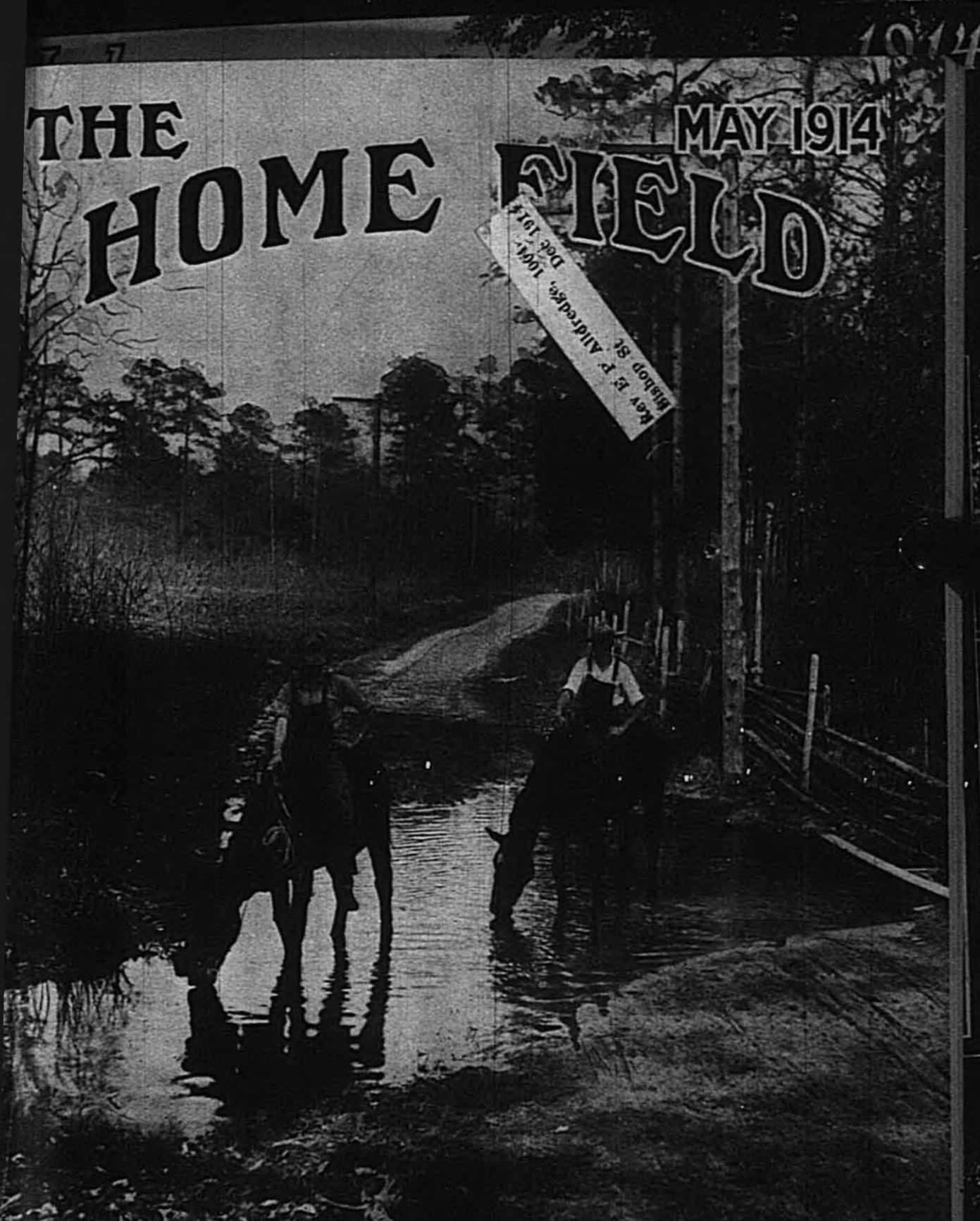


THE HOME FIELD

MAY 1914

Rev. E. P. Aldredge, 1061
Bishop St.
Dec. 1914



Its green banks drifting dreamily away,
And the sun centered in the splendid day!
Far off, faint echoes of a noisy town,
And hills that wear a blue and golden crown,
And fields of corn, and meadows sweet with May
-Frank L. Stanton.

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— of the —
SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

Regular Meeting 3:00 p. m., the First Thursday of Each Month

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VICTOR I. MASTERS, Editor.

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A Home Mission Prayer

*Look from Thy sphere of endless day,
O God of mercy and of might;
In pity look on those who stray,
Benighted, in this land of light.*

*In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee.*

*Send forth Thy heralds, Lord to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.*

*Send them Thy mighty word to speak,
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.*

*Then all these wastes, a dreary scene,
That make us sadden as we gaze,
Shall grow with living waters green,
And lift to heaven the voice of praise.*

William Cullen Bryant.

The Home Field

Vol. XXV

MAY, 1914

No. 5

Texas Baptists Growing

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



IT IS A GOOD THING for people now and then to take account of their movements, not as to some specific thing, but in a broad way, covering the whole field of their operation. To give a general view of the movements of the denomination in Texas, this article is written.

There is remarkable growth in the spirit of liberality and co-operation, as is shown in many ways. Many churches which only a little back were hardly known as denominational forces are now conspicuous for doing large things. A special feature of this growth is the activity and co-operation of country churches. A Seminary worker recently said: "If the city churches were to fail, the country churches would endow the Seminary, so gloriously are they contributing to the endowment."

Baylor University is gathering in her \$400,000 endowment to get \$200,000 from New York. It is all subscribed.

Buckner Orphans' Home received something like \$100,000 last year on all accounts, including, of course, the large sum given to endowment on Dr. Buckner's eightieth birthday.

The Seminary, this year and last, will receive an additional endowment, in the form of cash and interest-bearing notes to the amount of something over \$300,000. This is reasonably certain as things are going.

The \$90,000 Woman's Building for the Training School for women at the Seminary is going up and nearly all the money is provided, thanks to the women, and especially Sister Stokes.

Brother Copass is within a very little of the \$50,000 needed for San Marcos Academy to make it breathe easy.

President J. M. Carroll, of Howard-Payne College, has landed the first \$50,000 for the endowment of that school. There is a new dormitory, and a great spirit of progress.

Glorious old Baylor, Belton, overhauled and greatly improved her main building last summer, and is crowded to the limit with students of a high class. She is out after \$300,000 and has signed up, in a comparatively short time, right at \$70,000. A large new era has come to Baylor, Belton.

The San Antonio Baptists have recently raised \$90,000 to lift all debts on every thing Baptist in San Antonio, provide for enlargements and nail down a great site for a noble Sanitarium to serve that rapidly growing section.

The Dallas Sanitarium is just preparing to go out for \$500,000, \$200,000 of which is promised. That every dollar of it will be raised no one doubts.

The Houston Sanitarium is planning for \$300,000 and Brother Baucom is succeeding gloriously in raising funds for that overflowing institution.

The Baylor College of Medicine, located in Dallas, is to have an endowment of \$250,000. At a late meeting of the trustees of Baylor University, the Education Board was asked to select a man for this specific work and he will soon be on the field. Already worthy gifts are in sight for this noble institution, and it will be pushed right on to complete success.

Burleson College is after \$50,000 for bet-

terments right now, and half of it is raised.

Decatur College is working for \$50,000 and \$25,000 has been subscribed.

Palacios Academy is in a campaign for \$60,000 and a good beginning has been made.

I cannot now give all that is going on—the figures representing gifts to Rusk Academy, Simmons College, Bryan Academy, Wayland College, Goodnight, etc. etc., but everywhere there is actual progress in the strengthening of Baptist institutions. Practically every institution is growing in patronage and in denominational confidence.

The Sanitaria are unable to care for the sick who apply for room.

The Dallas Sanitarium has nearly completed a new building which will care for 100 patients. Houston is compelled to make additions.

There are 500 preachers in all the schools controlled by Baptists in Texas.

The Baptist Standard needed \$30,000 cash in order to thoroughly denominationalize it, and it was given, all but about \$400 or \$500, and that is subscribed.

All our mission work is making excellent growth; in fact, unparalleled growth. The Texas part of the \$1,250,000 Judson Memorial Fund will soon be subscribed, it is hoped, by November.

The Judson Memorial Fund will call for

right at \$225,000. The Tichenor Memorial Church Building Fund will call for \$250,000. This fund is now started.

The Texas Baptist program calls for \$3,500,000, to be provided within four years and no one who knows doubts that it will be carried through.

One of the largest features of the situation is the remarkable church building spirit manifested. Churches are waking up to the value of meeting houses suited to modern church life. In five years hundreds of thousands of dollars will go into up-to-date meeting houses in Texas.

The present great growth is the result of forces which have been gathering since Texas Baptists irrevocably committed themselves to robust, progressive policies. Since that day no backward step has been taken, but always onward and upward.

We have a seasoned army now made confident and invincible by victories won on every part of the field, and out of the very jaws of difficulty. We stand together. No small jealousies weaken the far-flung line. The regulars are all for each and each for all. Nobody is looking back. The churches which have given most are better able than ever to give and more willing. There is a fine contagion of progress in the air. As our good Dr. Buckner once said: "We are growing."

Evangelism in Louisiana.

WESTON BRUNER, Secretary of Evangelism.



THE SECOND EFFORT in a State-wide evangelistic campaign has gone beyond our highest expectations. Although the campaign will not close until just before the Southern Baptist Convention, the total number of additions has approximated 5,000.

Carefully Planned.

EIGHT MONTHS before the campaign opened in northern Louisiana the planning began. Too much credit cannot be given to the efficient and sympathetic help rendered by Dr. George H. Crutcher, Secretary of State Missions, and Dr. M. E. Dodd, President of the State Mission Board, and pastor of the First Baptist Church, of Shreveport.

From the first conference held with these brethren in St. Louis in May 1913, no toll was too great and no task too small for their careful consideration. Dr. Crutcher had been on our evangelistic staff for some years and from actual experience understood just the things needed to be done, while Dr. Dodd from his clear insight into Kingdom interests and his broad sympathies found it easy to render most helpful co-operation.

The first zone of meetings made Shreveport the center. Some fourteen meetings were held. One church was organized and another had an increase of 150 percent. to its membership, while there were 800 additions to the various churches.

In the next round of meetings the zone

shifted to Monroe as a center. Here the territory covered was not so compact as in the first round, but the results were even more gratifying. One church was organized and another church had an increase of 210 percent. in its membership and over 1,000 were added to the churches. After this second round of meetings the work shifted to the south and southwest portion of the State, making Lake Charles one center and Bogalusa another. It was during this round of meetings that eight colored pastors went forth in the State to hold meetings among their own people. Seven of these pastors were from Shreveport and one from New Orleans. Every meeting held by these colored pastors was greatly blessed and in one of them there were 215 additions, 210 being by baptism. When the spoils of victory were finally gathered up, we found that nearly 1,400 had been added to the churches during the third round of meetings and the total additions in the entire campaign had reached the magnificent number of 3,216.

New Orleans.

SO FAR AS I CAN LEARN the situation in New Orleans is unique as well as tragic. There is not a single self-supporting Baptist church in this the greatest city of the South. There has been one self-supporting church and shortly there will be another, but in no other city of its size in any country controlled by English-speaking people, does such a situation as this exist. I do not believe that there is sufficient reason for its existence in New Orleans and while there are many difficulties and always great opposition in this priest-ridden city, the gospel of the Son of God is able to win mighty victories in New Orleans. Before our coming seventy-five saloon keepers held an indignation meeting, having heard of the work done by our campaigns in other portions of the State, and declared that these Baptist evangelists were coming to New Orleans filled with blind-tiger whiskey to keep men from drinking good whiskey. With great enthusiasm they advised that when they

come to New Orleans they should be escorted down the Mississippi and dumped overboard, or, better still, sent up by the dynamite route. But they overreached themselves, as the wicked so often do. Their blatant threats caused the city authorities the more carefully to protect us and even the street meetings that brought together such motley crowds were orderly.

