

The Home Field

October

1914

Rev. E. P. Allred, 1004
Bishop St.
Dec 1914

LORD, HEAR THE CRY of the children and the wail of the widow as father and husband come not from the battlefield. Stay, we beseech thee, the red hand of blood in the shock of war. May hate die out of human hearts and love for man be supreme.

Lord Jesus, thou didst speak to the winds and the waves and they obeyed thy will. Assuage the power of ambition and greed. Let reason and right reign in the hearts of the rulers of earth. May lust for power and blood be cast out of the warring nations. May the God of pity make his face to shine amid the smoke of war.

Speak peace to earth once again, O Lord. Let the sunshine and the rain wipe away the scars of sinful strife. Let the sword be beaten into the ploughshare. May thy will, O God, be done on earth as it is in heaven. Hush the roar of cannon that men may hear the still small voice of God, and let the fruits of righteousness spring up all over the earth.

Grant unto thy servants in the American Republic grace to lead this nation so to know and fear God that we may be used to bring peace in war-torn nations and speak cheer and hope to hearts that are crushed. Amen!

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SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

Regular Meeting 3:00 P. M., the First Thursday of Each Month

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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.

A Prayer for Peace

DR. JOHN E. WHITE, D. D., Atlanta, Ga.

O, LORD, OUR GOD AND FATHER, the desire of multitudes is to come up unto Thee; the prayer of millions is before Thee. We believe that Thou art the rewarder of them that diligently seek Thee. With humble gratitude for immemorial mercies of the past, but with present needs greater than we can bear, we seek Thee for consolation and blessing. We cry unto Thee for pity and beseech Thee for peace. The hearts of men are appalled by the woes of war, which are fallen upon the earth. The powers of an evil time are raging upon thy foot-stool.

Our prayer is for Thy pity upon the poor peoples so engulfed in bitterness and loss. Have pity upon the widows and orphans of Europe. Our prayer is for peace and the stoppage of the ghastly rage of kings. Lay Thy hand upon them and rebuke and restrain them. Quicken their hearts to realize their reckoning with Thee and teach them that a nation is greatest which does the most for its people, that gives to the world the noblest men, that teaches the world the most ennobling truth, that dares to trust in justice rather than in force, that contrives most strenuously for human uplift.

We are grateful to Thee for this country of ours, which stands today in peace at heart, and pray unto Thee for sister nations so unhappy. We thank Thee for the good spirit which is in control of the American heart. O, Lord, enable us to play a high and glorious part in the reconstruction of the world's civilization when the hour strikes for our stewardship in the earth.

Help us to meet the present issues with courage and confidence. May we take our share of fellow suffering without murmuring. Open our hearts to understand the great lessons which are being written across the skies in rebuke of ambition and selfishness. Show us, O, Lord, that this nation may not forget God and worship Mammon without corruption; that economy and thrift, which teach us self-denial, are better than prosperity and extravagance. Put pagan luxury out of the minds of our people. Give us grace to make sacrifices for Thy Kingdom on the earth. Keep us in mind of our dependence upon Thee for daily bread. Enable us to prove ourselves heroic in consecration to the cause of Jesus Christ.

Our hope is in Thee. We would be abandoned to Thee. Save us, therefore, from all false loyalty and all superstition and from avarice and from corruption and from all hardness of heart. May we be a people redeemed of God unto good works, strong in the day of adversity, and able to bear ourselves amidst hard times and scarcity. Give us every one, O, Lord, a large vision and a holy purpose with respect to our fellow men. And again we beseech Thee in their behalf to bring peace to the world for which Christ died. Come, O, bright day of promise, when the knowledge of God shall cover the earth as the waters cover the sea, for Christ's sake, Amen!



VOL. XXV

OCTOBER, 1914

No. 9

State of the Churches

Livingston Johnson, D.D.



ONE MORNING recently I awoke early and began to think about Associations that are yet to meet. I missed my morning nap, but I gained some new impressions as to our Associations.

The conviction came to me with overwhelming force, that our annual associational gatherings are not meeting the situation. With these early morning thoughts fresh in my mind I went to one of our leading Associations, and instead of discussing State Missions I told the brethren my day dream. This was followed in the afternoon by the most practical and helpful discussion I have heard on the floor of any Association within the last five years, participated in, for the most part, by laymen.

For fourteen years I have been visiting the District Associations in North Carolina. Every year there is practically the same program, the same subjects (except that new ones are added from year to year), the same delegates, and when pledges are taken, "the same as last year," is the frequent response.

A number of the traveling fraternity swoop down upon an Association, each anxious to have his say and hie away to some other Association at which the performance is to be repeated.

Now these things are not written by way of unkind criticism. Great good has been done by these annual gatherings. Our brethren meet together from the several churches, and the denominational spirit is cultivated and strengthened, a thing very

essential, and not to be despised. Blessings, too, on the "same old set" of delegates. These, at least, have sufficient interest to attend these meetings. I hope they may continue to come, but I also hope that others may be induced to join them.

I am profoundly convinced that the present method of conducting our District Associations, is not reaching, as they should be reached, the local churches, and the individual members of the local churches. When an Association meets, from one to three delegates are appointed from each church. If these attend they are the only ones who know anything about what was said or done. So far as the others are concerned, (and they constitute from ninety to ninety-nine per cent of the membership) the Association would just as well have not convened. I know there are exceptions, but this is the rule.

Roots Before Branches.

THERE IS a feeling throughout the South that there is something radically wrong, and that something is needed to make our denomination more efficient. This feeling found expression at the Southern Baptist Convention at St. Louis, in the resolution introduced by Dr. John E. White, calling for a Commission of Efficiency. That Commission made a report at the last Convention, part of which was adopted, and the remainder recommitted to the Commission which was continued for another year. Since the State Convention and District Associations have neglected to take some steps for the strengthening of the weak points, I am glad the Southern Baptist Con-

vention, in this formal way, called attention to it. But we have begun at the wrong end of the line.

We have begun to work at the top of the tree, while the disease is at the roots. It may help to cut out the dead branches at the top, but the disease cannot be cured until the remedy is applied directly to the affected parts.

The great problem is to reach the individual members of our local churches who are unenlisted, and we are trying to remedy the evil through the agency which is most remote from it. The individual Christian is the unit in the Kingdom of God, and the local church is the unit of organization. It is through the local church, if at all that the individual members must be reached, and the advisory body that stands closest to the local church, and which is in position to influence it more directly than any other agency, is the District Association. For this reason I sincerely believe that the most important annual meeting among Baptists is the District Association, and through this agency, more effectively than through any other, we can bring about a reformation in plans of work in our local churches.

