liberality, and practice the things we preach. But we shall also rejoice in and make use of the old system with churches until they adopt the new. Not to do so would be unwise, even foolish.

There is only one group of men among us who can raise for Home Missions \$312,000 within the next month. It is the only group of men which has the ear of all our Baptist people. Within the next thirty days our ministers will stand before most of our 2,500,000 people and will speak to them about the things of Christ and his kingdom. Many others can and will help, but these must lead. It is both their obligation and privilege.

If our pastors will put the burden of Home Mission needs upon their hearts; if they will go to God with it and then to their people, we shall come to the end of April without a debt, and we shall all rejoice and thank God for his blessing upon the work of our hands.

Let everyone work and pray now for the great and needy cause of Home Missions.



## EDITORIAL NOTES.

REMEMBER THAT Sunday School Day is on April 12. The Sunday School Board has for years arranged for the preparation and has published a very fine program for Sunday School Day and it is yearly growing in popularity. The program this year is by Dr. Arch C. Cree, Enlistment Secretary of the Home Mission Board. The Sunday School Board sends out a very handsome

map to be used in connection with the program, on the walls of the Sunday-school room. Write the Sunday School Board, at Nashville, Tennessee. Let every Sunday-school join. The money is to be given to Home and Foreign Missions in the proportion of the Convention apportionment.

"Christ in the Social Order," by Dr. W. M. Clow, Professor of Pastoral Theology and Christian Ethics, in the United Free Church College, Glasgow, Scotland, is the most lucid and satisfactory work we have seen on Christian sociology. It has 295 pages, cloth, \$1.25. George Doran Co. It may be had through us, or any Baptist bookstore. It is kept by The Baptist Book Concern, Louisville, Kentucky, whose advertisement appears on another page. Our estimate of the value of this book is so high that we feel we are rendering a distinct service by giving it the prominence of mention in this place. Dr. Clow throws light on the subject of Christian sociology. The trouble with most of the books we have read is that they seem to be leading somewhere, but they do not make the reader see. The book is a fine antidote to some of the bright, but uncertain, publications to which the American public has been treated recently. Preachers ought to read it and thoughtful laymen, too. Its conclusions are in entire consonance with Dr. W. C. Tyree's excellent article on page three of this magazine.

There are four Sundays more and in these four Sundays and the weeks between \$300,000 must be raised for Home Missions by Southern Baptist churches. These number 25,000, but half of them, up until now, have been non-participative. We are not despondent, but full of hope, but we believe that some of the non-participative will become participative this year. Let every one help and help now. Let us not be impatient with campaigns until we shall have labored with great patience and faithfulness in training the churches to some better plan.

It is our purpose from now on to send to our Baptist papers in each State the record of the gifts from that State weekly, on Saturday, so that the brethren may know the following week exactly how the receipts for Home Missions stand.

The Special Pastors' Number of The Home Field was a great number. Others have said so, and we were of that faith even before they said it. We sincerely trust that it may be used of the Lord to help thousands of our pastors to some fresh thought in connection with their sermons on Home Missions. The edition is already entirely exhausted.

The exquisitely beautiful cover design this month is not only executed by the Christopher Engraving Company, of Richmond, Virginia, whose advertisement will be found elsewhere, but the picture was made by them, our only function being to indicate the theme and furnish the poetry. We are glad to make public acknowledgment of this artistic work.

In the symposium of the State Secretaries on Church Building, which Dr. Warren has gotten together, there should have appeared a message by Miss Kathleen Mallory, Corresponding Secretary of the W. M. U. It came too late for publication in that place. Miss Mallory says: "Let us stand loyally by the Church Building Loan Fund, which will help to establish spiritual homes which lead to heaven as they touch the heart life of thousands of Southern Baptist young people and women."



