

July

1914

The Home Field

Mrs. O. M. White July 1914



GROUP OF ENLISTMENT FIELD WORKERS OF THE HOME MISSION BOARD AND VARIOUS STATE MISSION BOARDS.



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— of the —

SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

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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.

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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.

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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.

THE TROUBLE with the "tenant" preacher is that there is so much danger that he will treat the churches he serves like the tenant farmer treats the soil—get all he can out of it, but put little in to build it up. The average "tenant" preacher wants to get all he can for missions and benevolence, and this he ought to do. But, if he is a young man, with his ear to the ground for the first whisper of a call to some "larger field of usefulness" in town or city, there will be much danger that he will not do his best to build up the life of the church and the community "for the future crops" that must be. The tenant preacher should not be guilty of "soil robbery." We pray for more preachers who have enough sanctified idealism to see a worthy and attractive life-work in the country pastorate.

"**THE MAN WHO PASSES** by God's food for his spirit can do nothing else than to resort to man-made stimulants for his nerves—or else lapse back to a clod of clay". Thus an exchange, setting an editorial note for its "Vacation Number". Which means, we suppose, that baseball and fashionable resorts with their round of devices transported from the city, for manufacturing and selling vacation pleasure by the yard to people who change their clothes three times a day to keep in fashion, may do very well for men and women who do not know any better. But we compassionate them for the lack that is theirs. The best vacation place for the townsman is the country. And, if he has it in him to receive it, the best country place is that which brings him nearest the heart of Nature and of the people who know how to dwell with her, and which pulls him farthest away from the thousand and one artificial devices of civilization which minister to his comfort. To be a slave to these things is to lose somewhat of one's manhood. To be able to cast them off—it is at least the best vacation and health tonic; and it costs less, much less.

WRITERS ON RELIGIOUS LIFE and practices up North, speak of the once-a-month church as if it is disappearing type in those parts, and describes its peripatetic pastor as a "circuit-rider". It is a pretty good name too, which others may use as well as Methodists. We hope the once-a-month church program is as near its end North as these writers intimate, and wish them much mellow joy in celebrating the departure of the once-a-month method. In these Sunny South parts the once-a-month church is still most in vogue. Eighteen thousand of our nearly 25,000 white Baptist churches are of that habit. Of 19,000 negro Baptist churches not fewer than 15,000 have preaching only once-a-month. We suspect that Southern Methodists have not fewer than 12,000 once-a-month churches. Verily, the time of intensive cultivation of the religious life has not yet generally come in the South, and the "circuit rider" still has his halcyon day.

COME TO THINK OF IT, it would be almost unbelievable if it was not a matter of commonplace knowledge, that the Home Mission Board of Southern Baptists and the various virile State Mission Boards in the same body, both working among the same people in the same territory and both creatures of a religious body in which there is no higher ecclesiastical authority than the local church, should get along so well in their co-operative adjustments that practically no friction as to policies and methods and no controversies about a "twilight zone" ever has arisen between these bodies. So far as we know, no difference between these agencies ever was serious enough to take to the Convention for its counsel. And the only action on record of the Convention in the premises was to say that "the work to be undertaken by the Home Mission Board in any State should be a co-operative work as far as practicable, the terms of co-operation to be such as may be mutually agreed upon between the Home Mission Board and the State organization". (S. B. C. Minutes, p. 57, 1901). Our thought has been turned on this, in connection with recent trouble in one of the largest religious bodies in America in defining the respective functions of their general and synodical agencies in internal mission work. We suggest that if our friends will become Baptists, they may cease their law-making and get along together better.

The Home Field

VOL. XXV

JULY, 1914

No. 7

French Louisiana.

E. C. ROUTH, Associate Editor Baptist Standard.



WHEN I stepped from the train early one morning at Chataignier, Southern Louisiana, a farmer met me and took me to his simple, country home, three miles from the station. We had not driven two hundred yards in his buggy, before he was telling in broken English his religious experience. He is the father of grown children, but has been a converted man a few months only. He himself is one of seventeen children. The mother of all these children is still living and is in good health, notwithstanding she is past seventy years of age.

"Since I was converted," said Mr. Young, as we drove along the country road, "I have had more peace in my heart than in all my life before. I used to dance and play cards and go to horse races. I went to the priest and he said it would be all right for me to do those things if I would go to church Sunday morning. I was a good Catholic and went to church, but at night I would feel that my conscience was not in the right place. Then I read the Bible and found my way through." Many others with whom I talked related similar experiences.

Another said, "I was a Roman Catholic thirty years; my children went to a little Baptist Sunday-school and brought literature home which I read. Then I got to reading the Bible and was converted."

With these converted French people religion has the first place. They would rather talk about what God has done for them than about land and money.

Half way across Southern Louisiana is St. Landry Parish. In Chataignier a Baptist

sermon has never been preached. The town is dominated by the Catholic priest. Not a residence is open to the Baptists. However, two lots have been offered them on which a building may be erected should the money be provided.

This entire section from the Mississippi to the Sabine, is practically all French. Little information can be gained from the United States Census concerning the nature of the population, as no account is taken of foreign population beyond the parents. These people, whose ancestors



E. C. ROUTH

came from France, have lived here for generations and most of them know no language but French. I met men and women, seventy and eighty years old, unable to speak a word of English, who are living

in the same community in which their parents and grandparents were born.

Catholicism and the attendant ignorance of the people are largely responsible for conditions in that section. The priests keep the people in ignorance as far as possible; with their enlightenment will come, to a large degree, their emancipation from the superstitions kept alive by the priests. In St. Landry parish, with a population of 66,661, the Catholics claimed 39,419 in 1906, four years before the 1910 census was taken. The illiteracy of the white children over ten years of age is 42.6 per cent, while only 29.4 per cent of the children of school age are in school. The illiteracy of the white population in the shaded territory shown in the map, ranges from twenty to forty-five per cent. In one parish, Acadia, where, with a population of 31,847, the Catholics claim approximately 25,000, the rate of illiteracy among the whites is 45.4 per cent, while it is nearly twice as high among the Negroes. Compare these figures with other States. The corresponding rate of illiteracy in Texas is 3.3 per cent, in some other States less than one per cent. The average for the whole State of Louisiana is 15 per cent. In Northern and Eastern Louisiana, however, the rate is low, ranging from two to ten per cent. There is no considerable section of the United States where the rate of illiteracy is as high as in Southern Louisiana.

Beyond all doubt one of the greatest needs in that field of appalling destitution is a better system of education. There is nowhere in the South a more fruitful field

for mission schools. In the community French Baptist School, Faquetalque Church, which I visited, there is a Baptist school supported by the patrons who pay one dollar a month for each pupil. The school is taught in their meeting house. In this



Practically all of the people in the shaded district, west of the Mississippi River, speak French. In this territory, with a population of more than half a million, there are less than 4,000 white Baptists.

school, the only one of its kind in the State, are eighteen children from strict Catholic homes, and thirty or forty children from Baptist homes. All of these children are taught English in the school, but talk French at home. In not more than three of four of these homes are the parents able to give the children any help in the elementary studies. Let these schools be scattered over Southern Louisiana and the rising generation will speak English and break forever with Catholicism.

Everywhere these hungry-hearted people are longing for something better. They are tired of the husks of superstition and idolatry. Four years ago, after some preliminary work by a neighboring English pastor at Eunice, in a meeting held by O. Derouen, there were thirty-three conversions. At the first baptizing ever held in that country, May 30, 1910, there were present between 800 and 1,000 people. Some of the enemies of the Cross, at the instigation of the priests, were present and threatened the



FRENCH BAPTIST SCHOOL, Faquetalque Church.

lives of the preachers. Armed deputies protected them while the believers were buried with Christ in baptism. Now they have a church with more than one hundred members.

Rev. S. O. Oliver is their pastor, preaching twice a month at Faquetalque and twice at Mamou. The pastor's home, a simple little cottage which he helped to build, is located near the meeting house. Brother Oliver, a descendant of the Acadian peasants, immortalized by Longfellow in "Evangeline," is a heroic preacher who is giving his life to the winning of the French people to Christ.

The announcement had been given out that I was to preach that night. They came for miles in their buggies and wagons and brought their babies with them. The house was crowded. I was the first visitor to speak in English in their meeting house. Perhaps one-half of them could not understand English, but they listened with earnest attention as I told as simply as I could, the story of the Cross. They all joined in singing out of the "New Evangel," which I found even among the French-speaking people. Brethren O. Derouen and Lucian Smith, two loyal French Baptist preachers, were present and preached after I got through. They say that it is no uncommon thing for the congregation to stay two or three hours, then go home reluctantly. I am sure that during the two hours we were there that night there was no restlessness and nobody snapped his watch.

I wish I might write more of these noble workers, Brethren Olivier, Derouen, Smith, Fusiller, Coty, Stagg and others. Brother Lucian Smith, who was born in that community, is now in Louisiana College.

The General Evangelist among the French is Brother L. O. F. Coty, who came to us

from Canada. He is a well trained man, and is thoroughly fitted for the tremendous work before him. All of these men are converted Catholics. Brother Coty was converted less than a month before he was to be ordained to the priesthood. Further south is a layman, C. Savole, recently converted, who goes up and down the bayou in his little gasoline launch, distributing literature. Southeast of Eunice twelve or fifteen miles, is Pilgrim's Rest Church, more than one hundred years old, the oldest French Baptist church in Louisiana. Only a few miles distant is a small German Baptist church, the only organization of that nature in the State. They have no pastor, but maintain a prayer-meeting and Sunday-school.



On the coast nearly forty miles south of New Orleans. This entire family lives in a small cabin with only one or two rooms. The well-dressed youth has been working in the "city" where he learned "the style." They make their living by trapping and fishing. This is a Spanish family, but all speak French and Italian, as the three nationalities mingle with each other along the coast.

There is no more destitute mission field in America than this. Going west from New Orleans over the Southern Pacific one must travel 140 miles, passing through towns with as many as 7,000 and 8,000 inhabitants, before a Baptist church is found. Going through a thickly populated section one must travel 135 miles over the Texas and Pacific before finding a Baptist church. There are nearly one-half million French-

speaking people for whom very little is being done educationally or religiously. They live in one of the most fertile agricultural districts in America. The material resources of Southern Louisiana—lumber, rice, sugar, cotton, oil, etc., will attract immigration and infuse a new spirit into that vast section. There are some sixteen parishes (counties) in Louisiana with a population of nearly 400,000, without a white Baptist church.

IN THE TERRITORY SOUTH OF NEW ORLEANS IN ST. BERNARD AND PLaquemine parishes, as well as further west in terre Bonne and adjoining parishes, are hundreds and thousands of people who are neither Protestant nor Catholic. Many of them three score and ten years of age have never heard of Jesus from preacher or priest. Their salvation has been let alone. As they grope in the darkness feeling after the unknown God nobody gives a helping hand.