With our present methods of conducting our Associations we have not succeeded in reaching one-third of our membership, leaving more than two-thirds unreached and unenlisted.

Suggested Method.

IN MY judgment the following change in the method of conducting our associational meetings would make them more interesting and helpful:

Let the committee on order of business give the best part of the best day to a discussion of the "state of the churches." We Baptists are great sticklers (and rightly so) for Scriptural authority for what we do. The authority for a report on the state of the churches is found in the first three chapters of Revelations. This is the report of the Holy Spirit through John. The good in the churches is commended, and the evil is plainly pointed out.

A report on the state of the churches should be more than a verbal statement by a delegate from each church, which is given without and previous thought, or painstaking investigation. A committee should be appointed a year ahead, if possible, to make

this report, and this committee should make diligent inquiry into the condition of each church. The spiritual state of each church should be investigated. This can be ascertained, in part, by the number of additions by baptism, attendance upon worship, and general interest in the work of the church.

As this interest can be shown in a very practical way, by the contributions the members make to support the church, and the things for which it stands, the finances of the church should be looked into very closely. It should be shown in his report just how many members of any given church contribute, and how many fail to contribute.

How can this information be obtained? It should be in possession of the church treasurer, and he ought to furnish it, cheerfully, to any member of the committee appointed by the Association to report on the state of the churches. If it be said that very few, if any, church treasurers know how many members fail to contribute, and who they are, that very objection is an admission that the financial system of the average church is weak at a very vital point.

A chart containing the statistics in the church letters would prove of valuable service in the discussion of the report on the state of churches. In order to have this chart ready by the meeting of the Association the letters should be in the hands of the associational clerk at least a week before the time of meeting. The associational clerk can fill out the chart and hang it on the wall of the church the first day: This will render unnecessary the dreary, monotonous, sleep provoking exercise of reading the church letters, by which much precious time is lost by those Associations which still cling to this antiquated performance.

With the chart before the Association, supplemented by the report of the committee on the state of the churches, the Association is ready for the discussion of the report, which discussion should be led by the chairman of the committee in a brief, earnest speech, after which the question should be thrown open for general discussion. Short, crisp speeches not exceeding five minutes in length, a majority of them by laymen, will prove the most interesting and helpful discussion. At the close of this general discussion there should

be two well prepared speeches, of not more than twenty minutes each, one on the best financial plan, and the closing one on stewardship. To discuss this report as it should be done at least half a day ought to be given to it.

Some may wonder how we can spare so much time for this report, when the Associational programs are already so crowded. So far as the discussion on State Missions is concerned I would be perfectly willing to surrender all the time to such a discussion as has been indicated, and I am sure that the cause of State Missions would not suffer. The representative of any other special object could, with profit, do the same thing.

After the Association.

AFTER the Associations, what? Whatever interest may be created by the discussion of the state of the churches, should be conserved and turned into some practical channel. The report of the condition of each church should be submitted to the church at a full conference, and measures put on foot to strengthen the weak places.

A large majority of our churches would be surprised to learn how few of the members are bearing the financial burdens of the church. The right kind of a report on the state of the churches would bring out this fact, and would convince the church that some steps should be taken to enlist those who are doing nothing to advance the Kingdom of our Lord. The church not only owes it to the cause of Christ, but to these indifferent members as well, to use every possible means to get them interested in the church and its work.

The brother who delivers the address on the Best Financial Plan, at the Association will, of course, emphasize the importance of appointing a strong mission committee in each church, whose duty it shall be to make an every-member canvass, and secure pledges to be paid weekly or monthly.

This suggestion should be presented to the church at the very first conference after the meeting of the Association by one of the delegates who attended the Association and a mission committee should be appointed.

In the discussion of the state of the churches, the importance of having com-

pact fields with pastors living in the midst of them, should be brought out. This will call the attention of many a country church to its own unfortunate situation in having an absentee pastor (or preacher rather, for he cannot be a pastor) who visits the church once a month, preaches Saturday and Sunday and goes his way, not to be seen again by any of his people for a solid month.

When a church begins to talk, in its conferences, about the disadvantages of such



The Moderator at Dinner, at the Association.

an arrangement, it will not be long until it suggests to some neighboring church or churches the desirability of co-operating in the formation of a field and building a home for a resident pastor. One such demonstration field in an Association will cause other churches to form similar fields, and will become the leaven that works its way from church to church, until the whole is leavened.

An Old Country Church.

V. I. M.



BOWN IN LOWER Barnwell County in the coastal region of South Carolina is an old country church, the story of which I wish to tell, both on its own account and because it is a type of many others.

In coastal South Carolina the civilization is rural, notwithstanding the old City of Charleston and other urban places of more recent origin. This civilization takes its root in the early colonial days.

It is one of the oldest sections of the country in which Baptists were the pioneers of civilization, and no more lovely and picturesque social life has been developed anywhere. With its whole-souled hospital-

a grove out in the country below Allendale. Near by the fields of cotton and cane and corn were cultivated by slaves once and are grown by free labor now. Back of these the dark green forest-side of longleafed pine silhouette against the sky line. Here and there in the landscape throughout the countryside are the homes of the people, from the spacious antebellum mansion to the picturesque cabin of the free Negro.

Concord has for several generations ministered to the spiritual needs of the people in its community. Before the war its members included the Negroes. After the war its white members helped the Negroes establish churches of their own at the request of the blacks.



Concord Church, Barnwell County, South Carolina.

ity less advertised than that of some other sections, in common with others who know this region, I declare that it possesses a charming hospitality and kindness on the part of its citizens which I have never known surpassed.

Concord Church stands by the roadside in

The white membership has never been large, and is less now than formerly, but it has been great in spirit and character. Members of this church once included Dr. Robert J. Willingham, now General Secretary of the Foreign Mission Board. He was a country lad in the Concord community

and on profession of faith joined Concord Church, which his father had helped to build.

The membership included other well-known members of the distinguished Willingham family. It included Mr. C. B. Willingham, brother of Dr. R. J. Willingham, who has helped to educate one to two hundred young preachers who are now serving both in this and foreign lands. This gentleman also helped to give Christian education to a number of young women and he has given thousands of dollars each year to religious work. It included Mr. E. G. Willingham, who is known as one of the most liberal laymen in Georgia.

It included Mr. W. J. Brookes, who during his lifetime gave forty thousand dollars for Foreign Missions, besides liberal gifts for other causes. It included other spirits just as choice, though not so generally known.

