

1914

JUNE

1914

# THE HOME FIELD

Rev. E. P. Aldredge, 1004  
Blakely St. Dec. 1914



## Starting on Their Thirty-Third Annual Journey.

Dr. Lansing Burrows, who for nearly half the life of the Southern Baptist Convention has served it as its Recording Secretary, leaving his home at Americus, Georgia, for the Convention at Nashville, May, 1914.

The battered little trunk has for thirty-three years journeyed to the Convention meetings and carried its records.

# HOME MISSION BOARD

— of the —  
**SOUTHERN BAPTIST CONVENTION**

HEALEY BUILDING

ATLANTA, GA.

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

## OFFICERS AND MEMBERS OF THE BOARD

JOHN F. PURSER ..... President  
B. D. GRAY ..... Corresponding Secretary  
..... Asst. Cor. Secretary  
VICTOR I. MASTERS ..... Editorial Secretary  
M. M. WELCH ..... Recording and Office Secretary  
ARCH. C. CREE ..... Enlistment Secretary  
WESTON BRUNER ..... Secretary of Evangelism  
LOUIS B. WARREN ..... Secretary of Church Building  
P. H. MELL ..... Treasurer  
CHAS. A. DAVIS ..... Auditor

### OTHER MEMBERS.

JOHN M. GREEN.  
E. L. CONNALLY.  
A. D. ADAIR.  
L. M. LANDRUM.  
SAM D. JONES.

JOHN E. WHITE.  
J. E. RALEY.  
S. C. CALLAWAY  
W. W. GAINES.  
CHAS. W. DANIEL.

A. H. GORDON,  
E. R. BLACK,  
WALKER DUNSON,  
L. E. BARTON,  
M. G. CAMPBELL.

### VICE-PRESIDENTS.

POWATAN JAMES, Selma, Ala.  
JOHN E. BRIGGS, Washington, D. C.  
J. E. SAMMONS, Griffin, Ga.  
W. E. HUNTER, Somerset, Ky.  
H. P. JACKSON, Baltimore, Md.  
C. C. PUGH, Hazlehurst, Miss.  
E. D. CAMERON, Muskogee, Okla.  
W. H. MAJOR, Covington, Tenn.  
G. W. ALLISON, Marion, Ill.

H. F. VERMILLION, Las Cruces, N. M.  
J. C. MOSS, Lynchburg, Va.  
GEO. W. TRUETT, Dallas, Texas.  
JOHN F. VINES, Anderson, S. C.  
C. E. MADDRY, Raleigh, N. C.  
S. E. EWING, St. Louis, Mo.  
M. E. DODD, Shreveport, La.  
C. W. DUKE, Tampa, Fla.  
F. F. GIBSON, Fort Smith, Ark.

Superintendent Mountain Missions and Schools—A. E. BROWN ..... Asheville, N. C.  
Superintendent Cuban Missions—M. N. McCALL ..... Havana, Cuba.  
Superintendent Missions for Mexicans—C. D. DANIEL ..... El Paso, Texas.

### STANDING COMMITTEES.

Administration—Charles W. Daniel, Jno. E. White, A. H. Gordon, Walker Dunson, S. C. Callaway.  
Co-operative Missions—Sam D. Jones, John E. White, A. C. Cree, J. E. Raley, M. M. Welch.  
Church Extension—A. D. Adair, John M. Green, E. L. Connally, Walker Dunson, L. B. Warren.  
Cuba and Panama—E. L. Connally, W. R. Owen, S. C. Callaway.  
Custody and Investment Funds—C. A. Davis, L. M. Landrum, A. H. Gordon, J. E. Raley, P. H. Mell.  
Evangelism—W. R. Owen, C. W. Daniel, John E. White, Weston Bruner.  
Finance and Appropriations—A. D. Adair, John M. Green, E. L. Connally, C. A. Davis, W. R. Owen, Sam D. Jones, E. R. Black, John E. White, A. H. Gordon, C. W. Daniel, P. H. Mell.  
Foreigners, Indians and Negroes—John M. Green, Walker Dunson, W. W. Gaines.  
Legal Advice—E. R. Black, W. W. Gaines.  
Mountain Missions and Schools—John E. White, J. E. Raley, L. M. Landrum, S. C. Callaway.  
Publicity—A. H. Gordon, C. W. Daniel, Walker Dunson, V. I. Masters.



# THE HOME FIELD

PUBLISHED BY THE

HOME MISSION BOARD OF THE  
SOUTHERN BAPTIST CONVENTION

SUBSCRIPTION PRICE - 35 CENTS PER YEAR.

1004-5-6-7-8-9-10 HEALEY BUILDING, ATLANTA, GA.

VICTOR I. MASTERS, Editor.

M. M. WELCH, Business Manager.

## CONTENTS FOR JUNE, 1914

	PAGE		PAGE
Frontispiece .....	2	Editorial .....	18
Memorable Year in Home Missions 3		Grist from the Convention.	
B. D. Gray, Cor. Sec.		Northern Presbyterians on Social	
A Little Trunk and Its Owner..... 6		Purity.	
V. I. M.		Dr. J. F. Love Goes to Foreign	
Preaching to the Silent People..... 7		Boards.	
Evangelist J. W. Michaels		A Great Campaign in Atlanta.	
Baptists of the South at Nashville.. 10		Our New Mission Study Book.	
V. I. M.		Restriction of Immigration.	
Our Annuity Plan .....	12	The Nomadism of the Occident.	
L. B. Warren, Ch. Ex. Secretary.		Close to Nature and the People.	
Country Church in Rural Uplift ... 14		Woman's Department .....	26
Dr. C. E. Maddry.		Mrs. B. D. Gray, Editor.	
The Seminoles of Florida..... 16		Home Field Honor Roll .....	29
Dr. A. J. Holt.		Home Mission Receipts .....	30

THE HOME FIELD is the Home Mission Organ of the Southern Baptist Convention.  
Published monthly.

SUBSCRIPTION PRICE, 35 cents per year in advance; clubs of five or more, 25 cents each.

CHANGE OF ADDRESS. Requests for change of address must state old and new addresses, and reach this office not later than the 10th of the month preceding the date upon which it is desired to have the change made. Where this notification does not reach us by the date indicated, subscribers may have the magazine forwarded by sending two cents to the postmaster at the old address.

ADVERTISING. A limited amount of space is available for advertising purposes. The character of advertising will be restricted within definite limits, and no advertisements of any person, firm or corporation, nor of any business or commodity not known to be responsible and reputable, will be accepted for publication. For rates address M. M. WELCH, Business Manager, Atlanta, Ga., or FRED D. YATES, Eastern Representative, 150 Nassau Street, New York.

CORRESPONDENCE AND REMITTANCES should be addressed to THE HOME FIELD, 1004 Healey Building, Atlanta, Georgia.

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

*If we love not the  
immigrant whom  
we have seen, how  
shall we love his  
native countryman  
whom we have not  
\* \* \* seen \* \* \**





# The Home Field

Vol. XXV

JUNE, 1914

No. 6

## Memorable Year in Home Missions.

B. D. GRAY, Corresponding Secretary.



OUR SIXTY-NINTH annual report was submitted to the Convention with sincere gratitude and devout thanksgiving to God. Ten years have passed since we met in Nashville and momentous years they have been. To no other nation have they meant so much as to our own. We were then just beginning to feel the significance of our national expansion, had a sense of our emergence into a world power, were fairly launched upon a colonial policy with Porto Rico and the Phillipines, a hemisphere apart, on our hands. After five years of intervention in Cuba we had just permitted their ensign to supersede the stars and stripes at Camp Columbia and the last of the American soldiers had left the Island in peace, which for years had been rent by war and drenched with blood.

Since then we have built the Panama Canal, the most stupendous enterprise of all history, which is to change the geography of the world and its intercourse and commerce likewise.

These have been fruitful and significant years for Southern Baptists. Confining ourselves to the Home Mission aspects of our growth a few comparisons may not be out of place.

Our receipts then (1904) were \$127,850.56.

Our receipts this year (1914) are \$397,589.12.

Our baptisms then, 8,017.

Our baptisms this year, 30,861.

Total additions to our churches then, 17,288.

Total additions to our churches this year,

56,747.

For the eleven years from 1904 to 1914, inclusive our receipts have been \$2,981,794.97.

Baptisms, 238,654.

Total additions to membership of churches, 441,779.

A glorious record indeed.

Then we had no Church Building Loan Fund.

Now we have \$95,476.28 and have fairly launched our campaign for the great Million Dollar Loan Fund.

In other respects our growth has been quite as significant.

### General Survey.

BUT LET US turn to the work of the year just closed. It may well be called a memorable year.

Our progress has been notable in every phase of the work. The number of converts and baptisms eclipses anything we have heretofore reported. But it has been particularly a year of constructive work. We have more fully than ever before approached the ideal of Home Mission endeavor in our co-operative work.

The unique, outstanding idea in Home Missions is its co-operative feature. The very genius of our organization consists in its fitness to enlighten, elicit, combine and direct our forces in one sacred effort for the propagation of the gospel. This Home Mission agency is the point of union between our forces in the different States helping to fuse them into a distinct and mighty denominational entity. This feature of our work has made steady and

rapid progress in recent years and has had unique accentuation during the year just closed. In every State we have co-operative work of one character or another with the State agencies. In the newer States of the West of course this co-operative work is more extensive than in the older States.

#### Our Composite Task.

THE WORK of the Home Mission Board is not only great in extent but multiform in character. Both the extent of the work and its varied character have brought the necessity of departmentalizing the work as far as possible. This the Board has done from time to time for the sake of efficiency. A general resume will suffice here.

Our co-operative work as already stated is the largest feature of Home Mission activity and makes itself felt in all other departments of the work.

Most gratifying results have attended the labors of our missionaries among the Foreigners, Indians and Negroes. We are doing among these people evangelistic, missionary and educational work. Distinct progress is observable in all of the fields we occupy in our mission to these various peoples.

Our Evangelistic Department has had a most successful year; the visible and tabulated results are stimulating in the highest degree. The outstanding features of the work for the year possibly are the great campaign during the spring months in Louisiana and the special services rendered to the Negro churches through our evangelistic forces.

#### Department Missions.

BEYOND OUR EXPECTATIONS the Department of Enlistment, launched more than a year ago, has been helpful in the development and enlistment of our unenlisted churches. A great fund of information concerning conditions among the unenlisted of our churches has been gathered, additional surveys are in progress and by another year we shall be able to make a more exhaustive exhibit in this respect. This constructive and developing feature of our work has met with the heartiest approval of our people. Indeed, we have not

been able to enlarge the work as rapidly as the brethren have urged us to do.

In the Highlands the same feature of permanency and aggressive development is manifested in our mountain school work. The number of schools is larger, the attendance of pupils greater and the character of the work finer and more satisfactory in every way. We are training for the work of the Kingdom, in their own home in the hills and elsewhere in our country and in far distant heathen lands, a great company of splendid boys and girls. The blessed service grows constantly in the esteem and affection of our people.

#### Cuba and Panama.

FOR TWO YEARS in succession his duties in the States have made it impossible for the Corresponding Secretary to visit Cuba, but the work there has made steady and in some respects rapid progress. No spectacular features have characterized it for a decade of years, but the foundations in evangelism, missions, and education have been well laid and we are beginning with joy and pride to see the growing superstructure. An advance of a decade of work in Cuba, sketched by the Superintendent in his report gives a vivid portrayal of the progress made there. More baptisms are reported than in any year for the past decade and nearly \$5,000 was contributed by the native churches. They are translating our denominational books into Spanish and are running a creditable semi-monthly paper at their own expense. The outlook in Cuba is bright.

The Panama Canal is nearly completed. The celebration of its completion will take place before our Convention meets again. Vast changes have taken place as the work on the Canal progressed. Churches have disbanded because of the rising waters of the Gatun Lake, their membership distributed to other churches of the Zone, back into the States, or to other lands. We have seized upon the strategic, prominent places and established churches with a view to the future. The year's work has been wonderfully blessed of God. Our missionaries have been faithful and richly rewarded with the largest number of converts ever reported in a single year. The few hundred members



contributed over \$5,000 for their own work, sent \$250 to Home Missions and also contributed liberally to Foreign Missions. Next year we shall have churches at Ancon and Balboa, the two important points at the Pacific terminus of the Canal. With a capable force of missionaries and the proper equipment we shall not only be able to meet the needs on the Canal Zone but from this great future center of world movements we can send the gospel to the ends of the earth.

#### Church Extension.

OUR CHURCH EXTENSION Department has made signal advances during the year in gathering the facts concerning our destitution as to church building. The surveys have not been entirely completed, but the facts gathered show that our deficiency in suitable houses of worship is far greater than we have ever stated in any of our announcements and appeals. The number of agents in soliciting for our Million Dollar Church Building Loan Fund has not been multiplied during the year.

This has been due to the fact that so many of our States are overburdened with local enterprises and to the further fact that the Judson Centennial of the Foreign Board was making such strenuous efforts to complete their fund this year and next.

We are most highly gratified, however, with the sympathy and support given us by the denomination in our effort to provide a great Loan Fund for the use of our churches in the work of building suitable houses of worship, a condition of progress and efficiency in their own life as well as in helpful, co-operative denominational work.

#### Publicity.

THE DEMANDS upon our Publicity Department have been greater than during any

previous year. Large supplies of tracts and leaflets on all phases of our work have been sent forth. The supply of our book, "The Home Mission Task," is almost exhausted and a new edition called for. We have now provided a new volume, "Baptist Home Missions," that we hope will be more suited for text book purposes for use in valuable for general purposes. The Mission Study Classes, in addition to being Home Field, our monthly magazine, steadily grows in favor and should be made a mighty force for our work. It can so become if our people will help us to increase its circulation from twenty-one thousand to one hundred thousand.

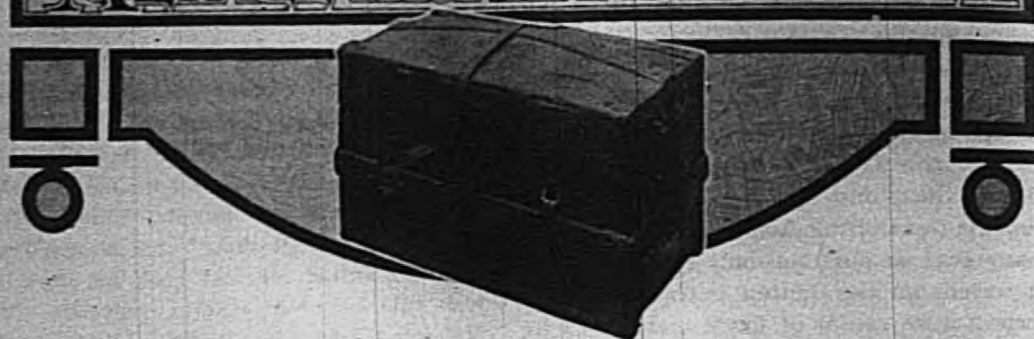
#### Permanency and Self-Support.

FOR YEARS PAST we have laid stress upon the permanent rather than the transient and temporary in our work. This has led naturally to a great increase in gifts to Church Building and church development as a part of our missionary operations. We are peculiarly gratified over the splendid achievements of the past year in the solid and permanent character of the work done.

As a necessary outcome of stress laid on this point we are able to report a great advance toward self-support among the mission churches we have assisted. In hundreds and hundreds of cases they have come from once a month to twice a month, or all-time preaching. We have increased the salaries of pastors and improved their houses of worship or erected new buildings. This feature of our work is specially notable in the rural sections and foretakens a great and far-reaching advance towards the greater efficiency of our churches and their heartier enlistment in all our denominational work.