THE BAPTIST COURIER of March 19 is a Special Home Mission Number, and it is an exceedingly well performed piece of work, which cannot but help much the great cause of Home Missions. There are a number of valuable articles, including one by Home Board Vice-President John F. Vines, and there

is an editorial on "Why We Believe in the Home Missions," which treats the functions of the Board constructively and from fresh angles. We hope to find space next month to reproduce the editorial in full. We thank Editors Cody and Keys, and also Rev. Walter E. Wilkins, Laymen's Movement Secretary for South Carolina, who collaborated with them in producing the attractive and educational results which fill the pages of The Courier of March 19.

**MEXICAN MISSION SUPERINTENDENT CHAS. D. DANIEL**, of El Paso, Texas, knows Roman Catholicism as few do. In Brazil under the Foreign Board, in Cuba under the Home Board, in Texas, superintending the State and Home Board Mission work for Mexicans, he has come always in close touch with the deeds of the priests. Brother Daniel is gentle and lovable, but prudence always excites the lion in the Superintendent. In a recent letter on another subject, he breaks away to exclaim: "Is it not remarkable that anyone can be a Romanist in view of the following passages from the Catholic Bible: Hab. 2:18, 19; Jer. 10:14, 15; Isa. 40:18, 25; Deut. 5:8, 9; Ex. 20:4, 5; Rom. 1:22, 25; and many other passages equally strong?"

THE HOME FIELD gives its readers more than they pay for. Last month, the extra size number for pastors, and the extra expense of sending it to thousands of pastors not on our subscription list, brought the cost of the number up to sixty per cent more than the subscribers paid for the edition, without counting the editor's time in the cost. Still it was far less expensive to bring out the special number than to send the information it contained in tracts and letters. We would rather give the readers quite all they pay for, but who does not know that The Home Field is worth fifty cents? Indeed it out-classes the average fifty-cent mission magazine. The Home Field is no better than we ought to make it for our people. The best is not too good. But it is too good, for everybody to contemplate so calmly the fact that a vast company of our brethren and sisters do not even know about it. Oh, that we could reach and be of use to them in our magazine effort!

SAYS A PROMINENT pastor who has worked much at developing laggard churches: "My experience has been that if I can really get people in the churches to giving, they will nearly always come into the organized work of the denomination. I won a whole church that way once, which had been strongly set against the State Mission Board of my State." The new development work of the Enlistment Department seeks to help churches first to function properly in their own environment. Giving is a fruit expected to follow. The Department will stand by this great program, but it recognizes, as we all do, that there is truth in the approach from the angle indicated above. Enlarge the people and they will give; lead them to give, and it will tend to enlarge them. However, the Baptist approach to them has been not too much but too exclusively from the angle of enlargement and vitalization through giving. Now we are coming to see that shaking the limbs to make the fruit fall is not digging the ground and fertilizing the roots so that the tree may bear more abundantly, and the new light will mean great things for the development of our people.

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.

## April Topic: THE TWENTY-SIXTH ANNUAL SESSION:

WE REPRODUCE from "Our Mission Fields" the following communication from Miss Heck. It hardly seems possible that the convention is so near. Hear Miss Heck as she gives us the message:

### The Twenty-Sixth Annual Session.

In May, 1913, with beating, expectant hearts, the Woman's Missionary Union gathered in St. Louis to begin the Jubilate Celebration in commemoration of its twenty-fifth anniversary.

The year now draws to its close. It has been memorable for the great Central Jubilates and for many smaller ones, but the Jubilate joy is still a rising tide.

We will gather in Nashville, Tenn., May 14-17, not to close these celebrations but to pause in the midst of a wide and growing enthusiasm to recount the way we have come.

As has been recognized from the beginning, the Jubilate is not so much a review as a beginning.

The Twenty-sixth Annual Session will consider large questions looking to expansion in the opening years.

The reports of the commissions on Organized Efficiency, Efficiency of City Societies and Efficiency of Rural Societies will be given a large place. Important matters connected with the Training School, Margaret Home and the Literature Department

will be considered. The Jubilate—retrospective and prospective—will be the subject of a session of great interest when many of the Jubilate songs will be sung, an account of the Central Jubilate Tours given and each State report what has been and what will be done. It is hoped that on this occasion many who have as yet made little or no offering to the Jubilate will reach the generous conclusions before which they have hesitated, and report their either in person or by proxy.