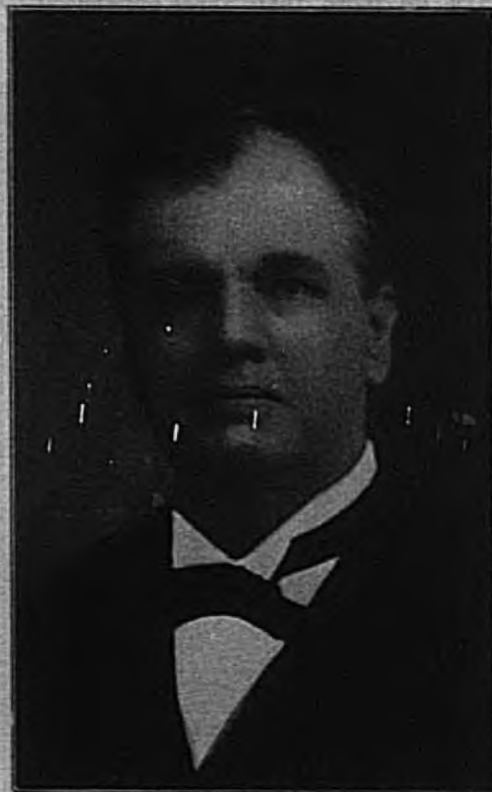
Referring to his early days in the Concord Church, Dr. Willingham said to the writer: "I counted up sometime ago, and according to the best estimate I could make, the men and boys who were in the old Sunday-school at Concord were giving on the average of seven thousand dollars a year to Foreign Missions, besides giving largely for the Seminary, for Home Missions, for orphanage work and for the support of young men preparing for the ministry. The Superintendent of that Sunday-school was W. J. Brookes."

The seven thousand dollars a year to Foreign Missions to which Dr. Willingham refers, is all given through other churches than the modest country church under the soughing pines by the roadside in Barnwell County, South Carolina. The country always gives to the city and the country church leads among the rural forces which give to the city. That seven thousand dollars was released by a modest country church, but is given in city churches. Most of the rest of the money which supports the work through city churches might similarly be traced to faithful and capable work on the part of devoted men and women out somewhere in a little church in the great open spaces of the South.

Just as many of these old country churches embody to the imagination that which was most beautiful and exquisite in the life of the Old South, so the noblest and

highest ideals of the Old South were personified in the men who were pastors of these churches.

We are giving herewith a photograph of Rev. Joseph A. Lawton, who was for a number of years pastor of Concord. He was also pastor at Smyrna, Mount Arnon, and Old Allendale. Smyrna, Old Allendale and Concord are not celebrated in the common Baptist knowledge. Not as First Baptist Church of this and that and the other city of first rank or second rank or third rank—



ROBERT J. WILLINGHAM, D.D.,
General Secretary, Foreign Mission Board.

Not as these are Smyrna and Concord and Bethel and Pisgah in our Baptist thought. Alas, that they are not! For these and such as these have made Southern Baptists what they are. These and their like have given us leadership, ministers, givers, pillars for city churches, college supporters, youths who have ideals and are holding up the banner of our faith now, and who must hold it up in the future days!

The whole spiritual and social history of the population of that section of South Carolina revolves around these churches and scores like them which I could name. Social amenities, neighborliness, spiritual re-

generation, religious service, courtship, marriage, the burial of the dead—the highest ideals and deepest experience of a people who are distinguished for religious faith and idealism, have centered through all the years about these churches. Would that our urban churches might be able to make for themselves some such place in the imagination of the people whom they serve, but they cannot.

Concord is not a more edifying type of that great body of rural churches, which make up more than three-fourths of our Southern Baptist life, than Rev. Joseph A.



REV. J. A. LAWTON, Honored Country Pastor. Lawton, is of pastors whose lives are devoted to these churches. When he went North to Madison University to study theology, there went with him his young wife, who had wealth, and several students for the ministry whose expenses they bore.

As a young preacher he became the associate with Dr. Richard Fuller, then in Charleston, and laid the foundation of the present Citadel Square Church there. However, he left this urban work and devoted a long life of high purpose to the churches named above out in the country. Rev. J. T. Morrison, also one of the princes in

that old country now gone to his reward, writing of the work of Brother Lawton said:

"He prayed at births, baptized, married, and funeralized. His services at such times were always in demand. After 1865 he demonstrated to the people by his example and teaching the possibility of living in the South under the changed relations which had come about between master and slave. Every cause of benevolence and charity was enriched by his gifts. Men wondered how he could give so much, how he could be so economical in his living and yet so liberal to all others. In his home was dispensed a hospitality that was unstinted. Through all the country side his reputation for justice was so trusted that he was called upon to act as umpire in cases that required decision and men bowed to his decisions."

In that section of South Carolina there were many other country ministers of this type. They included such men as John G. Williams, W. D. Rice, J. T. Morrison, Arthur Buist, W. D. McMillan, Robert Williams, J. F. Morrall and E. W. Peoples, all now gone to their reward. Two or three only of this old body of gifted men who gave their entire lives to serving the needs of a rural population, are still left. If younger men are to perform like service, they must stay their lives with the people.

The beauty and the spiritual productivity of that old life owes more to the high-class body of preachers who served them and gave their lives to them, than to any other human instrumentality. A like service and devotion would today produce like results in hundreds of communities in the South and would keep up to concert pitch the sources of supply for that sanctified and exalted idealism, which is urgently needed in this day of absorption in material good.

In the midst of social forces and religious cross currents, the number and variety of which today almost oppress us, we shall surely do well to turn our thought, sympathy and effort much toward establishing and maintaining a rural church life which shall serve the intense and difficult needs of our times, and maintain much spiritual productivity in the rural sources of leadership for our Southern life.

Compact Fields

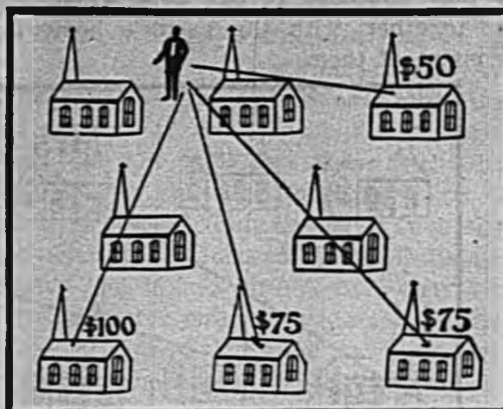
LI/INGSTON JOHNSON, D. D.,
Corresponding Secretary North Carolina
Baptist Convention.

THERE IS, perhaps, nothing that would mean more for denominational efficiency than the formation of compact fields. It is impossible to develop many of our country churches with the present arrangement.