There is not a white Baptist church south of New Orleans. nor is there one



S. C. OLIVIER.

southwest or west for many, many miles. The Negroes constitute a little less than one-half of the population. It is somewhat remarkable—yet not surprising—that most of the Negroes who belong to any church are Baptists. Even where all of the white

people are nominally Catholics many of the Negroes are Baptists.

A true story is told of some elegant French ladies who visited their plantation and were told of some strange practices among the Negroes. Their curiosity led them to investigate. The Baptist Negroes were holding a protracted meeting and baptizing converts. They had never heard of the Baptists, but when the preacher read out of the Bible about the baptism of Jesus and read what Paul had to say about baptism, then buried the converts with their Lord in baptism, they saw clearly that what the preacher did in baptizing the converts matched what he had read in the Bible. They became interested, examined the Scriptures, were converted and joined a Baptist church. We rejoice that these simple Negro Baptist churches are preserving the pattern of a New Testament church.

The night I left the Faquetalque Church, a young French convert drove with me to the little town nine miles away, where I was to take the early morning east-bound train for New Orleans. As he and I talked about God and His goodness, we rejoiced in the Grace Divine which made us children of the living God. Then for a while we were silent. I looked toward the Teche and the Opelousas prairies a few miles to the southwest, where far more than a century ago, the Acadian exiles settled.

I thought of that pathetic hour described by Longfellow when Evangeline, seeking her lover, Gabriel, was rowed along one side of a small island in mid-stream, while on the other side, only a few feet away, rested Gabriel and his companions. She passed on in the darkness and lost the opportunity to greet her lover. Then I thought of what was infinitely more pathetic, the quest of these simple-hearted people for God, while so near by are hosts of God's people, representatives of Christ, who could lead them to the world's great Lover. Let Southern Baptists awake and hear to them the joyful tidings of salvation.



Southern Baptists and Rural Development

V. I. M.

AT THE REQUEST of Rural Manhood, a rural life and rural church efficiency magazine published in New York by the Y. M. C. A., THE HOME FIELD editor wrote an article for that publication, explaining the origin, purpose and methods of the country church efficiency work by our Home Mission Board. It occurs to us that the article may be suitable for use in THE HOME FIELD, that the novel point of approach in telling our story for other than Baptist ears, may add to rather than detract from its interest to our readers. Therefore we publish it here.

BY THE LAST annual report, which is just out, white Baptists in the South number 2,522,000, a net increase of 76,000 for the year. The South, excluding Maryland and Missouri, in which there is a larger proportion of urban population, is by the 1910 census eighty percent rural. This majority of the people live in the open country or in villages of less than 2,500 population.

City growth is active in the South and is attracting the large attention which novelty incites and which the problems that urban life precipitates make necessary. But the characteristic life in Dixie is and for long will remain rural.

The South is today the American stronghold of evangelical religion. Presbyterians, Methodists and Baptists comprise most of the religious membership. The Methodists and Baptists are particularly strong in the far-reaching rural spaces, and in these Baptists outnumber Methodists and make up approximately half the entire religious membership.

Southern Methodists and Baptists have been notable in their success in winning lost men and women. Their extensive growth has been remarkable. A scrutiny of this extensive growth shows that nearly all of it has been rural. Particularly with the Baptists the larger part of the urban growth has been from country people come to town. None of the greater religious bodies in the South has to its own satisfaction proven its ability to make headway against sin and worldliness in the new-growing cities, except as it is reinforced by faith and purpose which had its culture out in God's open places.

The new day of machinery and of much making haste to win the prizes of the material of life has come in the South. Rural

Manhood readers should understand this. The sleepy and conservative South of tradition, was really never so sleepy and conservative as our friends of other sections thought. However that may be, the wind of modern material progress blows today in the South, both in the city and countryside, and the crisis it is precipitating seems even more serious in the country than in the town.

Good roads, telephones, rural mail delivery, automobiles, scientific farming and such things are transforming rural life in the South. The old localism and independence are gone and the enlarged social consciousness and interdependence have come. What of the country church, which must inspire the life and spiritualize the ideals of the people who live in the country community, so that they shall dominate for righteousness the New Civilization, instead of being dominated by it? No Christian body in America has more reason to give serious attention to this question than Southern Baptists.

Our body has set itself earnestly to give account of this stewardship. Its purpose found its first expression in the creation of a Department of Enlistment by the Home Mission Board and the election of Dr. A. C. Cree as Enlistment Secretary. The characteristic and predominant work of the Department is the development of efficiency in rural churches.

One of the first tasks to which Secretary Cree addressed himself was that of making a survey of the actual conditions in rural churches in the South. Following are some of the results: Of approximately 25,000 Southern Baptist churches (white), 20,000 are rural. Of these 18,000 meet for worship only once a month. On any given Sun-

day in the year 14,000 Southern Baptist churches are closed from preaching service.

These are some of the outstanding facts which are startling Southern Baptists into establishing a program adequate to vitalizing this great body of rural churches so that they shall function efficiently in their own communities. The actual survey covered 256 out of 850 District Associations, but these are at least representative of the others, if not above their average. The survey shows further that the average salary of once-a-month Baptist churches in the South is \$94.50, that ninety per cent of the once-a-month churches are served by absentee pastors and that the majority of the churches are inadequately housed.

On the other hand, and in the general wall which has gone up in the recent voluminous country church propaganda to the effect that country churches are dying out, I would particularly stress this—the survey shows that there is a general if belated tendency to pay the pastors more adequately and that for the last five years three country churches of the once-a-month class were constituted by Southern Baptists for every one that has disappeared.

This is even more significant than it appears, for a number of the rural churches which disappear are simply moved from the open country to a railway station under a new name. The once-a-month churches being nearer the borderland of existence than the others, it is fair to suppose that the churches which worship oftener would add very few to the moribund or defunct class.

Besides the pressure of recent material progress, which has wrought to compel many country churches of the South to choose between more community efficiency or the permanent loss of community leadership, the new Southern Baptist effort to bring forward laggard rural churches has resulted from a growing conscience for missions. It was discovered that 10,000 churches were non-participant in the co-operative missionary activities of the body. These activities total an annual expenditure of more than \$1,500,000 and have grown 350 per cent in ten years. The rising tide of missionary enthusiasm at last took notice that 10,000 churches, nearly all

rural and of the once-a-month class, were not responsive to the ten year's campaign.

The first result was an effort to enlist these by special appeals. Then it was discovered that this was only a scheme for shaking the fruit from the tree, whereas the real need was cultivation and fertilizer. It was sought to milk the cow more expertly, whereas her need is more proven. The new Enlistment Department for country churches is the expression of this growing conviction that "teaching them to observe all things whatsoever I have commanded you" is as truly a part of the Communion of our Lord as is the command to make disciples; that developing lives of service is as truly essential in world-redemption as saving souls from sin.

Let not Southern Baptists be judged harshly on account of the 10,000 non-participant churches. So far as I know, this is the first time this intimate story of our denominational diagnosis has been published in other than our own denominational periodicals, and the caution is necessary. Before our brethren of other folds draw too many conclusions from this frank statement, they had better diagnose their own situation. Many may find their situation better, but we doubt if any will find it much better whose churches are mostly rural.

Let it be remembered that Southern Baptists have more rural churches than any Christian body in America, and that our rural church life has not yet entirely recovered from the effects of the partial paralysis which succeeded the Civil War. Particularly let it be remembered that a very large work of development or cultural missions necessarily falls to the hands of a body which has a large and rapid extensive growth. The Religious Census shows that Southern Baptists increased 1,000,000 between 1890 and 1910. The very successes of this body in winning the people of the South to Christian faith, many of whom otherwise would have not been reached, have precipitated this development problem, which, though it is so large, Southern Baptists are girding themselves to under take.

In a word, the purpose of this rural church department is to help the churches

just to function efficiently in their own communities, with the conviction that other and larger contacts will necessarily follow local competency, and that they will never follow local incompetency. It is a case in which what Christian bodies call co-operative missionary efficiency with the world as the field, will come by preaching and abetting local adequacy first.

The Southern Baptist approach to the work is through agencies suited to vitalizing the local church. On the one hand it is not primarily what is popularly called social service, though the building up of the local community and community consciousness is a fruit definitely sought. On the other, the propaganda is not what the public, not with entire justice, has come to call "sectarian". In the South we are not troubled with too many churches in rural communities one-fourth as much as we are troubled with too few, or one-tenth as much as we are troubled with churches which are laggard and inadequate to twentieth century rural community needs.

The propaganda of the Enlistment Workers of the rural church department is Efficiency. It is sought to get the churches to pay the pastors less inadequate salaries. Once-a-month churches are brought to have

twice-a-month or more services. Absentee pastors are located in the church communities. Inadequate buildings are replaced by adequate buildings. Parsonages are built and contiguous churches grouped into pastoral fields. Moribund churches are quickened by these experts and competent pastors located. Institutes are held and other co-operative meetings looking to church efficiency. The church's obligation to quicken and inspire its community's life is stressed.

After one year of this Department work the Home Mission Board and the co-operating State Boards find themselves with twenty expert Field Workers, that they are denomination, and that they will probably enlarge this activity to thirty or forty Field Workers in the next fiscal year, and more later.

Here is our Southern Baptist hand in greeting and good-will to Rural Manhood and the expert Y. M. C. A. County Superintendents, and to every Christian body and agency in America which has discovered or is discovering that on every account, both of patriotism and the American spiritual weal, the country church and country community are immensely worth while!

My Country Pastoral Field.

P. A. BOLEN, Route 3, Orangeburg, South Carolina.



TRY TO BE the pastor of four churches, two of them in the Orangeburg Association (St. George and Double Branch), and two in the Barnwell (George's Creek and Double Pond). My field is in the middle section of South Carolina.