Spiritual Pentecost.

"HEAVEN CAME DOWN our souls to greet; and glory crowned, the mercy seat" in New Orleans. All the white Baptist churches were richly blessed and the seventy-five colored churches, grouped in seven centers, had a veritable Pentecost. Even the daily Bible conference, which convened at Coliseum Place Church each morning at 9:30 and continued until noon, brought together a large congregation, the average attendance being something like 250 or 300 white people and over 100 colored pastors and workers. Drs. Dodd and Crutcher and Coleman and Routh all rendered magnificent service in this conference.

The total additions reached the magnificent number of 910. By a resolution unanimously passed at our closing welcome service to the new members, the Home Board evangelists are asked to return next year and conduct a campaign upon an even larger scale than this year's.

At this writing, April 20th, the additions in the entire State number 4,600. Half of the force are yet in the State and we expect the number of additions by the time the campaign closes to go beyond 5,000.

A Year of Marvelous Blessing.

THE YEAR JUST CLOSING has been a most remarkable year in every way. There have been 9,502 professed conversions; 8,414 baptisms; 12,428 additions and 1,120 volunteers for the ministry and missions. Truly the Lord hath done great things for us, whereof we are glad. We sincerely covet the prayers of the brotherhood generally that the new year may surpass in blessing the one just closed.

Building Needs in an "Old South State."

LOUIS B. WARREN, Secretary of Church Extension.

PUBLISHED with this article is a map of Alabama, showing the outlines of the Associations and giving the number of the needy churches in each Association. It is an example of what is being done in each of our Southern States.

The work was possible through the courtesy of the brethren of Alabama. Dr. Crumpton and his office force have evidenced unflagging zeal and unfailing courtesy, and most of the clerks and vice-presidents of the Associations have been prompt in reply and painstaking in the preparation of their returns.

But in spite of this hearty co-operation the map is confessedly imperfect and incomplete. It is incomplete because repeated letters have failed to bring answers from a number of the Associations. It is imperfect because frequently a church which is a member of one Association will be found far in the territory of another association. Further, the description of associational outlines given by those sending in returns has often been extremely vague for the good and sufficient reason that no map of the Association had ever been prepared, and in consequence its exact outlines were not known.

Yet, imperfect and incomplete as it is, the map will serve as an ocular demonstration of the need of one of our Eastern States. It is incomplete refutation of the rather prevalent opinion that the only object of the Church Building Fund is to house the churches of the great New West.

The map, with returns missing from many of the Associations, shows a total of 486 needy fields. Of this number, 212 are to be classed as homeless churches. The needs of no Association have been estimated. In each instance there is filed in the office a report from either the associational clerk or the associational vice-president, giving the figures as they are set forth on the map.

There now remains the work of perfecting the map. This can be done in two ways.

The first way is to correct the outlines and complete the returns. If the brethren note mistakes in the outlines of their Associations, they will of course be glad to aid the work by sending in the correct boundaries of their territory. If brethren note that their Association is listed with the unreported, they will be glad to hasten the completion of the matter by forwarding data as to two classes of churches—churches without houses of worship and churches in such condition that immediate repair or rebuilding is necessary to the progress of the work. In this way we will quickly have a map which will exactly show the present needs of Alabama in the church building line.

But a better way of perfecting the map is to blot out the existent needs by heroic aid to the Church Building Fund. Alabama will never have a perfect associational map, however true the outlines and exact the returns, until each Association is free of both star and circle, damning evidences of needs which block the onward progress of the Kingdom. May this time quickly come. It will come through the spoken work of the preachers of the State, and the words of the consecrated laymen and the godly women. It will come through the giving of the people, in some instances by large gifts from great abundance, in many instances by heroic giving from small means. But come it must and come it will. The people of Alabama will not allow it to remain as it is today.

Similar maps of each of our Southern States are in process of preparation. A number of them are completed, with returns from all of the Associations on file in the office. A number of them are incomplete. The map of Alabama is published in its incomplete state partly to evidence the need of prompt replies to letters of inquiry, if correct data is to be gathered and published at an early date. North Carolina, South Carolina, Georgia, Mississippi and Tennessee have many Associations from which no report has been received although repeated inquiries have been sent.

7



The Old Man of the Mountains.

ELIZABETH B. CARPENTER.



INCE ABRAHAM left the familiar scenes of Chaldea and went out, not knowing whither he went, pioneers and pathfinders have justly been accorded a place in the world's Hall of Fame. But many true pioneer hearts have gone to their graves unsung.

"O'er their tomb no trophies raised," because we have time to honor only those who can change a map or add a continent to the globe.

The same spirit which led Daniel Boone across untrodden mountains and through trackless forests has led other men to blaze as new if less noted trails.

Such a one was "Uncle Bob," always spoken of as the oldest man in a section where nearly a hundred Appalachian peaks overtop the six thousand foot mark.

As he reckoned his age from an uncertain time before the war, it may not be true that he was one hundred and five years old at the time of this tale, but his wizened appearance supported the claim.

The Old Fields of Toe, cultivated by the Indians long before the advent of the white man, had been his birthplace and home for a half century when the pioneer spirit called him on.

In a virgin forest, beside a crystal spring, he hewed the logs for his one room cabin, gathered the rocks for the big chimney, and, with his family, began anew to wrest a living from inhospitable mountain sides. As his cabin was guarded by a vicious dog which would not tolerate the approach of a stranger unaccompanied by a member of the family, it was some time before I had an opportunity to accept the cordial invitation he had sent me to visit him.

There had been preaching in the old log school house to which all the folks within a radius of several miles had come. Bright-eyed children with faces shining from unaccustomed application of soap, filled the front benches.

Rosy-cheeked girls, decked in the gay colors they love so well, were attracting

admiring glances from the sturdy, shock-headed youths congregated in the rear of the room.

Women whose arms were full of babies had come to listen to the Word of God which not one of them with all the responsibility of motherhood upon her could read for herself. Poor chance they had to bring up their children in the way they should go, with the lamp at their feet unlighted.

Men, shaved and combed for the first time since the last meeting, slept peacefully behind the preacher whose long sermon, rhythmical throughout, was simply a string of quotations chosen at random from Genesis to Revelation, with the text,

"If thou be the Christ-ah
Tell us plainly-ah,"

brought in with the regularity of a refrain.

At its close the church was called to order and the moderator asked, "Be there any one hyar who is out of fellowship with any brother er sister? If so, now rise and state yu'uns grievances."

This was an ideal church or possibly the folks who were mad had staid at home. Anyway no one responded and the quavering voice of Uncle Bob broke the silence:

"I am bound for the promised land.
I am bound for the promised land,
O, who will come and go with me,
I am bound for the pomised land."

He soon left the singing to younger voices and began to shout and dance like the veritable wizard his superstitious neighbors thought him. After a general handshaking the meeting broke up. Every family invited every other family to dinner with highland hospitality. Uncle Bob took the strangers. "Some folks" he said, "don't like furriners but everybody's the same to me. I never seed a 'stranger' in my life."

A half hour's climb, which would have tested the heart and limb of a much younger man than Uncle Bob, led to a wind-swept clearing surrounding his cabin. Beneath in every direction, ridges rose and fell for, like Canaan, this was "a land of hills and valleys." Far against the western sky could

be traced the soft undulations of the Great Smokies. At our feet a trail too steep for a saddle horse, tumbled dizzily down to a beautiful cove from which the green in springtime is nearly a month creeping up to Uncle Bob's acres. Men and women who dwell among such scenes do not question the existence of Him who made heaven and earth.

On entering the cabin the scroll of time rolled back for a hundred years and revealed a simplicity of life (in all its great essentials) rarely found in this century of comfort, convenience and luxury. For fifty years, in summer and winter, in sickness and health, one small room had housed this family. Here they had eaten and slept, worked and played. Hither sons had brought their bashful brides and from hence daughters had been led forth to neighboring cabins. Here little eyes had first opened to the light of day and here weary lids had been closed for the last time. Across two sides of the room beds with their woven "kiver-lids" were ranged like sailors' bunks. On the third side a wide door, always ajar, admitted air and light to the windowless room. The remaining side was given over to the great fireplace.

Pots and kettles that could ill afford to call each other black crowded the hearth, for in this home the meals were still prepared over the open fire. Some years before a member of the family had been to the valley and brought back a cook stove but Uncle Bob looked upon it as an invention of the Evil One and forbade its use.

From the rafters overhead was suspended the year's store of dried fruits, vegetables and nuts. Here also rested the ribbons of steel which in the hands of the timber-cutters had felled the giants of the forest, and the guns which had brought down many a pheasant on the wing or gray squirrel "barking" on the topmost limb of a hickory. One too, had sent a bullet through the heart of a neighbor. The center of the room was occupied by the table to which we were soon invited to turn our chairs.

"Will yu'uns say something?" was the host's way of asking a guest to return thanks. Then, "Now we air pore folks; we

haint got nothing to eat, but yu'uns air welcome. Jest retch an' help yersels. "

This universal apologetic fib about having nothing to eat has little excuse, for appearing at a mountaineer's table. The bountiful meal proved a cookstove to be more of a convenience than a necessity. Uncle Bob could not be blamed for preferring his corn-bread cooked in the old time "baker" and his potatoes roasted in the hot ashes. No refrigerator was needed where the crocks of milk and "cow-butter" could stand in running spring water.

Acting on the invitation to "retch and help" myself, I had taken a teaspoon from the bowl of brown sugar in front of my plate. An insistent call for "the spoon" soon disclosed to me the embarrassing fact that I had appropriated for my individual use the only teaspoon on the place.

Yet Uncle Bob, his neighbors would have said, was "well fixed," for besides his farm and timber he had, hidden somewhere under that puncheon floor, a "hat full of money" (in this community money was measured rather than counted), whose keeping he would have trusted to no bank in the land. Believing that while we are in life is the time to prepare for death, he had had his coffin made and stored under his bed. Uncle Bob was no stranger to the wiles of Satan.

"I fit with him last night," he said. "He come to my bed and axed me to do jest one leetle thing fur him. I tole him I wouldn't, for I knowed when I done that he would make me do sumthin' bigger. He begged and begged, but I tole him to go way." The blood rushed to his face and the fire to his eyes as he talked of this face to face conflict with the enemy of his soul.

"What was it he wanted you to do?" I inquired.

"He axed me jest to say I thought that 'Devil' was a pretty name," he replied, "but I never done it."

Uncle Bob could not have explained the origin of evil, but he understood the insinuating nature of sin.

The afternoon passed all too soon. "Yu'uns jest stay all night," they urged, but for obvious reasons we declined the in-

vation. Walking back in the twilight through the silent forest we rejoiced that while "in His hands are the deep places of the earth, the height of the mountains are His also."

Twelve months later the call for which Uncle Bob had been listening through all those sunset years came to him and he went out gladly to that Promised Land toward which he had been bound so long.

A Cuban Bible.

M. N. McCALL, Superintendent.



THIS IS A TRUE story but it loses much of its interest because I cannot include the smiling eyes and animated gestures of the brother as he related it.

It shows once more how God will not permit his word to return to him void, but that though many days may pass between the sowing and the reaping, the harvest is sure. The grandfather of Deacon Tomas, of the Trinidad Baptist Church was a sea captain and had among his acquaintances an American sea captain who gave him a copy of the Bible in Spanish. The little book was laid away for many years, and it was only when age compelled him to retire from active life that his grandfather began to read it.

Tomas recalls three childhood scenes vividly, though at the time he did not understand their significance. One was of a gray headed man sitting by the window day after day reading a little book. Another was of a night when his grandfather, taken suddenly ill and unconscious, was supposed to be dying. He had been reading the same book and it was lying open on a table near the bed. His neighbors sent for the priest that he might give the extreme unction to the old man. When the community's spiritual guide entered the room and saw the Bible, he asked sharply what that meant. He was told that it was simply a book the old man had been reading when he was taken sick. The priest in anger replied, "I show no favors to one who reads that book," and to the surprise of the family and neighbors left the poor old fellow to die in his sins.