The matter of forming fields should have an important place at our associational meetings this fall. Of course, the Association has no authority in the matter, but the agitation will bear fruit.

Here are some diagrams which give a pretty accurate idea of conditions. Each of these represents a District Association. The man in the picture is the pastor and the lines running from him end upon the churches of which he is pastor. The figures designate the salary paid him by each church.

In the comparisons "bad," "worse," "worst," we have conditions that prevail

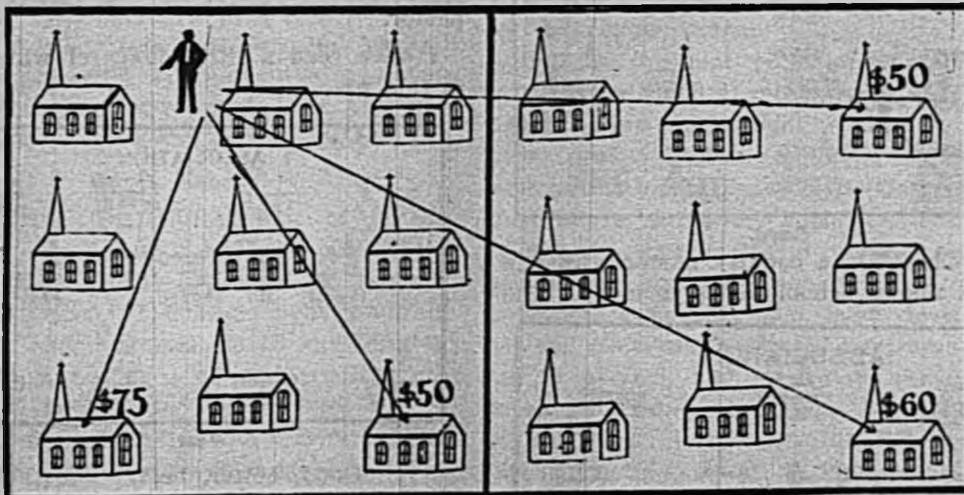


Bad.

scattered, as can be seen, making it very difficult for him to reach any one of his congregation in case of emergency.

In "worse" we have a pastor whose time is divided between two Associations, two churches in each of these, necessitating a good deal of railroad expense to reach the most remote churches and a good part of the small salary is taken up in travelling expenses.

In "worst" the field comprises four churches, one in each of four Associations, with an absentee pastor. The pastor cannot be seen, because he lives clear outside of the Associations in which his field is lo-



Worse.

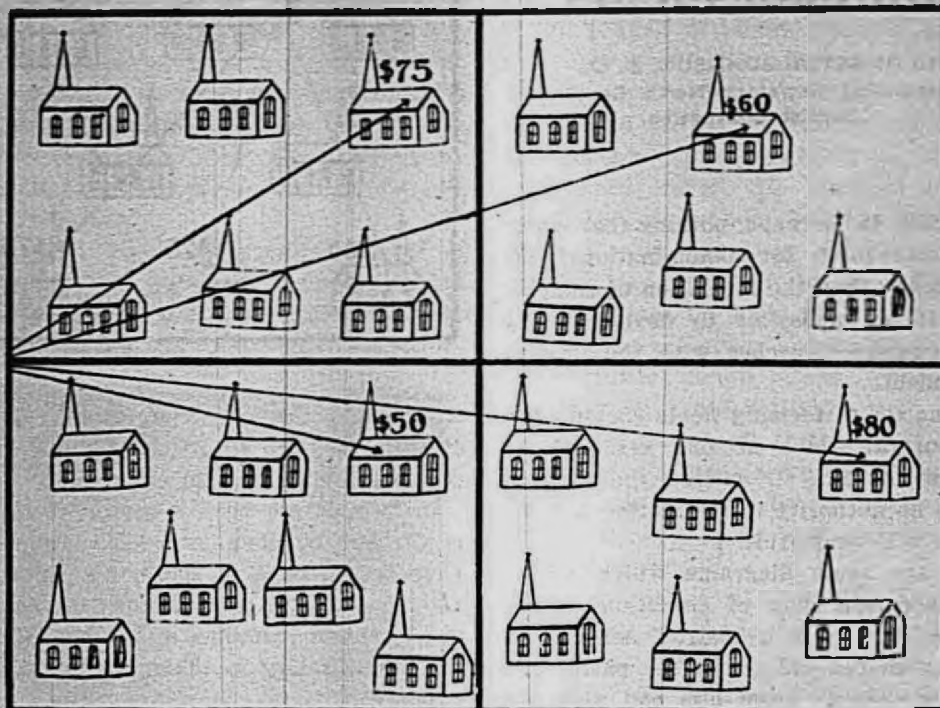
in nearly all the States throughout the South. In the diagram which is "bad," there is a pastor whose churches are all in the same Association, but they are widely

cated.

The other charts show conditions toward which we should work with great earnestness. The "good" represents a pastor who

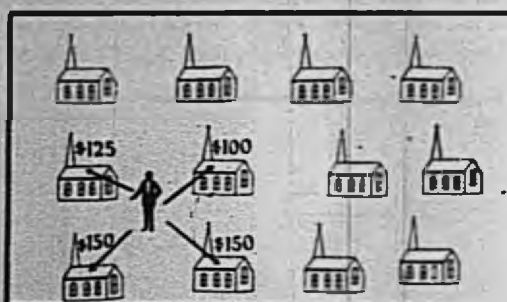
has four churches in one association, all near together, with the pastor's home in the midst of them.

ter than the other and in the best the pastor receives \$800 and a home. Besides this, many things are given him which the peo-



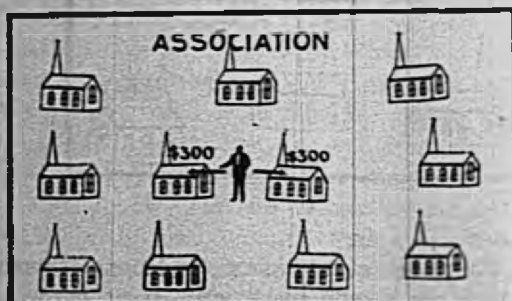
Worst.

The "better" has a pastor located between two churches which form his field.



Good.

The "best" is a country pastor with one church and a school house near by. The



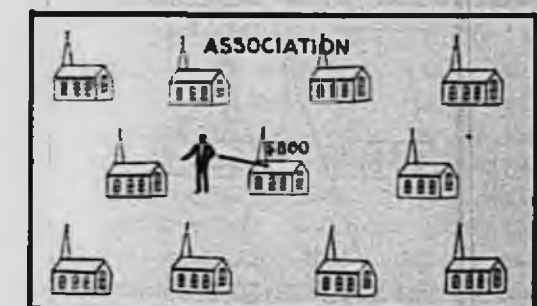
Better

pastor's home is near his church and he gives all his time to it.