# A LITTLE TRUNK AND ITS OWNER



V. I. M.

"I COULD NOT help it," said the little trunk, as they brought it, lame and battered, back from the railway station, where it had under its heavy load groaned and cracked and broken wide open, scattering over the platform, records and official papers of the Secretary, Lansing Burrows, of the Southern Baptist Convention, just as Dr. Burrows was starting to the 1914 meeting. "I did the best I could. My girth is small and I am old. For thirty-three years I have, in my recesses, carried loads that were heavy enough to break down a far more imposing looking trunk than I am."

They gathered up the infirm little chest and carried it back to the parsonage from whence the hackman had brought it and its distinguished owner that morning. In the meantime Dr. Burrows got a fresh receptacle for the official records which the little old trunk had carried for so long.

"I know I am not much for looks," continued the discarded case, whose hinges had given way under the strain and whose leather covering was dry and parched; "but age tells, even on a trunk. I have been temperate and all my days have been given to good deeds. I have lived and travelled always and only with good people. In these restless times many pride themselves on having had strange and variegated experiences, but I have just gone on doing my duty in my own place and way. In fact, I have never known service other than that in which I was engaged when at last my old slats and hinges gave way and I failed on my job yonder at the railway station.

"I have carried about more facts within

my recesses than any other trunk ever did or ever will carry, the growth and progress of a great religious body, and I have never yet betrayed a single trust, nor lost a record committed to my keeping.

"When I began service my first journey was to Columbus, Mississippi. That was in 1881. My owner was a young man and my Convention-ward burden was only of his personal apparel. On the return trip I carried all sorts of papers and statistics representing Convention decisions and Baptist growth, and that is what I have done all the years since.

"Among the records I carried home that year, stowed away with my owner's frock coat, was the totals raised for Home and Foreign Missions. Southern Baptists had given \$20,000 to the former and \$44,000 to the latter. The Foreign Board had only a small group of workers and the Home Board reported 315 baptisms. There was no Sunday School Board and the single Theological Seminary of Baptists was in sore financial straits.

"But great things of progress and growth have transpired in the years of my service and I have never failed to carry for my Secretary-owner the record of it all and have it ready to his hands at his rooms where the Baptist hosts foregathered. But now I am aged and infirm. I thought I could go to another Convention, but I cannot. My days are numbered and shall be spent in the attic. The burdens I bore, other receptacles shall bear. The tough hide of my binding is parched and chapped.

Rust has weakened every hinge and hasp.



The time for my retirement is at hand.

"There are some who may be skeptical about the authenticity of what I have said, and declare that I am not able to tell these things, otherwise I should like to speak about my owner. I should like to tell of the many days and nights during all the years in which he has written letters, examined records and set down figures, all of which things make up the record of the Baptist body a tabloid statement of whose life I have carried to the Convention each year. I would like to tell what a good and tender-hearted man he is.

"Last year I went with my master to St. Louis. From the baggage car I was carried out through an immense shed to a great room filled with a thousand trunks; then a man took me and put me up by his side in the front of a vehicle which goes without a horse to draw it, and my owner and one of his friends got in behind and

we went very rapidly to the hotel. A week later we came back home, and now I shall never go away from home any more.

"They tell me that my owner quit being a Secretary this year, that they made him President of the Convention, and a younger man took his place as Secretary. So I am content to be in the discard. From my humble place in the garret of the Baptist parsonage at Americus, Georgia, I send out good wishes to other conveying cases all and severally. In my retirement I shall be happy to hear of just one among all the new-fangled kinds of trunks which shall carry for so long, without a single mishap as heavy burdens as I bore and of such large spiritual significance.

"And to Baptists or others who say I am boastful or even that I never really said any of these things here set down, I aforetime record my forgiveness and my unchanging good will."

## Preaching to the Silent People.

J. W. MICHEALS, Home Board Evangelist to the Deaf and Dumb, Knoxville, Tennessee.

FOR EIGHT YEARS Rev. J. W. Micheals has been an evangelist of the Home Mission Board preaching to the deaf and dumb people throughout the Southern Baptist Convention territory. There are about 30,000 of these unfortunates in the South and the fact that most of them are engaged in employment in the cities makes it more practicable than would at first be supposed for Evangelist Michaels to reach them. The story below shows in part what is the beautiful work of Brother Micheals.



THE WORK among the deaf and dumb people in the Southern Baptist field still goes on and hundreds of these silent people have been won over to the Lord, and hundreds more would have been were there more workers.

The blessed Lord's utterance, "The harvest truly is plenteous, but the

laborers are few," Matt. 9:37, can truly be applied to the deaf people of the field. When I first met Dr. Gray at the meeting of the Southern Convention at Kansas City, Missouri, about eight years ago, urging him to lay before the Convention the matter of establishing a missionary for the deaf people of the field, I was very much in earnest when I told him that I could cover the field once every month or six weeks, and I was very much surprised when he gravely shook his head in the negative. I thought I was right and he wrong, but now I confess that in all the years I have been laboring in the field, I have not been able to reach more than half of the thirty-odd thousand deaf people that hunger and thirst for spiritual advice and encouragement, and I am now soliciting Dr. Gray to recommend more help for us. I have under observance several good and competent men to take up the work.

I regret that the contributions of the deaf people do not pay the expenses, yet they give as generously as they can.

I have noticed that the contributions by the deaf-mute Bible or Sun-

day-school classes favorably compare with the classes of the hearing classes of the school, and at times the deaf-mute class leads the school in contributions.

They also contribute on mission days and are always eager to do so. What a blessing it would be to those silent people if some rich church of each State would create a mission for them within its border. North Carolina comes nearer this than any other State. At Durham, North Carolina, the First Baptist Church, with Bro. J. J. Hurt as pastor, voted a young deaf Baptist preacher, recently ordained, \$150 per year to preach every Sunday to the sixty or more deaf people of that city, and the State Mission Board of the State gives him another \$150 to do week-day work here and elsewhere, and then the deaf people give him a little here and there.

This young man is Rev. Grover Cleveland Wilder, who read theology at the Southern Baptist Seminary at Louisville, Kentucky, for two years, and was honored with a certificate, without taking the examinations, by Dr. E. Y. Mullins. He was subsequently ordained by his church at or near Tunis, North Carolina. The compensation paid him is, of course, too small for support and he depends on the generosity of a good Baptist while at Durham, and the deaf when away.

As Evangelist for the Board I started the work at Durham and won many over to the Baptists, but my field is so large that I have only been able to go there once every three or four months. I trust some day that each State will follow the lead of North Carolina and then one or two competent, earnest workers for the Southern Board, as evangelists, could do a great deal more for the unfortunate class.

It has been my aim to establish Bible classes in all the large cities in the field and encourage the members to contribute to the Sunday-schools and

for the mission work, which they have done.

These classes

do not differ greatly from the hearing classes. There are such classes now in existence at the following places:

Fort Smith, Ark.—First Baptist, Mrs. S. V. McLendon, Leader.

Fulton, Mo.—First Baptist, Prof. Harry Gross, Leader.

Danville, Ky.—School for Deaf, Mrs. Supt. A. Rogers, Leader.

Fort Worth, Texas—Deaf Mute Baptists, Mr. W. G. Sheppard, Leader.

Waco, Texas—Columbus Baptist, Mrs. Featherstone, hearing lady, and Mr. Tilden Smith.

Memphis, Tenn.—Central Baptist, Miss Teutor, Leader.

Chattanooga, Tenn.—Methodist Church, Mr. W. A. West, Leader.

Knoxville, Tenn.—Presbyterian, Miss Rebecca Davis, Leader.

Britsol, Va.—Methodist Church, Mrs. J. Richmond, Va.—First Baptist, Mr. A. G. Tucker, Leader.

Norfolk, Va.—Freemason Baptist, Mr. Paxton Pollard.

Roanoke, Va.—First Baptist, Mr. Robert Smoak, Leader.

Washington, D. C.—Calvary Baptist, Mr. G. Erickson, Leader.

Baltimore, Md.—First Baptist, Mr. E. A. Feast, Leader.

Durham, N. C.—First Baptist, Rev. G. C. Wilder, Leader.

Greensboro, N. C.—At his home, Mr. Peter Ray, Leader.

Charlotte, N. C.—Pitchard Baptist, Mr. Wm. Hackney, Leader.

Raleigh, N. C.—Tabernacle Baptist, Mr. Odie Underhill.

Atlanta, Ga.—St. Mark's Methodist, Mr. Cruselle, a hearing gentleman who takes great interest in the deaf. He is a Methodist, but his wife is a Baptist, and they attend the Methodist and Baptist churches alternatively.

Mr. Cruselle is trying to get the Methodist Mission



Board to create a missionary of that denomination for the deaf in the South.

Birmingham, Ala. (This class was first organized at the Southside Baptist Church at Birmingham. When that church was destroyed by fire, Mrs. W. W. Silk, a hearing lady who has a deaf sister, reorganized it at Wesley Chapel on the Northside. Mrs. Silk moved West and recently the class decided to move to a more centrally located church. Dr. Dickinson and I made every effort to have it come to the First Baptist Church, and we thought sure it would, but the Episcopalians in some way induced the class to go into one of their parish houses, where the mutes can meet at most any time for gymnastics and other amusements).

Classes were also started at the following places but for the want of leaders have disbanded for the time being:

Little Rock, Ark.—First Baptist Church.  
Louisville, Ky.—Broadway Baptist Church.  
Kansas City, Mo.—Calvary Baptist Church.  
St. Louis, Mo.—Third Baptist Church.  
Dallas, Texas—Baptist Church.  
Columbia, S. C.—In a Methodist Church.  
Augusta, Ga.—Baptist Church.

There are other classes in the field not yet reported to me. At each place I visit I urge the mutes to organize a class and have weekly prayer meetings at some home. There are quite a number of such prayer meetings. I notice great improvement morally and intellectually among the deaf wherever there is a Bible class or a weekly prayer meeting.

The little Deaf Mute Baptist Church at Fort Worth, Texas, has been paid for by the deaf people and friends and has been deeded over to the Home Mission Board of the Southern Baptist Convention. The

church is in good hands, yet some who did nothing to help the church in time of need wish to create a dissension because of the deeding of the property to the Board. We sadly need a good deaf Baptist minister to live in Fort Worth, preach every Sunday and make daily pastoral visits, and to help the deaf in many ways. There are about sixty deaf people living in North Fort Worth, and about a hundred more within reach of the city by trolley lines. It is impossible for me to give the time needed there. However, I am there for several days every three months and do the best I can for the mutes. Will not some of the rich churches of the State do something in the way of securing a deaf Baptist minister to live there and to attend to the rest of the State as he may have time to do so? There are many points in Texas where the deaf number from twelve to forty, such as Dallas, Hillsboro, Waco, Temple, Austin, Houston, San Antonio, Galveston and many other towns. Why not follow the example of North Carolina, mentioned above?

For the last two or three years I have endeavored to raise a fund to secure a lot and building for a church at Louisville, Kentucky. I have encountered much disappointment in this attempt, but I have not given up the work. My illness during the last year has handicapped me. I have ready for mailing a pamphlet giving the needs of that city as well as all large cities. They will be sent out to the churches of Kentucky and I am in great hopes the churches will respond and contribute enough, at least, to rent a permanent room in one of the churches there in which the deaf may feel free to come and go, without having to pay for janitor's attention, heat and light, which has been the case there.



# Baptists of the South at Nashville.

V. I. M.



THE SIXTY-NINTH ANNUAL SESSION of the Southern Baptist Convention closed at Nashville, Tennessee on May 18. The meetings extended from the afternoon of May 13, and were crowded to the limit with the yearly enlarging business of the body.

In fact, important matters pressed so urgently, each on the heels of the other that some causes had to give way part of the time allotted to them in order that the exigencies of the situation might be met. It happened that the time allotted to Home Missions was considerably abbreviated in this way, but our Corresponding Secretary seconded by his associates accepted this fortune with unruffled good nature though with regret that the great cause could have no larger hearing before the Convention.

It was a different kind of Convention from any which the writer has attended in former years. The spirit of democracy was more evidently in the atmosphere than ever before. It is not for *The Home Field* to express, as one of our Baptist weeklies may properly do, the opinions of the editor concerning matters which are in process of solution in the Convention and we shall refrain from expressing any thoughts we may have in the premises.

However, we may safely and properly express gratification that democracy was dominant. We prefer democracy, even when the volatile spirits to which it may at times be subject might lead it to make mistakes, to the wisdom of ecclesiastical centralization unchastened of democracy.

The democracy, the "ground swell" some brother called it, which rode on the winds at Nashville, was very much in earnest, but good natured. It is almost impossible to have before a large assembly a sustained and popular discussion of the subjects on which there are distinctly different views without some things being said which to the sensitive may seem harsh. Considering the extent of such discussion at Nashville, it is remarkable that so few things were said that are likely to rankle in the breast of any brother. Dr. F. C. McConnell, who

led in most of the discussion which was directed against the Convention Commission's report concerning the future number and location of the Boards of the Convention has always seemed to us to be as guileless as a child and he never looked more so than when he led the movement in the Convention. With impassioned, but tender oratory and a face that was radiant he pled for his views, and whatever a year of discussion and deliberation may determine to be wise on the subject, there is no question that the gifted Georgian-Texan swept a large number in the Convention with sympathetic response.

There were doubtless some things said which might have been better unsaid, but, we think, not many, considering all the circumstances. We are of those who take much delight in thunderclouds because they clear the air and make it sweet, albeit we confess we flinch when the lightning flashes and strokes crash and peal very, very close to where we are. Still our flinching does not argue against the clarifying function of the thundercloud.

It is so delicate a thing on which to write in a semi-official publication of one of the Convention Boards that we hasten to say that the thundercloud reference is here used as an illustration, and not as a figure to indicate what we conceive to have been the spirit and temper of the Convention. As far as we could grasp these we think they were entirely wholesome.

The denominational press will so fully and satisfactorily report the Convention proceedings that *The Home Field* may properly not undertake such a report. But it was a great Convention in the results shown of a year's work. The Foreign Board had a debt, but it had made splendid advances. The Sunday School Board reported a good year and had its handsome and well appointed new building to show us. The building is no mean asset of Southern Baptists.

The Home Board had gone forward in its receipts about \$27,000 and brought in a report of results in baptisms, additions and development activities which not only



showed great progress, but were far ahead of the activities of any similar general Home Mission Board in America.

Not only was the Theological Seminary at Louisville shown to be doing a great work, but there was, unreported but in everybody's ken, the wonderful growth of our Southwestern Seminary at Fort Worth. Similarly, State Missions was not reported, but everyone knew that this great activity had had its greatest year.

The Baptist women met in the Woman's Missionary Union Annual Convention simultaneously, and heard the report of their greatest year in which Foreign Missions had been given about \$175,000 and Home Missions more than \$100,000.

Auxiliary meetings in addition were the Sunday School Workers' meetings and the Evangelistic and Enlistment Conference meetings each for several days, all of which were successful in accomplishing results. Also the Louisville Seminary Alumni had a largely attended banquet and the Sunday School Workers' the largest banquet ever held of graduates in Sunday-school training courses. The special mass meeting for the Judson Memorial Fund on Sunday afternoon was inspiring and edifying and drew together a large concourse.

Dr. J. M. Frost and Drs. I. J. Van Ness and P. E. Burroughs of the Sunday School Board and all the other members of the Board received continual congratulations on account of the splendid new building of the Sunday School Board, which was dedicated with impressive and appropriate exercises.