But he did not die and the next day after he had regained consciousness, he was told of the strange behavior of the "father." He smiled and said that was all right for he had confessed his sins and did not need the "father."

The other scene was when the grandfather

was indeed dying. He called little Tomas to his side and said: "My son, I have nothing to leave you except this little book. This is my bequest to you."

The boy went to live with another family, carrying his book and carefully laying it away. From time to time some playful reference was made to his "inheritance," but no one was interested in reading it. The "good seed of the Kingdom" was lying dormant awaiting its day of opportunity.

Finally a missionary arrived at the town and Tomas out of curiosity went to hear him. The missionary read from a book which he called "the word of God," and from the first moment Tomas' attention was fixed. When the service was over, he went straight home and said to his wife, "Wife, the stranger read from a book which I believe is like my inheritance. I am going to see."

After much searching he found the place, one of the Gospels, and began to read. As he read he became profoundly interested and read on till the small hours of the morning. The result of it was his conversion. The bequest of his grandfather began to produce interest and he entered into the enjoyment of his "inheritance." He says his only regret is that he did not know earlier what it was.

We were in a corner grocery when he told me his story, and before parting he called my attention to a New Testament on a shelf behind the counter saying, "If it is good for men, it is good for others, I brought that around a few days ago for the head clerk to read and I drop in when the day's work is over. I do not think he is much interested yet, but I am leaving it there. And I frequently catch a little group of loafers here, and make some excuse for reading them a few verses from it."

And so the "inheritance" is producing compound interest. God will not permit His word to return unto Him void.

Templo Bautista, Havana, Cuba.

Marooned by a Texas Flood.

ELIGIO CAMACHO, Waco, Texas.

THE FOLLOWING EXPERIENCE is that of one of the Mexican missionaries supported by the Texas State Mission Board and the Home Mission Board for work among the Texas-Mexicans. The story is vouched for by Rev. C. D. Daniel, Home Board Superintendent of the Mexican work, and has been translated from the Spanish by him for publication in The Home Field. The distressing incident occurred in last November. It is an impressive story of the power of God to bless and sustain in trouble and distress and stamps with sincerity and heroism the work of an humble missionary of the gospel of Christ.

THE MEXICAN BAPTIST CHURCH of Waco, Texas, has a mission at the Driscoll-Neal Ranch, which I visit the first and third Thursdays in each month. But because of a special request of the brethren I had promised to visit them in this month on Tuesday, the second, two days earlier than usual.

As it was raining heavily on the morning of the second my wife pled that I not go. I replied: "Do not hinder me. We are on our way to heaven, with every assurance of a safe arrival, though confronted by difficulties greater than these." At 6:30 I bade my weeping wife goodbye and she commended me to God.

I left the train in a downpour of rain which seemed to forbid my proceeding further. But fearing that the confidence of the brethren might be shaken in me if I should fail to meet my appointment, I pressed on through the storm.

When I reached the ranch I found the brethren and friends expecting me, not withstanding the rain. Some of them remarked that they knew their pastor would not fail to come simply because of a storm. At 3:00 o'clock that afternoon we held the preaching service. During the service, having been warned by the rapid approach of the flood, an American and two Mexicans removed the mules from the danger zone. These gentlemen apparently thought more of saving mules than they did of saving thirty-one men, women and children, for they said nothing to us of the approaching danger.

The house in which we met stood on a knoll in the fork of the Brazos River and Tehuacana creek. At the close of the service I said to the brethren. "Let us go and see if there is danger of the rising water cutting us off from the mainland. We

found that we were hopelessly marooned. The Brazos was a raging torrent on one side, on the other the bolsterous Tehuacana. The lower lands were all submerged and both streams were rapidly rising. I said to our brethren and friends, "Our only hope is in God. Let us trust him and patiently wait." During the waiting we did not cease to pray and sing praises to God.

At 5:00 o'clock the next morning the water began to come into the house where we had taken refuge. But we continued praying and singing. We believed the time had come for us to depart from this world. Our situation grew steadily worse, until, three hours later, the house began shaking and trembling from side to side. I took my Bible in hand and read the fourteenth chapter of John and other consoling passages. We sang "Cerca de Ti Senor quiero mover" ("Nearer My God to Thee") and many other appropriate hymns. We then commended our souls to God. I had explained to them that death is an inexorable law for which all should be prepared and if we should be called upon at this time to experience it we should do so with gladness of heart.

The water was now four feet deep over the floor. We had cut through the roof and moved to the top of the house nineteen children and five women. At 9:00 o'clock Wednesday night the water had fallen two inches and our hearts gave glory to God, who had heard and answered our prayers. At 6:00 Thursday morning the water had fallen three feet and our hearts continued to glorify our Lord. By 5:00 in the afternoon we were again on the solid earth, though yet surrounded by water.

On Saturday morning at 11:00 Messrs. Pablo Rivero and Salvador came to our place of exile in a small boat, at the same

time notifying me that the Waco papers had announced my death. These men could take none of us away, as their boat was too small.

At 3:00 Saturday afternoon Brother J. Garcia and three other brethren from Waco who were searching for me came to where we were imprisoned by the rivers. Immediately I went to Waco to console my wife and children, who had been mourning my death. On the following day, Sunday, I returned to the ranch with relief for my brethren, who were anxiously awaiting my return.

But we have been rewarded very greatly for all of these sufferings. A Roman Catholic family of nine, father, mother and seven children, were converted. They had taken refuge in the same building with us. When we were all safe they said: "We now know that God is with you and in answer to your prayers and because of your im-

plicit faith in him, he has saved us. We now know what Protestants can do and we do now yield ourselves to God.

Into my Waco home nearly all the Mexican flood sufferers were gathered and provided for, without reference to creed. During the week of the inundation our good Deacon, Victor Garcia, held frequent prayer meetings every day in my home. These meetings resulted in the conversion and addition of four souls to the Cause of our Redeemer. Our hearts overflow with joy that after such terrible sufferings God is giving us such rich blessings.

I cannot close without mentioning the valuable services rendered the Mexican flood sufferers by Mrs. A. J. Barton and the other Baptist women of Waco in providing food, clothing and bedding. Doubtless the Christian helpfulness of these good women will result in the winning of many souls for the Master.

A Demonstration.

ANENT THE ENLISTMENT WORK of the Home Board, Dr. Poteat of Wake Forest College suggested some weeks ago that a trial be made of getting two country churches (one preferred) to form a field, build a preacher's home and settle a pastor, a real pastor. He characterized this, "A demonstration field."

The same thing had been suggested editorially in the Baptist Chronicle some weeks prior. But we have in Louisiana this success already attained. The Pilgrim's Rest Church in Prairie Haas made the demonstration. It is no exaggeration to declare that this church is, in some respects, the best church in Louisiana.

Observe that the word country is omitted. The fact that this church is the only country church in the State that owns its own preacher's home and maintains preaching every Sunday, places it first among our country churches. The church also pays a pastor's helper in the person of Brother

L. C. Smith, who labors to reach the French speaking people of the community. But more still: The church has a most excellent Sunday-school, and when the school is dismissed every pupil, from the smallest to the largest, remains for the sermon by the pastor. Of what other church, with services every Sunday, can this be said?

Brother Westberry, the pastor, preaches to a larger number of people every Sunday, when the number of his members is considered, than any other preacher in Louisiana, with one or two possible exceptions.

But why should the Pilgrim's Rest Church be exceptional? There are numbers of other country churches that could do likewise. The names of a number of other churches could be given that could do as the Pilgrim's Rest Church has done, if they would. If Brother Baker should attempt nothing more than to make effort to have the number of such churches multiplied, the wisdom of this effort would soon be manifest.

May the time speedily come when the proud pastor of Pilgrim's Rest Church will not be so lonesome! He is now in a class by himself.—The Baptist Chronicle.



A Year of Enlistment.

ARCH. C. CREE, Th. D.



THE DEPARTMENT OF ENLISTMENT is nearing the close of its first year of service. While it was created and had some workers in the field earlier, yet it was not fairly launched until the annual meeting of the Home Mission Board last July, when a definite appropriation was made for the maintenance of the department.

Since then, there have been, on an average, ten workers regularly in the field on a co-operative basis with the mission boards in the States in which they are working. Today the force is composed of eighteen men distributed through seven States.

The reports from the field workers for the past nine months tell a story of great progress. Indeed the results of this period outstrip the most sanguine hopes of all who have had a hand in projecting this work. And the highest tribute that can be paid is the character of work and the splendid corps of field workers who are doing it is that nearly all the States in which the work has been projected are asking for an extension of the work and for additional field workers.

The Enlistment Department is really a department of efficiency which stands ready to serve wherever church inefficiency hinders Kingdom progress. Its field is the whole work of the denomination. And, gradually, as the field workers grow rich in experience they will become experts in church efficiency. Many of them have already proved

themselves apt students in the school of experience and have rendered splendid service to the churches and faithful pastors with whom they have been privileged to serve.

Since last May over 200 churches have been reached with enlistment services and institutes and over 900 churches have been reached by church-to-church campaigns projected and participated in by the field force. Nearly 3,000 services have been held and fully as many addresses made. One hundred churches have been grouped in fields. Over seventy fields have been developed. Every-member canvasses have been conducted in eighty churches and the envelope system introduced in over sixty churches. Fifteen pastoriums have been provided for and more than forty church buildings projected or improved. Aside from great advances made along the line of pastoral support and missions and benevolence nearly fifty thousand dollars worth of equipment has been secured in church, pastorium and school property.

Glorious as is the above report, it is merely a mechanical statement and cannot tell the true story of Enlistment. The larger, deeper and more fundamental service rendered the churches and individuals by the work of the field workers cannot be reduced to figures. It is seed buried in the ground. It is leaven hidden in the meal. It is spiritual, like the wind, present, powerful, moving, but none can see and who can tell? The years will tell. The advances made by the churches themselves will tell.

Greeting to the Brotherhood.

B. D. GRAY, Corresponding Secretary.



WE GO TO PRESS with The Home Field before the year closes. It is impossible to give the final figures with reference to our work. We know enough, however, of the results of our labors to be filled with gratitude to God for his abundant blessings. We send a message of joyful greetings to our great Southern brotherhood for the splendid achievements of the year's work.

Enlarged Plans.

OUR WORK was laid out at the beginning of the year on a beginning of the year on a larger scale than we had ever before attempted and many importunate pleas for help had to be denied.

The strong feature of our work in all its various departments has been that of thoroughness and permanency. The most thorough inquiry into the facts ever attempted by us has been made during the year.

In the Departments of Enlistment and Church Extension especially have we made searching surveys as to the need of enlistment and church building. Our annual report will set forth in detail conditions in these fields of endeavor. A great, yes, a well-nigh unlimited field, lies out before Southern Baptists in the way of developing their forces and resources and equipping their churches with better facilities for aggressive work.

Our Evangelistic Department has been signally blessed in campaigns as well as in specific local revivals. The campaign in Louisiana protracted from January through April has brought glorious results and greatly strengthened our cause in that State.

Our mountain schools show an increase in numbers and efficiency. Great and permanent foundations are being laid and on a more extensive scale than anywhere else we are doing Christian education among the mountain people. This work is telling mightily in the uplift of the people in giving them a larger view of Christian service.

The dissemination of literature through-

out our Department of Publicity has done the largest work we have ever accomplished in any year hitherto. Tracts, leaflets, books on Home Missions, and The Home Field have been distributed far and wide. The sewing has been abundant. We look for a great harvest in the future. Our people need information. They must have it before their inspiration and enlistment become possible.

Belated Contributions.