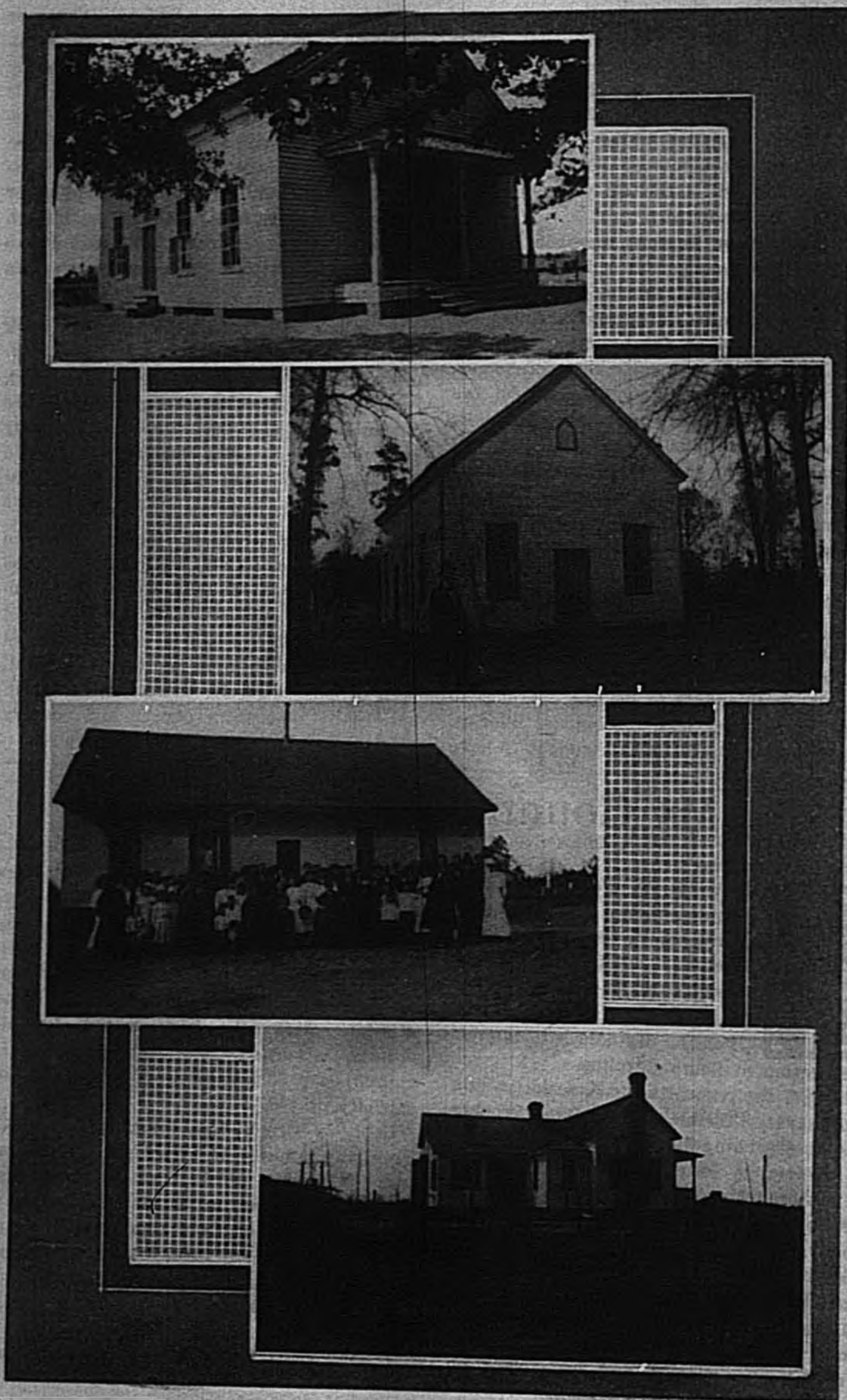
In 1877 the record in the Association minutes says: "Double Ponds, Wm. Brooker, pastor, preaching day, 2nd Sunday, baptized 4, received by letter 4, dismissed by letter 10, restored 3, excluded..., dead..., whites 219, blacks 5, total 1224". Statement of moneys same year: "Minutes fund \$4.00, State Mission fund, \$1.70, Foreign Mission fund, \$1.65", and everything else blank.

I have been pastor of Double Ponds three years and five months. It now supports all the mission and benevolent ob-

jects. We have had three revival meetings in which we had many to accept Christ. We have received by baptism, fifty-seven. Our present membership is 324. We have given since I have been pastor to Foreign Missions, \$146; Home Missions, \$78; State Missions, \$112. We have raised, for all objects, a grand total of \$1,901. This church pays \$300 salary. It has a seating capacity of 400.

George's Creek was organized in 1875. From the minutes of 1877 I get the following: "George's Creek, Wm. Brooker, pastor, preaching day 3rd Sunday, baptized..., received by letter, two, total membership, 55". Statement of money sent up same year: "minute fund, \$1.00, association fund, \$2.00, State Missions, \$1.00, indigent ministers, \$1.00, total, \$5.00.

I have been pastor of this church five



George's Creek, Double Pond and Double Branch Churches, Three of Four Country Churches
Served by P. A. BOLEN. At the Bottom, the Parsonage.

years and six months. This was the first church that gave me a call when I came out from the Seminary in 1908. We have received by baptism forty. Present membership 159. We have raised since I have been pastor for State Missions, \$88; Home Missions, \$71; Foreign Missions, \$92. This church gives to all the benevolent objects. They paid me \$150 salary at first and now they pay me \$200. This people have built a new church house. We started this work in the spring of 1909 and had the house completed and ready for the revival meeting on the first Sunday in August. Using the best material of the old building in the frame of the new, we built it at a small cost. The money paid out on this building was less than \$500. We have raised \$2,013.15. Seating capacity of church, 350, value of property \$1,200.

St. George was organized in 1883. From the minutes of 1896 I take the following: "St. George, Pastor's salary \$100.00; minutes, \$1.00; Total money raised, \$102.00", all other objects blank. Same year, "Received by letter, two; baptism, 4; Loss by letter, 1; by death, 2; Present membership, 99".

I have been pastor of this church three years and four months. We have received by baptism, forty-one; present membership, 212. We have raised for State Missions, \$85.33; Home Missions, \$102.94; Foreign Missions, \$138.76. For other mission and

benevolent objects, and home expenses, including pastor's salary, this church has raised since I have been with them, \$1,806.02. The first year I served they paid \$250 salary, and now they pay me \$325.00. It has a parsonage worth about \$1,500.00, located in the little country town, Bolen, South Carolina. Seating capacity of the church house, 350, value of church property, \$3,000.

Double Branch was organized in 1896. I have been pastor two years and four months. We have received by baptism, twenty; present membership, 101; we have raised for State Missions, \$65.69; Home Missions, \$85.70; Foreign Missions, \$91.79. This church has raised since I have been with them \$830.16. They paid me \$161.25 salary the first year, and last year they paid me \$176.10. They have promised to pay \$175.00 and as much more as they can raise on salary this year. This salary is paid up to date. Seating capacity of church house, 250; value of church property \$1,200.

We have raised in all four of these churches a total for State Missions, \$351.42; Home Missions, \$337.79; Foreign Missions, \$469.87, and total of \$1,159.08. All money raised by these churches since I have been pastor make a grand total of \$6,550.99.

I am not giving this article to try to advertise my work, but I am giving it in response to a request from the Editorial Secretary, and I thank him for this opportunity.



Pastor Bolen Leaving a Morning Service at St. George Church, for an Afternoon Appointment at Double Branch Church.

I have given the bare facts and figures about the work that has been done in these churches. I think my field represents steady growth along almost all lines of Christian work. If these churches have made advances over the work done under former leadership I do not take credit to myself for this.

We are coming into the greatest age of the world's history, and if we have not recognized the fact, and are willing to go on in the same old ruts, we are a back number and the work committed to us has to suffer loss. We have opportunity along educational lines in our churches that we did not have a few years ago, such as mission study, a thing that was unheard of two decades ago. The present Sunday-school literature teaches us development along almost all lines of Christian activity. Our people are becoming more enlightened in a general way. We have improved methods of farming, and financial prosperity on every hand. What is it we cannot do with God's help, if we are willing?

But we are coming far short in real spiritual life, as I see it in this section. We covenant, "To religiously educate our children". The family altar is not found in one Christian home in ten, and this is detrimental to the spiritual life. We do not have one-third as many on the Sunday-school roll as we have on the church roll, in many places. How can we religiously educate them at this rate? In our church activities, about ten per cent of the membership do the bulk of the work that is done. Now what about the ninety per cent? I duty, and every year others are being led am glad to say that, more are seeing their out into service.

I am glad the Department of Enrollment and Co-operation has been started on its mission, and I hope it will continue until it has finished its work. We need more co-operation on the part of our churches in forming pastorates.

I have to travel about 140 miles a month in my buggy, to reach my regular appointments. I have to spend a lot of time and

energy thus that I could use to a great advantage in study and work among my people. The 796 members of my churches are scattered over parts of three counties, and from this you can imagine something about the tremendous task I have before me to keep the work going and trying to develop the work.

I do not say it to dishonor or discredit them in the least, but really I do not believe there are much more than ten per cent of these members who see and do their full duty in Christian living and service, and I believe my churches represent about the average through this section.

Who is to blame for this? May be nobody in particular. But these are the old ruts out of which we are coming. I have a very lofty conception of the Christian life and deep conviction of Christian duties, and yet I know there are great numbers of people in our churches who seem to be genuine and have not yet that love and conviction which leads them into service. To get these to see their opportunities and realize their responsibility is the great task before us.

I was reading the 12 Chapter of 2 Cor., the other day, and I found a text that I like, "I seek not yours, but you". I am seeking men's hearts and lives for Christ and his service, I more and more desire to be an instrument of power in the service of God to this end. The great possibilities for development is the inspiring and encouraging thing about my field of work. It is possible that two of my churches will sometime in the not distant future have full time preaching.

We are in a prosperous farming section, and if the unenlisted and undeveloped come to have their wealth concentrated, we will be a great power within ourselves. I serve a loyal people, they usually try to do what I ask them. I love my people and I believe they love me. I live in a parsonage within less than a half mile from the spot where I was born and reared, and I preach to and baptize those who are my kin and neighbors.

As To Overhead Expenses.

H. R. BERNARD, D. D., Atlanta, Georgia.

DR. H. R. BERNARD, auditor of the Georgia Baptist Board of Missions, has written a tract intended primarily for Georgia, in which he pleads for more efficiency in conducting our denominational work, and addresses himself to the objection which is often raised the additional expense involved in supporting the additional workers efficiency will require. We are glad to reproduce that part of his utterance which has a general application.



BY THE SCHEDULE Georgia is divided into twelve sections or districts. Let us put a superintendent of missions in each section. Innumerable duties and opportunities await him. Let him be placed under methods harmonizing with Baptist polity and assigned work under the same polity. Let his relations be to the Associations, churches and pastors just what the present State Secretary and Treasurer's are to all these of the State. These twelve superintendents should be placed under the direction of a General Superintendent. This General Superintendent would receive his instructions from the State Board of Missions and would make his reports to it and annually to the Convention. The twelve superintendents will work each man his field.

This method would cut out desultory operations that exist at present; intensify the work; develop the ministry and the churches, and give precision and definiteness, which are so desirable and which do not now exist. The whole State in its religious needs would be comprehended in this arrangement. In an even tenor our forces would move forward and the highest possible success would crown the efforts.

These field men should be good preachers of the gospel and know something by experience of business as well. They should know that religion is a labor of love. They should understand the fine art of persuasion. They should be diligent and faithful. They should have the spirit of self-sacrifice in large measure. Because of their wisdom and piety they should be cheerfully acknowledged as teachers. They should be—must be—acceptable to the section or field in which they are placed. They must be sound in the faith. They should be laborers and skillful in keeping out of the

newspapers.