Notice the salaries on this chart are bet-

ter than the other and in the best the pastor receives \$800 and a home. Besides this, many things are given him which the peo-

ple do not miss, but which go far toward giving him a comfortable support. This pastor can give all his time to his church, visiting his people in sickness and devoting as much time to study as any town pastor.



Best.

"Good, better, best,
Never let it rest,
Till your good is better,
And your better best."

This is the thing that we should din into the ears of our people until many of our churches go from good to better and from better to best.

Crutches or Cure—Which?

Arch C. Cree, Enlistment Secretary.



IT IS BETTER to cure lameness or rather to teach lame men to walk than to furnish them crutches for the support of their lameness. Crutches have their place and purpose and some cases of lameness will never be independent of crutches. But, where it is possible, a cure is the thing for which a good physician works.

The custom of our Mission Boards of contributing money each year to supplement the pastor's salary in weak churches, has been described as a process of furnishing crutches for the lame. In many cases such mission aid is not in any sense a crutch, but a stimulus and is mission money well spent. But in many other cases such mission aid is nothing but a crutch on which lame or backward churches have learned to lean until they have formed the habit of depending on the aid given them by Mission Boards and make no effort to stand alone or to go forward.

Some State Boards have recognized this danger and have withdrawn aid from churches that were manifestly able to do better and those churches when forced to stand alone have learned to walk alone. One State Board has made a rule to reduce annually in graduated amounts the aid extended given churches and so the churches are being taught eventually to keep house for themselves, and thus crutches are dispensed with and cures effected.

Cures Needed.

ONE OF THE PRINCIPAL aims of the Enlistment service of the Home and State Boards is to abolish crutches and to seek to effect cures. The Enlistment program does not offer financial aid in any form to any church, but does offer instruction, inspiration and training in principles and in methods of organization and service, which, if taken advantage of, will make even seemingly weak churches independent of mission aid crutches and lead them to self reliance and progress both in their social work and in the larger work of the denomination.

The Enlistment Field Force is committed in cooperation with the pastors to teach, to

train, to develop, to organize and to lead churches to such a state of efficiency and practical service as will not only make them independent of the mission aid of former days, but will transform them into active, contributing churches ministering to the needs of others. This has been done again and again in the course of our Enlistment work. And it frequently occurs that some enlisted church notifies its State Board that, while it is deeply grateful for past favors received, from henceforth it rejoices to dispense with the crutch of mission aid and propose to walk alone.

With a recognition of the principle here involved a new day is dawning for Southern Baptist Mission work in the homeland. The principle being that it is better to get a church (or anything or anybody) to do something for itself than to do for it what it otherwise might do for itself.

Symptoms vs. Disease.

VICE-PRESIDENT MARSHALL in a recent address at Baltimore discussing the newer aspects of recent National Legislation and the same policy of the present administration said: "There has been too much treating of symptoms in this country. We have been willing to relieve the sickness and the distress in the body politic, but we have let the causes remain."

That is the just point of constructive criticism in much of our mission work and denomination-development work. We have been greatly concerned over symptoms, such as the indebtedness of Mission Boards, the failure to meet apportionment, the failure to co-operate in mission enterprises, the backward conditions in many churches, etc., etc., and have feverishly evolved plans and projected programs looking to a quick and immediate remedy of these distressing symptoms. But in doing so we have disregarded the indisputable fact that nothing we can do can permanently correct these symptoms unless we reach and cure the underlying disease, which is the immediate cause of these symptoms.

The Home Mission Board, in co-operation with the State Mission Boards, through its Department of Enlistment, is seeking to reach and treat the disease, confident that

the cure of the disease will dispel the symptoms. Our experience teaches us that little appreciable, permanent advance can be made in the mission contributions and mission interest of a given church unless some definite, permanent advance is made in the life, outlook and work of the church itself. A mission rally, an enthusiastic campaign, a heart-touching appeal, a high-pressure collection, may pull up the record of a church for today, but, if that is all that is done, the process in the great majority of instances will have to be repeated tomorrow or the church will fall back.

Self-Development.

BY AIMING at permanent advances in local churches on the principle of self-development, such as leading churches to go forward without outside financial aid from once-a-month to half-time and from half-time to full-time pastoral service to furnish better pastoral support and so secure more permanent and more efficient pastoral service; to introduce mission literature and organize Mission Study Classes; to instruct, organize and train in more effective methods for the business-side of church life; to lead churches to function more efficiently in their own communities, the Department of Enlistment is striking at the disease rather than at the symptoms of the disease.

By such a policy and program mission offerings may not be greatly advanced this year or next year, but a broad foundation for definite, permanent advance will be made in many a local church that will not only bear in that church rich fruit through generations to come but will demonstrate to sister churches what it is possible for themselves to do, if they will adopt the same policy and follow the same program.

Some Illustrations.

THERE ARE many notable illustrations available in the records of the Department of Enlistment. Recently one of our Field Workers enlisted two once-a-month churches, seven miles apart, which had never paid much more than \$100 each year per year for pastor's salary and had made pitifully small contributions to missions under non-resident pastors. One of these churches went forward to half-time, pastoral

service, pledging \$600 to pastors salary, and the other church advanced to \$300 for pastor's salary for one Sunday and an extra Sunday night service. A small mission church near by pledged \$150 for once-a-month service. Four acres of land in the center of this field was secured for a pastorium, all the standing timber necessary for the building and a saw-mill was loaned to saw the timber. The present pastor of these two churches, who lived twelve miles away, has been called to this field for full time as resident pastor, and so these scattered churches have become a compact force capable of definite and efficient work for the Kingdom.

In June an Enlistment Field Worker held an Enlistment Institute for several days with a once-a-month country church, during which he instituted some efficient methods of work and conducted an every-member canvass. This work resulted in the church advancing in pastoral service from once-a-month preaching to half-time, in pastor's salary from \$75 to \$575 and in missions and benevolence from \$107.57 to \$382.75.

In July another Field Worker in another State held a meeting of eight days with a small village church, during which the Enlistment Program was projected, resulting in the church calling the same pastor and going forward from one-fourth to half-time pastoral service. The pastor's salary was increased from \$100 to \$375 and mission contributions from \$15 to over \$100. Previously this same Field Worker had enlisted another similarly situated church a few miles away. These two churches have secured the same pastor and have formed a compact field.