FOR YEARS we have been urging regular, systematic beneficence. Our women have been working in this line. Mighty stress has been put on stewardship, with a definite expression on stewardship in the way of tithing urged as a minimum in Christian giving. Every annual report written by the present Corresponding Secretary for the last eleven years has urged regular, monthly or weekly giving to our denominational work, yet notwithstanding all this our contributions have been delayed until the very last and relatively we are as far behind as we have been heretofore at this writing. We must continue without discouragement to give line upon line and precept upon precept on this great question of stewardship and regularity in our gifts.

The Future Outlook.

SOUTHERN BAPTISTS have come to a great juncture in their work. The successes of the past have opened up each succeeding year greater vistas, larger opportunities and more serious responsibilities. The day of opportunity is upon us. May God make us of one mind and one heart to seize the situation and make the most of our opportunity.

Our cooperative work with the various State agencies has received signal blessings. We never had more cordial relations with these various bodies. This cooperative work tends steadily to unifying and cementing our brotherhood in our great common task of winning the South to Christ.

The work among the Negroes, Foreigners and Indians has been enlarged and many tokens of divine favor have come to us in

this department of the work, a glance at which shows the manifold needs, difficulties and opportunities that confront us.

The work in Cuba in point of solid achievements is most gratifying. The churches are better organized and the development along church and Sunday-school work grows steadily stronger. Most gratifying progress has been made in the number of conversions and towards self-support among the churches.

We have had the misfortune to lose Rev. F. A. Gentry, for nearly two years principal of our school in Havana, who died in March in his former home, Decatur, Texas. Superintendent McCall in his annual report refers most touchingly to the loss our Cuban work sustains in the death of our good

brother, whose consecration and efficiency gave such bright hopes for his future work.

In the Canal Zone conversions and Baptisms have far surpassed previous years. The local churches have paid about \$5,000 to the work and just before going to press we received \$130 for Home Missions from the colored churches.

As the Canal approaches completion of course many radical changes are taking place but under the wise and alert movement of our missionaries, Brethren Wise, Loveridge, and Witt, we are adjusting conditions to the new changes. Looking to the future we have seized and opened the strategic, permanent locations. The outlook is most hopeful.

Arkansas---A Missionary Opportunity.

L. O. VERMILLION, Mountain View, Arkansas.

IT HAS BEEN in my heart for some time to write an article to *The Home Field* on the above subject. I am persuaded that the Baptists of the Southland at large do not realize the magnitude either of our opportunities or our difficulties.

I want to say a few words first of all about our difficulties as they present themselves to me. I have now been in the State three years. During that period of time practically every important pastorate in the State has changed pastors, many of the pastors leaving the State. Such men as Tillman B. Johnston, of New York; Ben Cox, of Memphis; H. L. Winburn, of Louisville, O. J. Wade, of El Paso, and others have gone out from us.

When I came a new State Secretary was just taking charge of our mission work. He too, has gone from us to the important pastorate of Hattiesburg, Mississippi, and a new man is at the helm. Both of our colleges have changed presidents and one of them twice. In other words, our difficulty at this point is a shifting condition in our denominational life. New blood has come into our midst. But new men must first familiarize themselves with our conditions before they can come into their own denominationally.

Another difficulty in our State is the great number of our people who are undeveloped. I am now living in the mountain section. I have recently looked over the minutes of two District Associations in this section. One of them does not report a dollar for any sort of missions, not a dollar for pastor's salary or any thing else except minute fund. The other with thirty-two churches and a total membership reported of about eighteen hundred, gave to the following objects: Pastor's salary, \$676; Associational Missions, \$75; State Missions, \$38; Foreign Missions, \$5; minute fund, \$23.45. One church gave all that was given for State Missions and one of our missionaries held a meeting for them. One church gave all that was given for Foreign Missions, sixteen churches contributed to Associational Missions, fourteen churches paid something to pastors, five being pastorless, and twenty-six contributed to the minute fund. It is distressing to think of the number of churches in the bottom country that are pastorless. While these are not all of our difficulties by any means, they are the most important.

There are reported to be a hundred and fourteen thousand white Baptists in Arkansas. What a mighty army, if awakened

and aroused. Our tasks are petty if our forces were all trained and disciplined soldiers, but to an undeveloped host a mighty burden. There are more than a million people in our State who know not Christ. In the seven counties of Northeast Arkansas there are more than a hundred thousand unsaved persons. A mighty opportunity is Arkansas. The fertile valleys of the Mississippi, the Arkansas, the White, the Black, the Ouchita and the Red are attracting great numbers of people to them and their material development is wonderful. Everywhere one goes he may hear the buzz of the saw. In practically every village in the timber belt one finds factories working up the timber. As fast as the timber is taken away and the land is drained the soil is turned and homes are built. Corn, cotton, alfalfa and other crops are being planted.

Perhaps no section of the union will be more densely populated in the not distant future than eastern Arkansas from Helena to the Missouri line. Railroads are making a network of all of that section and land

values are doubling and tripling and quadrupling. Villages are growing into towns and towns into cities. But our religious forces seem unable to keep up with the material development. There is so much wickedness in all of that section. One pastor in eastern Arkansas told me of a boy who came to his home that had grown almost to maturity without even hearing about Christ.

In the western district of the State, in the beautiful Ozarks, grow all sorts of fruit, some of it the world's best. Out from among the hills comes coal and lead and zinc and diamonds. Every summer thousands of people throng to the Ozarks to spend their vacations. Many, many people visit our world famous springs. There is not a section of the State that does not glow with opportunity, that does not call for consecration to God, for personal effort in winning the lost and awakening the consciences of God's sleeping hosts in our midst. The great cry of Arkansas is for money and men for the Kingdom in Arkansas, in the South and in the world.

The Catholic Menace.

V. I. M.



THE REAL numerical strength of the Roman Catholics in America, when compared with evangelical bodies on the basis of the count of these bodies, is not more than half, is rather less than half, of the 13,000,000 which they claim. They make

the claim for its effect in enheartening their own masses and in disheartening weakened evangelicals and to intimidate politicians.

Moreover, the hierarchy is today the most potent agency in the forces which are seeking to flood this country with ignorant Catholic immigrants from Europe. They have despaired of ever winning Americans in any large numbers to their archaic system; in fact, they are having so little success at this that they trumpet loud and far each convert they win, if he happens to have any standing and reputation. They know that their hope is in rendering America un-American by bringing in a horde whom they can manage.

While it is unpleasant, it is fortunate that the Catholics are becoming so boastful in their assertions of what they will do with America. Dignitaries from among them are quoted to the effect that this country will be in their hands within ten or twenty years. They discredit and fight the public school because popular intelligence is an enemy to this so-called religious institution, which thrives on ignorance and an unquestioning falling down of the people of the nations before an exalted Italian priest in the Vatican at Rome.

The growth of anti-Romanist newspapers in America within the last few years has been amazing. One of them has grown from nothing to 1,400,000 circulation within three years. Others have had remarkable growth. Most of them are radical in their utterances about the priests, but the doings of the servants of the hierarchy in America are such as to stir the blood, and the priest-initiated persecution of those who oppose Romanists seems to require outspokenness on the part

of those who would inform the American public about this so-called religion which openly seeks to destroy religious liberty in this great Republic.

We wish our people would read some of these anti-Catholic papers and also some of the Catholic papers. Many would get their eyes opened as to what is going on more quickly by reading the Catholic papers. Before us as we write is the *Western Watchman*, a Catholic weekly in St. Louis. In its issue of March 20th, 1914, is an editorial from which we take two paragraphs for the purpose of showing in what spirit the supposedly responsible representatives of Romanism write. The priest-editor says:

"What is a Protestant Catholic? He is the counterpart of a Catholic Protestant. He believes that a Catholic is a good Protestant, plus the Hall Mary, Friday abstinence and a few extras. He believes a Protestant is good as far as he goes; but he does not go far enough. He must not be attacked but drawn on gently. He is not to be argued with, but animated by a larger measure of brotherly love. He is, in a word, a big fool.

"Bishop Keane was a Protestant Catholic until Rome put a quietus on him. He thought that Protestantism was better than no Christianity at all; and therefore where we could not have the priest in public reformatory institutions, asylums, protectories and schools, we should see that the parson was let in. In foreign lands, where there were no Catholic missionaries, Catholics could and should aid and assist Protestant missionary enterprises. Bishop Foley wrote a public letter the other day, addressed to the Catholic Christians, and the Protestant Christians of Detroit. The letter will never be delivered, if the carrier knows his business."

Speaking of bigotry and intolerance, what does the reader think of this priest-editor? In the face of all that evangelical Christianity has done in lifting up civilization everywhere and of the notorious failure of Catholicism to do the same, the hardihood of this priest-editor is at once amazing and amusing. Notice the sentence which closes the quotation. It is openly intimated that the priests will intermeddle with the delivery of the mails of the United States government, if it suits their purposes. This impertinence

and affrontery in a so-called religious editorial!

It is also suggested in the editorial that there are Roman priests who are more open-minded in their attitude toward other Christian bodies. In fact, the purpose of the editorial from which we have quoted is to chide these priests who believe there is anything good outside of the Roman Church. We are glad of this intimation that not all the priests are as intolerant as the Roman system requires them to be.

We are not sorry that Catholics are as open as they are in their purposes to control this country. If they have it in their hearts the sooner the nation understands it the better. We are not surprised at the watchfulness of various evangelical bodies in connection with Private Secretary Tumulty of President Wilson. The Associated Press, which seems, in common with most of the daily press in America, to have its hands tied by the Roman Catholic political power, did not tell the public about the great anti-Catholic meeting held by the Protestants of the District of Columbia several months ago. There was a nexus between that meeting and the fact that President Wilson in his Thanksgiving proclamation told the people of the United States to go to their respective places of worship and then left his own place in a Presbyterian church to give countenance by his presence to the arrogant assertion of the Catholics that they are the State religion in America, which assertion they sought to set forth in the so-called Pan-American Mass on Thanksgiving Day in Washington.

President Wilson has the good will of the American people. They wish him well. He has replied to the criticisms that have been made in connection with his Secretary, saying that Tumulty does not favor Catholics and keep Protestants away from the President. The American public will believe he is honest in his reply, though many will fail to be convinced as to the honesty of his Secretary in dealing with those who wish to see the President. But President Wilson did not try to answer the criticism of the public in connection with his attending the so-called Pan-American Mass of the Romanists at Washington. And many people in Ameri-

ca will remember that he has not sought to explain it and will await developments.

We have no objection to Catholics as a religious body. It is their right to worship God according to their own conscience. But we object to the impertinence and unscrupulous meddling of the hierarchy in government affairs and their seeking to get the secular powers into their priestly hands. They are not careful even to conceal that their purpose is destroying American liberties and

the American Constitution, which provided for religious liberty and for the separation of church and State.

We repeat that it is a good time now to read both Catholic and anti-Catholic papers. One cannot expect to get the truth of what is going on from the daily press. It is only after pretty close reading for a period of several years that we have spoken positively as we have here on the Catholic menace.

The Country Sunday-School and Missions

E. L. MIDDLETON, Raleigh, N. C.



THE SOUTH has always been more nearly rural than other sections of the Union. The urban population is growing very rapidly, but with improvements in rural conditions the country districts will grow in wealth, social influence and political power. Many things are helping to improve rural conditions in the South:

1. GOOD ROADS are being built everywhere, and it is only a question of a few decades before all our highways will be rebuilt. Every Christian ought to be an advocate of good roads for many reasons, but especially because it greatly helps the Lord's work in allowing the people to easily assemble for public worship.

2. RURAL MAILS, now including the parcel post, go to almost every community. An army of rural mail carriers nearly as large as the standing army of the nation is in this work. Instead of bringing bloodshed, devastation, sorrow and other attendants of war, they bring joy, information, good cheer and broader views of life.

3. The TELEPHONE will soon ring in every rural community. The most sanguine optimist cannot yet tell of its influence on rural life.

4. What could be said about other things which help rural conditions! The rural trolley and other electrical development, farmers institutes, agricultural colleges and schools, postal saving banks, improved public schools, rural libraries, etc.