Dr. Robert J. Willingham, for twenty years Corresponding Secretary of the Foreign Mission Board, who has been compelled to spend much of last year in recuperating his health, broken by hard work for the great cause of Foreign Missions, was present at the Convention looking very well indeed, and improved in health, but not yet so strong as of yore. Scores and scores of brethren thronged about him in assurances of love and in congratulation of account of his improvement. We join thousands of our people who pray for the blessings of God upon this servant of the Master who has not spared himself in laboring to further a great cause which belongs to all of us.

With swelling enthusiasm and almost with complete unanimity the body voted to adopt the doctrinal part of the Commission's report. This was not a confession of faith, but in effect the statement of the Southern Baptist position on the subject of Christian Union now so much discussed. In no uncertain way the pronouncement puts loyalty to Christ before union with other Christian bodies, though it breathes beautifully of the spiritual union of all God's people, and its kindly attitude toward formal union in cases in which it may be attained without the sacrifice of principle.

The fellowship of God's people grows sweeter all the while, and as years add themselves to the span of life, other things grow of less concern. Such fellowship is a mighty current in our conventional body. This fellowship expresses itself on such occasions in personal greetings, conversations, etc., and everybody is overwhelmed, the social instincts and nerve force over-worked. "The ends justify the means," is a terrible doctrine, responsible for mountains of human woe, but there may be cases where it applies. We see no other way to justify the over-wrought condition into which a Conventioneer must let himself go, if he even half-way gets through exchanging personal greetings with the great body of his brethren and friends whom he meets at the Southern Baptist Convention. Perhaps we do not generally recognize how over-wrought the strain is. Personally the writer has known of several deaths which came in the reaction that followed on the whip and spur treatment we give the social and fellowship instincts in State and general religious gatherings.

One of our friends in the Nashville conclave remarked that he saw no way to have so much social intercourse and so much Convention business all in so few days, and tentatively suggested that a longer period for the meeting is necessary. Something seems to be necessary, but an editor of a mission magazine may with no impropriety leave suggestions on the matter for others. The Commission report made at the Convention is expected to afford some relief, by providing that no regular sessions of the body shall be held in the afternoon.

Meantime we close by saying that the next twelve months will be twelve months

of much thinking and discussion among our people. Never in our time has there been a period when it will be so desirable to read all our Baptist papers, or as many of them as possible. Out of this discussion good will come, great good. Southern Bap-

tists have always found right ways in which to go forward, and they will continue to do so, but they will carefully think through and weigh the facts and principles in each case before they change the plans of their on-going.

## The Fear of Want—Our Annuity Plan.

L. B. WARREN, Church Extension Secretary.

THERE IS A DUAL significance in this wonderful picture. It portrays the demon of dread now hovering over 7,999 needy Southern Baptist churches.

It pictures the incubus of anxiety which causes sleepless nights and restless days when youth is past and the ability to earn is gone.

Our Annuity Plan is devised to lay the ghost which haunts our needy fields, and at the same time exercise the dread spirit of fear which lines the face with wrinkles of worry and causes the heart to sink with anxiety for future days.

.....

Youth passes quickly.

Before we know it the keepers of the house begin to tremble and the strong men bow themselves, the grinders cease because they are few, and those that look out at the windows are darkened.

Then youth pushes age aside, and the demon of the fear of want haunts the waking moments and hovers over the couch at night.

This fear is far from groundless.

The savings of youth must provide for the days of age and helplessness. These savings must be invested to produce an income, and from time to time there must be re-invested with its probability of loss and all the time the income grows smaller from taxation and commissions. Worse than all, there is the haunting thought of commercial crises of personal breach of trust with resultant failures of the concerns in which the capital is invested, and the consciousness of present possession is poisoned by the fear of future want.

.....

Our Annuity Plan puts an end to worry. The fear of future want vanishes to return no more.

An annuity investment provides an income which will never fall nor fluctuate.

The income is larger than can be secured by any other safe investment.

The income is not reduced by taxation nor by agent's commissions.

The income will be paid to the investor as long as he lives, and if he so desires it will continue through the life of his loved ones who survive him.

The income is derived from an investment which is secured by all the assets of the Home Mission Board, and that security is rendered doubly sure by the credit and good name of Southern Baptists. During the civil war and during the dark days of reconstruction not one debt of our Home Mission Board went unpaid. Many fortunes were lost. Banks failed, insurance companies tottered to their ruin, bonding and investment companies crashed into bankruptcy,—but the credit of Southern Baptists came through it all with undimmed lustre.

The income is further secured by an action of the Board which limits its issuance of interest bearing bonds to a sum not exceeding one-half of the Board's annual income from interest alone. This rule enables us to issue comparatively few annuities at present, but it guarantees absolute security to the investor.

The fear of want vanishes and happiness is assured.

.....

The funds invested in annuities are at once used for the relief of the 7,999 needy churches of Southern Baptists.

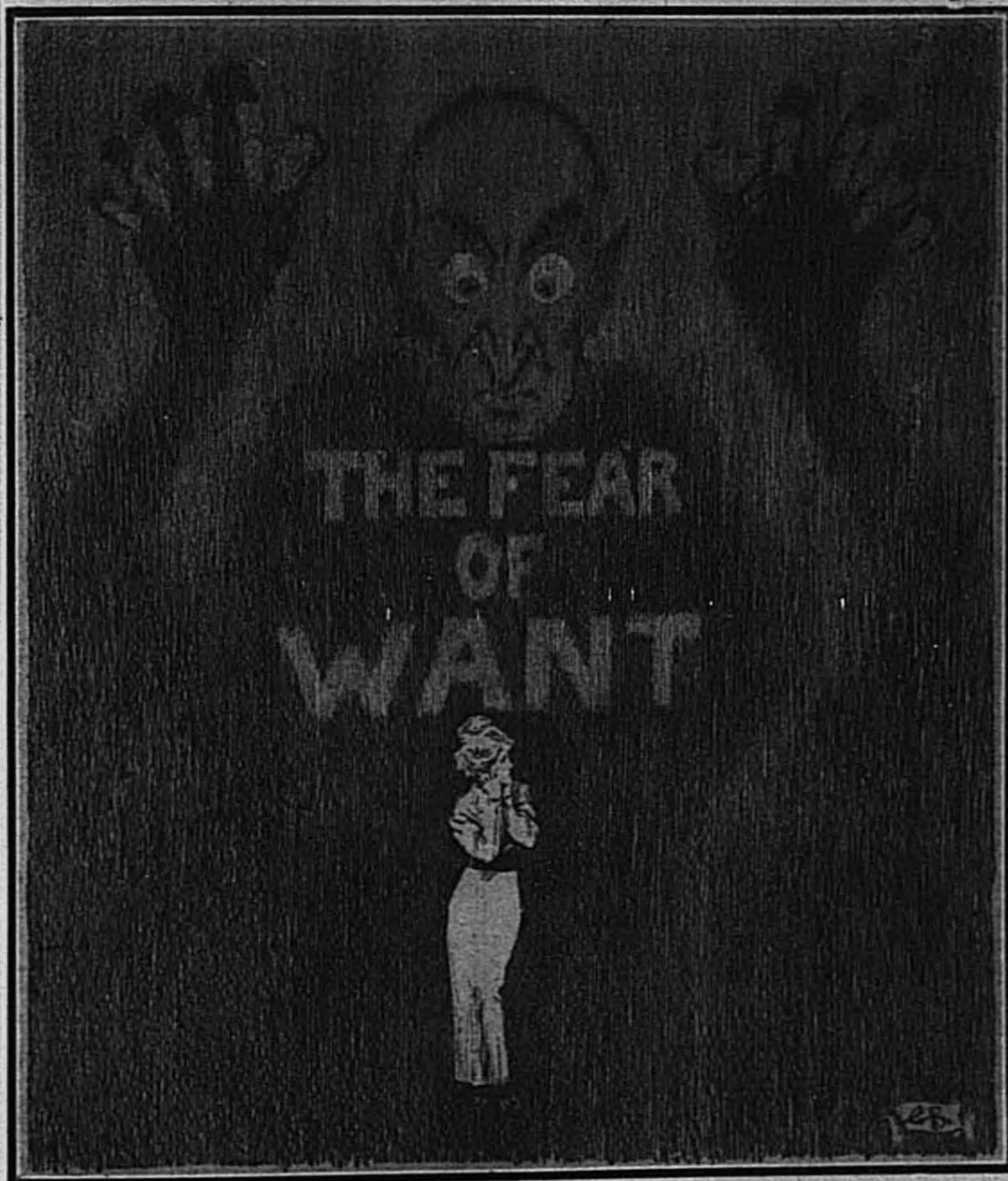
The interest upon the investment banishes the fear of want from the mind of the investor, and the capital of the investment will be loaned recurrently to needy fields in such instance lifting the incubus which



has made vital living an impossibility.

The investor will not only have joy in the possession of a fixed and certain income,

but he will rejoice in the knowledge that his investment is bringing to the Kingdom of his Lord an annual increment of souls



saved through the preaching of the word.

An annuity fund of \$500 or more will constitute a Memorial to the investor or to any one whom he may designate, and the record of the fund with the picture of the one memorialized will be annually published

in the Record of Memorials,—the Baptist Hall of Fame.

.....

Information as to the interest paid, and sample contracts of both single and joint annuities will be furnished upon application to the Department of Church Extension.



## Country Church in Rural Districts.

CHARLES EDWARD MADDY, D. D., Raleigh, N. C., in *Charity and Children*.



**W**HEN SOME FUTURE historian shall take in hand the task of writing a full and complete history of the growth and development of North Carolina citizenship, he will give large space to the part played by the country church. The first settlers that came to North Carolina were tillers of the soil, and all through the years North Carolina has been an agricultural State. Under these conditions, the organized religious life of the people in these scattered communities has played a prominent part in the development and up-lift of the life of the State.

And even in this wonderful new day of industrialism, and the rapid growth of towns and cities, more than eighty per cent of the population of the State remains in the country districts; and for half a century, at least, North Carolina will remain an agricultural State. As long as this is true, the country church of the future, as of the past, will play a large part in the moral, spiritual, and industrial development of the State.

### Source of Religious Life.

**IN THE PAST** there were few towns and cities and almost all the religious life of the people had its inception in the country church and under the nurture and ministry

of the country preacher. Religion is the deepest impulse of the human soul. All men are religious. They are not all followers of Jesus Christ, but all men are religious. The heathen are intensely religious, but it is a false and misdirected religion. The thing that looms largest in the life of any people, is religion,—the relation of the soul to the Infinite. So the place where people come in right relation to the Infinite, will always be sacred and will hold a pre-eminent place in their lives. Our fathers and mothers were converted in the country church. The old days of the annual camp meeting will never be forgotten, and every body attended "meetin'" and "got religion." Backsliders were reclaimed, sinners were converted and saints were built up in the faith and strengthened for the conflict against satan. As the camp meeting declined, it was followed by the modern "protracted meeting." The pastor usually secured the assistance of some brother pastor with evangelistic gifts, and the meetings would last for weeks and even months. If there were sometimes an excess of emotion and extravagance of expression, there came out of it all a deep, abiding religious conviction that failed not while life lasted. And this religious experience and revolution in a man's life, usually showed itself in a character and walk before the people, that was above reproach.



The leaders of most of our town and city churches to-day, were converted and received their early religious training in the country church. And in a large measure, the source of the State's religious life, for many years to come, will be in the country church. There the men and women, who will come to swell the congested population of town and city, will receive their first religious impressions, and make their decisive surrender to the Man of Galilee.

#### Center of Social Life.

IN THE OLDEN DAYS, there were no newspapers, except the occasional religious or church paper. There were few magazines and books to be had. The roads were bad,—often impassible. The streams were unbridged. There were no graded schools nor telephones. There were very few buggies and almost all travel was by wagon on or horseback. People were widely scattered and churches were far apart. The preacher came once a month or perchance once each quarter. The approach of the monthly meeting and the coming of the preacher, were important events and occasions to be anticipated and prepared for many days before.

The meeting days were precious for social gathering and exchange of visits. The meeting often lasted all day, and usually included a certain "Lord's Day and Saturday before." And when the Quarterly Conference, or the Association or the Presbytery met in annual session, there was a total cessation of labor, and the whole country-side was given over to religious improvement and social intercourse. Here kins-people met, new wives and babies were exhibited and sweethearts "caught," and matches made. These were halcyon days of the old country church! We shall never see their like again! They broke the deadening, crushing monotony for the slaving, tolling house-wives: they presented a fine opportunity and constituted a splendid arena for the men to discuss politics and the burning questions of the day, and they offered the finest opportunity for the right kind of social intercourse among the young people. Who can ever forget the annual Sunday-school picnic, with its abundance of good things to eat, but best of all the

frolic and fun and innocent games, and oft-times, the heart-battles lost or won.

While conditions have changed in many localities, and the coming of good roads and rural mail delivery, the telephone and automobile, the rural graded school and daily newspaper, will all have their influence upon changing conditions, yet I believe through it all, the country church is now, and will for many years to come continue to be, the center of social life of the people. The boyhood and girlhood friends, who have grown old together, nourished in spiritual and social things by the old country church, will always give it chief place in their thoughts and hearts. The young people will fit into the new times and changed conditions, and through it all old people and young people will continue to look to the country church as the center of their social life.

#### Nourisher of Intellectual Life.

HARD BY THE COUNTRY CHURCH, the little school house often sits, and I am not unmindful of its influence upon the intellectual life of the people, when I say deliberately, that the country church, with its Sunday-school and plain preaching of the Word of God, plays the larger part in the intellectual life of the people. The preacher of the olden times was seldom a college bred man, and yet he was an educated man. He was educated in one Book,—the world's one masterpiece, a complete library in one volume, written in the terse and simple language of the common people,—God's Way Book for man's journey to a better life. And the preacher made known this Book to the people and it was the chief nourisher of their intellectual life.

The preacher in the country church of today and the future, must be an educated man,—a man who knows as much and more than the average man of his congregation. Many of his members will be college bred, the young people will be in the grammar and high school. So the preacher must be better equipped for intellectual leadership among the people. He must know something of everything. The modern Sunday-school in the country church will be superior to the old Sunday-school. It will be better equipped, better taught and better

organized. But the Bible will still be the supreme Book among the people, and the country church will still be the chief nourisher of the intellectual life of the people.

#### Training Ground for Leadership.

THE LEADERS OF THE PAST and present were trained in the country, under the influence of the country church. The country boy or girl trained in the country church and Sunday-school and prayer meeting, are today the leaders in every walk of life in the town and city. The young man from the country, comes to the town and city to be the leading business man, the leading doctor and preacher and lawyer. When he wants a wife, he usually goes to the country church to find her. He finds one that is simple, unspoiled, pure and ready to do her part in the hard and exacting life of the new situation. And sad to say, after about one generation, the successor of this leader in the city must also come from the country church, with his fresh blood and vital touch with nature and nature's God. There is something in the feverish activity and con-

suming demands upon the city bred boy or girl, that unfits and unnerves them for the sharp struggle essential for success, and the boy or girl trained in the country must come in to take their places. I do not believe the country church will ever lose its place in our modern life and will continue to be the training ground for leadership.

#### Dear Old Country Church!

HERE AS LITTLE CHILDREN, with bare legs and dusty feet, we came to learn our first lessons of the awful mysteries of the Infinite; here the battle of love and romance were fought out; here we came face to face with the world's Redeemer; here we grew to manhood and womanhood; and here at last, at the set of life's sun, when the fitful fever is o'er, we will lay the burden down, and be at rest, by the side of a long line of sleeping ancestors, to wait for that glorious day, when the universal and triumphant church will be called to the marriage supper of the Lamb.