The first work of the General Superintendent would be to find and place these men. We have the men. Have we the wisdom, courage and liberality to select them and use them? Of course all this must be done in accord with Baptist polity rightly interpreted.

There should also be an office man with an adequate number of clerks, one or more to take care of funds in the receipt and disbursement thereof, to record all reports, keep all books of account, etc. This man, call him Auditor or Treasurer or whatever you will, should be under the control of the Mission Board and make his report, as the General Superintendent does, to the Board and to the Convention.

The present regime of electing a single man to take in hand the field and the office is antiquated and cannot longer be operated. To elect any man to the entire work with the labors and responsibilities that must have his personal, prompt attention, is to elect him to failure or to death and possibly to both.

When Moses undertook to do too much administration work, his father-in-law, a Midianite, counseled him wisely to appoint helpers—a large number of them—and Moses did it. Baptists of Georgia of this day ought to be as wise as Jethro of away back in the dark ages. Sanctified common sense ought to have a place in our economy. Do not kill your men.

As to the proposition of having thirteen men on the field and also an adequate office force there are objections. In the first place, look at the outlay of money. Overhead Expenses! Now overhead expenses are not to be dreaded but rather approved, if thereby you get in all respects desired results. Here is a nation with life, liberty and happiness at stake. It feels

forced to go to war. This nation must have victories. With so much at stake what does it care for any kind of expenses!

What is called overhead expenses by us may, upon investigation, be found to be only overhead waste: that is, money expended without adequate returns. That is another matter. Let us distinguish between overhead expenses and overhead waste. There is such a thing as being penny wise and pound foolish.

It may be contended that the Associations and churches do not want these efficiency workers. It is probable some would not. But the right gauge of action is the vision and ideals of our whole denominational body, and not of its most retarded and undeveloped units. "Liberty" which would prevent the whole of us from pointing out ways of progress to each of us is not liberty but a weak and do-nothing complacency. Leadership is not worthy to be called leadership which waits until everybody is pushing it and about to run over it, before it pronounces for progressive measures.

Most of our churches and associations will welcome these development workers. Evidences are at hand in more places than one in Georgia that competent help would be appreciated, and no doubt this is true in some places where no evidences appear. A long while ago a prophet was under the impression that he was the only friend of God, but it was revealed to him that 7,000 had not bowed the knee to Baal. Let us not be deceived by appearances.

But this will involve additional expenses, and we are so fearful of that! Here is a case as to overhead expenses: Suppose Gen. Robt. E. Lee, the peerless soldier and leader as well, were resurrected and his powers enlarged tenfold. Now give him 100,000 men—the bravest of the brave—well equipped and each little company of 100 commanded by a competent captain. Now take away Gen. Lee's staff officers, also take out of the field major generals, brigadier

generals, colonels and couriers. Under these conditions when Gen. Lee attempts to lead his splendid army into action, he is beaten almost before the fight begins. It can be said when the fight is over that the government did one good thing—it reduced overhead expenses! Yes, reduced overhead expenses and lost the day. Fine business stroke!

Take another case. Here is a great system of railroads with a competent manager at the head. Take away his division-superintendents, his road masters, his train dispatchers, his auditor, his general agents and leave him with only his station agents and he will fail utterly to maintain the business. You see the application to be made.

Take Georgia, nearly as great in area as France, with its seven or eight hundred pastors, twenty-five hundred churches and ninety-one Associations. Then put one lone man to handle their entire business, by leaving everything to pastors, and most of them undeveloped and without adequate equipment, and you have about all the requisites of failure. Under these conditions our work must be desultory. Desultory is from the Latin, desultor, and a desultor was a man who rode two or three or more horses at the same time, hopping occasionally from one to the other. Under present organization we bring all the horses in the ring at once and put one man to ride them and the horses going much of the time in opposite directions. This is childish. It has only one commendatory feature: It saves overhead expenses!

The Bible is a book of principles and these are never at a variance with common sense. Paul prayed that the Philippians might have judgment; it is a good thing to have and to exercise. Whether what I have written displays judgment or not, let my readers decide. I am sure Paul did not advise prayer for a figment. If we use judgment we will take steps to improve our condition.



The Hardest Job I Ever Did.

W. C. COOPER, Enlistment Worker, Itta Bena, Mississippi.

THIS WAS TO BUILD a church house where there were at least fifty to one against it.

The old church house was out in the country about a mile and most of the members and non-members were eager to repair the old house and remain there. Three or four wanted it moved to town, but they were the aggressive in the church. I was asked to pilot the movement if possible.

The people who led the opposition would insult their own bosom friends if they disagreed with them and this made it complex, for people will talk. I had baptized many of the opposition and they naturally expected me to take sides with them in this movement. This was the job: I had to be and aggressor for the building and hold the opposition to the Kingdom if possible. This called for much study and prayer.

The opposing element requested me to preach out in the country on my next trip and I agreed to do so and was glad to do so. I knew they wanted to take a vote on the question that day. They said they were willing to abide by a majority vote, but at the same time they knew they had almost all of the community on their side.

By and by the day came and there were hundreds of people gathered and they were holding secret meetings previous to the services. I knew if it came to a vote the lines and distinctions and factions would be drawn and perhaps would not be erased for a half century. I did not want the vote to come. I did not want it called for.

So here was the crisis: how can I keep the vote from being taken and still hold the people for the Kingdom. I preached a sermon, appropriate for the occasion, as best I could, and then paid tribute to the old church, its location, and the city of the dead hard by it and sacred memories of Pentacostal days at that place, that a mother should sooner forget her child than that we should forget that place of such sacred memory.

I suggested that all parties would heartily co-operate in rebuilding the old house of worship to keep it, if for nothing else, a place to hold services in burying the dead. And that all would agree that there was

great need of a church house in town, and if they did not what an irreparable loss it would be to the Baptist cause and Kingdom of God.

After the sermon I met the people and spoke to most all of them and tried to have some kind word to say to them and before they could bring the subject up I was gone to another. That afternoon I preached in town and we had another large crowd and I appointed the building committee and I remained with them to solicit funds and nearly everybody subscribed. The contract was let, the building went up, the people were happy and the Kingdom came.

The day for organization came and I had announced for several days that on a certain day we would hold services out in the country to secure letters to go into the organization of the new church in town. I did not ask any one to go into the new organization, but went into their homes and talked about the Kingdom at large and things in general. But they would bring up the subject of the church and many volunteered for the new organization.

So that long-looked-for day arrived and there was a tremendous crowd and after the sermon I called for those who wanted letters to go into the new organization in town and almost all of them held up their hands. I think possibly a half dozen were left in the old church.

We had baptizing that night and handshaking and rejoicing, for we were on the mountain peak.

Then the day of dedication came and found us with a debt of five hundred dollars and I called the people together and that amount was paid in cash in less than ten minutes and the house dedicated by Dr. W. T. Lowrey of Blue Mountain, Mississippi, amidst great triumph and rejoicing.

Now that church has one of the best preachers in any State for pastor and his salary is paid in advance and her contributions for world-wide missions have increased many-fold.

They are a strong and aggressive and happy people and shall always be grateful to God for his unspeakable love to them.

Sociologists Drifting From Christianity.

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



DO NOT SAY that sociologists avowedly renounce Christianity. On the contrary they seem to think that they have come to understand the Christian religion better than the fathers did and are therefore truer interpreters of

it.

But to me it appears that they are really drifting towards a religion which is radically and fundamentally different from Christianity and incompatible with it. Some are drifting faster and some have drifted farther than others, but drifting they are, if I correctly understand what they write.

The reforms they advocate and the results they aim at are, they think, vitally related to religion and are to be undertaken in the name of religion and should be the chief and ultimate end of all church work and effort.

They make it plain also what this relation is which these reforms and results sustain to religion. They are not the logical, the natural, and necessary consequence of spiritual forces and leavening power of revealed truth, coming on gradually as increasing enlightenment and favorable conditions make it possible for these great causes to operate.

If they were only contending for more enlightenment and more emphasis on social rights and duties they would teach nothing contrary to real Christianity as it has been heretofore interpreted; and their teaching would be in harmony with the great truths and principles which have been and are gradually but effectually at work and have produced glorious results in Christian civilization. But this is not their position.

If in their teaching certain false doctrines were set forth, or some of the fundamental doctrines of Christianity, as heretofore interpreted, were rejected, then they would be advocating a defective and corrupt form of Christianity. This would be bad enough, for even to change or pervert Christianity would be a sad calamity.

But it seems to me that the thinking and teaching of many of these writers tends

towards something more serious still. They are steadily drifting towards a religion which in its foundation principles and in all essential elements is radically different from the Christian religion. I say a different religion, not a different gospel, for while the thing they are drifting to may possibly be called a religion, it cannot be called a gospel, for there is really no good news or glad tidings in the system they propose. Let me now state some reasons for the conclusions I have expressed.

1. Social religion writers say but little about prayer. The task of reforming social evils is very great, involving many different problems which demand for their solution profound wisdom, and many obstacles which will be exceedingly hard to overcome. But they do not seem to think that any divine or superhuman wisdom and power are necessary or available. They do not seem to rely upon prayer nor do they urge this as an effective means of promoting reforms.

In a recent address on social questions a speaker asserted "We are capable of doing about all for the human race that needs doing." If one should say the reason for this is that sociologists are dealing with secular and temporal and not with spiritual things, I would reply that they claim that their work is distinctly a religious work and that the ends they aim at constitute a large part if not all of real religion itself. And yet they practically ignore prayer.

In doing this they unintentionally and unconsciously express their real convictions about God and his providence, about the Holy Spirit, and about all supernatural influences and power. All spiritual realities must be to them uncertain and remote, if in regard to the things they consider religious, they do not recognize the need and value of prayer. Faith which makes God and the value of spiritual facts real is fundamental in the Christian religion, so prayer has an essential and large place. Christians work by faith, but these sociologists would work by sight.

A praying religion and a prayerless religion differ at the root. The one is God-centered and the other is man-centered.

2. Social writers say little about sins and less about sin. They speak much about wrong, immorality, crime, etc., but make little, if any, reference to sin. They ascribe human faults and failures to ignorance, physical causes, material environment, etc., but do not seem to recognize any inherent and prevailing principle in human nature impelling people to wrong doing. They discuss the many evils which exist in society because men mistreat their fellowmen, but they say nothing about the sin they commit against God. They are concerned about the present temporal consequences of wrong doing, but seem to be oblivious to any future penalties in the world to come.

Taking this view of wrong-doing, they naturally propose such means and methods for its correction and prevention as seem to them suitable and sufficient. But Christianity regards wrong-doing very differently and offers a different method for dealing with it. In the Christian religion a radically different diagnosis is made of the race's moral malady and a different remedy is prescribed. About wrong-doing, its cause, its nature, its consequence, and its remedy Christianity regards the Bible as the only source of authoritative information, lets the Bible say what it says, and makes no effort to pervert its teachings.