During August still another Field Worker in still another State held some Institutes of three days each with four sadly neglected once-a-month country churches. Only one of these churches had ever paid a pastor much over \$100 and all together had given a pittance to missions. Partial results of these institutes as reported are that these four churches made an agreement to form a field, to build a pastorium and to call the same pastor. These churches have pledged more than \$250 each to pastor's salary and will advance correspondingly in gifts to missions. One of the

best ministers in preparation and in experience in that State, has accepted this joint call. Land has been offered and plans are on foot to build a pastor's home at an early date.

An Enlistment Institute held with a full-time town church resulted in the church advancing from \$856 per year for pastor's salary to \$1,916 and from \$256 per year for missions and benevolence to \$710 per year. In another Enlistment Institute with a city church, where only a list of strictly unenlisted members was furnished the Field Worker, the work resulted in \$900 being added to the current expense account and \$600 to the mission and benevolence account.

Significant Feature.

THE MOST SIGNIFICANT feature and vital value of this Enlistment work is that it is all so much a matter of self-help or self-development.

All of the progression and development, except the instruction and direction given by the Enlistment Field Worker, comes from within the field itself. The actual work is largely done by the members of the church or churches enlisted, and all of the financial advances are made by and from the churches. From some quarters

has come the suggestion that the State Mission Board supplement temporarily the pastor's salary in forming a field as a demonstration to other churches and fields. Our Enlistment force has done better than this, for so far the work of forming compact fields has been accomplished without any such aid being extended.

Now, as to the future scope of the work, the question might be asked, "Do you expect to reach and help all the backward churches in the South with the present Enlistment Force and plan?" The answer is obviously a negative answer. The number of backward churches, reaching as they do into the thousands, preclude such a possibility, unless the Enlistment Force were multiplied many times. No more than the Department of Agriculture at Washington, D. C., expects to cultivate every field does this Department expect to reach every church. But, as the Department of Agriculture is conducting a campaign of education and demonstration in many fields with the purpose of affecting all the fields, so is the Department of Enlistment conducting a campaign of education and demonstration in many churches with the purpose of demonstrating what almost all churches can do of themselves, if they will.

*"Buy a bale of cotton!
This is urgent need;
Be it not forgotten
There are folks to feed.
You can use it! Tell it—
Send the news afar;
Help the toilers sell it—
Never mind the war."*

A CALL TO SOUTHERN FAITH AND HEROISM

Richard H. Edmonds, Editor The Manufacturers' Record.



THE SOUTH IS IN DANGER OF HYSTERICS. The temporary inability to sell its cotton crop at a profit is resulting in more alarm than is necessary. The statement that unless this, that or the other thing is done the South will be bankrupt, is absolutely absurd. For the last five or six years cotton growers of the South got splendid prices for their cotton, and this whole section has been growing rich. To suggest that because for one year, (or even for less, because before the year is over prices should advance) this section is going to the dogs because it cannot sell its cotton, is a reflection on the business solidity of the South.

Hundreds of thousands of holders of securities of all kinds throughout this country are seeing a depreciation in the value of their securities far greater than the total loss of the cotton crop of the South even if this year's crop were worth only one-half of last year's crop, and such a decline as that is, of course, wholly unnecessary and improbable. Hundreds of millions of dollars of securities upon which the owners have depended for dividends on which to live, are now paying no dividends, and the holders of securities running far into the billions of dollars, who are wholly unable to sell a share of stock or a single bond because every Stock Exchange in the country is closed, face a condition worse than that of the cotton growers of the South. But they are meeting his condition by cutting down expenses of living and are not growing hysterical.

I appreciate just as fully as any one in the South can do, what the halting in the cotton trade means and how it affects the growers and the business interests. On the other hand, I also realize that throughout the country there are many thousands of men and women out of employment as a result of the war who are without income and who have not the same advantages to grow something to eat at least and with a house in which to live, advantages which the poorest of the cotton growers of the South have.

It is time, therefore, to enter a protest on behalf of the South against the danger of hysterics and to call the South back to its sense of self-reliance.

Letters from Canada, which is not in the war zone but which is affected by it to a greater extent than the South is affected by its decline in cotton, tell of the enthusiasm with which the foremost young men of Canada are volunteering for war service, of the courage with which Canadian people are meeting the stagnation in business, of the cutting down of expenses by those who have heretofore had abundance, of the quickness with which organizations have been effected for caring for those thrown out of employment, give an inspiring example of how a people with the right stuff in them and the right leadership can meet sudden disaster. Canada faces the front with serene courage, regardless of its heavy losses and of the closing of many avenues of employment by reason of the war conditions. The South, if we were to judge by the utterances of some of its men, and of the talk of bankruptcy of the whole section because it may get \$200,000,000 or \$300,000,000 less for cotton than it got last year, is not measuring up to the situation.

Fortunately this is not the spirit of the South and these people do not voice the real South. It is time that the public should hear from those who have faith in themselves, faith in their ability to master the situation, faith in the ability of the South to meet the temporary adverse conditions, to hear from men who are not affrighted by every storm, and who know from experience what it is to make every adverse condition a stepping stone to higher things. Let the voice of this South be heard, and let the men of the South who want to be counted as real men show by their actions that they deserve to march in the front rank of the army of the unafraid.

During the recent years of increasing prosperity the people of the South have hardly given to religious activities of all kinds that degree of earnest work and liberal contributions which God has demanded of them. We have all been much absorbed in the money-making opportunities or the pleasure-giving experiences of the times. Flushed with rapidly increasing material development the South has to a considerable extent, in keeping, however, with the rest of the country, been developing tendencies of extravagance and of waste that needed to be checked.

It is unfortunate that these tendencies should have to be checked by the appalling conditions existing in Europe; and yet Europe's awful war has brought us face to face with a situation that demands the earnest, prayerful thought of every one.

The South has faced trials and tribulations and poverty in the past, and it has met them with heroism. Like the Confederate soldier of old, who many a time had to buckle his belt a little tighter in order to make his stomach forget the absence of food, the South in other days when trials came upon it, buckled the belt a little tighter, learned to grin and bear it, and out of apparent disaster won victory. It needs to do this now. All of us have to learn these lessons sooner or later, and few of us ever escape individually the experience which the South as a whole is passing through. The way in which the individual meets these conditions proves whether he has strength of character and backbone to conquer them, or whether he is a weakling and is conquered by them. The same thing is true of a section or a nation.