## The Seminoles of Florida.

A. J. HOLT, D.D., Kissimmee, Florida.



HISTORY INFORMS US that in 1854 the Seminoles, then under the leadership of John Jumper, Osceola and Billy Bowlegs, were entrapped under a flag of truce and were enforced to cede their possessions in Florida, and the main body of this tribe was sent to the Indian Territory. Osceola manifested such a vindictive spirit, that liberty was denied him, and he was kept in bondage until his death a few years later. Billy Bowlegs, who was induced to sign the treaty of peace, was quite unpopular with his tribe, and finally forsook it and wandered off to Mexico. John Jumper the only remaining chief, while refusing to sign the treaty, was sent with his tribe to the Indian Territory, where he retained the chieftaincy of his people until his death, which occurred about twenty years ago. The tree under which this famous treaty was made still stands on the banks of the Peace River.—so named be-

cause of this treaty—in the suburbs of Fort Mead, Florida.

A remnant of these Indians, refused to surrender, or to accept the treaty of peace, and retreated to the inaccessible Everglades, where the United States soldiers tried in vain to follow them. These have remained to this day independent if not defiant of the United States Government. They are the only Indians in the territory of the United States, known to this writer, that have not received from the government some token of remuneration for the country that was evidently theirs. These Indians receive no annuities, have no allotments of lands and receive no favors from the Government. They absolutely refuse to be removed from their ancestral homes in the Everglades. They prefer absolute death and extermination to removal. This is their own country, they claim, and that with reason. They live by hunting fishing and trapping. But gradually the



whites are encroaching on their domains. The draining of the Everglades, if they be successfully drained, will leave them dispossessed of their last refuge. A bill was introduced at the last session of the Florida Legislature ceding them over two hundred thousand acres of lands in the Everglades. But this was vetoed by the Governor. Some efforts have been made to evangelize these Indians. Bishop Gray of the Episcopal church has established a mission among them, built a house, and has worked ardently to instruct them in Scripture truth; but without any marked success. At the session of the Florida Baptist Convention of 1912 a committee, of which the writer was chairman, was appointed to investigate the condition of these people and report if a practical plan could be devised to evangelize them. We found that the Seminoles of Oklahoma had been making praiseworthy efforts in behalf of their kindred in the Everglades. Several expeditions have been made among them; At one time about a dozen of these Oklahoma Seminoles came down and spent about a month among the Seminoles of Florida, preaching, and living among them to endeavor to lead them to accept the Lord. They were well received, but they departed with but little visible fruits of their labors. At the 1913 session of the State Convention a report was adopted setting forth all these facts, and proposing a plan by which it is hoped that a permanent mission shall be opened among these people, manned by the Seminoles of Oklahoma. The Florida State Board was ordered to appeal to the Home Board to open and sustain such a mission.

It is evident to those acquainted with these people, that this cannot be done successfully by the white people. Owing to the long and bitter prejudice existing against the white people, this cannot now be done. But they will gladly receive the Seminoles of Oklahoma, and these will be glad to cooperate in the evangelization of their brethren. This week, Billy Bowlegs, whose ancestor was among those captured at Ft. Mead, visited Kiasimnee, the home of the writer. He was the guest of J. M. Willson, whose talented wife, Minnie Moore Willson, has written a charming book entitled "The Seminoles of Florida." Billy comes up once a year to visit his friend. We had several talks with him. The plans we are now working out, meet with his approval. He is a stalwart Indian of pure blood. He dresses after the custom of his people, and is every inch a man.

The writer was appointed by the State Convention to visit the Home Board, lay these plans before that body, and seek to enlist them in this most praiseworthy enterprise.

This writer has heard from the lips of John Jumper himself, the thrilling story of his capture by General Jesup. He spoke with evident pride of the Seminole War in Florida, where that tribe covered itself with glory in defending their country, and boasted that they were never defeated, but only captured by deception, and their country filched from them by guile. It is now time to do this brave people justice, and at least give to them, in return for their country, the gospel of Christ, and a home in the land of their fathers.

*Unity is valuable, but it can never be so valuable as truth and honesty.—T. R. GLOVER, Lecturer in Cambridge University.*



## GRIST FROM THE CONVENTION.

BECAUSE THE DENOMINATIONAL press will have put the facts before our people very generally, The Home Field need only give here a summary of the past year and the outlook for the new year projected by the Convention. We will do this in paragraphic statements.

The total amount raised for the year for Home Missions in the various States was \$397,849. This was an increase of about \$27,000 over the year preceding, and left a small debt of about \$6,000.

The apportionment for Home Missions for the new year is \$461,250 and for Foreign Missions \$685,250—a slight general increase for both great objects.

The request of Ouachita College of Arkansas for a special appropriation of \$10,000 by the Home Board to save the institution in a crisis, which request the Board referred to the Convention, was by that body remanded back to the Home Board with instructions to make the appropriation, unless there should be an unexpected difficulty in doing so, arising out of bad business conditions in the management of the college.

The Committee on Negro Theological Seminary appointed last year reported favorable action by the Negro Baptists concerning the proposed institution. The committee was continued and to it was referred the arrangement of plans for raising the \$50,000 it is proposed for Southern Baptists to give the institution.

The Committee on General Survey of Home Missions, consisting of Powhatan W. James, John Jeter Hurt, W. E. Mitchell, Julian Atwood and J. E. Hampton, presented a comprehensive report to the Convention, which will be found in the Convention Minutes, parts of which we hope to reproduce in The Home Field. It was a well written report, and treats Home Missions constructively and admirably.

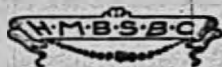
The year's record for the Home Board included 1,447 missionaries, 30,861 baptisms and 56,747 additions to churches. So far as we have been able to get the reports of other Home Mission Boards we have examined them. We have not found a record of baptisms and additions to churches among them all that was more than one-fourth as large as the results reported by our Board to the Convention! Baptists may well be surprised at the mildness of their own enthusiasm, when they consider how effective the Lord is making us in evangelizing the lost—not only through the Home Board but through other agencies.

The Home Mission Board did not have the time allotted to it to present its work before the Convention, and we did not enjoy the advantage of any mountain-top hours in presenting the great cause. We heartily believe in the value of such hours and congratulate this cause or other causes of our Convention when there is a culmination in which vision is broadened and ideals raised. Yet we judge that it is worth more to keep sweet and always be on one's job than it is to long for mountain-top times. Anyhow, it is fine to be able to peg away through all the days just down in the valley of everyday faithful



effort. In our fancy we are already putting a mortgage on future Conventions in the hope of being able to foreclose at the appointed hour for a mountain-top experience concerning Home Missions. "Still we pray God to make us all strong enough and earnest enough to do big things all the days whether the mountain-top times come or not. Peter wanted to build booths and abide with his Master and fellows on the Mount of transfiguration. But the Master led them down to the valley to live and labor.

Interest centered in the report of the Commission on Efficiency. It was composed of eleven representative brethren who have labored hard during the year to frame their report, which covered important and difficult matters. Much discussion was had over the question of whether the general Boards should be combined. This part of the report, which did not recommend combination, was referred back to the Commission for further consideration. The Commission was also instructed to consider any other matters that may seem pertinent, looking to greater denominational efficiency. Democracy was in enthusiastic action in discussing the doctrinal statement in the report and many amendments were proposed. The statement was heartily adopted. The Commission had three new members added to it. It consisted of John E. White, William Ellyson, E. C. Dargan, Lansing Burrows, G. C. Savage, J. B. Gambrell, C. P. Center, E. Y. Mullins, R. J. Willingham, J. M. Frost and B. D. Gray. The new members are: F. C. McConnell, W. D. Powell and Livingston Johnson. The Commission was instructed to continue its work without prejudice either for or against any particular plan for our general Boards, and the hope was expressed that there would be a general discussion during the year in the press of the relative wisdom of several Boards with specific duties or a single Board with multiform functions.



## NORTHERN PRESBYTERIANS ON SOCIAL PURITY.

A SPECIAL COMMITTEE made a report before the General Assembly of Northern Presbyterians in Chicago in May on the subject of the white slave traffic. The report estimates that there are 100,000 women in America who are openly fallen, and proposes as a slogan for Christian America in dealing with this fearful evil the words: "No toleration; no regulation; no recognition."

Presbyterians are one of the most influential Christian denominations in America. The Northern wing is less conservative than the Southern. In fact, Northern Presbyterians are so progressive that many kindly observers at the South keep wondering if they are not radical. However that may, we cannot but rejoice at the unflinching courage shown in the pronouncement of the special Assembly Committee concerning present-day practices which threaten to undermine American life by lowering the standard of purity among American women. Says the committee as reported in the press:

"One of the factors which tends mightily to increase social evil today appears in the vulgar tendency of modern fashion. Our 'Standards,' we remember, expressly forbid all 'immoral apparel.' Today many of our women are going to such extremes of dress as to shock even the least prudish, and open American womanhood to the charge of a complete forfeiture of modesty. The unfortunate side of it all is that the women of the church, whose most conspicuous adornment is supposed to be meekness, are quite as guilty of this offense as are women who make no religious professions. Until our Christian women can be made to see what mischief is being done by such a reckless

abandon to the foibles of fashion, there can be little hope of stemming this evil tide."

Reluctant as we are to deal with this subject, it has become a matter of common remark among men that the exhibition which not a few women make of themselves, especially in our larger cities, in their craze to follow fashion, is a shocking departure from the standards of womanly modesty as men have been taught them. We are aware that many noble Christian women think it best not even to dignify these questionable extremes in dress by mentioning them, and we have deferred and shall defer to the judgment of our serious-minded Christian women. But is not a Christian body responsible to the community at large for setting forth its convictions about moral matters which have to do with the very foundations on which rests the welfare of our whole social body?

Northern Presbyterians have not become quiescent in the face of the excesses of the modern dance and theatre, and the defiant persistence with which these seek to satisfy a nervous and unmoral public taste seeking excitement. The "tango" dance and certain other new dances outrage the sense of modesty so openly and defiantly that we do not see how Christian bodies can ignore the situation, nor how, recognizing it, they can speak of it in less caustic terms than the Assembly Committee uses about dances, theatres and sex "problem" literature, as follows:

"Another contributory factor is the increasing craze for excitable and unchaste amusements. The dance, never perhaps what could be wished, has become the subject of indescribably vulgar joke, and is calling out the condemnation of many holding high places of ecclesiastical authority. The moving picture shows, although under what is claimed to be strict censorship, are calculated to inflame the thoughts and emotions of the young. The theater, with its outrageously flippant handling of sex problems and situations, as well as the notorious disregard of so many of its leaders for high standards of martial and even ordinary moral relations, is laying a net that must seduce and capture a considerable part of our rising generation.

"The literature of the day presents another very serious factor in this great problem. Perhaps we are not mistaken when we speak of it as one of the most alarming symptoms of a general condition that seems bad indeed. Nearly every work of fiction that is printed today has woven somewhere in its plot the intricacies of a sex question. The book reviews are a long series of descriptions of such stories. One would imagine there was no other problem in people's minds today. And the most grave feature of it seems to be that this is what they appear to want."

Very much present-day fiction wallows from beginning to end in the business of suggesting how the hero and heroine either broke the moral law or else would have deserved much compassion and sympathy if they had done so. It is alarming to think that tens of thousands of our young men and women are reading such wanton drivel. Persons who feed the imagination on this poison urgently need to have some serious and unselfish work to engage their minds and cleanse them.

Literary critics claim to discover present signs of rebound from the unwholesome nightmare of "problem" fiction which has been feeding the imagination of idle American readers and found its way into the lives of thousands in the tragedy of the prodigal child or the wreck of the divorce court. We hope and pray they may be right, and that the minds of all who have been oppressed or perverted by cunningly-worded stories of moral evil, may swing back toward purity, swing all the way back till they shall have cleansing and salvation through the blood of the crucified Christ.



## DR. J. F. LOVE GOES TO FOREIGN BOARD.

IN 1906 DR. J. F. LOVE, who for a number of years had been Secretary of the Baptist State Mission Board in Arkansas, became Assistant Corresponding Secretary to the Home Mission Board. Dr. Love and his family moved to Atlanta and his headquarters were there until the close of 1908 when by the action of the Home Board Dr. Love's headquarters were changed to Dallas, Texas, in order that an official of the Board might be nearer to the great Southwest territory of our Convention.

Both from Atlanta and from Dallas, Dr. Love has been of great service to the cause of Home Missions and to our whole denominational life.

He is the author of several books of first rate rank, among which "The Mission of Our Nation" is a philosophical treatise of the principles underlying both Home Missions and the world missions.

Not only in the authorship of his books, but in his addresses for Home Missions and in his personal efforts to conserve our Baptist interests and life, Dr. Love has demonstrated remarkable gifts of mind and character. Remarkable in a notable degree has been the ability in which he has represented the interests of the Southern Baptist Convention in some of the States in the Southwest where a transition was in progress in the Baptist life and alignment. With consummate skill, remarkable patience and unfaltering devotion he conducted to a satisfactory issue problems of administration and alignment, before which a strong man might be excused for feeling overwhelmed.

And now he has gone to become the Home Secretary of our Foreign Mission Board at Richmond, Virginia. The Home Mission Board very keenly feels the loss, but congratulates both itself and the Foreign Board that our loss is the Foreign Board's gain. At its meeting in April at which the resignation of Dr. Love was presented, after hearty expressions of appreciation of Dr. Love by members of the Board, the following resolutions were adopted by the Home Board:

"Resolved, that the Home Mission Board has received with regret the resignation of Dr. James F. Love as Assistant Corresponding Secretary and that in acceding to his request for its acceptance the Board desires to place on its records an expression of its great regard for the character and ability of Dr. Love, and its appreciation and gratitude for the distinguished service he has rendered to the cause of Southern Baptists in the Southwest as a Secretary of the Home Mission Board.

"Be it further resolved, that this Board heartily commends him to the confidence and affection of the Foreign Mission Board, at Richmond, upon whose service he is about to enter, with the prayer that his labors may be blessed of God in furthering its great interests, which are the interest of us all who are working in the common cause of Southern Baptists, and for the extension of the Kingdom of our Lord Jesus throughout the world."

Upon the adoption of these resolutions, on the suggestion of the Corresponding Secretary, the Board engaged with him in special prayer for the divine blessings upon Dr. Love as he goes to his new field of labor.

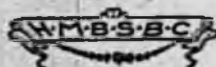
May both Dr. Love and other Secretaries of the Foreign Board be richly blessed as they address themselves to the great task committed to them. We have always loved Foreign Missions and love it none the less that we serve the great work of Home Missions instead. We shall now, we think, love Foreign Missions just a little more that the splendid staff of devoted men who are serving it have added to their number our own beloved fellow worker.

## A GREAT CAMPAIGN IN ATLANTA.

AS WE WRITE, the Home Board Evangelistic Department has been several days in a campaign with the Baptist pastors of Atlanta. The campaign embraces revival meetings in thirty-eight white Baptist churches, and a number of Negro churches. It includes a dozen shop and factory meetings at noon each day, theatre and street meetings, a great central daily meeting for Bible study and inspiration, and a number of other special activities inaugurated to bring the gospel story to the hearts of the people.

The campaign will continue for three weeks. The large interest which characterizes the opening days is a happy omen and promise great results. Not only the twenty-five Home Board evangelists, but more than a dozen other evangelists and workers specially engaged for the occasion are participating in the meetings.