From this inspired source Christianity learns and it teaches that wrong-doing is sin, the resultant of a universal force or principle in human nature and that it relates to God as well as man, to the soul as well as the body and to eternity as well as time; that sin is so universal and deep rooted in human nature that it is vain to hope that man will treat his fellowman properly until it is eradicated or subdued, and that this can not be done by any human power or influence, but only by the almighty power of God; that sin involves such guilt in the sight of God that it is vain to hope for peace of contentment or happiness until this guilt is removed, which can be done only through God's boundless grace in Christ.

In dealing with wrong-doing the religion

towards which sociologists are drifting urges reformation, but Christianity insists upon regeneration. Two religions which differ so radically about wrong-doing, its nature and its remedy, surely have but little in common.

3. Sociologists say little about Christ as a redeemer. They speak of him with great respect and reverence, they look upon him as a great teacher and reformer, they often quote his sayings to justify their conclusion and to prove their assertions, but they make little if any reference to his chief work, his real mission of saving men from their sins. They consider only the teaching and example and life of Christ, but they put no emphasis upon his death.

To them it seems Christ came only to put men, by his example and teaching, into proper relations to their fellowmen, but they do not refer to what he did by his atoning death to reconcile men to God. This conception of Christ and of his mission corresponds to what they think about wrong-doing. Looking upon this as they do, there is no need for a redeemer. If there is no such thing as sin as the Bible describes it, there is no need for a Saviour as the Bible reveals him.

Sociologists as a class look upon Christ as more than man. Many of them at heart believe in his deity and speak of him as God, but this does not necessarily mean that they believe in and worship the true Christ, the Christ that is revealed in the Bible. If they receive only some things which the Bible declares about Christ and his mission, and reject others; if they accept some things which Christ taught and ignore others, then the Christ they worship is not the true Christ, but a Christ they have made for themselves. Their Christ is only an ideal, in the construction of which, they have made use of some things which are related about Christ in the Bible and some things which he taught. It is not Christ they worship, but an idol which they call Christ.

The Christ of Christianity is the Christ of the Bible, the world's redeemer. He came to seek and to save that which was lost, to save his people from their sins, to give his life a ransom for many. He is, it is true, the world's great teacher, but his

most important instruction deals with God and man's relation to God, and Christianity accepts all that he taught.

He tells us we should love our neighbor as ourselves, but that it is more important still to love God supremely, etc., Christianity puts great emphasis upon the life and teaching of Christ, but it also recognizes the wonderful significance of his death and resurrection which the Bible

teaches. It not only attaches supreme importance to what he taught and did while on earth, but derives much inspiration from the fact that he lives and is accessible and that his wisdom and power and sympathy are still available to those who trust and serve him. Surely a different Christ with a different mission must make a different religion.

The Evangelists in Atlanta.

V. I. M.



IT WAS A GREAT evangelistic campaign which was conducted in Atlanta in May by the Evangelistic Department of the Home Mission Board. About fifty churches participated, including practically all our white Baptist churches and many Negro churches. The last report of additions to the churches following the meetings was about 1,400, most of whom came by way of profession of faith and baptism.

Dr. John E. White, we think, voiced the general feeling of the brethren in saying that it was the greatest evangelistic movement ever projected in Atlanta, and attended by greater results. In addition to the regular services at the churches, there were twelve daily shop and factory meetings, a central meeting at the First Church for Bible Study and training for soul winners and a noon-hour meeting for the general public in an Atlanta theatre. Also there were a number of street-corner meetings at night.

The meeting projected itself as every such meeting must in a city, into the midst of the rushing life of a large and congested population. This, that and the other was in the way. It always is in a city. But the meetings made their own way and their own place in the interest of the people, and with gracious, blessed results.

Dr. Weston Bruner, the Evangelistic Secretary, directed the campaign and also preached at one of the churches. The six gospel singers of the Department rendered effective service, and the whole staff of twenty-five trained and gifted ministers and

workers were busily and most capably engaged. With them were a number of well known evangelists and pastor-evangelists who were specially engaged to help take care of the needs of so many pulpits. But for the limitations of space, I should like to tell of the work of each.

Dr. Bruner labored under pressure even greater than that to which he is accustomed in these campaigns, but he was given strength for the severe needs. He was burdened by anxiety on account of a sister very ill in Raleigh and another in Kentucky, indeed was called to the bedside of one of these loved ones on account of her critical condition.

The evangelistic staff made their presence in the home city of the Board the fitting occasion to give Secretary Bruner a token of their confidence and personal esteem. This they did by presenting to Dr. and Mrs. Bruner a large and beautiful silver platter on which was engraved the words:

DR. AND MRS. WESTON BRUNER
FROM THE EVANGELISTIC STAFF OF
THE HOME MISSION BOARD AS A TOK-
EN OF LOVE AND ESTEEM, 1914.

In making the presentation, Dr. Raleigh Wright, speaking for the evangelists, said in part: "Dr. Bruner, you live to day in the esteem and affection of every man who has been associated with you in the Evangelistic Department. With grace you have advanced from the admiration to the affection of your fellow-workers. I am instructed to say to you that you are doing your work to the entire satisfaction both of the broth-

erhood in general and to the Evangelistic Staff."

In response to the token and tribute Dr. Bruner said: "I wish to give expression to the deep appreciation of Mrs. Bruner and myself for the beautiful silver platter presented to us by the Evangelistic Staff and other friends. We value it beyond any treasure we have because we believe in the devotion and love which prompted the gift. We prize above measure your kindly words of confidence and love in making the presentation. We assure you of our fullest appreciation and wish that we may prove ourselves worthy of your generous good will and love."

It was a beautiful incident and speaks strong things, both for the character of the leadership of Dr. Bruner in the evangelistic

work and the high type of men whom he has the honor to lead.

Incidentally, the presence of all the evangelists in Atlanta gave us the opportunity to become personally acquainted with all of them, which we did to our profit, and gave them some opportunity to see how the Home Board office work is conducted, and whether we really have enough to do to keep us busy.

We thank God for these splendid men of God and for their great and gracious activities and for the privilege the Home Board has of sustaining activities so successful and blessed in the highest and best ways. May they be abundantly blessed and prospered in their work and their own lives, wherever they preach the gospel of salvation throughout our great Southern country.

Sheik's Son Accepts Christ.

J. H. MEYERS, Home Board Missionary, Galveston, Texas.

AN EDUCATED young Mohammedan, who speaks several languages, came under the Christian influence of Sister Lella Landcaster, of Marshall, Texas, who presented him with a Bible and recommended him to my attention. Time after time he and I met to study God's Word, to pray, to go to church together. It was wonderful to see the man awaken to the gospel's truth.

"Can you believe in the Lord Jesus Christ?" I asked him.

"I do," he answered.

"Have you forsaken your Mohammedanism altogether?" I asked.

And he replied, "I have. But to confess Christ would put me in danger of my life, for my father is an Arabian Sheik and he would count it a virtuous deed to slay me, if he knew I had professed faith in Jesus Christ."

I shall never forget how he looked when I met him one night at a campmeeting conducted by one of our Texas Baptist ministers. I could see that he was under deep conviction of sin. I said to him:

"My dear brother in Christ, are you this night ready to confess the Lord Jesus in

the assembly of the saints? Are you willing to follow him in baptism and become a member of our church?"

"The desire of my heart is to do this," replied he, "if you will rise for me and interpret for me before the people."

That night he confessed Christ and was received for baptism and fellowship. In his Fatherland war was on and his father was urging him to come back home and take charge of the estate and four great caravans. On the Sunday night on which he was to be baptized he lay sick with fever and before the next Sabbath day I met him on board of a steamer outbound for France. He said to me, "I addressed you a letter about my departure. I will return either this year or next with my dear youngest sister, but I must go home on this steamer, for it is going to Spanish ports, which gives me a good chance to reach Arabia."

Weeks and months have passed since the departure of this young man. A letter lies in my hands returned to me from the Dead Letter Office of his country. God knows what has become of him. I am in sorrow and yet in hope.

A Serious Invasion.

J. C. OWEN, Mountain Evangelist.



THE INVASION invited. Throughout the territory in which are located our mountain mission schools there is a notable dearth of good literature. Our denominational papers, the Bible and our doctrinal and mission books have not been brought to the people in this district. In many instances there is not a place in the county where Bibles or Testaments may be bought. The representatives of our own publications follow the lines of the railroads, and, except for associational and other public meetings, rarely get out into the more remote rural districts.

In these rural districts are large numbers of boys and girls growing to maturity, and nearly all of them are now able to read to some extent, and are interested in reading matter. This constitutes the demand for good literature. The supply is woefully de-

The Invasion Accomplished—Into this territory has been brought in large quantities the literature of the Mormons, Seventh Day Adventists and, worst of all, that of the Russelites. In one community which I have visited large numbers of a certain book have been sold on the impression, made by the agent, that its author, J. E. White, was our Dr. John E. White, of Atlanta, Ga. When this deception was discovered and the contents of the book known, twenty-four volumes were committed to the flames in one day. In another community which I have visited there was a dray wagon load of these books unloaded at a little village at one time. This literature is subversive of every principle we hold dear, and is being taken and eagerly read by our people because it is the only literature presented to them. When once imbued with this heresy, it is apparently impossible to reach them with the truth.

How Shall We Repel This Invasion?—It is useless for us to cry out against these people who are putting their pernicious literature into the hands of our people. Our only hope is to pre-empt the field with our own.

How May We Do This?—In many of our mission schools are excellent young men now studying for the ministry. They are eager to do something for the Master while in school. We propose that a number, say two dozen, of these young men be employed

as colporters during their summer vacation. They should be brought together in some convenient place and given instructions in the methods of handling our books and other literature. Then put in their hands Bibles and Testaments suitable for the needs of the people, our denominational and missionary books and tracts, The Home Field, the Foreign Mission Journal, and the Baptist paper of the State in which they are working.

Put two of these young men in a county; let them attend the services at the church in each community on a Sunday, preach where it is suitable for them to do so, and be introduced and commended to the congregation; then during the succeeding week visit every home in the community with their literature. It is specially important that they go to the more remote communities. Occasionally they will stop to hold a meeting for a week in the more destitute communities. We believe that they will be able to make this work financially worth while, and at the same time accomplish untold good for the future of the Kingdom. To our knowledge sometimes one good book in the hands of one of these backwoods boys has made a minister of the gospel and a missionary.

It would seem best to pay a salary to these young men, furnish them the books and have them return to the treasurer the proceeds of their sales. We feel sure that work of this kind is of the utmost importance to the Kingdom in this mountainous district.

[Not for lack of appreciation of the need suggested by Brother Owen, but because it is embarrassing for The Home Field to publish an article suggesting Home Board action, as it is not the proper medium of approach looking to such action, we have for several months withheld the above article. The Home Board has since, not for lack of sympathy but on the ground that it is not doing colportage work, declined to enter for the present upon the task outlined by Bro. Owen. But the Board recognizes the value of such work and the gravity of the situation in the mountains and elsewhere created by the unprecedented activities of false faiths. Baptists must find some way to take of the needs, and will.—Ed.]