Ample opportunity will be given to hear and meet the missionaries who may be present. On Sunday afternoon the Union will unite with the Southern Baptist Convention in a memorable meeting to be held in the great auditorium in celebration of the Hundredth Anniversary of the organization of the Triennial Convention in Philadelphia, May 18, 1814, with Adoniram and Ann Judson as its first missionaries, and out of which have grown the Southern and Northern Baptist Conventions. Sunday evening the Union's annual sermon will be preached by one of our well-known ministers. It is safe to say that this session of the Union will stand second to few, if any, in point of significance and interest.

FANNIE E. S. HECK.,

President Woman's Missionary Union.

## EDITORIAL NOTES.

We deeply regret that the name of Mrs. A. J. Wheeler was omitted from her splendid review of "In Royal Service," which appeared in our department in March issue. Read the article again, Sisters, with re-

newed interest now that you know the identity of the charming writer. We humbly beg Mrs. Wheeler's forgiveness for this unfortunate occurrence.

The March Week of Prayer is over. We anxiously await results. When these words meet the eye of the reader only a few days will remain till the closing of the books, April 30. This is our last appeal for help before this closing. What shall we say? Oh! Sister, have you done your part? God bless you, if you have. May we go up to the Convention in May, happy in the knowledge of duty well done.

In November we gave the famous comparison between Jonathan Edwards and Max Jukes and their descendants.

We felt grateful when an Atlanta Sunday School Superintendent came to the office to report that the use of that story

on Decision Day resulted in the conversion of ten boys.

We commend to them the article in this issue, "What is the Worth of a Boy?"

The Week of Prayer for Home Missions has brought us many blessed experiences, but none greater than the joy of hearing Mrs. W. J. Neel, President of Georgia B. W. M. U., in a most impassioned plea for our country, last Tuesday at the Ponce de Leon church, Atlanta. Oh! that every woman in the Southern Baptist Convention territory could have heard her. Having recently returned from the Jubilate tour in Richmond, Va.; Jacksonville, Fla.; Jackson, Miss.; Houston, Texas; and New Orleans, this dear saint was well nigh inspired.

## What is the Worth of a Boy?

A GREAT EDUCATOR recently uttered these thrilling thoughts: "One of the most important national questions of today is that of Conservation. But the conservation of our natural resources is not comparable to the importance of the conservation of our human resources.

"Do you know how much a boy is worth? Let us compare him with a growth familiar to us all—cotton.

"What a royal plant is cotton!' says Henry Grady. 'The world waits in attendance upon its growth,' etc.

"The world may wait in attendance upon the growth of the cotton,' but the world would wait in vain if it were not for the boy.

"The shower that falls whispering upon the leaves of the cotton may be heard around the earth,' but the boy can whisper to the aviator above the clouds.

"The sun that shines upon the cotton may be tempered by the prayers of all the people,' but the boy can analyze the light that proceeds from the sun.

"The frost that chills and the dew that descends from the stars may be noted,' but the boy must make the note.

"The trespass of a little worm upon the green leaf of the cotton may prove a menace to a great nation,' but the boy can trace its origin, and exterminate the worm.

"Multiply if you can, this inexpressible value of cotton, by the value of the diamonds of Solomon's mines and yet these combined values would not be enough to buy my boy—your boy.

"Cotton may be a royal plant, but the boy may be a king.

"The cotton may be gold from the instant it puts forth its tiny shoot; but the boy is immortal from the instant he breathes his first breath.

"To work upon this immortal mind, to imbue it with the fear of God and right principle is to work for Eternity." Let us see to it as Sunday-school teachers and mothers that the emphasis of life is put at the right place.