Atlanta is a great commercial center and is becoming greater all the time. Atlanta is not worse spiritually than other cities, but better than many. But like every community successfully absorbed in building up material wealth Atlanta is in great danger of spiritual complacency. We would adopt the thought expressed by Dr. John E. White when he prayed in one of the meetings that God would move upon the hearts of the people to be as concerned for their spiritual weal sought by the campaign of evangelism as they were for the great spectacular show and merry-making of the Shriners' Week, which has recently closed in Atlanta, during which the whole city was in gala attire and more than 60,000 visitors present from all over America. Secretary of Evangelism, Weston Bruner is in charge of the campaign. At the close of eleven days there had been 900 additions to the churches.



## OUR NEW MISSION STUDY BOOK.

WE WERE ABLE to get published and have at the Convention our new Mission Study Book, "Baptist Home Missions," paper covers, 176 pages, 25 cents, postage 5 cents extra.

The new book was received with a heartiness and kindness which we appreciate. Care was taken in its preparation to provide a text suitable for the use of Mission Study Classes. The treatment is of concrete facts about Home Mission work rather than of general principles. Each chapter is followed by a list of test questions for the use of the student. There are several useful appendices.

We have had the book bound in paper covers to meet the general demand of Study Classes for an inexpensive class book. The inexpensiveness does not indicate lack of thoroughness in the work of preparing the text.

Orders may be made of the Publicity Department of the Home Mission Board or of any Baptist bookstore.



## RESTRICTION OF IMMIGRATION.

IT IS SAID that the question of immigration will come up before Congress during the present special session. It will be remembered that a bill known as the Burnett-Dillingham bill, was passed by Congress during the Taft administration, but was vetoed by the President. The House passed it over his veto, but influence from covert quarters was brought to bear in the senate and seven votes were lacking to pass it there.



This bill provides for greater restrictions around immigration. Such restrictions are needed. The South is the last great stronghold of the native Anglo-American stock. We believe the South ought to use this advantage as an opportunity to serve the whole country by pressing for a proper restriction on immigration.

There are three classes of people who work to tear down these restrictions. They are the employers of pauper labor, steamship companies and the Roman Catholic hierarchy. Of the three the Catholic influence is probably much the largest, though it is usually hidden. The only hope that the Catholics have of subjugating America is through unlimited immigration. It is said that out of 1,000,000 immigrants arriving in this country about 600,000 are Catholics. Within the last twenty years approximately 10,000,000 Catholics have come to America.

The argument for unrestricted immigration, based upon the need of more labor, loses force when it is remembered that the larger part of these immigrants go to crowd the slums of American cities and do not get out into the country where labor is most needed. The New York Herald, in January, 1912, published an article which in part said: "More than 1,000,000 skilled mechanics and laborers are idle and daily seeking employment in New York City, according to figures compiled by the Manual Labor Bureau of the National Employment Exchange."

It would seem that the cry for labor to develop great American resources is considerably overworked, as long as such situations exist as are shown in this quotation. It is a privilege of Christian bodies of our country to evangelize those who come to our shores from the ends of the earth. We ought to do and must do more than has been undertaken. But Christian statesmanship also points to the wisdom of keeping out of this country the almost indiscriminate horde that is coming every day in the year, many of them with criminal tendencies or with diseased bodies or bordering upon pauperism. Let us encourage our national legislators in passing laws that will put restrictions about immigration. It is perfectly fit and desirable that our people should write their senators and representatives in Washington and express their convictions on this subject.



## THE NOMADISM OF THE OCCIDENT.

THE NOMADS OF THE FAR EAST ranged upon the open country, the deserts and the wilds. The nomads of the West are denizens of the downtown district in our larger cities.

Such is the contention of Dr. A. J. Dickinson in a tract about city problems which the Home Board has issued. The contention of Dr. Dickinson is thought provoking and is one of the clearest words that we have read on the social conditions that must be met in the downtown district of our cities.

Dr. Dickinson says: "There grows up around the business section of our larger cities a fringe of boarding houses, hotels, flats, apartments, etc., where the newcomer, the visitor and the transient live. This, together with the downtown section, is the downtown district.

"It is the most densely populated spot in the land and yet the most lonesome to live in. Though you are always in someone's presence, yet you feel forsaken; for he cares nothing for you, nor you for him. Nowhere else are the units of society so little affiliated as in this spot; and hence social re-

straint is weak and personal liberty is free to express itself as you please. It is the freest spot on earth.

"Here are the terminals and depots; and it is the gateway of the modern city. What a city of nomads the modern palace-car has made of us Americans and our cities have generated the conditions of the great centers of the Ancient East in nomadism, only more acute."

Dr. Dickinson shows that this downtown situation concerns the whole country almost as much as it does the residents of the local city; that it is a problem which must be worked out by the denomination as a whole. Though he says it is a problem which has never yet been solved, that the downtown section of the cities has been throughout history left to Satan. Dr. Dickinson outlines a plan by which Baptists of the South may take care of the downtown needs in our cities.



### CLOSE TO NATURE AND THE PEOPLE.

THERE IS AN incidental thing about the work of the Enrollment Field Workers of the Home and State Boards that appeals mightily to the romance in us. It is that they confront many of the same difficulties which the average preacher meets.

This fellowship in experience with the average Baptist preacher and layman is distinctly for the good of secretaries and special workers. If the average Baptist church does not need any special service from this Editorial Secretary who writes, the Editorial Secretary needs the point of view and the sympathies that come to him through intimate contact with the average church. We comfort our editorial self with such thoughts when we are not sure whether our address to some church has done any good.

Which roomy vestibule leads to these brief words from Field Worker R. L. Baker, who is bringing splendid results in Louisiana. Brother Baker says: "I leave at four o'clock this (Saturday) afternoon to drive fourteen miles to a country church after dark and it is almost freezing here." [This editorial was written last December and has been crowded out till now.]

On that same Saturday evening there were probably 4,000 Baptist preachers in the South who were leaving on the same sort of trip as this by Brother Baker and in most of the South it was not only almost freezing but quite. Many of them did not, like Brother Baker, drive along dry roads that meander across country underneath sentinel pines whose green tops were tossed by west winds, whose tree-top dirge makes music in the dark as in the day. It was mud and hills and valleys for many. But, in valley or mountain or hill or plain, in winter and summer, theirs is a fellowship both of service and of communion with nature, which binds them closer than the vows of mystic and strange orders.

There is much heroism here at home, the heroism of the ordinary men and women who do the ordinary, inconspicuous things. There is heroism on the part of those who go away from home and those who are in conspicuous places at home. We are so ready to recognize this heroism that it needs no attention here. But long drives in the night, in cold and heat, are not the real elements of heroism. They are privileges. In them, indeed in the whole range of our experiences in actual contact with nature both in her rugged and tender moods, men get a toning up physically and mentally and often morally and spiritually, which they both need and enjoy.



The heroism of our brethren who work in the byways and eddies of life is rather that which comes from poor support, smallness of intelligent sympathy, lack of opportunities for their wives and children and the patient doing of good when no one seems to see and when the forces that oppose seem overwhelming. We will do well both to recognize the worth of men who endure such things for the sake of Christ and the people, and to teach our children so.

It is often difficult for the pastors of large city churches and for the secretaries and workers of our Boards to get into frequent actual contact with the average Baptist church, which makes possible both the Boards and the city churches. But it is worth while, and we repeat that, whether the country church needs it or not, the city brother and the Board brother do need it very much, in order that they may in heart and sympathy keep close to the sources of our Baptist power and greatness. We know of no element in the remarkable character of Dr. J. B. Gambrell, our great Commoner, that contributes more to his worth in our whole Baptist body than his homely wisdom and winning, tactful sympathy, which he gained and keeps fresh by keeping himself always close to common, ordinary Baptists. A greater than Dr. Gambrell has taught us the lesson. Our Lord Jesus did not cease eating with publicans and sinners and associating with the hungry-hearted plain people, though the practice offended the immaculate Scribes and Pharisees.



REV. J. I. OXFORD, of Carrollton, Georgia, is authority for the statement that in 1904 eighty-five percent. of the principals and teachers in the Georgia public schools were of other denominations than our own, principally Methodists. At the same time Baptists were paying fifty-six percent of the taxes in Georgia. There is food for reflection in a situation of this kind. Baptists do not wish to dominate for their own advantage the schools and other institutions of society. On the other hand, it would be unwise not to show a warm interest in them, and the free play of the spirit of democracy on the part of each of the Christian bodies would not produce such a situation as that discovered by Brother Oxford in Georgia. We hope the situation has improved since 1904.

GOING THE ROUNDS in the papers, copied from "The Immigrants" by Frederick J. Haskins, is a statement supposed to come from an immigrant. The statement consists of about twenty-five brief and concrete paragraphs. Because it is brief and concrete it has been popular for reproducing purposes. One of the sentences which the article puts into the mouth of the immigrant is the following: "I contribute nine-tenths of all the labor in the cotton mills". If the rest of the statements are as untrue as this, we wish the pronouncement had less popularity. Practically one-half the cotton mill operators in America are in the South and at least nineteen-twentieths of these are native Southern people. If every operator in the New England mills is an immigrant, which is not the case, this statement is greatly overdrawn. Perhaps there has not been a day to compare with our own in the number of men who seem to be, nervously anxious to say striking and fresh things, but was it not Josh Billings who said: "It is better not to know so much than to know so much that aint so?"

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

# WOMAN'S DEPARTMENT

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

Union headquarters: 15 West Franklin Street, Baltimore, Md.  
 MISS FANNIE E. S. HECK MISS KATHLEEN MALLORY,  
 PRESIDENT, RALEIGH, N. C. COR. SEC., BALTIMORE, MD.

## PRAISE SONG FOR SOUTHERN BAPTISTS.

MARGARET ANN FROST.

(Written for special service when presenting the Sunday-school Board Building to Southern Baptist Convention May 16, 1914, at Nashville, Tenn.)

Tune: "The Crowning Day."

1.

Together we assemble, the Southern Baptist host,  
 From mountain and from valley, from island and from coast,  
 To dedicate the building that doth a work proclaim,  
 For the Lord hath greatly blessed us.  
 Praise His name.

CHORUS.

Oh, the Lord hath greatly blessed us,  
 Hosanna, let us sing!  
 Oh, the Lord hath greatly blessed us,  
 Sing praises to our King!  
 Oh, ye hosts of Southern Baptists,  
 His praises now proclaim,  
 For the Lord hath greatly blessed us,  
 Praise His name.

2.

In faith that work beginning, in faith that work did grow;  
 By many once rejected—but that was long ago—  
 For God did plan His purpose to set all hearts aflame,  
 Oh, the Lord hath greatly blessed us.  
 Praise His name.

3.

Now one united people, our hearts and minds we gird,  
 To give in form that's purest, God's everlasting Word;  
 To teach to men a doctrine that does God's love proclaim,  
 For the Lord hath greatly blessed us.  
 Praise His name.

4.

Here now we bring this building that for this work doth stand,  
 Our Sunday School Board home in our Southern Baptist land;  
 Now years just three and twenty, its onward growth may claim,  
 But the Lord hath greatly blessed us.  
 Praise His name.

5.

O God, most humbly praying with heart that looks to Thee,  
 We come again for blessing, for strength and purity,  
 To keep this channel open, free for Thy every claim,  
 Years on years Thy glory showing. Praise Thy name.

## EDITORIAL NOTES.

ON MAY 16TH, 1914 at 10:30 A. M. in the city of Nashville, the new \$220,000 Sunday School Board Building was presented to the Southern Baptist Convention by Dr. J. M. Frost, the Secretary and his noble Board.

We present herewith the song written for that occasion by the talented daughter of our beloved Secretary.

Truly it was a crowning day in Dr. Frost's noble life of service.



Somehow fate decreed that I should not attend the Session of Southern Baptist Convention. I know now what those sisters miss who never get this great inspiration in their lives. The daily papers denominational papers and minutes contain reports of this wonderful Convention. Later we will give the Presidents and Corresponding Secretaries addresses.

We devote our space now to the wonderful doings of The Sunday School Board, and also to our topic for June—Bible.

The charming book—"Sunday School Board, History and Work," by J. M. Frost, Cor. Secretary, has so enthralled me that I can write of nothing else. Its every word glows with frankness, zeal and inspiration.

Reverently we say, "Thank God for Dr. Frost and the Sunday School Board. Blessings unceasing upon its future work. Sisters, do you realize your responsibility to this great agency in God's Kingdom? Space forbids me to say all I would. Let one quotation suffice:

Need of Doctrinal Emphasis in Teaching.

"Christian character and life of today, in almost startling degree, lacks the doctrinal earnestness of Jesus.

"Christianity, as a system of truth and teaching, is essentially and pre-eminently doctrinal. While it is logical in its basis, it is yet doctrinal in meaning. We need to give emphasis to creedal character and doctrinal conviction as having practical virtue and value in everyday Christian living. Christ founded a Kingdom with a church, using preaching and teaching as the outward means evangelizing and didactizing. Preach, teach, make disciples, train in Christian truth, evangelize, didactize. What God hath joined together let no man put asunder. Herein shall His Kingdom come and His will be done on earth as in Heaven." Our present Sunday School Board began its work May 1st, 1891. During these twenty-three years the Board receipts have been \$3,215,544.39.

Included in above—Bible Fund direct, \$61,087.85. Board's Gifts to Benevolence and Missions, \$582,486.65.

The current Bible Fund is gathered and expended each year in the free distribution of the Scriptures and other religious literature.

The W. M. U. is still asked to press this work, and for every dollar given one or more dollars will be added to it by the Board.

When we realize how the Bible is being crowded out of our children's lives we may well take alarm.

The family altar is gone. The public schools exclude the Bible. The children no longer remain to the church service of preaching. Then in Heaven's name, let us exalt the teaching of the Bible in the Sabbath School.

Besides current gifts each year, our S. S. Board has a permanent Bible Fund of \$25,000.00, which is augmented from time to time by personal bequests.

Dr. Frost says:

"We count on the earnest support of our women throughout the South, individually and in their organized capacity of the Woman's Missionary Union hereafter as heretofore." Oh! Sisters, stop and think what the Bible means to you, and give of your means.

Dr. Dwight Hillis says:

"Our Constitution is founded on the ethics of the Bible; the American family has its ideals from this book; our political institutions embody its ideals of democracy; our public schools are attempts to realize the Bible teaching that wisdom and knowledge are more precious than gold and rubies; our solvent for industrial strife is the Golden Rule; our ideal of sound relations with foreign countries is the ideal of brotherhood, with peace on earth and good will toward man."

## JUNE TOPIC--THE BIBLE.

FOR MORE THAN three hundred years, Anglo-Saxon Christendom has been mainly nourished on that translation of the Holy

Scriptures generally known as the King James or Authorized Version.

It behooves every Christian woman to

treasure the early history connected with the English translation of the Scriptures.

Among the fragmentary and almost prehistoric beginnings of English translation from the original Hebrew and Greek and later Latin—Caedmon, the Benedictine monk of the Seventh Century comes first. He paraphrased in Anglo-Saxon verse portions of Scripture. Later Aldhelm and Guthlac each translated the Psalms into Anglo-Saxon. Then came the venerable Bede (born 675, died 735).

The last day he spent upon earth he finished his translation of the Gospel of John. After him in the Ninth Century, Alfred the Great, prefixed to his laws a paraphrase of the Ten Commandments. He, too, was engaged in making a version of the Psalms at the time of his death, 901, A. D.

Eadfrith, Bishop of Lindisfarne (680) and Aelfric in the tenth century translated the Gospels and Acts. These were all of good use in the early period—the darkest hour just before the dawn of the Reformation, until John Wycliffe, its morning star, shone in England and the day was at hand.