"Index" Editorial on Efficiency.



THE COMMISSION ON EFFICIENCY, appointed last year, presented a strong report to the recent session of the Southern Baptist Convention in Nashville. Numerous amendments were offered, a few were approved, but most of the paper was adopted. We quote here the first section of the Committee's report, under the caption, "Affecting Work and Relations of Boards." The section is as follows:

"That the Convention herewith expressly instruct general Boards, including the Seminary, to maintain affectionate relations with each other, keeping in view the unity of their common cause, and the necessity of their co-operation with each other, and the avoidance of any appearance of competition between them. Therefore, that hereafter no large, general movement appealing to the denomination shall be launched by any one of these Boards without consultation with the others, and the proper submission of the same to the Convention."

There are four things in this section to which we wish to direct special attention: (1) The maintenance of affectionate relations. (2) Keeping in view the unity of their common cause. (3) The necessity of their co-operation with each other. (4) The avoidance of any appearance of competition between them.

Of course, the Commission did not intimate, nor do we, that affectionate relations between the general Boards have not been maintained. Yet, there is nothing of greater importance than that the several representatives of all the Boards shall be in the fullest fellowship with each other, by which we mean a fellow feeling as well as common interest in each other's work. The second point needs to be especially stressed, for the work of all our Boards is one from the viewpoint of the constituency of our Convention. All the Boards and their employes are the creatures and servants of the Convention; and the causes represented by them are the causes of the Convention. Every Board, and every employe, therefore, should keep constantly in mind the unity

of the work. This will result in co-operation upon the part of the Boards and their employes, and in the avoidance of any appearance of competition between them. It sometimes so happens that a representative of one of our causes lays such stress upon the particular interest which he represents that he seems to disparage all other interests. It requires unity of spirit and unity of vision for a man to make an impassioned appeal in behalf of Foreign Missions without seeming to disparage the work of Home Missions; or to make an impassioned appeal for Home Missions without seeming to disparage the work of Foreign Missions. In truth, there ought to be such affectionate relations and such unity of interests and such co-operation that a representative of any Board could easily present the claims of any one or all of them.

We also quote section four, under the foregoing caption. This section reads:

"That the general Boards be instructed to seek the co-operation of State Boards before introducing special agencies for the purpose of collecting money in the States. Provided that no limitation shall be placed upon the response of general Boards to specific invitations from churches or Associations, or upon their freedom of general appeal through literature or upon the personal activities of the regular Secretaries of the Boards."

This is a very wise provision. If followed out it will prevent a criss-crossing of agencies. The field is so large, and special representatives are so few, that there ought to be only one representative of denominational interests at any given special meeting, with rare exceptions, such as State Conventions. For example, the Mission Board of Georgia represents Home and Foreign Missions as much as it represents State Missions. When a representative of this Board is at a District association, or some special meeting, representatives of the Home and Foreign Boards ought not to be present. The same thing is true with reference to representatives of the Home and Foreign Boards. A Secretary of the Home

The suggested plan is to build at the Board might represent both the Home and Foreign Boards at a given meeting; or the Secretary of the Foreign Board might represent both his own and the Home Board in a given meeting. Some years ago a State vice-president of the Foreign Board attended a District Association in Georgia, at which the Home Board had no representative. This vice-president made quite as strong a speech for Home Missions, when that matter was under consideration, as he did for Foreign Missions.

To make the provision in the section above quoted effective, it will be necessary for the Home and Foreign Boards to keep in closest touch with each other, and in turn with the State Boards, so as to provide

only one representative at a given meeting, and thus distribute the special representatives as widely as possible, especially during the associational period. If either of the Boards make itineraries for their respective representatives without a knowledge of the itineraries of the other Boards, they are bound to have a criss-crossing of agencies which will result in confusion and a waste of time and of money. The provisions of the Efficiency Commission, unanimously approved by the Convention at Nashville, if carried out, both in the letter and in the spirit, will do much toward harmonizing and making effective all our employed agencies. We predict that the new order of things will prove beneficial in many directions.

Book Reviews.

"The Italian Helper," by A. D. Domenica. American Baptist Publication Society, 50c postpaid, 144 pages. The purpose of the book is to give a primary knowledge of the Italian tongue to ministers and workers in America who need to be able to address themselves to the Italian people among our citizenship. We commend it to those who need the aid of such a work.

"Baptists and Their Doctrines," Dr. B. H. Carroll. Revell Co., New York, \$1, 224 pages. The book is made up of eleven sermons by Dr. Carroll on distinctive Baptist principles. Dr. Carroll is a profound theologian and one of the most masterful preachers of the gospel in America. The sermons in this volume contain the essentials of his interpretation of the gospel. Not only Baptists but evangelical Christians of other bodies will find spiritual stimulus and uplift in this book. No preacher among us will find an easy place to put down the book, once he has taken it up.

"The Spirit of America," by Henry Van Dyke and from the press of the MacMillan Company, New York. It is 50c.; 276 pages, cloth. It contains seven chapters by the well known author. These chapters were originally lectures by Dr. Van Dyke at the Sorbonne, Paris. Such subjects are treated as "The Soul of a People," "Self Reliance and the Republic," "Fair Play and the Dem-

ocracy," "Common Order and Social Cooperation," "Personal Development and Education." The book is worth the reading of the student of Home Missions.

"The Psychology of Religious Sects," Fleming Revell Company. Cloth, \$1.25, 235 pages. The author of the book is Dr. Henry G. McCombs, preceptor in psychology at Princeton University. This writer undertakes to show that the intellectual and emotional differences of people find their expression in the peculiarities of the different Christian denominations. He says that "the differences which appear in the religious life of different denominations have their only justification in the differences in human disposition and not in any divine preferences." Again he says: "When a religious people freely acknowledge that their differences are matters of individual taste and preference the real bars to church unity will be brushed away." The author does not allow anything for the conscientious adherence to Scripture teaching on the part of the denominationalist. It is fair to say even from the quotations above, that he assumes that any belief as to Scripture teaching that a given denomination may happen to hold that is not held by other Christian bodies, ought therefore to be discarded as narrow. A good example of scores of slushy books on religious faith today.



AN IMPRESSIVE STORY OF NEED.

IT IS A SPLENDID special article which we reproduce elsewhere on French-Louisiana, by Dr. E. C. Routh, Associate Editor of The Baptist Standard. All readers of The Home Field will enjoy it and be thrilled by it.

Why has no one ever rendered this needed service before? Brethren have not authorized us to speak for them, but we think we know why. The Baptist Chronicle of Louisiana did not do it because the facts are too familiar to its readers to need recounting. Editors or special writers from other Baptist papers have not done it because they have been too busy making tongue and buckle meet at home to take time and expense to journey into Louisiana and stay with the subject till their souls took hold of it so they could write like Routh has done.

Such articles may be had only by going after them and doing real work after getting there. Southern Baptist writers have not gone after them enough and a consequence is that it is true to day that there are big and thrilling needs inviting the Baptist heart lying around in the South, the story of which has never been told to our people. At this moment we have in mind half a dozen stories of this order, well worth telling, if some one will go after them, do real work on them and tell them. And the writer who will do it well will not lack for readers.

We can sit at our desk and write about French-Louisiana, but it will be tame, of course it will. From the census returns we can get some of Routh's figures. But, significant as they are, they would be dull reading if the writer had not been in French-Louisiana till he could picture it through heart and pen point.

Read that paragraph which says: "In the territory south of New Orleans, as well as farther west in Terre Bonne and adjoining parishes, are hundreds and thousands of people who are neither Protestant nor Catholic. Many of them three score years and ten of age have never heard of Jesus from preacher or priest. Their salvation has been let alone. As they grope in the darkness feeling after the unknown God nobody gives a helping hand."

There is a great pathos, almost a shock, in that revelation. The reader will join us in feeling somehow ashamed that such a story can be written today about any section of the fair South; but there are still other places in the South about which it might be truly written.

Our Baptist people have done great things to save the South, in Home and State Missions and otherwise. But we have not completed even the great a b c work in the South of preaching Jesus so that sometime along the trail of years all those men of three score years and ten might have heard!

We thank Brother Routh for telling us and we congratulate him upon the capital story he has written.

The editor has the greatest confidence in the value of such work, and pledges himself as opportunity may afford, to show his faith by his own endeavors.

Next month we hope to reproduce Editor Routh's story about New Orleans.

"IF YE KNOW—HAPPY ARE YE IF YE DO."

IN AN EDITORIAL The Continent of Chicago says:

"Contempt of doctrinal preaching is the outcome of the preaching of doctrine without making an appeal to life. Dislike of ethical [social salvation] preaching is the result of omitting from the sermon the real substance of ethics, which is the will of God revealed in the Word of God [that is, doctrine]. The two need to be blended. We need doctrine that ends in ethics, ethics that roots in doctrine."

The Continent is progressive, but has a strong penchant for sanity and is an exponent of a great and thoughtful constituency. We are not surprised that it is frequently engaged in reducing extreme unionism preachments so that they shall without emarrassment keep company with reverence for the truth of Scripture and with common sense. We commend this newspaper and some other exponents of present-day get-together dogma for their evident conviction that they must square their new attitude with something more dependable than sentiment, however amiable and admirable this may be.

The Continent has uttered a truth of importance in the quotation. It is true that "contempt of doctrinal preaching is the outcome of preaching of doctrine without making an appeal to life." It is not all the truth. Contempt with some religionists may also grow out of their prejudice against truth embodied in doctrine. On the part of worldings, it may be only a convenient pretext for refusing to accept Christ, and as such may be cultivated with assiduity, lest by chance the truth of their sinfulness in rejecting Christ should dawn upon them. But it is a great fact that doctrinal truth will be held in contempt if it does not produce fruitful lives of service in those who profess doctrine. Let us apply this to our own Baptist body.

First, our Baptist body has made remarkable and gratifying progress in formal missionary activities within the last ten years. Within that time our gifts to missions have increased more than 300 per cent; and last year totaled above \$1,500,000.

Second, as compared with most of the other large evangelical bodies in America, the amount of our Southern Baptist gifts is more significant of a conscience for missions than it is with others. Practically all our receipts are from the rank and file of our church membership. Southern Baptists have developed fewer large givers among wealthy men than have other Christian bodies. This reflects no credit on us, but it does show that we are not relatively so backward as might be supposed in the development of the average membership of our churches.

As between stressing doctrine and neglecting deeds, and stressing deeds and holding doctrine in derision, we will do—NEITHER! Between two wrong things we have no right to choose either. He is not wise who becomes so impatient with doctrinaires whose formulas do not eventuate in service to the common weal, that he scoffs at doctrinal truth. He had as well scoff at bread because some gourmand foundered himself by overeating and taking no exercise. Bread was intended to strengthen the body for that exercise which is profitable, and the most up-to-date formula of physical culturists cannot produce bodily health without bread.