Due to the present halting in the handling of cotton there may be some halting in contributions to the mission work of the South; and yet if the adverse conditions under which the South is laboring force the people of this section to turn their thoughts to the worship of God and to thanksgiving to Him that they are saved from the awful calamities under which Europe is living, it may be that out of the smaller things of this year the South will give as much as it has heretofore given out of the larger things which it had. As we view the situation in Europe with its indescribable horrors, every man in this country, and especially every man in the South, ought to be much in prayer thanking the Almighty for the boundless blessings which we enjoy.

At the battle of Gettysburg about 180,000 men were engaged in a three-day fight. They used the old muzzle-loading guns and cannon. The soldier rammed his powder home, rammed the ball on top of that, put the little cap on and then fired. Again he had to stop and reload in order to fire. But today repeating rifles and machine guns can be fired almost as rapidly as one can pull the trigger. At Gettysburg about 43,000 men were reported killed or wounded, or nearly twenty-five per cent. For more than a month in Belgium and France and Austria and Poland some five or six million men, with the most modern death-dealing inventions that man's ingenuity has been able to fashion, have been killing each other and twice as many have been under arms training to begin their killing campaign later on. Necessarily the Governments of Europe have been loath to let the full story of the losses be told, and so we get accounts of a few thousand killed here and there, when as a matter of fact, if we are to judge by the Civil War contest, those killed and wounded must be many, many times as great as reported.

We are free from that situation. Peace reigns throughout our land. For the time being our ability to buy and sell is somewhat lessened; but how triflingly small is this halting in business when contrasted with the awful wreck and ruin—the wreck of matter and the crash of worlds in Europe.

If the thoughts of the people of the South can be turned to this side of the situation, they will to a large extent forget some of the difficulties of the hour, and with hearts full of gratitude thank God for the blessings that they are enjoying and for the freedom from the awful curse of war; and in this thankfulness they should give to the work of God's cause more freely than they have ever given, and rejoice in the blessed privilege of giving. Out of the smaller things of this year they ought to give more than the little which in times past they have given out of their abundance.

Mid-Summer in Cuba

B. D. Gray, Corresponding Secretary.



WITH WORK everywhere needing attention and calls from every quarter what is one to do in the middle of August, go to the mountains and work with Superintendent Brown, or to Cuba and work with Superintendent McCall? The decision was made in favor of Cuba and the middle of August was spent there looking after our work. I was not there long before the rolling perspiration forced me to cry out: "It is very hot," which, when interpreted to the Cuban he said in a most cheerful manner: "Esta muy templado," that is, "It is very mild." With the breeze and the shade it is not so oppressive but in the sun without a breeze on a sultry day in the middle of August you have a warm time in Cuba.

Bible Institute and Conference.

SIX MONTHS ago because of poor health Superintendent McCall was requested by the Board to take a vacation of several months but the needs of the work were so great he continued at his post and arranged for a mid-summer Bible Institute and Conference in Havana. One purpose of my visit was to attend this Conference.

For ten days they had morning and evening sessions lasting three hours and two hours respectively. Daily morning lectures were delivered by Dr. McCall on Galatians—by Dr. Cova on Baptist Doctrines and by Rev. F. J. Paes on Baptist Heroes. At the evening services important topics were discussed by other ministers and missionaries such as the Deity of Jesus, The Liberty of Conscience, The Separation of Church and State, Why we do not pray for the Dead, doctrines cherished by Baptists everywhere and set forth most admirably by these Cuban Baptists.

Conferences with the Workers.

IN ADDITION to delivering addresses the Institute I held afternoon conferences three hours each day by the help of Dr. McCall with the workers and thus had the opportunity of personal interviews with all our workers in the Island, except one who could not be present and learned in detail about

their work. They are alert, intelligent, consecrated and devoted to their task and are very hopeful of a great harvest of souls in many sections.

Journeying Through the Country-side.

UPON THE CLOSE of the Institute Dr. McCall and I left by six o'clock next morning for Matanzas and Cardenas, sixty and 120 miles respectively, to the Northeast of Havana. Instead of going by train we made a deal with Dr. Jordan of the American Bible Society and went through the country in his Ford automobile at the price of our railroad tickets. The beautiful country road made it possible to cover the more than one hundred miles by three o'clock in the afternoon, having spent half an hour in one town and about two hours in Matanzas where we looked after our work and shared for a little bit the hospitality of Pastor Cova's family. The trip was delightful because of the breeze and the occasional showers. We passed through many villages and towns wherein we ought to be doing work. What a blessing it would be for Dr. McCall and his co-workers to have a good automobile for doing work in the country sections. Will not some good church or individual supply that great need?

At Cardenas after the inspection of our property, which is a beautiful chapel well located, and a conference with Pastor Cardenas, we were prepared for the night's rest against the travel of the next day to Santa Clara, the beautiful Capital City of Santa Clara Province, 175 miles East of Havana.

Chapel Dedication.

NEXT to the Institute of Havana and the Conference with the workers the dedication of our neat, attractive, and commodious chapel in Santa Clara was the object of my visit. Pastor Franqui and Rev. E. L. Barlow, who with his wife has charge of our school for girls in this city, had made good preparations. There was a great crowd, filling the house to overflowing, crowding the doors and filling the streets adjoining. Pastor Franqui presided at the

services, Brother McCall preached the dedicatory sermon, Brother Barlow offered the invocation, several distinguished gentlemen of the town delivered addresses and the Corresponding Secretary made an address and handed the keys to the church through Pastor Franqui. It was a notable service and made a profound impression upon all that large and intelligent community.

School Work.

WE HAVE two leading schools. Our Cuban-American College in Havana and our Girls' School in Santa Clara. Of the former, Rev. V. B. Clark, a noble, consecrated and godly man is principal with a good corps of excellent teachers. He writes that the opening was very fine and the prospects good for the greatest session in the history of the school. The Santa Clara School for Girls is in charge of Rev. E. L. Barlow and wife. For the present it is only a day school but as soon as our building is complete we will have a boarding department. They were greatly encouraged over the prospects for a fine opening of the school.

Besides these two schools we have several smaller schools elsewhere. We greatly need in Cuba one-half dozen consecrated young women who will combine mission and school work. No greater opportunity is open before us.

Faithful Sowing.

FOR TEN YEARS and more we have been doing faithful sowing in the way of colportage, preaching by the wayside, in the villages, towns and cities. Our evangelists have carried the gospel message far and wide. Then we are doing excellent Sun-

day-school work. Many of them have received their certificates and seals for proficiency from our Sunday-school Board at Nashville. This work is telling strongly upon our young people, training them in church work and life and the knowledge of the Bible.

They are translating some of our best books into Spanish, such as Dargan's "Doctrine of the Faith." "The Manual" by Brethren Leavell, Spillman and Moore. They have an excellent paper "Sion," which is doing great good as a medium of exchange and in cementing our forces.