The Rural Churches and Sunday-schools. WE HAVE no accurate data separating

rural and urban churches. It is safe to say that seventy-five per cent of the population and church membership of the South is either rural or semi-rural. The population of this territory is 31,519,607 (census of 1910) while the church membership is 11,371,609 (Religious Census of 1906). The reported Sunday-school enrollment is 5,922,862. This is only eighteen and seventenths per cent of the population. The aggregate membership of all Sunday-schools in the South is only fifty-two per cent as large as the church membership. If we consider the children and others not church members now in Sunday-schools, a very liberal approximation would show that more than 8,000,000 church members in the South are not affiliated with the Sunday-school work.

As bad as these conditions are they are worse in rural churches than in cities and towns, for nearly all churches in the latter have Sunday-schools, even if not what they ought to be.

Facts About Baptists.

WHATEVER TASKS the above facts put on Christian people generally, let us remember these tasks rest more heavily on us than on any others, for Baptists comprise about forty per cent of all church members within our bounds. The fact that we have more churches and members in the country than other denominations intensifies our responsibility. Whatever of a lack of development there may be among Southern Christians, we are responsible for a half of it.

At the last session of the Southern Bap-

list Convention there was a conspicuous placard stating 10,000 churches had given nothing to missions. I wonder how many who saw that fact associated it with the number of churches that have no Sunday-school?

According to Dr. Burrows' statistical report, there are 24,982 churches within our bounds and 15,649 Sunday-schools—8,333 fewer Sunday-schools than churches. This is not all. Many of these Sunday-schools are branches from strong churches. Our last annual report in North Carolina shows seventy-five such.

If this ratio holds elsewhere there are possibly over 9,000 churches having no Sunday-schools. Practically all these are in the country and they are doing almost nothing for missions. The fact that the churches that are giving what is given for missions have Sunday-schools, and those that have no Sunday-school give practically nothing is a very strong proof that the Sunday-school can help tremendously in developing a spirit of benevolence.

I do not in the least discredit other agencies, but I would urge that we use more largely and definitely our Sunday-schools in our mission enterprises. To do this we must do two things. First, put Sunday-schools in the churches that do not now have them. Second, develop in these and the ones we already have a larger spirit of benevolence. I believe both these things can be done, but it will take much time and work. The Sunday School Board will help very much in the first enterprise by giving free literature for one quarter. We have pressed this in North Carolina for four years with the result that we have instituted 340 new schools. You see from facts given above that in the bounds of the Southern Baptist Convention the number of Sunday-schools is only sixty-five per cent as large as the number of churches. We have pressed this matter as stated above and the statistical report for 1913 gives us in North Carolina 2,054 churches and 1,934 Sunday-schools,—the latter are ninety-four per cent as many as the former. Within a very few years we hope to have more Sunday-schools than churches and all States ought to have.

For a Larger Service.

THE MATTER of using the schools for the largest service is even more important than their establishment. I venture a few suggestions:

1. We must teach our children, and in the Sunday-school is the best place, that collections are not taken primarily to raise money, but that giving is a fundamental act of worship. In the Scripture we are taught that we are not the owners of money or goods in our possession, but stewards of them for God.

2. Do not be afraid to take collections lest you drive the people away. If you are doing nothing now, select some object that will appeal to people. In North Carolina, giving in the Sunday-school was developed by presenting the needs of our Orphanage. The development was slow, but sure. At present over 500 Sunday-schools give a regular monthly collection to this object. They give at least \$15,000 a year to this object alone, and the rural schools are in the forefront of the enterprise. Along with this they are now giving to the other Convention objects. Last year these same Sunday-schools, with a few others, gave at least \$35,000 to Convention objects, besides their own expenses.

This development was made by making the matter systematic a monthly collection. Again by telling the people why they were giving.

3. Never take a collection in your Sunday-school for anything besides your own expenses, unless you inform your people of the object and needs of it. Some people will give whenever a collection is taken, but sparingly. Most people like to know for what they are giving.

This is especially needful in a Sunday-school. Children are close observers and will draw some kind of conclusions, and sometimes erroneous. This conversation took place between two little girls about their Sunday-school teacher:

"I saw Miss Blank chewing gum yesterday."

The other: "Well, of course, she can buy gum, for we take up a collection for

her every Sunday in our Sunday-school class."

These children were no more ignorant than thousands of others who give money in our Sunday-schools.

4. The Bible plan is to give every week. We ought to try to get something from everyone every Sunday. Some Sunday-schools occasionally give the number of those who give and those who do not. Surely you will not give the names of the givers and omitters. If the number of givers and omitters is given occasionally, the number of omitters will grow beautifully less.

5. Have a blackboard for your weekly Secretary's report. In addition to the usual report have the Secretary to put on the board every Sunday the object of the collection on that day.

6. Work out a regular schedule of collections. If a Sunday-school will do this, I believe it can afford to give one-half of its collections to outside objects. This is the experience of the Sunday-schools that have tried this plan.

Most States contribute to six or seven Convention objects. Of course the demands of some are more pressing than others. Proper adjustment can be made as to the number of collections to each. It may be wise not to give to every object, through the Sunday-school, but this ought to be done if possible. Remember, in your plans, you

are not making money-raising among the children the main object. You are trying to develop a spirit of benevolence by systematic and intelligent giving. If this can be done for a few years among the rising generation, there will be no trouble in raising the money needed when these children are adults.

Do not neglect your own church members who are in the Sunday-school. They need training, too.

7. Have your Treasurer make regular reports of receipts and disbursements. People like to know how much money is received and what it goes for.

8. Emphasize especially giving to missions. Be sure to observe the special mission day the last of March or early in April. A few suggestions about collections for missions in the Sunday-school.

(1) Teach about Jesus as a missionary. We are prone to wait for a mission sermon, while we may be having missionary lessons every Sunday.

(2) Pray for missions in the Sunday-school.

(3) Use suitable missionary hymns occasionally.

(4) Let teachers get from the mission Boards tracts for distribution. They are free, and the pupils will read them.

(5) As suggested above, take regular collections for the various mission objects.

Faithful and Long Stewardship.

WHEN BROTHER WALKER DUNSON, who for twenty years was Treasurer of the Home Mission Board, resigned that work in 1913, Alonzo Richardson & Company, Public Accountants, went through the records of the Home Board and checked up the work of Treasurer Dunson. In a letter to him this Company says:

"We made an audit of your accounts as Treasurer for a period of about ten years. May 1, 1903 to July 15, 1913, inclusive during which period we fully verified your cash accounts covering receipts and disbursements of \$3,670,534.29, all of which was

properly accounted for, and the balance on hand in bank reconciled without difficulty.

"Your accounts during all the years we have surveyed were kept in such a manner as to enable us readily to make the examination and your stewardship of the funds of the Home Mission Board appears to have been both faithful and creditable."

This is what Southern Baptists very well know about Brother Dunson and yet it is rightly a satisfaction to him and to his friends to have this testimony from the public accountants.



A GREAT SURVEY WORK.

DR. ARCH C. CREE, Enlistment Secretary of the Home Mission Board, has made a survey of conditions in some of the District Associations in the South and the results will be given to the denomination as fully and rapidly as practicable.

Dr. Cree sent survey blanks to representatives in 650 Associations. It is to be regretted that so many failed to co-operate in making the survey complete. Responses have been received from 256, and the results which have been carefully tabulated are thoroughly representative of conditions prevailing in our Southern Baptist Zion.

It is not here proposed to make a digest of the work for **The Home Field** readers, but rather to call on the brethren to rejoice that the results are now in available shape. The 256 Associations of course do not tell the whole story, nor can it be assured that all the facts sought are given by each of this number. But it is certain that the 256 are at least a fair average of the Associations in the Convention.

We rejoice in this survey because it is a serious effort to find out the status of average Southern Baptist churches and the tendencies in average Associations. It speaks to Baptists in terms of actual Baptist life and needs. We hope that Dr. Cree will continue the work further, as he may find opportunity. Such a survey is invaluable.

In the survey 5,405 once-a-month churches are found to be paying an average salary of \$94.50. Eighty-nine percent. of the 5,405 churches have absentee pastors and eleven percent. have resident pastors. Fifty-seven churches, or slightly more than one percent., have parsonages, whose average value is \$995. The value of the church buildings averages \$805.

In the Associations reported eighty-one percent. of the churches meet for worship once a month, twelve percent. meet twice a month and seven percent. every Sunday. It is striking that this actual survey confirms the estimate which we have been giving for some years, except that it goes beyond it.

It is a matter of profound significance that eighty-one out of every hundred Baptist churches in the South are dependent for spiritual food and training upon once-a-month preaching. Under these conditions the progress we are making is not only gratifying but astonishing. It speaks great things for the mettle and earnestness of the once-a-month

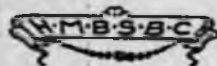
pastors. If they had more frequent contact with their people, how great would the story be!

The average membership of once-a-month churches in the 256 Associations surveyed is eighty-one. If this is taken as a basis for estimate for the South, we have the astonishing fact that 1,640,250 of our 2,500,000 members are dependent upon once-a-month preaching for their training and about eighty-nine percent. of these are served only by absentee pastors, who come one day in the month.

The major note sounds louder and sweeter in the survey than the minor. The country church in the South is not "decadent." We have so often had it sounded in our ears by writers in other sections of the country who write books and assume that they speak for all of America when they do not, that we have almost come to believe it from the sheer force of their persistent and unchallenged iteration. The once-a-month churches live nearer the border of inefficiency than churches which meet oftener. If there was decadence, they would show it most strikingly. Of the once-a-month churches surveyed sixty-five percent. are growing, fifteen percent. are standing still and twenty percent. report decreases. By itself this is not fine enough for hilarious congratulation, but it does not denote general decadence, even in the once-a-month churches.

Within five years 763 once-a-month churches were organized in the 256 Associations and 212 disappeared. In that period 772 young preachers were ordained from country churches in the Associations surveyed and 259 in the towns and cities, but many of the small town churches are essentially rural. Ninety-two percent. of the Associations report increases in pastors' salaries in country churches!

Such facts as these are encouraging. We find these figures intensely interesting and expect to make frequent and varied use of them during the next year.



UNJUST TO THE HIGHLANDERS.

JOHN M. GILLETTE, Professor of Sociology, University of North Dakota, is the author of a volume on "Constructive Rural Sociology." There is much of value in the book and the student will read it with profit.

Evidently Professor Gillette gets his information about Southern conditions second-hand and he seems not to have followed the best informed authorities, but only the most copious writers. His treatment of the Southern mountain people illustrates this.

He calls them "mountain whites." Three million and a half Southern mountaineers object to being called "mountain whites." We sympathize with them. There are practically no other persons than whites in the Southern mountains. The section is freer from Negroes than any other in the South. It

would be more fit to speak of "lowland whites" than "mountain whites." If the terminology is used in the sense of "poor whites," it is equally unfit. The mountain people are not wealthy, but they are an entirely different stock from that of the "poor whites."

Professor Gillette says there are two explanations of the origin of the mountain people and then gives his credence to the one which is least complimentary to them. The two explanations are: (1) That the mountaineers have descended from the "redemptioners" of the Colonial times, who belonged to the cavalier Colonialists, but redeemed themselves by years of labor. These unfortunates, says our writer, would not remain in a situation where they must "mix with Negro laborers," so, when they were set free, they hied them hither mountainward. (2) The other explanation is that they are the descendants of Colonial Scotch, German and French settlers, who pushed into the region before the Revolutionary War.

Professor Gillette accepts the former explanation as more probably true, on account of "the persistence of Old English words and phrases" among the Highlanders. He seems to be easily satisfied in the way of proof for his theory.