Bread should eventuate in health. Doctrine should eventuate in a life of service. As a matter of fact, it normally does so eventuate. The men and women who really do most to bring the Kingdom, are those who have most reverence for the teachings of the Word of God.

Still, there are those who contend for doctrines but do not the things of loving helpfulness and service which Christ commanded. Let no man think

he can thus please our Lord, who said: "If ye know these things, happy are ye if ye do them." If we had to put ourselves either with strict doctrinal people who are doing nothing, or the doers who hold reverence for all the teachings of God's work loosely or in actual contempt, we would risk our chances with the former. There is more hope for a man with reverence for truth, who has received no adequate teaching about his duty to practice it, than for the man who gets his religion from his "inner consciousness" and any odds and ends of the Bible he may find convenient, but who is boastful of his breadth and kindness and humanitarianism. The first man is stumbling for lack of further instruction, the latter from a trust in human wisdom which is willing to slight God's revealed teachings.

The attacks upon Baptist doctrinal staunchness today are sustained and determined. Those who seek out the vulnerable spot in our armor have discovered that many of our people who are theologically staunch are doing very little to bring the Kingdom of God among men. More and more they will direct their darts against this point. There is only one adequate reply for us to make. Like Paul we must hold on to the doctrines which are true, while at the same time we put gainsayers to rout by doing more deeds to help men with the truth to impel us, than others do who discount the value of doctrinal truths which we hold.

The challenge is, we think, fair. Are Southern Baptists ready to accept it? We confidently believe they are. We are now frankly diagnosing our lacks and needs and courageously facing the facts of our shortcomings in a growing determination to train our people for lives of service. A Christian body which does these things will not turn its back upon the call of God to go forward, even though that call may be voiced in part through the criticism and challenge of unsympathetic elements in the social body of our day.



AS TO OVERHEAD EXPENSES.

WE HAVE NOT READ or heard wiser words concerning the wisdom of such "overhead expenses" as efficiency may require in religious work than those of Dr. H. R. Bernard, reproduced elsewhere in this magazine.

Dr. Bernard rightly insists that we ought to spend money only where the interests of the work require it and that it should be spent with all care and due caution. But he also insists that all the money ought to be spent which is necessary to do the Lord's work with thoroughness and efficiency.

We know of only one great objection to Dr. Bernard's argument. It is that he is years ahead of many of our people in the grasp of the question of overhead expenses. Boards ought to and must always be amenable to the denomination in our Baptist scheme of work. The more active this sense of dependence the better it will be for the work, for the Board and for the denomination.

But the men who serve with these Boards, as Dr. Bernard has served for long with the Georgia Board, would be unworthy of the opportunities their service gives, if they did not reach conclusions on the subject which Dr. Bernard treats that are worthy of serious consideration.

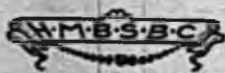
Dr. Bernard has reached conclusions. They happen to be the same as ours, though they are expressed better than we could express ours. We venture the assertion that secretaries and other denominational leaders and workers throughout the South will quite generally agree with those conclusions.

What will the great body of our brotherhood think of them? We fear that

many are not ready to accept them. We wish they were. At any rate, they must and will respect the convictions of such worthy veteran workers and thinkers as is Dr. Bernard.

Dr. Bernard's illustrations of General Lee and of railway operation are appropriate and impressive. Until Baptists are ready for workers enough to be engaged to render more efficient service, they will not be engaged. Until they are ready, they ought not to be engaged. But until they are ready, we shall fail of the best of which we are capable.

The Home Field editor would consult timidity rather than his conviction as to what our people need in order that they may be trained and led into greater efficiency in work and a larger outlook on life, if he did not take the occasion to say a hearty Amen! to Dr. Bernard's statesmanlike utterance.



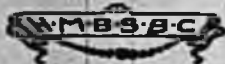
A DANGER IN THE SOCIAL GOSPEL.

THE MOST INSIDIOUS ERROR is that which has in it important elements of truth. Today as not before in our time forces are gathering to dispute the deity of our Lord. Moribund Unitarianism has been joined by Mormonism, Christian Science and Russellism in the work of seeking to disenthroned our Lord Jesus.

Not one of these cults likes the other, but they all deny the only Saviour. Christianity has before it a task to test its powers in putting to rout these gainsayers. But we suspect its most difficult task will be to prevent defection from its own ranks through an over-zeal for the social gospel so-called.

The danger is subtle because there is sincerity among those who are misled by it. And the need is real of more social efficiency on the part of the churches of Christ. To the extent that they take the emphasis from the deity of Christ and the sinfulness of man, that they may put it on His humanity and the pitiful material needs of man, their zeal is not according to knowledge and is laden with a more subtle danger than Russellism or Christian Science. Because of this hidden danger we are glad to give place elsewhere to a diagnosis of social religion by Dr. W. C. Tyree of Greenwood, Mississippi.

Many ministers today are emphasizing the necessity of a larger social application of the gospel who at the same time are firmly holding on to the lordship and deity of Christ. They at once stress the sinfulness of men and their need of a better social and economic environment. With these the article by Dr. Tyree has no issue. But it points out a real danger to the saving power of our impact on the South, and does it well. The last section of the article will appear next month.



A COUNTRY PASTOR'S WORK.

THE APPEAL OF THE ARTICLE elsewhere on "My Country Pastoral Field" is to the Baptist heart and to our admiration for the beautiful and true things which are found in the commonplace work of the day.

The record of certain modest amounts for a few missionary and benevolent objects, of certain blanks for other objects and of certain details about membership, perhaps closing with "Brethren, pray for us"—these are time-honored hall-marks of our common Baptist life as it sets itself forth at the average District Association, and should be dear to the Baptist heart. The year-record

stories of the churches come to the reading at the District Association in an atmosphere of comradeship and fellowship; the commonplaceness of it takes on beauty and the sad backwardness it reveals gathers a pathos in the child-like innocence with which the story is told.

We would not idealize the backwardness of these churches, but only the something beautiful and tractible and hungry for teaching often exhibited by them, in spite of their backwardness. They are not usually sensitive. Repeatedly we have seen the delegates of these churches listening to an associational speaker who sought to stir them up to better things. Instead of resentment, there was hunger in their eyes as they hung upon his words with evident anxiety that he might really be able to tell and show them how to do better.

Rev. Paul A. Bolen did not esteem it a small thing, unworthy of a young man who for awhile enjoyed Theological Seminary teaching, to go out and settle in the open country almost out of ear-shot of the locomotive whistle. We pray for many such as he. The pioneer spirit which drove our ancestors on into new country to conquer the unknown wilderness is now sending too many country-reared young preachers into the towns and cities, where today is the frontier of the untried and unknown.

Brother Bolen travels 140 miles a month. He preaches to an approximate membership of 800, and compared with townsmen they are hungry to hear preaching, as are their neighbors who foregather with them on preaching days. This young preacher has the opportunity to influence for Christ and righteousness a sum total of human character which is greater than that open to many a preacher in many town or city pastorates, much more reputed and by too many much more highly honored.

He took up churches in the country which were doing little. They are now doing much more. What they are doing is still modest compared with some large urban church. In some of the latter class of churches a single wealthy man might without sacrifice contribute the total given by Bolen's churches. But what that increase in those churches means in character developed, liberality of soul and fellowship in service cultivated, many an urban church could hardly approximate if it gave twenty times as much!

And that development counts. We have about come to the conclusion that it will count more for the welfare of the South in the future than anything else to which Southern Baptists may turn their attention.

We need a great revival of belief in and concern for country churches, country people and country life. Eighty per cent. rural as we of the South are, it is past believing that we should be content to let the twenty per cent. segment of our life which is urban, consume all our admiration, devotion and attention. More concern for the people out in the open, living nearer Nature, will make better cities and a better South, and guarantee a better world-impact by the South than would otherwise be possible.

We long to see the time when a larger number of capable young preachers will discover their "larger field of usefulness" out in the open places where eighty percent of our Southern life and Baptist people are.

Said a friend of ours in a conversation we had on a train: "A pastoral field that a preacher cannot make bigger, is too big for him already." We wish that spirit could get into all our young preachers. We would like to add to it: "It is a bigger, more worth-while thing to make a little thing bigger and better than to pine away to get hold of a big thing made big by some one else,"—even though the big thing is named a "larger field of usefulness."

If some young man considers the writer coldly didactic and that he does not understand, he will only reply that he would give much if some one had

put upon his heart when he was a novice the thought quoted from our friend above. It would have saved him several blunders and given him at the beginning an attitude toward honors and ambition which he humbly hopes has now at least partially become a settled plan of life.

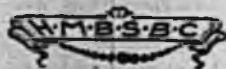
A lot of town and city preachers are unfit for country pastorates. We would not in seeking to magnify the country work, induce some preachers who have run aground in town to go back to the country. Failures can hide in the city crowds easier than in the open country community. Good men run aground who are not failures, sometimes, and our remarks are not of these. Every preacher has felt the unfairness of the attitude which counts a man a failure if he happens at the time to be unengaged.

We have no lack of appreciation of city pastors or of their difficult and most important task. A pastor of a large city church receives much honor. He does not usually receive any more than he deserves. He earns all he gets. He carries heavy loads which few understand or appreciate. Not less appreciation of city needs or city pastors, but more. But we plead for a larger view which also gives the appreciation it deserves to the great open country, its people and the undershepherds of God who point the people to Christ and righteousness.



HOME MISSION RECEIPTS MAY 15 TO JUNE 15

	May 15-June 15	May 1-15	Totals
Alabama	\$ 313.94	\$ 5.00	\$ 318.94
Arkansas	84.06	.....	84.06
District of Columbia	9.00	66.09	75.09
Florida	314.29	16.00	330.29
Georgia	2,581.27	.....	2,581.27
Illinois	263.77	.....	263.77
Kentucky	3,464.31	2,012.73	5,477.04
Louisiana	857.50	.....	857.50
Maryland	169.67	.....	169.67
Mississippi	1.50	48.50	50.00
Missouri	904.69	66.90	971.59
New Mexico .....	.....	.....	.....
North Carolina	266.35	197.75	464.10
Oklahoma	340.28	.....	340.28
South Carolina	619.00	428.93	1,047.93
Tennessee	37.25	6.29	43.56
Texas	1.60	47.15	48.75
Virginia	60.50	.....	60.50
Total	\$10,288.98	\$2,895.34	\$13,184.32



WE WERE IN ERROR last month in saying the Foreign Mission Board apportionment for the year was \$685,250. It is \$658,250. The types tricked us. We hope all of this will be raised for Foreign Missions and also every cent of our Home Board apportionment of \$461,250.