## At the Pier.

EXTRACTS from Miss Buhlmaier's report for February:

"Owing to bolsterous seas, there was great delay in our steamers. Thus it happened that we had five steamers to arrive within the last 10 days. One ship was

out twenty-six days—the regular time is fourteen days. All this means special hardship to the poor travelers." "Hungarians and Roumanians were predominant among the arrivals. We find it hard to keep literature supplied for them.

"Brother Rieger met among the newcomers a Magyar who seemed very anxious to get a Bible in his own language. We had none to give him, so I advised Brother Rieger to take the man's address in the hope that we might be able later to secure one and send it to him. The man was happy and gladly handed over his intended address. The man was a Catholic like most of his countrymen.

"Imagine our surprise and delight when two weeks later, the following letter written in Magyar (or Hungarian) was received by Brother Rieger and translated by him into German and now translated by me into English.

"I beg you dear, good sir, please be so kind and send me what you have promised. When I arrived in Baltimore by the steamer Neckar you kindly promised to send me

a Hungarian Bible. And I beg you very much for Jesus' sake send it and also a hymn book. I beg you in Jesus name not to forget me please. The Lord protect you both.—John K."

"We hastened to secure the Bible and mailed it to him. Pray with us for God's blessing. We know not where to get Gospel Hymns in Hungarian."

Also the report includes the following:

"Weeks of labor, four each.

Visits and calls, sixty-two each.

Steamer, Pier and Detention House, thirty-four times.

Literature distributed 6258, pages.

Copies of Scriptures given, 1006.

MARIE BUHLMAIER

1614 W. Lexington St., Baltimore."

Dear Sisters, does this message from the "bolsterous seas" move your hearts?

## An Appeal From the Mountains.

BY INVITATION of the leader Mrs. Wm. Russell Owen, I spoke on a recent Sunday afternoon to the enthusiastic, wide-awake Y. W. A. girls of the Capitol Avenue Baptist Church, Atlanta, Ga. Among other things I made a plea for Mountain Mission Schools. One of the girls present, who had spent last summer at Murphy, N. C., wrote at once to Mrs. Clark of Cherokee Academy, and the letter below is the result.

Now, let me say that Mr. and Mrs. Clark love the mountain work, and show it by their lives. Mr. Clark was at Mar's Hill for six years and has been at Murphy two years. Some years ago Mrs. Clark responded to the call for volunteer teachers, and was sent to Yancey County at the foot of Mount Mitchell. Then she taught in Madison County. Now at Cherokee Academy they "run the school and thus serve the Lord as a life business and during the summer take boarders to help make expenses." Many Atlanta people go to the mountains for summer recreation. But think of teachers taking city boarders for summer recreation!

Hear Mrs. Clark in her plea for the mountain girls:

"Murphy, N. C., Feb. 27, 1914.  
Cherokee Academy.

"My Dear Mrs. Gray:

"I was impressed with a letter from an Atlanta friend received yesterday, in which she spoke of the deep tender feeling that Mrs. Gray has for the mountain boys and girls.

"This made me feel that we certainly were not strangers and I thought it might be of genuine interest to you to know about our new industrial feature here at Murphy Cherokee Academy.

"We have long felt the need of an industry that would help our girls to pay board. With the help of kind friends we now have installed an automatic loom turning out modern rag rugs and carpets.

"We think they are beautiful!

"This is work that can be done at all times and seasons and also be dropped and picked up at any moment.

Friends send us strips for weaving and also give us orders for rugs. It is remarkable how well the girls are doing.

"It has been rather strenuous to learn to use the loom and teach the girls at the same time, but the work is moving nicely. Hoping that our work will appeal to you.

Sincerely,

MRS. W. RUTH CLARK."

I would suggest that friends write to Mrs. Clark for definite information concerning the kind of strips needed.