John Wycliffe was born about 1324. He was a student of Oxford, holding later high University honors, chiefly as Master of Balliol. He was also one of the chaplains to Edward III. Although a priest in orders, he was throughout his life a Protestant, disputing against translation and rejecting with great boldness papal usurpation. This brought him into disfavor and he was tried for heresy, but escaped by the intervention of the Queen Mother.

Being brought to account again he was finally compelled to retire from more public positions to his little village rectory of Lutterworth. Wycliffe's attitude can be determined from his own words. Hear him:

"Christ and his Apostles converted the world by making known the truths of Scripture in a form familiar to them. Christian men and women, young and old, should study first in the New Testament, should cleave to the study of it, and no simple man of small knowledge, should be afraid to study immeasurably in the sacred text." With this in mind he began with the Apocalypse in 1381 had finished the New Testament, translating wholly from the Latin Vulgate. His continuator, John Purvey, revised and completed what Wycliffe had left partly done and during the next 150 years of persecution the manuscripts were circulated as "Wycliffe's Versions" and the "poor Priests" who were sent to read them to the people, were the first colporters, the heralds of the largest company who in these happier days follow in their footsteps.

The influence of Wycliffe's Versions upon his supporters, the Lollards, and also upon the English masses can hardly be estimated.

Prof. George P. Marsh says: "Tindale is merely a full grown Wycliffe." He further says: "Wycliffe originated the diction and phraseology which for five centuries has constituted the consecrated dialect of the English speech, and Tyndale gave the finish and perfection which have so admirably adopted it to the expression of religious doctrine."

Wycliffe died 1384.

Mighty forces were astir during the next 150 years. The papacy was rent by a schism. The Council of Constance, 1414-18, condemned John Huss and Jerome of Prague to be burned to death. The collapse of the Eastern Empire in 1453 scattered the scholars of Greece throughout Europe, especially in Italy. These became the pioneers of the New Learning.





## FACTS.

THE AMERICAN Bible Society in 1910 sold on the Pacific Coast portions of Scripture in forty-seven languages and six dialects.

On the Pacific Coast reside 67,000 Chinese; 60,000 Japanese; 500 Koreans; 5,000 Hindus; and 500 Filipinos; 4,000 Russians. In California there are 96,800 Italians. Half the Portuguese in America live in California.

What a magnificent opportunity for Home Mission work? Are we grasping it?

Dr. I. N. McCash in "Horizon of American Missions" tells us that: "If a Christian love not the aliens in our own country, whom he hath seen, how can he love their tribesmen in foreign lands, whom he hath not seen?" The gospel of the Son of God is the only saving agent for all people.

"America is big with destiny, opportunity and responsibility in relation to the evangelization of the modern non-Christian world. What is yet needed to send American Christianity conquering through the nations! The simple, yet mighty demonstration that it can save America. In America the missionary has all of the incentives of a messenger to any land, plus patriotism."

Eastern Asia has 150,000 representatives in the United States, of whom 100,000 will eventually return. They furnish our opportunity to send them back at their own expense as Christian Missionaries. Are we seizing the opportunity? Are we giving them the open Bible? Not in our public schools. Are we reaching them in our churches and missions? God grant that we

may. Publish more Bibles! Give them away by the million instead of by the thousand.

On the Pacific Coast, Buddhism is making an aggressive effort to establish itself. Buddhists claim seventy-four temples in U. S.

To adopt their Oriental religion to the American people, modern missionary methods are used.

The tunes of Christian songs have been appropriated and in those non-Christian temples is heard the following: "Oh! for a thousand tongues to sing my Holy Buddha's praise!"

With Los Angeles as a center a Buddhist priest and his helpers visit, regularly eight missions, to which all people are invited.

Seventy-five American women were counted at one service in such a mission.

What has Buddhism to give to an American woman? What has the so-called "Light of Asia" to give to any woman? In India, parts of China, and Japan where that religion is dominant, woman is the beast of burden, the toy of passion, the habitat of seclusion and is promised Nirvana—total annihilation." Yet, in America, under the Stars and Stripes, women are turning away from Christ," who hath the words of "Eternal Life." Christianity restores woman to equality with men, offers her the same faith, and hope and love in this life and the promise of Heaven.

## HOME FIELD HONOR ROLL FROM APRIL 15, TO MAY 15, 1914.

Dr. W. D. Powell, Louisville, Ky.....	166	Miss Alma Harris, Columbus, New Mex.	14
Rev. Raleigh Wright, Tullahoma, Tenn	80	Rev. John W. Ham, Newton, N. C.....	13
Rev. F. D. King, Charlotte, N. C.....	56	Miss Mattie Curtis, Oklahoma City,	
Mrs. John O. Gough, Columbia, S. C...	50	Okla. ....	13
Rev. S. O. Y. Ray, East Lake, Ala.....	45	Mrs. J. E. Watts, Cameron, Texas.....	12
Mrs. T. R. Falvy, New Orleans, La.....	24	Mrs. J. L. Rose, Jellico, Tenn.....	12
Miss Mattie Martin, Chatham, Va.....	19	Miss Malvina Quisenberry, Slater, Mo...	11
Rev. S. W. Kendrick, Nashville, Tenn...	16	Mrs. R. E. L. Aylor, Scottsburg, Va.....	11
Mrs. S. N. Simmons, Irvington, Va.....	16	Miss Cornelia McLaughlin, Lynchburg,	
E. W. Eubanks, Lexington, Miss.....	15	Va. ....	11
Rev. E. G. Ross, Greers, S. C.....	14	Rev. A. J. Johnson, Oxford, Ala.....	11
Mrs. F. M. Hedwick, Amarillo, Texas..	14	Miss Eleanor Mare, St. Louis, Mo.....	11

Mrs. J. J. Lawson, South Boston, Va. ....	11	Miss Annie B. Jackson, Grissom, N. C. ....	10
J. C. Spivey, Conway, S. C. ....	11	Miss Eva May, Salyersville, Ky. ....	10
Mrs. Jennie K. Lusk, Brantley, Ala. ....	10	Miss Jessie King, Columbia, S. C. ....	10
Miss Annie R. Hunter, Washington, D. C. ....	10	Mrs. S. C. Frost, Dallas, Texas. ....	10
Mrs. J. K. Denham, Hattiesburg, Miss. ....	10	Rev. J. M. Sullivan, Pageland, S. C. ....	10
Rev. Zeno Wall, Mt. Olive, Miss. ....	10	Mrs. W. A. Altman, York, Ala. ....	10
Rev. G. T. Tunstall, Oxford, N. C. ....	10	Mrs. I. W. Wingo, Greenville, S. G. ....	10

## HOME MISSION RECEIPTS, APRIL 15 TO APRIL 30, 1914.

Alabama.—1st Mobile, \$178.08; Bethany Town Creek, \$1.36; Delta S. S., \$3.18; Macedonia S. S. Clanton, \$4; Temple Hill Ch. & S. S., \$2.50; Mrs. D. A. Wingo Ch. Ext., \$10; Atmore, \$10; Evergreen Walker Spgs., \$1.01; Good Hope S. S. Cullman, \$1.05; L. A. S. Mt. Sharon, \$2.50; Grove Hill, \$4.25; Ucamah, \$4.97; Alabama Port S. S., \$1.50; Cave Spg. S. S., \$1.60; New Market, \$5; J. A. Scott, Evan 1st Athens, \$75; Antioch, \$3; W. B. Crumpton, Cor. Sec., \$3,745.58; Providence S. S., \$1; J. W. Michaels, Evang., \$2.40; Talking Rock, 73 cents; Pisgah, \$40.40; Macedonia, \$12.90 for Evang.; Alpine, \$2.75; Wellington, \$2.35; Atmore S. S., \$12.74; Tabernacle, Mobile, \$11.70; Mrs. E. C. Cofer, \$5; Bethany, \$2.42; Calvary, \$1.25; Grand Bay, \$1.50; Theodora, \$1.15; St. Elmo, 35 cents; Bay Un Labarie, \$2.65; Bay Minette, \$2; Foley, \$2.20; Fox Henderson By State Board, \$100; Nicholville, \$30.70; Weston Bruner, Evang., LaFayette, \$87.34; W. B. Crumpton, Cor. Sec., \$6,200; T. O. Reese, Evang., LaFayette, \$110.96; Weston Bruner, Evang., Southside, B'gham, \$88.45; W. B. Crumpton, Jubilate, \$70.95; S. S. Board, \$2.35; Holly Spgs., \$2; Woodlawn, \$22. Total, \$10,891.93.

Arkansas.—Little Rock, \$20; Baptist State Mission Board by R. M. Inlow, \$7,200; Fairview, \$2.25; Accident S. S., \$1.57; Weston Bruner, Evang., Immanuel, \$250; S. S. Board, \$5.94. Total, \$7,479.76.

District of Columbia.—Immanuel, \$38.41; W. M. S. 5th, \$70.36; Kindall, \$124.55; Immanuel, \$10; Randall Highlands, \$12; Petworth, \$23; Mt. Tabor S. S., \$5; W. S. Corby, \$100; Temple, \$10; W. M. S. Madison Ave., \$1.25; Mrs. A. E. Grigsby by W. M. Circle 5th Ch., \$28.60; Y. W. A., \$30; W. M. C. West Wash'n, \$23; W. M. C. Grace, \$1.50; 5th Ch., \$564; West Wash'n, \$34.29; 1st, \$54.48; Ch. Ex., \$43; W. M. S., 2d, \$20; Congress Heights, \$10. Total, \$7,256.59.

Florida.—Gallilee S. S., \$1.25; Dry Prairie, \$5; J. W. Michaels, Evang., Ruskin, 51 cents; Bradley Jct. S. S., \$1; Miss Joerg, \$4; J. W. Michaels, Evang., Chestwood, \$1.78; State Board, \$5,682.43; Plummers by L. Hale, \$5; 1st DeLand, \$64.75; Mrs. Peelman for W. M. U., \$885.27; Ch. Ex., \$210.92; S. S. Board, \$7.21; Ocheville, \$25. Total, \$6,891.74.

Georgia.—East End, \$5; State Board, \$19,000; J. W. Michaels, Evang., \$4.08; Mrs. H. T. Brown, Abbeville, \$5; Clouds Creek, \$52.32; Mr. Rourk, Atlanta, \$1.05; Friendship, \$2.12; Cross Plains, \$1.20; North Salem, \$2; Rockmart, \$10; D. O. Dougherty Mem. Fund Ch. Ex., \$500; Buckhead, \$10; Marion, \$45; Garbutts S. S., \$1.97; Bainbridge S. S., \$5; Gray Mem. Fd., \$100; S. S. Board, \$7.22; Cross Roads, \$12; Byne Mem., \$10. Total, \$19,704.07.

Illinois.—1st Ch. S. S., Johnston City, \$65; Ill. State Board, \$1,900; S. S. Board, \$2.41. Total, \$1,967.41.

Kentucky.—Little Union S. S., \$10; Augusta, \$20; W. D. Powell, Cor. Sec., \$20,641.07; 1st Warsaw S. S., \$6; L. A. S., \$1.50; Middle Creek S. S., \$2.88; Kennedy School House, \$2.72; Millersburg S. S., \$14.88; Poplar Grove S. S., \$3.56; New Union Ch. Ex., \$75; Severn's Valley, \$98.23; O. W. Thomas, Louisville, \$5; Buffalo S. S., \$15.82; Old David's Fork S. S., \$25; Old Rolling Fork, \$3; Cedar Creek, \$4; Dallasburg, \$140; H.

Middleton, Buffalo, \$1.35; Wickliffe, \$4.90; S. S., \$4.22; Hazel, \$19.20; Ch. Ex. by W. D. Powell, Cor. Sec., \$118.13; S. S. Board, \$16.08; 1st Salyersville, \$17.25; W. M. U., \$13.50. Total, \$21,193.39.

Louisiana.—Grace New Orleans, \$40; Red River S. S., \$7; Unionville, \$5.60; 2d Bogalusa S. S., \$2; Pine S. S., \$1; St. Charles Ave., New Orleans Evangelism, \$215.25; Hlco S. S., \$1; Ray Palmer, Evang., Hammond, \$93.65; 1st Hammond (colored), \$4.17; F. D. King, Evang., Central, \$70; Queensboro, Shreveport, \$55; A. J. Copass, Evang., Jackson, \$136.19; Mt. Herman S. S., \$4.50; Executive Board, \$3,650; W. F. Fisher, Evang., Lake Providence, \$45; Grace, New Orleans, \$5; E. V. Lamb, Evang., Slidell, \$155.66; S. W. Kendrick, Evang., Jonesboro, \$143; Glenmora, \$125; Sulphur, \$5; Vivian, \$103; Weston Bruner, Evang., Franklinton, \$150; Slaughter, \$62; Coliseum, \$93; Varnada, \$25; Colored Churches, \$61; C. W. Westbrook, \$1.95; 1st Baton Rouge, R. Wright, Evang., \$234.31; R. Wright \$41; Weston Bruner, Evang., Mandeville, \$27.43; Coliseum Place, \$7; A. V. Reese, \$67.55. Total, \$5,642.66.

Maryland.—1st Baltimore, \$27.92; "A Friend," W. M. S. Ch. Ex. Fd., \$100; Athol S. S., \$1; W. M. U. Md., Gen. Fd., \$56.29; Thank Offering, \$114.85; Mountain Schools, \$10.21; Jubilate, \$87.22; Govans S. S., \$4; W. M. S. Md., Maryland Ave., \$10; East New Market S. S., \$5.42; Hampton S. S., \$3.45; Ch., \$1.59; Eutaw Place, \$350.07; Travilah S. S., \$2.50; "F. S. & L. B." \$25; Cordova, \$1; Ridgely, \$1; Branch Hill, \$1; N. Avenue S. S., \$30; Rehoboth, \$15; Marion, \$15; Grace \$30; S. S., \$20; Seventh, \$36.28; Huntingdon S. S., \$10.96; Patterson Park, \$5; S. S., \$2.50; North Avenue, \$39.19; W. M. U. of Maryland Gen. Fund, \$179.47; Thank Offering, \$331.82; Y. W. A., \$49.43; Jubilate, \$35; Y. W. A. Thank Offering, \$4.75; W. M. U. Gen. Fd., \$17.82; Franklin Square, \$125; 1st S. S., \$105.86; 1st Ch., \$42.54; Eutaw Place, \$30.47; 1st, \$10; S. S. Board, \$3.23; Temple, \$6.39. Total, \$1,962.14.

Mississippi.—Duncan, \$5; Hearn Annuity, \$50; Unity S. S., \$3.25; Ch. \$1.10; Goodwater S. S., \$2.37; Crystal Spgs. S. S., \$4; McIver, \$3.10; Y. W. A. 1st Hattiesburg, \$11.50; Holly Spgs., \$3; Mt. Pleasant, \$6.50; Providence, \$6.37; Liberty, \$10; General Association, \$390.01; State Mission Board, \$15,858.43; Brooksville R. F. W., \$15; Gulfport W. M. U., \$5.42; Osyka, \$15; Pruitt S. S., \$20.55; F. D. King, Evang., Walter Valley, \$308; Mt. Zion, \$15.08; S. S. Board, \$14.63. Total, \$16,703.61.

Missouri.—Bethany, S. S., \$1; Kennedy S. S., \$1; Weston Bruner, Evang., Oak Grove, \$6; A. W. Payne, Treas., \$2,132.77; W. M. U., \$598.97; Ch. Ex., \$232.20; S. S. Board, \$10.75; Rising Sun S. S., \$5.25. Total, \$2,987.88.

New Mexico.—A. W. Hockenbuhl, Treas., \$1,355.00.