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

WOMAN'S DEPARTMENT

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JULY 1914. TOPIC: TRAINING FOR SERVICE:

THE FOLLOWING report on "Woman's Work" at the Nashville Convention is certainly a beautiful tribute from the brethren. Read for yourself and see from this angle what the W. M. U. Auxiliary to Southern Baptist Convention is doing.—Editor.

Your Committee to whom was submitted the annual report of the Woman's Missionary Union, after carefully studying this concise and clear statement of a really great work, desires that this Convention shall record its high estimate and deep appreciation of its magnificent record.

We would recognize:

1. The Woman's Missionary Union as one of the greatest educational forces enlisted in the cause of missions. This has been especially manifest during this, their "Jubilate" year, their officers and other representatives having traveled during the year more than twelve thousand miles telling the history and purpose of the organization, enlisting new members, and instituting unions and mission study classes. We note there are now more than twelve thousand of these societies, more than two hundred and twenty-five thousand members with twelve hundred mission study classes spreading the spirit and doctrine of missions throughout our land. When it is re-

membered that these influences reach the center of our home life—the very heart of this Convention—it is impossible to estimate and difficult to exaggerate its extent or force.

2. Here is to be found the greatest power for the enlistment of the hitherto undeveloped churches and individuals. Each new society which these women constitute means the placing of a dynamo of missionary propaganda and activity in the very heart of a church. The actual contributions which they have raised this year—\$310,749.34—is some suggestion of the intelligence, earnestness and spirit of self-sacrifice which has gone in this work.

3. We recognize in the accomplishing of this work a high type of business efficiency. The work of the headquarters, located at Baltimore, has been done at a cost of less than four per cent of the money collected.

In consideration, therefore, of the worth and importance of the work of the Woman's Missionary Union to this Convention, we recommend that the Committee on Order of Business be instructed to make a place on their program next year for the discussion of this report.

During the past twenty-six years W. M. U. has given to the Convention objects \$3,300,085.56.

LOOKING TOWARD THE LIGHT.

I asked the robin as he sprang
 From branch to branch and sweetly sang,
 What made his breast so round and red.
 "Twas looking toward the sun," he said.

I asked the violets sweet and blue,
 Sparkling with the morning dew,
 Whence came their color. Then, so shy,
 They answered, "Looking toward the sky."

I saw the roses one by one
Unfold their petals to the sun,
I asked what made their tints so bright,
They answered, "Looking toward the light."

I asked the thrush whose silvery note
Came like a song from angel's throat,
What made him sing in the twilight dim,
He answered, "Looking up to Him."

—S. D. Stockton.

MISSIONARY DAY IN THE SUNDAY SCHOOL

"TRAINING FOR SERVICE" is the general theme for July. Appropriate to that we print the Convention's commendation of Mission Day in the Sunday-school.

It is impossible to estimate fully the help which came this year out of the observance of this day. It seems to have been observed almost universally throughout the Convention. A committee consisting of Dr. I. J. Van Ness, Dr. A. C. Cree and Dr. C. D. Graves, representing the three Boards, made all the arrangements for the observance of Missionary Day. The program was prepared by Dr. A. C. Cree, bearing out the idea of the motto for the day, "The South and the World for Christ." All of the quarterly literature of the Sunday-school Board carried a missionary lesson embodying the same idea. The value of this lesson to the children and the help which came to them by having a conscious part in the heroic undertaking for raising the funds for Home and Foreign Missions cannot be over estimated. While there are no accurate statistics, it is, perhaps, not too much to say that the Sunday-schools this year gave at least \$100,000 to home and foreign missions on Missionary Day, April 12th.

"ONE OF THE GLORIES of Christianity is the place it gives to Love." Has not our Training School always been true to this thought? It came into being because young hearts were impelled by love to learn to serve; it was founded and has been sustained by the generous love of thousands of women in country homes, in quiet villages, in teeming cities; it is maintained day by day as a home of love for increasing numbers of young women who seek its training, and year after year it sends out life-giving streams of love from "sea to shining sea." Cannot this school claim some humble kinship to that Divine Love that is the world's only redemption?

This has been a wonderful year, this Sabbathical year in the life of the school. One year ago the inspiring experiences of the Jubilate and the gracious recognition of the officers and alumnae by the hosts of W. M. U. workers at St. Louis quickened the life of the Training School and a great advance was made. At once the inquiries began to pour in and the principal spent a busy summer answering them. As a result sixty-two young women were matriculated in the home and twenty day students enrolled.

The Commencement passed off with unusual eclat. The beloved and lamented Dr. J. N. Prestridge spoke wise and cheering words, and Dr. J. M. Frost, the honored and lifelong friend of the school, pronounced the parting benediction for the young workers, ready to begin life's larger work. Twelve young women received the degree of Bachelor of Missionary Training, one the Kindergarten diploma and eighteen the certificate for one year's successful work.

The Settlement.

No part of the work of the school has been more encouraging than the Settlement, begun a year and a half ago at 512 E. Madison St. Under the wonderful leadership of Mrs. Maud R. McLure, with the valuable assistance of Miss Emma Leachman, City Missionary, and scores of earnest students, it has moved on by leaps and bounds. A brief history of its activities has been prepared for this meeting and statistics will be found on the page given you by our Secretary. The secret of the marvelous success that Mrs. McLure and her co-workers have achieved is, we earnestly believe, due to their purpose not simply to aim at reform, but to aim at redemption. As one has said, "not to try to patch up the material that is there, sending it out shabby from the past, the worse for wear, but to under-

take the joyous task of trying to bring it back to the One to whom it belongs, that this spirit may possess that life again and the penitent soul be set free to start afresh."

The work had outgrown the rented quarters, so the Executive Committee of the Union authorized the purchase of a building with playground; \$5,000 of the Endowment Fund was advanced to the Training School at 6 per cent interest. At present the upper floor brings in a rental of \$180 a year, which leaves only \$120 expense to the school for this convenient and well equipped work shop. Mrs. S. E. Woody, Co-chairman of the Local Board, gave her invaluable services in all the matters involved in renovating and turning a desolate spot into a place of beauty. Mrs. T. H. Whayme and Miss Leachman gave her appreciated help.

Thirty-five of the students have had regular work at the Settlement this session and every one in the school is brought into touch with it in some way. The expense of running the Settlement, exclusive of rent, has been about \$45 a month. A paid worker will be needed for the summer, which will increase the expenses to \$75 per month.

Settlements of a similar kind are in operation at Meridian, Norfolk and Atlanta, and one is to be opened shortly in Richmond, Va. All under the direction of our students.

Other Activities.

Six of the students visit the hospital and get there their best opportunity for rescue work. Four work at the Alms House, eight at Bethel, the Institutional Church, five at the Masonic Orphans' Home, three at the Louisville Orphans' Home, two with the Y. W. C. A. and several take turns in visiting the Home for Incurables, a work greatly appreciated and bringing much brightness into darkened lives. A flourishing Y. W. A. is kept up in the school and in addition to generous gifts made to other causes, a student is supported at the Onelda Mountain School. Several Sunbeam Bands and Y. W. A.'s have been organized by the students. Altogether 334 E. Broadway is a center of varied activities which are vastly helping the religious and social life of Louisville.

as well as giving fine training along many lines to world workers.

Visitors.

During the past year many missionaries, representing China, Africa, Mexico, work among the Indians and the colored people, the Secretaries of our three Boards, Miss Buhlmaire, some members of our Executive Committee, the pastors of the city and many friends from other States have visited us. Two visits and a series of helpful talks from the President of W. M. U. and the annual visit and talks from Miss Mallory have been greatly enjoyed. A reception was given to the delegates who were in Louisville for a few hours enroute to the great Student Volunteer Convention in Kansas City. Our principal and ten of the students attended this meeting. A reception was also given to the married students of the Seminary and their wives, an event that annually gives great pleasure to the school and the guests. The social life of the student body under the direction of the Student Committee and the motherly counsel of the Principal is pleasant and normal. The Board recognizes with gratitude the freedom from problems along this line.

School Life.

Notwithstanding the crowded conditions of the home and many inconveniences for the faculty and students, the work and life of the school moved along quite gratifyingly. The health of the body being unusually good, until April, when a case of scarlet fever developed. The freedom from panic, the cheerful acceptance of still more crowded conditions, sixteen girls having to be moved from the third floor into quarters that already seemed fully occupied, the patience and fortitude that have lasted these six weeks all give us the assurance that the young women have much material for good missionaries. Only one week was lost from the regular class work at the Seminary.

Many of the Seminary students bring their wives here and for their benefit a short course has been prepared by the Curriculum Committee. New Testament and Sunday-school Pedagogy are given at the Seminary and "How to Work for Christ"

and Social Duties from a Christian Point of View" are taught at the Training School. See Catalogue.

Enlargement.

We did not choose this time to ask for larger quarters. To our human judgment it seems most inauspicious. But has not God, by the very blessings he has poured out upon the school, spoken to us, "Arise and build." The increase in attendance this session has been 32 per cent and 20 students have had to stay in rented rooms across the street. Chapel and dining room are both inadequate and we must extend our boundaries.

In April the President of the Union came to Louisville to take us this important question. After long and earnest sessions with the Advisory Committee, Drs. Frost, Mullins and Carver, Messrs. Wayne and O'Neal, the Principal of the School and the two chairmen of the Local Board, it was decided to hold the present site and buy the additional space needed for the future in the adjoining corner lot. This was secured at a cost of \$20,142. The funds being provided from the Enlargement Fund, which with wise forethought has been gathered during the past four years.

HOME FIELD HONOR ROLL FROM MAY 15 TO JUNE 15

Dr. W. D. Powell, Louisville, Ky..... 38
Mrs. Effie Garley, Denim Branch, N. C. 25
Mrs. John W. Crawford, Greensboro, N.C. 19
Mrs. N. P. Cofer, Richmond, Va..... 17
Rev. J. M. Sullivan, Pageland, S. C.... 16
Mrs. P. B. Carter, Franklinton, La..... 15
Mrs. A. H. Pettet, Monroe, La..... 15
Mrs. Wm. H. Reid, College Park, Ga., 13
Rev. F. M. Carter, Waldren, Ark..... 12
J. H. Drake, Seymour, Tenn..... 12
B. J. Robert, Dallas, Texas..... 12

Mrs. F. O. Richardson, Manning, S. C... 11
Mrs. A. G. Schimp, Baltimore, Md.... 11
Mrs. J. C. Glvens, Hillsboro, Texas..... 11
Rev. E. K. Cox, Jefferson City, Tenn.... 11
Miss Laura Lee Patrick, Montgomery, Ala. 10
Mrs. R. E. Adair, Cross Anchor, S. C... 10
Mrs. E. S. Pollard, Shreveport, La.... 10
Miss Mollie Glenn, Rougemont, N. C.... 10
Mrs. Raymond Redfern, Monroe, N. C... 10
Rev. S. W. Kendrick, Nashville, Tenn... 10



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Lv. Tate Springs.....11:30 a m
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