## HOME FIELD HONOR ROLL FROM FEBRUARY 15 TO MARCH 15.

Rev. Jno. M. Anderson, Morristown, Tenn. ....	106	Ala. ....	13
Rev. Raleigh Wright, Tullahoma, Tenn. ....	89	Rev. J. I. Stockton, New Decatur, Ala. ....	13
Dr. W. D. Powell, Louisville, Ky. ....	88	Mrs. T. M. Hunter, Hollis, Okla. ....	12
Rev. J. A. Scott, Stillwater, Okla. ....	49	Rev. J. O. Sessions, Orangeburg, S. C. ....	12
Mrs. J. W. Howes, Dallas, Texas. ....	37	Mrs. D. W. Batchelor, Sharpsburg, N. C. ....	12
Rev. J. A. McCord, Pinckneyville, Ill. ....	31	Miss Laura Seward, Hot Springs, Ark. ....	12
Rev. S. O. Y. Ray, East Lake, Ala. ....	27	Mrs. G. A. Winter, Durant, Okla. ....	11
Mrs. A. L. Freeman, Knoxville, Tenn. ....	23	Mrs. M. W. Bloxom, Hampton, Va. ....	11
Rev. W. F. Sinclair, Inman, S. C. ....	21	A. F. Hagan, Greenwood, S. C. ....	11
Miss Eulalia Huntley, Charlotte, N. C. ....	21	Mrs. W. J. Wolfe, Chattanooga, Tenn. ....	11
Mrs. L. M. Latimer, Sylacauga, Ala. ....	20	Rev. J. Q. Herrin, Clayton, N. Mex. ....	11
Mrs. John O. Gough, Columbia, S. C. ....	19	Miss Bernee Southerland, Belton, S. C. ....	10
H. S. Kendall, Baltimore, Md. ....	19	Mrs. R. L. Peoples, Atlanta, Ga. ....	10
Mrs. W. E. Stanton, Miami, Fla. ....	18	Glenn N. Walker, Shreveport, La. ....	10
Mrs. W. T. Deans, Elizabeth City, N. C. ....	18	Miss Blanche Burrus, Raleigh, N. C. ....	10
Rev. S. W. Kendrick, Nashville, Tenn. ....	17	Mrs. L. M. Pittman, Scotland Neck, N. C. ....	10
L. J. Brown, Tuskegee, Ala. ....	17	Mrs. M. R. Gwaltney, Hickory, N. C. ....	10
Mrs. T. L. Cooper, Windsor, Mo. ....	16	Miss Mary M. Carter, Ellisville, Miss. ....	10
Mrs. W. K. Clements, Auburn, Ala. ....	15	Rev. W. J. Shipman, Burkeville, Va. ....	10
Mrs. Sam Peyton, Marlin, Texas. ....	15	Mrs. E. Jones, Batesburg, S. C. ....	10
Rev. J. C. Owen, Asheville, N. C. ....	15	Mrs. D. M. Bagly, Walton, Ky. ....	10
Mrs. J. W. Drivers, Newport News, Va. ....	15	Miss Mary Paschall, Waycross, Ga. ....	10
Rev. Zeno Wall, Mt. Olive, Miss. ....	14	Rev. W. J. Langston, Columbia, S. C. ....	10
Mrs. W. J. Hamilton, Macon, Ga. ....	14	Mrs. H. J. Council, Oxford, N. C. ....	10
W. L. Ayres, Bowie, Texas. ....	13	Mrs. John May, Jr., Fernwood, Miss. ....	10
Mrs. W. M. Blackwelder, Birmingham, Ala. ....	13	R. C. Medaris, Jonesboro, Ark. ....	10
		Miss Maud Bates, Lexington, Mo. ....	10



## HOME MISSION RECEIPTS, JANUARY 15 TO FEBRUARY 15, 1914.

Alabama.—Eagle Creek Dadeville, 85 cents; Carrollton, \$16.76; W. T. B., \$10; Sampson Geneva, \$1.50; Shiloh, \$6.65; Pilgrim Rest, \$1.10; Pilgrim Home, \$1.30; Chappell Hill, \$1.40; Hoco-do, \$1.80; Beulah, \$2.68; Union, \$1.37; Kingston, \$1.17; Fairview, \$2; New Prospect, \$2.55; Piney Grove, \$2; Birmingham Evangelism, \$6.36; W. B. Crumpton, Cor. Sec., \$886.78; Jubilate, \$26.10; Rehoboth Gunterville, \$3; C. O. Boothe, \$10.50; Oragona Berry, \$5; Y. W. A., Sheffield Ch. Ext., \$6. Total, \$997.07.