Horace Kephart, of North Carolina, in his book, "Our Southern Highlanders," presents conclusive proof that the Southern mountaineers are Scotch-Irish, with some admixture of English and German. In 1607 James I imported some Scotch Highlanders into Ulster Province, North Ireland. Later these Scotch were persecuted and evicted by the same King. They emigrated to America, entering largely through Pennsylvania, and gradually spreading southwestward along the Appalachian valleys. They learned the distillation of whiskey in North Ireland and brought a knowledge of the art with them. Also some English and Germans entered, not only through Pennsylvania but through Virginia and the Carolinas. Mr. Kephart proves his points from history and certainly the presence of some Old English words in the mountain speech of today does not prove the contention of Professor Gillette, even if there was no proof to the contrary.

Professor Gillette credits the Southern mountaineer with a strong taste for intoxicants, which is not just, and says that on the Highland farms small yields are made "because of the sterile soil." It is known to thousands of our readers that much of the soil in the Highlands is a rich loam and that the only drawback is the quick erosion on hillsides.

So much for the mistakes of a high reputed author and teacher, who at least in writing about the South apparently is willing to take hearsay for proof and seemingly has a penchant for hearsay that fits nicely with unfavorable pre-conceptions.

In former times we became indignant at some of these misrepresentations of the South. We have seen so many of them from the "psychological climate" of the North that we have become accustomed to it, though it pains us still. Evidently these writers are in their general attitude toward life better men and women than their patronizing, discounting attitude toward Southern things would indicate.

Moreover, there are now many writers at the North who are careful to speak with caution and fairness on Southern subjects, even on the Negro question. We are encouraged at the gradual change toward fairness and kindness and long to see yet more of it. Not once in a score of such cases as this do we allow ourselves to correct the error in print, for it is not pleasant, and may be depended upon to gain for the writer who does it a reputation with the offenders for being supersensitive. Still some things must be corrected for the sake of our own people and for the sake of the truth.

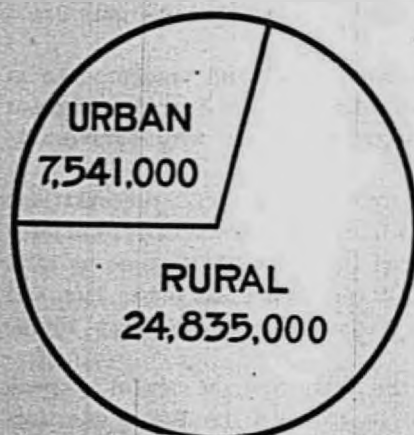
IN THE RURAL SUNDAY-SCHOOLS.

IN RECENT YEARS much has been attained among Southern Baptist churches in the way of improved Sunday-school practice. The work has been led by a Sunday-school specialists in each State and from our Sunday School Board at Nashville. One of the first things these specialists did was to diagnose the situation. The article elsewhere by Rev. E. L. Middleton, Sunday School Secretary for North Carolina, is valuable both in diagnosis and in the constructive treatment of the revealed lack. Sunday-school improvement is not technically a Home Mission work, but it is really Home Mission work of very high value and the Home Board rejoices in the reinforcement given to domestic missions by this arm of our denominational service.

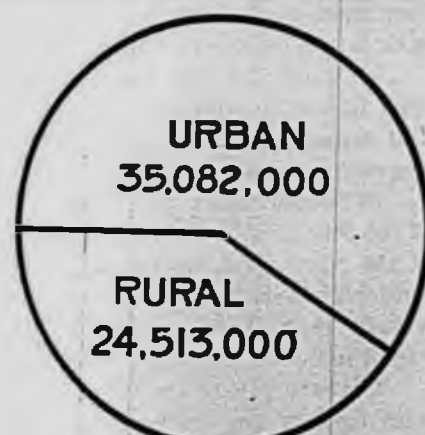
Brother Middleton finds that there are approximately 9,000 of our 25,000 Baptist churches in the South which have no Sunday-schools and that practically all these are in the country, and he says that these churches are doing almost nothing for missions. Evidently there is a close parallelism in the churches which are non-participant in missions and those which are without Sunday-schools. This strongly suggests the wisdom of more thorough Sunday-school development work as a means for enlisting undeveloped churches.

Brother Middleton says that we have no accurate data for estimating the exact proportion of our churches which are rural and urban, but declares that seventy-five percent. of the population and church membership in the South may be reckoned as rural. In *The Home Field* of February, 1913, was an editorial which gave the results of a careful diagnosis of the census report of 1910. This digest shows that, omitting Missouri and Maryland, eighty percent. of the population in the South is rural—either lives in the open country or in towns of less than 2,500 population. Including Missouri and Maryland the urban population is 7,541,000, or twenty-three percent. urban and seventy-seven rural. Maryland and Missouri make up only six percent. of the area of the Southern Baptist Convention territory, but have twenty-seven percent. of the urban population.

No survey has been made showing the exact percentage of Baptists in the cities and in the country, but it is a matter of common observation throughout the South that Baptists are decidedly more numerous in the country than they



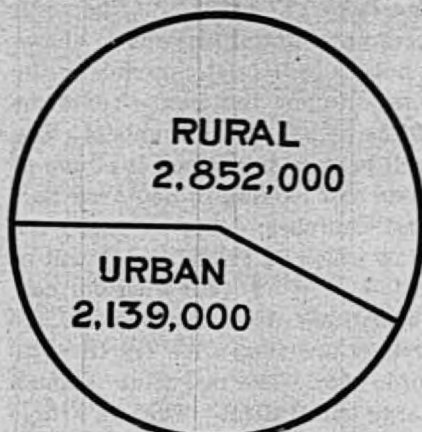
Rural and Urban Population in S. B. C. Territory in 1910.



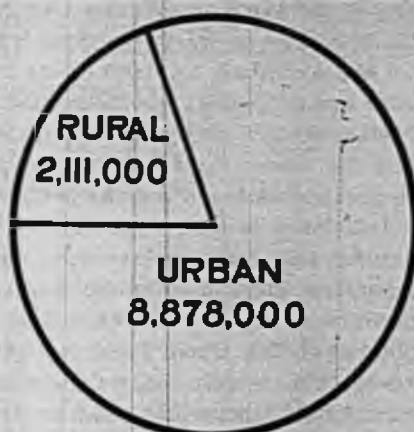
Rural and Urban Population North and West in 1910.

are in the cities. We are within the limits in saying that from eighty to eighty-five percent. of Southern Baptists are in the open country, or in towns of less than 2,500. The first pair of charts published herewith show the rural and urban situation in the South and that in the rest of the country.

It is also well to remember that the rural population is still growing in America. In the South it is growing rapidly. In the ten years from 1900 to 1910 the rural population increased 2,852,000. A careful survey now in process by Dr. Arch C. Cree, Enlistment Secretary of the Home Board, is far enough progressed to reveal the fact that the South is not suffering from decadent and dying rural churches. Where one is dying three are being organized and most of them are growing. In the South the rural church situation does not call for efforts to take care of the needs of decadence nearly so much as it calls for a



Rural and Urban Growth in the South,
1900 to 1910.



Rural and Urban Growth in U. S. Out-
side of the South, 1900 to 1910.

constructive development mission work both in the Sunday-school and in the church itself. The second set of charts shows graphically the rural growth in the South and in the rest of the nation for the ten years preceding 1910.

It is certainly startling that there are only sixty-five percent. as many Sunday-schools as there are churches in the Southern Baptist Convention and also to be told by so competent an authority as Brother Middleton that, of the 11,000,000 church membership in the South, as given by the Religious Census of 1906, probably more than 8,000,000 are not affiliated with Sunday-school work. We rejoice that such development work as that of which our correspondent tells in the Tar-heel State is now receiving large emphasis in the various States in our Convention. In Kentucky, at least one District Association has employed an Associational Secretary.

These workers mean progress. They are not rightfully charged to "overhead expense," but to the missionary work, just as the Enrollment Workers of Home Mission Board are chargeable to missionary work. If work of this character must be dubbed "overhead expense," by all means let us have a large increase of such expense.

EDITORIAL NOTES.

WHEN THIS NUMBER of The Home Field comes to the reader the Home Mission financial record will be made up for the fiscal year. We are very anxious. We are desirous that there shall be not debt and yet we see how there may easily be a large debt. We pray that it may not be so. . . . The great State of Texas does not send in any considerable amount of its money for Home and Foreign Missions until the closing week of the fiscal year. Texas is one of the most progressive and liberal States, but this practice on the part of Texas adds not a little to the uncertainty which hangs over the financial situation until the very last day—except that Texas has a way of paying out all the big things it promises! . . . We expect to have on exhibition at the Convention in Nashville our new Mission Study book, "Baptist Home Missions," which will be about 160 pages, attractively printed on good paper and will sell for 25c postpaid. It is arranged to meet the needs of study

classes. . . . It is a fact that a country church, and that in the shadow of the mountains, can be brought to regular giving. Washington Baptist Church in North Greenville County, South Carolina, Rev. W. J. Bolt pastor, has accomplished this. Pastor Bolt writes: "I would be delighted to have you visit Washington Church and see a real live country church which employs a pastor for all his time. We have a small band who are giving systematically and others are joining them almost every week. This has been brought about since the church went for full time preaching. The country church will do its work if given the same opportunity that city churches have." The rural church survey by Dr. Cree, about which we have an editorial elsewhere, shows that approximately 1,640,000 of our 2,500,000 members in Baptist churches in the South are dependent for instruction and inspiration upon the sparse commons of once-a-month preaching—more than three-fifths of our entire number! The more the reader thinks of this, the more he will become impressed that one of the greatest works, if not the greatest, to be done now looking to Southern Baptist efficiency is that of developing undeveloped churches, doing an easily understood and commonplace thing, but the thing which is fundamental and of stupendous importance in our Baptist program. We wish our contributors to understand why their articles sometimes do not appear in the columns of *The Home Field* for months after they are sent. We try to write and explain to each, but we sometimes fail to do this. The magazine is small and the field from which we draw articles is large and fruitful. That an article should be held over does not necessarily indicate that something else is better written or more important. It often indicates only that the themes which have the preference are those which seem more timely. There are enough excellent contributed articles in our editorial drawer now to make the magazine for the next several months, and yet we do not wish our friends to cease writing other articles. Ordinarily an article for this publication should not be more than 2,000 words in length and most of them ought to be not more than 1,500. Beautiful, beautiful springtime! We hope the poets will never cease to give rein to their fancy at this season, though they must subject themselves to the derisive skepticism of the editorial paragraphers. Spring is beautiful and it does touch the spirit in a tonic way and it is worth while to try to signalize it and write about it, even if what one writes has been written a hundred times before. The days of our years are three score years and ten, but three score years and ten are only seventy. The passing of winter and the soft and exquisite effects of swelling buds and singing birds and balmy breezes in the spring are worth while to talk about. We extend congratulations to all spring poets, though we do not dare to say that all their compositions ought to be published. Speaking of spring, let the reader stop right now and turn over and look at the lovely cover design and read those lines of poetry below. The picture is of two Georgia plowboys. They happen to be the sons of a photographer, who, with their father, left the city and are farming in central Georgia. Thousands of our readers can look at this picture and feel more poetry in a few minutes than they will ever write in their lives, and it is better to feel it than to write it—for most of us. During the first few months of the year the twenty Home Board stereopticon lectures have been in constant use throughout the South. In fact, the demand has sometimes been beyond our ability to supply. The demand will be somewhat less now for two or three months and therefore we take this occasion to call the attention of brethren who may not be aware of it that we have for free loan these unusually attractive slide lectures, each lecture being accompanied by a typewritten explanatory lecture. There is no charge except the payment of express both ways.

THE WOMAN'S MISSIONARY UNION U. S. A.

WOMAN'S DEPARTMENT

EDITOR
*Mrs. B. D. Grogg * College Park, Ga.*

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MISS FANNIE E. S. HECK PRESIDENT, RALEIGH, N. C.
MISS KATHLEEN MALLORY, COR. SEC., BALTIMORE, MD.

WHY SHOULD EVERYBODY ATTEND

FRANCIS T. VAN-NESS.

TS OPENING STATEMENT submitted a question form seems to indicate it's act to be proven. A host of answering reasons spring to the mind why "Everybody" should come. Certainly we know that every woman whose sympathies are with the religious and educational efforts of the generation should come.