North Carolina.—Antioch S. S., \$5; Stecoch, \$5.00; Briantown, \$1.05; W. M. U., Murfreesboro Jubilate, \$2.50; Cedar Rock S. S., \$3; New Hope S. S., \$7.29; Bethel S. S., \$5; Powell's Mills S. S., \$35; W. M. U. Ahoakle Ch. Ex., \$25.50; Swin's, \$4; Andrew's, \$1.78; Briantown, \$2.70; Green Level, \$27.87; S. S., \$37.24; W. M. S., \$15.05; Sunbeams, \$2.09; Macedonia Evang.,



\$12.90; Middle Fork, \$3.20; Oak Grove S. S., \$1.15; Rosemary S. S., \$2.40; 1st Hendersonville, \$50; Cedar Branch, \$7.60; State Board, \$15.771; S. S. Board, \$5.07. Total, \$16,044.08.

Oklahoma.—Celestine, \$2; Waggener, \$5.29; Mrs. H. F. C., Newalla, \$7.50; J. C. Stalcup, Sec., \$3,576.50; S. S. Board, \$1.09. Total, \$3,593.38.

South Carolina.—Meggett S. S., \$5; Millen S. S., \$6.82; Springfield \$7.50; Calvary, \$50; Lane S. S., 20 cents; Cedar Grove, \$3; White Plains S. S., \$1.50; Beech Branch, \$10; Salem S. S., \$6; Mullins, \$2.50; Swansea S. S., \$5.25; Mt. Ebal, \$4.57; Damascus, \$5; Unity S. S., \$10.50; Camp Creek, \$6.60; Taylors S. S., \$2.50; Pleasant Grove S. S., \$2.60; Enoree, \$2.52; S. S. \$2.54; 2d Columbia, \$21.33; 1st Iva, \$10.12; South Hill S. S., \$1.20; Goucher S. S., \$5.20; Calvary, \$4.25; Little Rock S. S., \$16.50; Mt. Calvary, \$5; Gillsonville, \$1.05; Healing Spgs S. S., \$6; Mt. Tabor, \$1; Beulah, \$6.92; Sardis, \$9; Bethesda Sunday School, \$3.40; Dry Creek, \$2; Bethlehem, \$10; Congaree, \$2.60; Mt. Lebanon, \$2.45; Patrick, \$1; Catechee, \$3.50; Cannon Street Sunday School, \$16.50; Bethany, \$2.16; Black Mingo, \$7.35; St. Stephens, \$3.25; Bowman, \$2.25; Bethel, \$41.75; Willow Swamp, \$5.17; Buffalo, \$20; Bethany Missionary Society, \$5.10; McCormick Sunday School, \$12.51; Bethel, \$6.10; Bethadara, \$1.60; McCormick, \$15; First Church, Darlington, \$31; Ellins Sunday School, \$2.73; Haile Mines Sunday School, \$1; Bamberg Church, \$28.50; Bamberg Sunday School, \$19; Fairview, \$5; South Main Church, Greenwood, \$48; St. George, \$8.10; Bishopville, \$32; First Church, Gaffney, \$63.75; First Church, Gaffney, Sunday School, \$83.17; L. M. S., Ware Shoals, \$4.50; Stafford Sunday School, \$1.60; Richland Springs Sunday School, \$2.70; Cartersford, \$10.61; Friendship, \$18.30; Middleberg, \$6; Luarens Association for following churches: Langford W. M. S., \$11; Chestnut Ridge, \$2; Beaverdam, \$1.06; Langston, \$6.68; Second Laurens Church, \$4.17; W. M. U., \$5; Calvary, 80 cents; Calvary W. M. U., \$6.50; Calvary Sunday School, \$3.66; W. M. S., Bellevue, \$3.75; Prospect, \$6.26; W. M. S. Union, \$10; Mt. Pleasant, \$4.41; Poplar Springs Sunday School, \$18.53; Grassycourt Sunday School, \$4; W. M. S., Rabun Creek, \$32; B. Y. P. U., Rabuns First Laurens, \$290.50; First Laurens W. M. S., \$155.80; Y. W. A., \$25.17; Y. W. A., Jr., \$15.00; First Church, Westminster, \$4.50; Clearmont, \$5.00; Siloam, \$2.15; Ebenezer Sunday School, \$1.16; Orangeburg S. S., \$2.36; Mount Pizgah S. S., \$1.50; Picolet Mills, \$2.75; W. End S. S., Newberry, \$2.25; Georgia Creek, \$3.13; Flint Ridge, \$3.65; First Rock Hill, \$96.36; Kershaw, \$9.60; Buffalo, \$4.00; Beaver Creek, \$12.30; Elizabeth, \$2.13; Lone Branch, \$5.82; New Hope, \$1.98; Horeb, \$5.00; Beaver Dam, \$2.43; W. E. Wilkins, \$10.00; Great Falls, \$4.00; W. M. S. and Sunbeams, Tabernacle, \$40.00; Refuge, \$1.00; Bethany S. S., \$3.50; Marion \$70.00; Mt. Lebanon, \$1.70; First Church, Florence, \$100.00; Beulah, \$5.00; Providence, \$10.75; Summerton, \$20.00; Shiloh Springs, \$5.70; Little Stevens Creek, \$40.00; Tircapon S. S., \$7.36; Thompson Creek S. S., \$2.40; First Church S. S., Sumter, \$40.00; Savage S. S., \$17.16; Ghents Branch, \$2.50; First Creek S. S., \$3.50; Peters Creek S. S., \$1.60; Brunson S. S., \$3.50; Rich Hill, \$5.20; East Side S. S., Newberry, \$4.00; Macedonia, \$21.53; Coneross, \$20.25; Little River, \$3.63; White Street, Rock Hill, \$5.31; Tabernacle, Sumter, \$5.16; Edisto, \$1.70; Big Stevens Creek, \$7.00; Liberty, \$5.00; Spring Branch, \$4.40; Seneca, \$14.05; Congaree, \$3.00; St. George, \$1.00; Lexington, \$4.50; Sandhill, \$7.00; Salem, \$4.01; Ridge Springs, \$69.71; St. George, \$14.95; Beaverdam, \$10.15; Mush Creek, \$2.75; Elmwood Park, Columbia, \$18.00; Cedar Hill S. S., \$1.15; City View, Greenville, \$12.59; Goucher, \$40.00; Barnea Class, Raveno S. S., \$10.00; Stafford, \$4.00; Center Grove Union and S. S., \$53.51; Faris Grove, \$2.71; Saluda, \$4.16; Ninety-Six, \$6.00; Reedy River, \$5.00; Padgett Creek, \$5.17; Enon, \$8.50; Dorchester, \$5.79; New Westminster, \$25.33; Cooley Spring, \$1.00; Abner S. S., \$1.45; Piedmont, \$5.00; Mt. Zion, Newberry, \$35.00; York Association, \$26.00; Elmwood,

\$7.00; Catawba, \$2.00; Bethel, \$10.10; Races Creek, \$2.00; Ghents Branch, \$8.00; Mineral Springs, \$39.21; Pine Grove S. S., \$1.64; Lowryville S. S., \$2.12; Aiken S. S., \$10.55; W. Union, \$15.00; Johnsonville, \$4.00; Sawyer, Memorial, S. S., \$2.00; Second Church, Belton, \$10.50; Hurricane, \$21.30; Cypress Chapel, \$20.00; Ashleigh S. S., 75 cents; Great Swamp, \$5.25; New Prospect S. S., \$5.04; Sandy Springs, \$25.00; Second Church, Easley, \$20.00; Hillside, \$1.85; Peniel, \$3.00; Mt. Pleasant, \$2.00; Marion S. S., \$12.60; Phillippi, \$22.00; Rehoboth, \$10.00; Olar, \$7.00; Terrells Bay, \$5.64; Nichols, \$7.50; F. H. Martin, Cottageville, \$1.00; Clio S. S., \$20.00; Liberty Hill, \$6.50; Lake Swamp, \$12.12; Royal Mill Mission, \$2.50; Philadelphia S. S., \$3.66; New Pisgah, \$5.50; Miss Jessie King, W. M. U., \$5,529.63; Church Extension Fund, \$57.00; Greelyville, \$10.00; Coranaco, \$1.45; Paron, \$5.00; Donalds, \$37.65; Union Hill, \$4.00; Healing Springs, \$9.60; Landrum S. S., \$1.85; Piedmont, \$37.00; Andersonville, \$5.46; Union Co. Association, \$11.17; Mrs. D. W. Alderman, \$100.04 for Church Extension; El Bethel, \$2.00; Fairview, \$2.50; Walnut Hill, \$1.00; Draytons Mills, \$2.00; Clio, \$24.00; Ebenezer, \$11.20; Mizpah, \$12.65; Mt. Carmel, \$10.00; Darenton, \$10; Taxahaw S. S., \$4.35; Morgan S. S., Gilgal, \$5.00; Monticello, \$12.00; Ebenezer, \$21.75; Chesnee, \$14.14; Osborn, \$10.85; Poplar Spring, \$12.30; Beulah, \$15.43; Harmony, \$25.00; First Church S. S., Walhalla, \$27.78; Tatum, \$21.00; Blackville, \$120.00; Abner, \$5.50; Taylors, \$12.30; Hickory Grove, \$2.90; Unity, \$42.00; Blackstock, \$3.00; Clarendon, \$160.00; Dudley, \$10.00; Pleasant Hill, Paks, Mt. Zion, Pee Dee, \$20.87; Beulah S. S., \$8.00; Lower Three Rivers, \$2.00; North, \$51.00; Washington, \$1.00; Hodges Church and S. S., \$9.50; Eberhardt, \$10.00; Dillon Mills, \$15.00; Salem, \$26.04; Double Pond, \$2.00; Nichols, \$10.80; Oak Grove, \$12.50; Wanamaker, \$17.26; Porters Ford, \$1.45; Bethlehem, \$1.11; Pleasant Plains, \$20.43; Mt. Pleasant, \$5.22; Foreston, \$2.00; Latta S. S., \$15.00; Hopewell, \$2.13; First Church, Greers, \$25.87; Pageland Church and S. S., \$13.54; Perry, \$3.50; First Church, Spartanburg, \$10.00; Goodhope, \$30.00; Mt. Tabor, \$2.90; Black Creek, \$20.00; Ashton, \$2.40; Liberty Hill, \$10.00; Bull Swamp, \$18.00; Fairview, \$10.24; Antioch, \$30.00; Thomas Memorial S. S., \$15.15; Bethany, McCormick, \$20.00; First S. S., Woodruff, \$20.00; Triangle Belton, \$2.85; Eastside Church and S. S., \$15.00; Oak Dale, \$3.30; Steepbottom, \$9.00; Bethel, Lancaster, \$1.37; Thorn Hill \$5.00; Asbury S. S., \$1.25; Sandy Level S. S., \$5.75; Upper Fair Forest, \$7.05; Oak Grove, \$5.05; Kings Grove, \$2.60; Joyen Branch, \$3.25; Travellers Rest, \$11.70; Washington, \$10.00; Ridgeway, \$40.00; Canoon S. S., \$3.00; Bethany, Orangeburg, \$5.00; Second Church, Chester, \$8.75; Bold Spring, \$60.69; Westminster, \$24.10; Springfield, \$22.50; Shandon S. S., \$10.00; Swansea S. S., \$13.35; First S. S., Easley, \$30.00; West Creek, \$30.00; Mt. Olive, \$1.71; New Providence, \$15.00; First Church, Belton, \$70.00; W. M. U., Springhill, \$5.00 and Church, \$33.00; Union, \$17.00; Clove, \$10.50; Cherokee, \$10.00; Springtown, \$5.00; Westend, Newberry, \$6.15; Bethany, Winnsboro, \$9.00; Chango, \$1.49; Fairfield, \$8.00; Evergreen, \$11.25; Carlisle S. S., \$3.65; First Church, McColl, \$15.00; McColl S. S., \$2.42; Walnut Grove, \$10.00; Friendship, \$10.00; White Bluff, \$8.37; Horeb, \$2.86; Locust Hill, \$2.25; Levels S. S., \$2.00; Bethany Thank Offering, Spartanburg, \$6.00; Canaan, \$8.00; Steadman, \$8.47; Pine Forest, \$5.56; Pleasant Grove, \$2.00; Goucher, \$3.50; Santee, \$7.02; Hebron, \$15.00; Cannon Street, Charleston, \$23.00; Antioch, Clara, \$3.70; Catawba, \$9.00; Horeb S. S., \$2.50; Emmanuel, \$1.20; Thompson Memorial S. S., \$1.90; Friendship S. S., \$1.30 and Church, \$3.25; J. W. Michae's, Evang., \$3.40; Lynchburg, \$20.00; Donalds, \$6.07; Broadmouth, \$14.66; Mt. Airy, \$1.40; Phillippi, \$10.00; South Union, \$16.00; Beaverdam, \$5.25; Due West, \$15.00; Return, \$5.80; Mt. Carmel, \$8.00; Due West S. S., \$3.00; Washington S. S., \$17.26; Troy, \$5.00; Ninety-Six S. S., First Church, \$15.00; Wagener S. S., \$5.00;