Arkansas.—J. W. Michaels, Evang., Little Rock, \$3.45; Fayetteville Amoma Class, \$2.10; J. W. Michaels, Ft. Smith, \$1.10. Total, \$6.65.

District of Columbia.—J. W. Michaels for Evan., \$2.70; 1st Washington, \$13.94; Ch. Ext., \$20.00. Total, \$36.64.

Florida.—Clark Memorial, Ybor City, \$22.50; W. M. U. of Fla. by Mrs. Peelman, \$69.50; State Board of Missions, \$118.36; E. V. Lamb,

Evang., Lake City, \$160; W. C. Golden, Evan., Palm Ave., \$130.27; Seminole Heights, \$2; Buffalo Heights, \$3; Magnolia (colored), 75 cents; St. Luke's, \$1.25; W. Tampa, \$3; Chipley Mem. W. M. U. by Mrs. Peelman, \$5.25. Total, \$525.88.

Georgia.—Wimberly Hill, Cedartown, \$1.52; J. W. Michaels, Evang., Atlanta, \$2.56; Ga. State Mission Board, \$711.52; Jubilate, \$55.10; W. G. Brantley, Mell. Mem., \$25; Sam B. Adams, Mell. Mem., \$25. Total, \$820.70.

Illinois.—

Kentucky.—Students Theological Sem., Louisville, \$33.28; Hogansville, \$17.91; Mrs. L. G. Davis, \$75; Dr. W. D. Powell, Cor. Sec., \$802.73; Ch. Ext., \$27. Total, \$955.92.

Louisiana.—Evangelism: E. V. Lamb, Rayville, \$232.64; 1st Mansfield, \$408; Colored Ch. \$10.15; R. Wright, \$45; Boyce, J. A. Scott, \$70; A. J. Copass, Athens, \$85.65; Colored Chs., Mon-

roe, \$100; Shreveport Colored Cha., \$33.65; Grand Cane, \$158.36; W. P. Fisher, Dubuch and Talulah, \$88; J. A. Scott, E. Waco, \$10; S. W. Kendrick, \$66; F. D. King, Vinton, \$300; T. O. Reese, Lake Charles, \$107; R. Wright, \$13.81; Colored Cha., Shreveport, \$7.70; L. C. Voile, Lake Charles, \$286.25; J. E. McManaway, Bastrop, \$73.30; Oak Ridge, \$33.40; New Light Minden (colored), \$30; 2nd Lake Charles, \$250; Ray Palmer, LaFayette 1st, \$115; For Home Missions: Bethsaida, \$13.25; Homer, (colored), \$40; Executive Board, \$1,581.27. Total, \$4,178.43.

Maryland.—1st Baltimore, \$49.32; Temple, \$4.88; 1st Baltimore, \$63.83; W. M. U. of Md. Mtn. Schools and Gen. Miss., \$77.59; Ch. Ext., \$42.85; Brantly, \$85; Eutaw Place, \$59.26; Liberty Heights, \$15; 1st Cambridge, \$17.56; Seventh, \$23.06; Franklin Square, \$70. Total, \$482.35.

Mississippi.—Unity, Leakesville, \$4; State Board, \$5; Evang. J. W. Michaels, Corinth, \$2.50; 1st W. M. U., Granada Ch. Ext., \$17.50; Mrs. L. W. Clarke, Ch. Ext., \$2.50. Total, \$21.51.

Missouri.—State Board of Missions, \$382.51; Women, \$162.07; Ch. Ext., \$8.22; Evang. E. V. Lamb, Liberty, Fayetteville, \$17.17. Total, \$570.07.