First: Nashville has been the Southern rallying center of conventions of all kinds. No interests appealing to the public have felt they could afford not to present and leave their message with its thoughtful, cultured, resident population. Neither could they afford to lose an appeal to its large student population, those carriers of thought to every corner of the Southland. Omitting mention of all save those for religious and educational purposes, we have had with us, the great Christian Endeavor Conventions, the Student Volunteer, the W. C. T. U., the National Convention of the Christian Church, the Men and Religion Forward Movement, the Woman's Missionary Jubilee, and the Southern Educational Convention. Here the Sociological Congress had its birth, and here the great hosts of Southern Baptists have rallied on several separate occasions.

If thought is immortal, and all pervasive, how charged must be our atmosphere! Come and breathe it with us!

Second: Nashville has been a historical center! Some of the decisive battles of the late war have been fought near its boundaries, and their landmarks and breastworks may yet be visited. Here the hardy volunteer rose at his country's call in such

large numbers as to win a new name for this State. Here great men, makers of history, have lived. Here under its sod lie buried many who would answer to the call of fame. Here are to be visited the graves of Polk, and of the immortal Jackson, the Hermitage having proven a shrine to which the traveller eagerly turns aside. Here on one of the city's highest points stands the State's imposing Capitol building. Adorning its grounds, as well as immortalizing public service and patriotism, rise four imposing monuments. One the famous equestrian statue of Jackson, another marking the tomb of Polk, a life-size statue of the loved young martyr Sam Davis, a memorial fountain to Tennessee's latest martyr, Senator Carmack, while on one of the avenues near may be seen the spot where he fell.

Third: Nashville has been, and is, an educational center. Schools of all kinds for the white man, and for his brother, the black. Here is situated the great Vanderbilt University, with its beautiful grounds boasting a collection of almost every known tree. The greater Peabody that is to be, now rising slowly but surely in beauty to the skies. The consolidated Ward-Belmont in its gemlike setting of circling hills and statue studded grounds. Boscobel, on its beautiful hill, at one time under Baptist control. Buford and Radnor just a short ride away. The great Vanderbilt Medical School, recently the recipient of a million dollar gift from Carnegie. Near by stands the Galloway Memorial Hospital, a monument to the healing love of the Master.

Then there is Fisk University, famous for its Jubilee singers, the Meharry, training the colored student to minister to the bodily ills of his race, and the Old Roger Williams. Nashville has dignified the life of the mind. Come, and by your coming add to our dignity.

Fourth: Nashville is a religious center. Its churches are many, occupying strategic points all over the city. Here is the Methodist Theological School, in connection with Vanderbilt University. Here are centered its Missionary Boards, and here, too, is its great Publishing House for Sunday School and Religious Literature. Here the Presbyterians direct their Foreign Mission Work, and, of interest to all philanthropists, is the National Publishing House, controlled and run by the colored Baptists, and admirably ministering to the needs of the Sunday School Life of the negro. Here our own denomination has steadily grown in power and influence, until we now number twenty-one churches, eight of which were not in existence when our Convention met in 1904. A short ride and you reach the Baptist Orphanage, occupying a large tract of land, with its own water system from a never-falling spring. With its community buildings, its own school and many other modern features, it ranks among the model Orphanages.

Last, and best, here is our handsome Publishing House! Splendidly planned, splendidly equipped. For many years from it has come weekly into our homes a stream of influence that heaven alone will measure. Our children have grown up on it.

From the very first the W. M. U. have been warm friends and supporters of our Sunday School Board, and their loyalty was repaid by the generous gift of \$25,000, which made possible the purchase of our Training School in Louisville.

The formal presentation of the new building to the Southern Baptist Convention will be made in May. Every Baptist woman will want to share in the rejoicing of that occasion. Over and above all these things comes the appeal of our own special program, with its complete review of the past year's work, its plans for the year to come, the inspirational presence of many visiting missionaries, and the closing of our Jubilate year.

Reason upon reason why every woman will want to come, why every woman should come, and why no woman can afford not to come! Nashville and Nashville Baptists say, Come!

TONES AND MONOTONES

KATHLEEN MALLORY, Corresponding Secretary.

A RECOGNIZED musician recently announced that no one should say they cannot sing insofar as the monotone, he declared, is needed as a sustaining basis, for the loftier tones of the leading voices in any given group. He then advanced the idea that every community should have its trained chorus in which each citizen should feel that his or her voice was essential. He did not say what a voice limited to a monotone could do all by itself!

The trained chorus delightfully suggests our annual meeting which will be held in Nashville, in the McKendree M. E. Church, South, May 13-18, for at that meeting there will be assuredly the monotone of routine business sustaining the higher tones of ad-

vance along varied lines. As in any well directed chorus, the value of each part will be recognized, and to many the details of committee work and the summing up of the years achievements will mean the most, while to others the learning of new methods and the accepting of larger responsibilities will be the most stimulating.

The details of the committee work will be largely done on Wednesday, the 13th, when the boards of the Margaret Home, Training School and the W. M. U. Executive Committee meet. Then there will also be the various temporary committees and careful plans are being laid for every helpful reports.

The year's work will be summed up in several ways. First there will be in the

Sunday school room of the McKendree church an extensive exhibit of literature and methods employed in the various States and at the Training School as well as those sent out from the Baltimore headquarters. Then there will be the reports from the several officers of the union and from those in charge of the literature and college correspondence departments. Following these will be given an account of the Jubilate celebration as told by representatives from the various States. A digest of the year's work in the missionary unions of our foreign mission stations and of Cuba will also be submitted by several of our beloved women missionaries.

Among the newer features will be the demonstration by the students of the Training School, who will attend in a body, hospitality having been provided for them by the Nashville ladies. The three commissions on efficiency will also bring in their findings which will doubtless suggest many new and more efficient methods of work. A like benefit should accrue from the Secretaries' and Field Workers' Council of the W. M. U. which will meet on Monday, the 18th, in the Baraca class room of the First Baptist Church.

A delightful mingling of the former things with those lying ahead of us should result from the mission study class for men and women. The book used will be "In Royal Service" and will be taught by Mr. Frank M. Purser of the Educational Department, being held at 8:30 each morning from Wednesday through Saturday, inclusive, in the

Sunday school room of the McKendree church.

In the same room on Saturday noon a conference with the women home and foreign missionaries will be held, as will also a luncheon at a nominal cost per plate. At the luncheon several toasts setting forth the ideals of the union will be made. Later on in the afternoon on informal social hour at the governor's mansion will be tendered us by the Nashville hostesses.

A fitting climax has been arranged for Sunday afternoon when in simple white dresses we shall be a part of the large mass meeting in Ryman's Auditorium. A section of that immense building will be reserved for us and will be decorated with our various banners and flags.

As I think of all that the annual meeting promises us in the way of seeing former friends and forming additional ties, of conferring concerning methods so that those worn out may be laid aside "holding fast that which is good," while new ones are buckled on, of learning how through faith from past blessings to launch out upon larger enterprises and of giving our missionaries the handclasp of encouragement, I covet for each one of us that we may be present in Nashville, May 13-18. It may be that our part is only the sustaining monotone, but whether that or a leading voice, still our effort will count for the most when joined enthusiastically with that of others and so if possible, let us plan to attend this 26th Annual Meeting of the Woman's Missionary Union.

HOME FIELD HONOR ROLL FROM MARCH 15, TO APRIL 15, 1914.

HOME FIELD HONOR ROLL FROM MAR CH 15 TO APRIL 15, 1914.

Dr. W. D. Powell, Louisville, Ky.....	90
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Rev. E. O. Ware, Alexandria, La.....	15	Mrs. D. P. Bridges, Fairmount, N. C...	10
Mrs. L. L. Ray, Blue Mountain, Miss...	15	Mrs. W. E. Pegues, Tupelo, Miss.....	10
Mrs. R. L. Hale, Rockdale, Texas.....	15	Mrs. Sallie A. Harrison, Wilson, N. C...	10
Rev. J. P. Harrington, Columbus, Miss.	14	Mrs. D. W. Watson, Furman, Ala.....	10
Mrs. Jos. E. Fulton, Savannah, Ga.....	13	Mrs. W. C. Wood, Paragould, Ark.....	10
Miss Mattie Curtis, Oklahoma City,		Rev. Zeno Wall, Mt. Olive, Miss.....	10
Okla.	13	Mrs. F. B. Skipper, Georgiana, Ala....	10
Mrs. S. F. Ellard, Avondale, Ala.....	13	Rev. A. J. Harrell, Enterprise, Ala....	10
Mrs. James Gloverm, Rayville, La.....	13	Mrs. E. L. Groom, Fernandina, Fla... 10	
Miss Kate D. Perry, McAllister, Okla....	13	Rev. Jno. W. Ham, Newton, N. C.....	10
Rev. J. C. Owen, Asheville, N. C.....	13	Rev. S. O. Y. Ray, East Lake, Ala....	10
Mollie F. McCrea, Vidalia, La.....	12	Mrs. E. J. Humphreys, Claremore, Okla.	10
Mrs. F. D. Wilson, Augusta, Ga.....	12	Mrs. W. L. Powell, Windsor, N. C.....	10
Mrs. L. G. Helms, Monroe, N. C.....	12	Rev. Martin A. Wood, Lake City, Fla... 10	
Mrs. W. D. Garrett, Jackson, Ala.....	12	Mrs. J. B. Jones, Wichita Falls, Texas	10
Mrs. S. A. Miller, Baton Rouge, La....	11	Mrs. O. C. Peyton, Clinton, Tenn.....	10
Rev. E. K. Cox, Jefferson City, Tenn...	11	Rev. O. L. Terry, Honaker, Va.....	10
Rev. C. C. Kiser, Lexington, Miss.....	11	Rev. S. P. Hair, Fort Mill, S. C.....	10
Miss Alma Harris, Columbus, New Mex.	11	Mrs. A. L. Harlan, Alexander City, Ala.	10
Mrs. Heasle Ridgeway, Comer, Ga.....	11		

HOME MISSION RECEIPTS, MARCH 15 TO APRIL 15, 1914.

Alabama.—Whatley, \$2; Mt. Sharon Vincent, \$4.70; Sunbeam Avondale, \$1; Talladega, \$5; State Board by W. B. Crumpton, \$4,066.43; Tabernacle Mobile, \$14.74; C. O. Boothe, \$14; J. W. Michaels, Evang., \$2.90; W. T. B., \$12; J. W. Michaels, Montgomery and Birmingham, \$11.09; J. C. Owens, Evang., Pissah, \$7.55; Bridgeport, \$22; Mrs. T. A. Mooring, Estate Gen. Fund, \$1,266.04; Tichenor Memorial, \$1,266.05; Talladega, by J. T. Watt for Ch. Ex., \$2. Total, \$6,698.50.

Arkansas.—J. W. Michaels, Evang., \$1.01; State Board, \$1,000. Total, \$1,001.01.

District of Columbia.—W. M. S. Immanuel, \$15; T. O., \$2.78; Kendall, \$31.20; First Washington, \$9.30; Temple Washington, \$20; Fifth Ch. Washington, \$500; Ch. Ex., \$10. Total, \$583.28.

Florida.—W. M. U. of Florida, \$562.70; Chipley Memorial, \$529.60; S. B. Rogers, State Bd. of Missions, \$285.48; Weston Bruner, Evang., Tampa, \$34.40. Total, \$1,412.18.

Georgia.—State Mission Board, \$7,998.88; W. M. S. Flovilla, \$7.50; Mt. Berry, \$30; S. S. Rutledge, \$2.80; Greenwood S. S. Camilla, \$4.15; Ch. Ex., \$81.25. Total, \$8,128.58.

Illinois: Kentucky.—Millersburg, \$13; Buffalo, \$10; Laurel W. M. U., \$60c; W. M. U. Gracey, \$8; Missionary Theological Seminary, \$60.61; W. D. Powell, Cor. Sec., \$1,143.60; W. M. U. of Ky., \$754.04; Ch. Ex., \$44.30. Total, \$2,029.15.