Convent Church, Batesburg, \$15.00; First S. S. Westminister, \$6.00; Willow Swamp S. S., \$1.53. Strawberry S. S., \$1.75; Riverside Church and S. S., \$12.00; Triangle, \$4.40; Kline, \$12.00; State Line, \$4.40; Dorchester, \$9.09; Piedmont, \$5.00; Mt. Tabor, \$1.75; Catfish, \$18.00; Latta, \$2.00; Bingham, \$2.50; Beulah, \$3.35; Ebenezer S. S., \$4.70; Mt. Ebal, \$2.85; Phillippi, \$2.50; First Church, Seivert, \$5.00; Memorial, St. George, \$5.30; Mt. Gallagher S. S., \$2.46; Friendship, \$1.25; Green Pond, \$5.90; Second Winnaboro, \$1.00; New Bethel S. S., \$5.00; Sperces Creek S. S., \$2.80; North Pacolet S. S., \$5.00; New Prospect, \$19.63; Hickory Grove, S. S., Morehead, \$6.34; Taxahaw, W. P. McManus, \$5.00; Smyrna, \$5.00; B. Y. P. U., Kershaw, \$15.00; Camden S. S., \$20.00; Flint Hill, W. F. Boyd, \$10.00; Pleasant Valley, \$10.00; Rehoboth, \$15.00; Cross Hill S. S., \$2.62; St. John, \$10.00; Dry Creek S. S., \$3.00; Mt. View, \$22.50; Goldville, \$5.00; Ropers Mt. S. S., \$4.30; Roebuck, \$11.55; Sulphur Springs, \$15.49; Pleasant Grove, \$17.00; S. Main Street, Greenwood, \$22.00; Westside, Greenwood, \$5.00; Thomas, \$30.00; Fourth Div. Union Meeting, \$4.50; Cheraw, \$27.50; Deaufort Church and S. S., \$60.00; Chester, First Church and S. S., \$150.00; Cross Hill, \$85.70; Mt. Moriah, \$55.00; Cheraw S. S., \$5.00; Ruby, \$9.00; Bethel Church and S. S., Sumter, \$15.04; Fairview, \$46.60; First Church, Lancaster, \$48.82; Millwood, \$14.00; Calhoun Falls, \$19.50; Mt. Carmel, \$10.00; Pisgah, \$40.40; First Church, Newberry, \$45.50; Antioch, Woodruff, \$29.75; Washington, Church, \$45.49; W. M. S., \$2.25; Y. W. A., \$1.00; Boys' Mission Class, 78 cents; Yorkville, \$36.35; Yorkville Sunbeam, \$2.50; Plum Branch, \$20.00; Westend, Rock Hill, \$24.10; Johnston S. S., \$35.00; Matlows Creek, \$25.00; Flint Hill Church and S. S., \$25.70; Pickens S. S., \$89.58; Damascus, \$28.75; Mt. Creek, \$38.34; W. M. U., \$14.66; First Church, Greenwood, \$48.00; Rocky Creek, \$35.00; Berea, \$49.30; Poplar Spring, \$10.05; New Hope, \$9.53; and S. S., \$2.90; New Westminister, \$43.31; Mt. Pleasant, \$3.29; Village Creek, \$2.00; Toxaway, \$1.59; J. H. Brown, Treas., \$44.30; Grassy Pond, \$23.00; New Hope, \$28.00; Latta, \$75.00; Welcome, \$7.00; North Fork, \$4.36; First Creek, \$7.33; Rock Springs S. S., \$2.50; Clear Springs, \$9.26; Standing Springs, \$5.50; First Columbia, \$47.96; Mt. Olivet, \$3.25; New Providence S. S., 75 cents; Lake Swamp, \$7.93; Carolina Assoc., \$12.37; Conway, \$78.85 Silver Spring S. S., \$8.00; Salem, \$5.00; Manning, \$126.34; Beulah, Hyman, \$20.00; Little Bethel, \$3.00; Swansea, \$11.25; Campobello, \$12.00; First Rock Hill, \$8.00; Ridge Springs, \$6.35; Walhalla, \$26.60; Wolfe Stake, \$3.36; Pleasant Grove, \$25.07; Cross Keys, S. S., \$15.00; Laymens, Wagener, \$4.87; Crooked Pages Mill, \$15.00; Mt. Beulah, \$6.60; Hunters Chapel, \$8.00; Corinth, \$70.00; Bethlehem, Salem, \$1.35; First S. S., Inman, \$10.00; Cherokee Ave., Gaffney, \$65.00; Gowensville, \$15.15; Chestnut Hill, \$12.35; Judson, \$20.00; Dillon, \$46.45; Reedy Creek, \$35.00; Bethlehem Church and S. S., Roebuck, \$11.45; Georgetown, \$25.00; Pine Grove Church and S. S., \$11.10; New Providence, \$2.20; First Edgefield, \$100.00; Warrior's Creek Church and B. Y. P. U., \$8.65; Two Mile Swamp S. S., \$6.54; First Winnaboro, \$35.00; Blaney, \$20.00; Mt. Herman, \$3.56; First Pelzer, \$16.50; Red Hill, \$3.75; Red Bank, \$30.94; St. Stephens, \$7.00; Providence, \$4.00; Glendale, \$28.00; Bethany S. S., Round, \$1.55; Bethlehem, \$32.10; Camp Creek, \$23.62; Lancaster Church, \$18.27; and W. M. U., \$5.55; Miss Jessie King, W. M. U. Church Extension, \$43.30 and Thank Offering, \$689.56; Sardis, \$17.06; Union, \$6.00; Pyerlan, \$7.50; First Greenville, \$539.55; Bethany, Fountain Inn, \$10.00; Lake City, \$90.25; Liberty, \$10.00; Mt. Pisgah, \$1.00; Jackson Street, Greenwood, \$2.00; Greenville Assoc., \$28.75; First Church, Central, \$11.00; Second S. S., Central, \$11.69; Pellon, \$10.00; White Pond S. S., \$6.20; Dry Creek, \$15.56; W. M. U., New Westminister, \$1.00; Oakland, \$5.00; Cameron, \$24.50; Holly Hill, \$20.25; White Plains, \$12.00; Patrick, \$3.45; Mavesville, \$8.00; First Ninety-Six, \$17.50; Georgetown, Williamsburg,

Union Meeting, \$16.00; Two Mile Swamp, \$10.00; Johnsonville, \$4.60; Shamrock, \$1.95; Willowcreek Church and S. S., \$6.00; High Hill Church and S. S., \$22.85; Darlington S. S., \$10.30; W. J. Fincher, Buffalo, \$9.55; Mt. Olivet, \$4.25; Providence, Linda, \$15.00; Piney Grove S. S., \$4.00; First, Woodruff, \$64.55; Honea Path, \$1.00; First Williamston, \$15.35; Pickens Mt., \$17.00; Twelve Mile River Assoc., \$5.24; Arrowwood, \$25.16; Thomas Memorial, \$40.00; Saluda Association, \$222.05; Camden, \$3.10; Fork Shoals, \$35.19; First Pelzer, \$2.00; Parkville Church and S. S., \$35.00; Laymen, Wagener, \$4.87; Crooked Run, \$2.00; Second Walhalla, \$6.00; Pendleton Street, Greenville, \$80.00; Bush River, \$105.20; Princeton S. S., \$4.00; Mt. Gallagher, \$6.00; Second, Laurens, \$34.01; Rabun Creek Church and S. S., \$22.81; Prospect S. S., \$1.07; Chestnut Ridge, \$41.85; Gray Court, \$20.00; Highland Church and S. S., \$13.39; Langston, \$11.63; Hendersonville, \$5.00; Langford Church, \$15.42; Union, \$8.24; S. S., \$1.75; Friendship, \$62.00; Belview, \$3.18; Mt. Olive, \$8.50; Northside, Woodruff, W. M. U., \$10.00; S. S., \$19.00; Y. W. A., 55 cents; Cedar Shoals, \$5.60; Tiger, \$4.70; Mountville, \$19.50; Beulah, \$6.53; Killian, \$10.00; Fort Mill, \$10.00; High Point, \$1.00; Brunson, \$11.75; Spartanburg, \$9.18; First, Spartanburg, \$92.08; Simpsonville, \$106.05; Fairview Church and S. S., \$3.02; Central Church, \$8.00; Y. W. A., \$5.00; S. S., \$20.32; Samaria, \$1.75; Turkey Creek, \$3.85; Double Pond, \$5.91; Hepsibah, \$7.00; Hopewell, \$6.00; Townville, \$29.00; New Westminister, \$4.91; Pleasant Grove, \$3.45; High Falls, \$1.60; Victor and S. S., \$20.00; First, Aiken, \$120.00; Laurel Creek Church, \$2.50; W. M. S., \$2.50; Barnwell Church and S. S., \$70.00; Campobello, \$11.00; Six Mile, \$5.00; Lwadesville, \$2.40; Cool Branch, \$2.30; Fair Forest, \$39.25; Wedgefield, \$42.00; Second, Walhalla, \$4.00; Bethany, Kershaw, \$10.00; Brutons Fork, \$10.00; Southeast Assoc., \$3.10; Providence, \$4.00; Buft Springs, \$3.20; Hopewell, \$6.25; First, Mullins, \$35.00; Catechee, \$3.45; Elliott, \$20.00; Thompson Creek, \$8.00; Eutawville, \$12.85; Laurel Creek Church, \$4.00; and W. M. U., \$4.00; Whitney Church, \$10.00; and W. M. U., \$11.00; Pendleton, \$10.00; Columbia Church, Honea Path, \$16.00; Brownsville, \$43.00; Gum Branch, \$20.00; First S. S., Greenwood, \$20.00; Cannon Street S. S., Charleston, \$2.50; Colston Church, Burrell, \$1.85; Killian S. S., \$3.00; White Hall, Miss Sloman, 20 cents; Mt. Zion, \$8.00; D. A. Ledbetter, Anderson, \$1,129.43; Abbeville, L. J. Bristow, \$151.45; Allendale, \$120.00; Hartsville Church and S. S., \$75.00; First, Florence, \$40.00; New Westminister S. S., \$27.52; First, Spartanburg, \$20.00; First, Clinton, \$20.00; Grace, Sumter, \$75.74; Orangeburg, \$25.00; Swift Creek, \$30.00; Highland, \$5.00; W. M. U., \$10.00; Hamer, \$5.00; Prospect, \$9.00; Dr. Dereux, State Board, \$44.49; Brookland Church and S. S., \$28.23; Cayce Church, \$2.47; Tigerville, \$10.25; Beech Branch, \$4.20; Green Street, Spartanburg, \$21.00; Lower Fair Forest, \$2.50; Rehoboth, \$4.42; Lockhart, \$12.50; Dravton, \$10.00; Through Sunday School Board, \$11.62; Clemson College, \$10.00; Pleasant Mt., \$6.05; Big Creek, \$3.50; Rocky Knoll, \$2.50; Sandy Level, \$9.65; Lower Macedonia, \$3.71; Mineral Springs, \$6.14; Mt. Olivet, \$4.00; Cedar Springs, \$11.00; Colleton Association, \$7.50; Williston, \$56.13; S. S., \$22.00; Waccannaw Assoc., \$10.66; Arkwright, \$11.50; Jenkinsville, \$9.20; Leesville, \$5.00; Loris, \$2.00; Ninety Church, Woodruff, \$1.69; Corinth No. 1, \$1.25; Second Yorkville, \$5.00; First Warener, \$13.60; W. E. Wilkins, Greenville, \$4.25; Y. W. A., New Westminister, \$20.00; Savage, \$5.24; Harmony, \$2.70; Wellford, \$11.50; Beulah, Lylesland, \$3.00; Perriel, \$7.00; Mechanicsville, \$6.46; Welchneck, \$2.00; Total, \$19,462.17.

Tennessee.—Pruden S. S., \$5.00; J. W. Gilman, State Mission Board, \$13,466.42; and Church Extension, \$144.29; L. C. Thomas, Church Extension, \$5.00; Smyrna S. S., \$1.20; Mt. Juliet, Mrs. R. M. Martin, \$10.00; Cliff S. S., \$4.50; Taylor Grove, \$1.63; Grass Roads, \$4.41; Hickory Valley, \$5.40; W. A. Hill Church Extension, \$2.00; Buffalo Ridge, \$2.00; Fisherville S. S., \$5.00; Sun-



dents of Theological Seminary, \$207.04; Through Sunday-school Board, \$2.20. Total, \$13,913.09.

Texas.—First Church, Austin, \$5.00; Truscote, \$6.00; Mrs. A. S. Love, Church Extension, \$2.50; B. M. A., Dallas, \$48.79; Dr. Blankinship, Evang., \$150.00; Through Sunday School Board, \$8.10; F. M. McConnell, State Board, \$56,000.00. Total, \$56,220.39.

Virginia.—J. W. Micheal, Evang., 24 cents; Mrs. T. W. Gilliam, Church Extension, \$50.00; Miss Eliza Gilliam, Church Extension, \$50.00; W. M. U. \$1,131.99; Massapomax S. S., \$5.00; Boykins, \$20.00; J. C. Carpenter, Memorial, Church Extension, \$500.00; Through Sunday School Board, \$6.40; B. A. Jacobs, Va. Association, \$22,000.00. Total, \$23,763.63.

NOTE.—In the above State reports the funds retained for expenses of collecting are not included.

## RECEIPTS MAY 1 TO MAY 15

Alabama.—"W. T. B.," \$5.00.

Arkansas.—

District Columbia.—Maryland Ave., Washington, \$31.09; Second Washington, \$25.00; Calvary, \$10.00. Total, \$66.09.

Florida.—Clark Memorial, Ybor City, \$16.00.

Georgia.—

Illinois.—

Kentucky.—Executive Board, W. D. Powell, \$2,000.00; W. M. U., \$11.52; J. W. Michaels, Evang., \$1.21. Total, \$2,012.73.

Louisiana.—

Maryland.—

Mississippi.—General Association, \$48.50.

Missouri.—Sturgeon Church, \$18.15; First German Church, Kansas City, \$45.00; Holly Grove \$3.75. Total, \$48.75.

New Mexico.—

North Carolina.—F. D. King, Evang., \$192.00; Bear Creek, \$5.00; J. W. Michaels, 75 cents; W. M. U., Franklin Church Extension, \$5.00. Total, \$202.75.

Oklahoma.—

South Carolina.—Welch Neck, \$15.82; Enorce, \$20.00; Mt. Zion, \$50.00; Rocky Creek, \$18.50; Eberhardt, \$112.00; Dillon, \$30.85; Union Church and S. S., \$16.32; Little River, \$23.00; First Church and S. S., Greenville, \$44.57; Colston S. S., \$14.00; Cedar Grove, \$6.00; Beech Island, \$2.21; Rocky Springs, \$5.00; Black Swamp, \$4.00; Rose Hill, \$3.00; Cross Roads, \$5.00; Hovers Creek, Edgefield, \$10.00; Hilda, \$3.24; Beulah, Reevesville, \$5.75; Eason Memorial, \$2.50; Gilgal, \$10.00; Bishopville, \$10.00; Smoaks, \$4.24; New Hope, \$3.55; Union, Cottageville, \$4.00; Bermuda, \$5.38; Arch C. Cree, \$50.00. Total, \$482.63.

Tennessee.—J. W. Michaels, Evang., \$5.29; J. A. Johnson Church Extension, \$20.00. Total, \$25.29.

Texas.—B. M. A. of Texas, \$18.15.

Virginia.—Mrs. J. H. Bradley, Church Extension, \$2.50.



Richmond Va.

## Money for CHURCHES or SOCIETIES.

We buy Books, Newspapers, Rags, Rubbers, Metal, etc. Write us to-day. WASTE MATERIAL PURCHASING CO. 1021 S. Wabash Ave., Chicago.

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

**Attractive Vacation Tour**  
**NIAGARA FALLS, CANADA,**  
the Beautiful New England Country and New York  
**JULY 1 TO 19, 1914**

VIA THE  
**Seaboard Air Line Railway**  
AND CONNECTIONS.

Mount Pisgah, Niagara Falls, Niagara Gorge, Toronto, Thousand Islands, Rapids of the St. Lawrence, Montreal, Quebec, Montmerancy Falls, St. Anne de Beaupre, White Mountains, Summit Mt., Washington, Boston and New York.

**Three Days in Boston and Three Days in New York**

A Complete Itinerary at Minimum Cost for eighteen days of Rest, Recreation, Interesting and Instructive Travel.

Personally Conducted by Mr. C. H. Gattis and chaperoned by Mrs. Gattis.

**GATTIS TOURIST AGENCY**

**RALEIGH, N. C.**

Tourist Agents Seaboard Air Line Railway.

WRITE FOR BOOKLET.

**THE NEW HYMN BOOK THAT HAS CAPTURED THE CHRISTIAN PUBLIC.**

**"IMMANUEL'S PRAISE"**

The Latest and Best in Gospel Song.

**INSPIRING, DEVOTIONAL, AWAKENING**

Edited by

**CHAS. M. ALEXANDER, and J. FRED. SCHOLFIELD**

Containing 224 pages. Has songs for all ages and all occasions. For EVERY DEPARTMENT of Church and Sunday School Work, Solos, Quartets, Duets and Choir Pieces. Church Hymns, Missionary Hymns, Children's Hymns, Hymns for Prayer and After Meetings, Hymns for Guidance and Leading Hymns on the Second Coming of Christ.

**150,000 COPIES SOLD BEFORE THE BOOK GOES TO PRESS.**  
**UNHEARD OF IN SONG BOOK HISTORY.**

**OVER SEVENTY STANDARD OLD HYMNS.**

**STYLES AND PRICES:**

**LIMP CLOTH**—Single Copies 25 cents, postpaid; per dozen, \$2.50, carriage extra; per hundred, \$18.00, carriage extra.

**CLOTH BOARD**—Single Copy, 35 cents, postpaid; per dozen, \$3.60, carriage extra; per hundred, \$25.00, carriage extra.

**BAPTIST BOOK CONCERN**

650 FOURTH AVENUE

LOUISVILLE, KENTUCKY.