#### New Mexico.—

North Carolina.—Berea, \$25; Antioch Grove, \$10.85; J. C. Owen, Evang. W. Durham, \$43.30; H. C. B., Bradenboro, \$75. Total, \$154.15.

Oklahoma.—Pawnee Indian Mission, \$31; W. M. U., Okla. by Miss Howell, \$59.65; Gen. Conv. of Okla. by J. C. Stalcup, \$81.12. Total, \$171.77.

South Carolina.—Samarita, \$1.50; Beulah Fairfield, \$2; 1st Woodruff, \$5.36; Friendship Wellford, \$1.75; Corinth Gaffney, \$2.81; Edisto Cope, \$7; Union by Mrs. O. B. F., \$50; Grassy Pond, \$3.35; Bethany Cordova, \$3.26; Sparrow Swamp, Timmons ville, \$7.20; Waccamaw Ass., Conway, \$2.44; Locust Hill Travellers Rest, \$2.33; Mt.

Olivet Camden, 75 cents; Dorchester S. S., \$6.74; Beth Car Wagner, \$4.95; Pine Pleasant Silver Street, \$3; Cheraw, \$20; Dry Creek Ward, \$6.10; Madison, \$7; Bethel Monetta, \$2; Mt. Zion Blackstock, \$4; W. M. U. by Miss King, \$400; Ch. Ext., \$3; Mrs. W. D. C., Dovesville, \$25; Griffin Pickens, \$3.18; Timmons ville, \$171.14; Shandon Columbia, \$20; Warrior Creek, Barksdale, \$3.83; 1st Edgefield, \$22.60; L. A. S., \$31.63; S. S., \$3.60; 1st Darlington S. S., \$12.81; Johnston, \$50; Beaverdam Assn., \$7.41; South Union Westminster, \$5; Shamrock Bethune, \$1.85; Sileam Piedmont, \$1.80; 1st Darlington, \$48.16; Cannon St., Charleston, \$10; 1st Spartanburg, \$11.35; Mountville, \$16.75; 1st Rock Hill, \$10; 1st Chester, \$50; Camden, \$24.55; Fork Hill Lancaster, \$6.25; Union Hill, Jefferson, \$7; Bethel Motbridge, \$23.45; Pine Pleasant, Silver Street, \$1.77; Bethlehem, Clarks Hill, \$6.70; Cross Hill, \$6; 1st Spartanburg, \$10; Evangelism: 1st Lancaster by J. E. McManaway, \$4; J. C. Owen, Six Mile, \$10.50; Lake Swamp, Timmons ville, \$3.81; 1st Columbia, \$67.84; Ridge Springs, \$17.23; 2nd Ninety Six, \$3.40; Bethany, \$1.42; Mountainview, Pickens, \$3.16; Gluck Mill Anderson, \$1; White Plains, Cowpens, \$12.62; Barnville, \$4.08; Yorkville, \$25; 1st Florence, \$100; Double Spgs., Taylors, \$1; Camden, \$9.10; 1st Woodruff S. S., \$25; Bennettsville by C. A. J., \$1.52; Bethel Ulmer, \$3; Arkwright Sun., Spartanburg, \$3.50; Bethel Sumter, \$23.50; Younges Island Meggett, \$6.47. Total, \$1,448.97.

Tennessee.—W. M. U. Andersonville, \$1.35; State Mission Board by J. W. Gillon, \$525.81; Evang. J. C. Owen, 1st Jefferson City, \$80; 2nd Jefferson City, \$10; J. W. Michaels, Memphis, \$2.90. Total, \$620.06.

Texas.—Music tuition, Mexican Mission, \$25.

Virginia.—Evang. J. W. Michaels, Lynchburg, \$1.35; Staunton S. S., \$1.10; 1st Roanoke, \$2.10; Richmond, \$1.01; Deep Creek, Portsmouth, \$3.39; B. A. Jacob, Treas., \$650. Total, \$658.95.

Grand total, \$11,680.12.

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