Louisiana.—G. W. Taylor, \$2; Evangelism, R. Wright, \$150; J. A. Scott, Bogalusa, 2d, \$48.18; S. Mansfield, \$75; W. F. Fisher, Elton, \$35.50; S. W. Kendrick, Lockport, \$10; Sulphur, \$61; First New Orleans, \$166.18; E. V. Lamb, Tulane, \$20.45; F. D. King, New Orleans, \$112; J. W. Michaels, Baton Rouge, \$12.02; J. W. M., \$1.50; Weston Bruner, Bogalusa, \$125; Oakdale, \$100; Colored Chs., \$94.80; Crawley, \$175; Sanbon and DeQuincey, \$158.50; Colored Chs., Lake Charles, \$58.90; T. O. Reese, West Lake, \$235; Valence St., New Orleans, \$59.21; J. W. Michaels, 62c; Pleasant Hill W. M. U., \$13.50; State Board of La., \$800; Ch. Ex., \$15; Miss Octavia Allen, Ch. Ex., \$10. Total, \$2,539.36.

Maryland.—Grace Baltimore, \$50; Huntington, \$22.41; 2d German, \$5; Temple, \$6.82; Sr. B. Y. P. U., Huntington, \$4.86; North Avenue, \$93.49; Futaw Place, \$110.47; W. M. U., Maryland, \$116.63; Jubilate, \$13.80; Franklin Sq., \$20; Jas. E. Tyler, \$50; 7th, \$92.22; Fulton Avenue, \$41.29; S. R. White, Rockville, \$5. Total, \$632.04.

Mississippi.—Oak Grove, \$4.65; J. G. Chastain, \$12.50; Miss. State Board, \$2,100; W. M. U. Silver Creek, Ch. Ex., \$3; W. M. U., Fayette Ch. Ex., \$3; Friendship, S. S. Summit, \$1.60. Total, \$2,124.75.

Missouri.—State Mission Board, \$1,203.12; W. M. U. State Board, \$552.12; W. M. U. Ch. Ex., \$9.81. Total, \$1,765.05.

New Mexico.—W. M. U., by Mrs. E. B. Atwood, \$9.50; State Mission Board, by A. W. Hockenhuil, Treasurer, \$38.08. Total, \$47.58.

North Carolina.—State Mission Board, \$1,200; Stecoah, by G. P. R., \$1.86; Buck Creek, \$1; Piney Woods, Linwood, \$9; Whitakers, \$4; S. S. Mt. Zion, \$1.70. Total, \$1,217.56.

Oklahoma.—W. M. U., by Miss Sue O. Howell, \$319.55.

South Carolina.—Ridgeland, \$10; Green Pond, Switzer, \$7; Cherokee Spgs., Spartanburg, \$9.35; Taylors, \$6.32; Graham, Sumter, \$11; Greeleyville, \$8.82; St. John's Ch., Monks Corner, \$12.75; Smoaks, \$3.56; Bethany, Troy, \$10; Fork Shoals, S. S. Pelzer, \$6.50; Mt. Zion, Trenton, \$4.75; Corinth, Gaffney, \$8.20; Beulah, Greenwood, \$5; Riverside, Anderson, \$10; Village Creek, Pamassee, \$1; Edisto, Pope, \$8; Little River, Honea Path, \$3.20; First Newberry, \$10; Hodges, \$5.76; Kershaw, \$23.30; Zion Hill, Cowpens, \$6.07; Second Ch. Central, \$4; Bethel, Westminster, \$2.30; Grassy Pond, Gaffney, \$3.80; Unlity, Woodruff, \$1.60; Montmorenci, \$6.50; Ft. Mills, \$30; Greenville, \$30; S. S., \$47.93; W. M. S., \$1.35; Bethlehem, Fairfax, \$6.20; Dudley, Pageland, \$16; Reedy River, Travelers Rest, \$13; First Sumter, \$100; Double Branch, Orangeburg, \$16; Batesburg, \$29.73; Ft. Lawn, Calawba, \$10.57; First Belton, \$125; Apalachee, Greenville, \$13.50; Cedar Creek, Bishopville, \$1.15; Hickory Grove, Brunson, \$3.10; W. M. U. of S. C., by Miss King for

Ch. Ext., \$15; Tichenor Memorial, \$45; Phillips Johnston, \$50; Tigerville, \$4.80; Sally, \$3.56; Greenville Assn., \$55.10; Enon, Easley, \$2.06; Beaverdam, \$3.31; Madison, \$7.76; Woodward, Chester, \$2.50; Second Willsboro, \$1.50; Elliott, Charles, \$20; First Greer, \$5; W. M. A., Greenville, \$6.46; Mt. Ebal, Samaria, \$2.57; First Edgefield, \$90.34; Eureka, Belton, \$9.15; First Hartsville, \$75; New Prospect Campobello, \$5.00; Hendersonville, Whitehall, \$11; Blackstock, \$10; Friendship, \$4.01; Immanuel, \$2.30; Piney Grove, \$0c; Ebenezer, Travelers Rest, \$2.78; Sardis, Saluda, \$2; Horeb, Troy, \$25; W. M. U., by Miss King, \$1,090.09; Westfield Creek, Chesterfield, \$3; Salem, Santuck, \$2.50 Goucher, Gaffney, \$20; Rock Hill, \$2.60; Washington, Greers, \$19.18; Mt. Tabor, Westminster, \$2.05; Rock Spring, \$3; Mrs. M. E. Edwards, Dry Creek Ch., Johnston, \$200; El Bethel, Wilkinsville, \$2.50; Pleasant Grove, Greers, \$6; Saxon, Spartanburg, \$4; J. E. McManaway, Batesville, for Evang., \$10; Siloam Greenwood, \$2.45; Central, Cowpens, \$18.51; Green St., Spartanburg, \$5; Calstown, Ch. Bamberg, \$4; Oak, Lynchburg, \$3; Macedonia, Gaffney, \$3.47; Campobello, S. S., \$3.74; Platers Crk., Marietta, \$6.80; Mt. Pleasant, Tigersville, \$0c; Kings Grove, 12 Mi. River Assn., \$4.40; Orphanage, Greenwood, \$23.63; Platha, Alken, \$6.85; Warrior Creek, Barksdale Sunbeam, \$1.25; W. M. S., \$20; B. Y. P. U., \$2; Liberty, Chester, \$5; Franklin, Greer, \$3; Townville, \$21.35; Mrs. M. H. Timmon, Batesburg, \$2; Easley, \$21; Lanes, Georgetown, \$2; Cedar Shoals, Enoree, \$8; Charleston Assn., \$2; Dry Swamp, Hampton, \$2.45; Mill Grove, \$1.05; Green Pond, Switzer, \$1; Mt. Zion, St. George, \$10.50; Miss Sarah Little, Greenville Ch. Ex., \$35; Rock Creek, Blair, \$1.70; Sardis, Timmons, \$20.37; New Hope, Lancaster, \$2.55; Jedburg Union meeting, \$5; Townville S. S., \$7.65; Harmony, Blaney, \$0c; Brandon Mill, Greenville, \$18; Raveuna, Gaffney, \$2.54; Healing Spg., Blackville, \$6.40; Cartersville, \$5; S. M. Walker, Enoree, \$1.50; Cool Branch, Shelton, \$1.75; Second Parksville, \$6; Chapel Hill, \$6; Mt. Carmel, \$5; Saluda Assn., \$124.23; Savannah River Assn., \$23.40; Rich Hill, Heath Spgs., \$8.45; First Fountain Inn, \$30; Republican Colliers, \$31.64; Sanridge, Holly Hill, \$5.13; W. M. U. Pacolet Mills Ch. for Ch. Ext., \$2.50; Double Spgs., S. S. Taylors, \$1.10; First Mullins, \$100; Berea, Edgefield, \$18; Heath Spgs., \$20; Catechee, \$...; Oak Grove, Samaria, \$3.65; Abner Creek, Greers, \$15; Bethel, Greenville, \$10; Limestone, Gaffney, \$1.49; Fairmount, Williston, \$1.65; Saluda, \$4.05; Pelham, Greer, \$10; Double Branch, Orangeburg, \$3.21; Mt. Olivet, Camden, \$1.10; Bethel, Norway, \$2.75; Wolf Creek, Landrum, \$26.21; Greenville Assn., \$15; Long Branch, Anderson, \$8.40; Mt. Hermon, \$3.06; Berlin S. S., \$1; Mt. Olivet, Walhalla, \$1; Mt. Zion, Blackstock, \$2.50; Scranton, \$7.00; Welch Neck Sunbeams, \$1.10; Summerville, \$3.80; Union No. 2, Orangeburg Assn., \$25.33; W. M. U. Darlington, \$10; Tabernacle Columbia, \$33.15; Roseville, \$10; Bethany, Ehrhardt, \$4.80; First Williamston, \$15.96; Kershaw, \$11.50; St. Matthews, \$30; Union, Yorkville, \$4; Golden Creek, Liberty, \$3.15; Warriors Creek, Barksdale, \$1; Green Pond, Augusta, \$2.40; First Union Colleton Assn., \$11.90; Chesterfield,

Walterboro, \$15.36; Cedar Creek, \$1; Beaver Creek, Chester, \$10; First Spartanburg, \$16.71; St. Matthews, \$4; Windsor, \$1.80; First Chester, \$100; Heath Spgs. S. S., \$20; Denmark, \$5; Double Spgs., \$8; Cross Roads, Anderson, \$43.05; Miss Ella Little, Greenville, \$50; Rock Hill Northside S. S., \$12.50; Olar S. S., \$12; Bethlehem S. S., Fairfax, \$4.15; Oak Ridge, Kershaw, \$4; Padgett's Creek S. S. Union, \$1.25; Corinth No. 1, Piedmont Assn., \$3.50; White Plains, Pelzer, \$2.10; First McCall, \$40; Santee S. S. Elmore, \$6.50; Barnwell Assn., \$2.50; Valley Falls S. S., Spartanburg, \$5; Ehrhardt S. S., \$5; Flint Ridge S. S., \$2c; Marion, Williams, \$5.10; Clark Hill, \$6.80; First Walterboro, \$11.45; Switzer, \$7.50; Salley S. S., \$2.50; Nine Forks S. S., \$1.30; Fork Shoals, Pelzer, \$3.25; Locust Hill S. S., Travelers Rest, \$7.97; Turkey Creek, \$6.60; W. M. U., \$1.25; Sunbeams, \$1.45; Rocky Bluff S. S., Raston, \$1.55; Scranton S. S., \$5.30; Bethlehem, Batesburg, \$5; Ward, \$12.72; South Union S. S., Westminster, \$18.45; White Plains S. S., Clifton, \$2.52; Madison B. Y. P. U., \$2; Cherokee Spgs., Spartanburg, \$11.60. Total, \$4,062.89.

Tennessee.—J. W. Gillon, State Mission Board, \$1,809.80; Mary Tipton, Ch. Ext., \$5; C. G. Samuel, Ch. Ext., \$5; C. W. Henderson, Ch. Ext., \$20; Doyle, Evang., by J. C. Owen, \$24; Central Point, Washington, \$3; F. B. McCorkie, Ch. Ex., \$5; Kenneth McCorkie, \$1; Dorcas Talley, \$1; W. A. Cooper, \$1; George Wynne, \$1. Total, \$1,875.80.

Texas.—J. W. Michaels, Evang., Ft. Worth, \$3.20; Prairie Ridge, Summer, \$9.25; J. W. Michaels, Dallas, \$1.30; Waco, \$3.20; Willis, Granger, \$3.80; B. Y. P. U., El Tampo, Ch. Ext., \$5.50. Total, \$26.25.

Virginia.—Graceland, Clayville, \$4c; B. A. Jacob, \$1,500. Total, \$1,500.24.

Grand total all the States, \$36,099.07.

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