Joyful Reaping.

WITH THIS faithful sowing that has been going on for ten years and more they are now reaping largely and are expecting to reap a far greater harvest in the near future. They have sown in tears, they will soon reap in joy.

A Bright Outlook.

MY TWO WEEKS given to the work gave me great encouragement. The outlook was never brighter, the work was never on so good a foundation and our people may be assured that it is being wisely directed by the gentle, discreet and consecrated McCall and his co-workers.

Our only cloud is the condition of his health and that of Miss Mabel Haynes, our accomplished teacher in the school at Havana. They are both at Battle Creek, Michigan for treatment. Good news comes concerning them and we are hopeful that in a short time they will both be entirely well and back at their work. Let us pray to this end, for no nobler missionaries live than these two.

The War and Missions.

Editor B. J. W. Graham in the Christian Index.



VERY THINKING MAN must admit the seriousness of the present situation on account of the European war. The prices of food-stuffs are soaring; deficits on account of a decrease in income from imports must be met by special taxation. And all this with no market for cotton. Debts for borrowed

money and supplies cannot be paid, and the whole South is in a state of uncertainty.

In the midst of it all, what shall be done about our mission work? Shall the missionaries laboring in the home land be withdrawn from the field? Shall appropriations for the support of our cause at weak and strategic places be cancelled, or payment deferred? Shall our benevolent enterprises,

including schools and colleges, suspend operations? If such a course is pursued, it means great loss, not only of possible achievements, but in the undoing of much of the work that has already been done.

More serious still would it be at this time to recall our missionaries from the foreign fields, which would cause the scattering of congregations and churches which we have been years in gathering together. It would mean the suspension, and in many instances the final loss, of educational institutions and hospitals; and, perhaps worse still, cause these foreign peoples to lose confidence in the permanency of Christian missions.


There is still another side more serious still; and that is, obligations have been created for State, Home and Foreign missions and benevolent institutions, and the money has already been spent and the credit of our Boards is at stake. If contributions to all missions are withheld, these obligations cannot be discharged, and both our credit and work, which we have been years in building, will go to waste. We must in some way make provision for discharging our obligations to our missionary enterprises. And this is a time when God's

people must exercise faith in him and lay upon his altar that which they seem not to have. For in so doing his blessing will be upon them and upon the work. God challenges his people to an optimism and a faith that knows no failure. Such an optimism and such a faith will manifest themselves in heroic sacrifices that will astonish the nations and make them to recognize the sincerity of the people of God to the increase of their faith in them. This will mean additional success in every department of our work.

Much depends upon the courage of our pastors. If there ever was a time when we needed brave and courageous leadership in our pulpits, that time is now. The brave pastor can lead his people, amidst the seeming darkness which has gathered over us and around us, to triumphant victory. The responsibility is on him. Much also depends upon the courage of the secretaries of our Boards and their assistants. This is no time for whining, but it is time for brave and heroic leadership. The men in charge of all our work must be men of faith and courage and hope; otherwise disaster will come upon the work we foster.

The State of the Churches

V. I. M.

HE LARGE NUMBER of replies to our former announcement that we have on hand for free distribution blank forms suitable for the use of brethren who wish to get together material suitable to make profitable the discussion on the State of the Churches at the Associations, is one indication of several that there is a growing interest in making the annual meeting of the Associations more instructive and inspirational toward greater efficiency in the component local churches.

Dr. Livingston Johnson, State Secretary in North Carolina, is pressing and making helpful such discussion in many of the Associations in North Carolina. He has recently had a series of articles on the subject in The Biblical Recorder and has on our request kindly furnished the substance of these for The Home Field,

Nearly half of the Associations have not yet held their 1914 meeting, and we have decided to give place here to the questions asked in the Home Board blank form which we have recommended.

The prime purpose of this blank is for the use of the Home Board Enlistment Department. Secretary Cree is asking the Home Board Association Vice-Presidents to fill out the blank for each Association. He expects thus to get material for a survey of actual conditions among our churches throughout the South.

This blank is not for the use of the clerks of local churches, but is adapted for the use of any brother who is willing to do the work to get at conditions for the whole Association, through the aid and co-operation of church clerks and others.

We repeat that the information furnished by answering correctly the questions in

this blank will furnish the basis for a most profitable discussion at the Association on the State of the Churches. It will be sent free on application.

The questions follow:

I. Once-a-Month Churches.

1. No. of once-a-month churches?.....
2. Total membership of all once-a-month churches?.....
3. Average salary?.....
4. Has salary increased or decreased in five years?.....
5. How many once-a-month churches have resident pastors?.....
6. How many have pastoriums?.....
7. Average value of pastorium?.....
8. How many are pastorless?.....
9. How many disbanded in five years?.....
10. How many organized in five years?.....
11. How many without houses of worship?.....
12. Total new members added in five years?..... Last year?.....
13. How many churches have increased in past five years?.....
14. How many stood still?.....
15. How many decreased?.....
16. How many gave nothing last year to Foreign Missions?..... Home Missions?..... State Missions?.....
17. How many gave less than \$5.00 to Foreign Missions?..... State Missions?..... Home Missions?.....
18. How many have Woman's Missionary Societies?.....
19. How many have Sunday-schools?.....
20. No. Evergreen S. S.?.....
21. No. of young men entered the ministry in last five years?.....

II. Other Country Churches.

1. No. of other country churches?.....
2. Total membership?.....
3. Average salary?.....
4. Has salary increased or decreased in five years?.....
5. How many have resident pastors?.....
6. How many have pastoriums?.....
7. Average value of pastoriums?.....
8. How many are pastorless?.....
9. How many have disbanded in five years?.....
10. How many organized in five years?.....
11. How many without houses of worship?.....
12. Total new members added in five years?..... Last year?.....
13. How many churches have increased in the past five years?.....
- 14.

How many stood still?..... 15. How many decreased?.....

16. How many gave nothing last year to Foreign Missions?..... Home Missions?..... State Missions?.....

17. How many gave less than \$5.00 to Foreign Missions?..... Home Missions?..... State Missions?.....

18. How many have Woman's Missionary Societies?.....

19. How many have Sunday-schools?.....

20. No. Evergreen S. S.?.....

21. No. of young men entered the ministry in last five years?.....

II. Town and City Churches.

(Communities of over 500 population. Treat once-a-month churches in towns under I.).

1. No. of churches?.....
2. Total membership?.....
3. Average salary?.....
4. Has average salary increased or decreased in five years?.....
5. How many have pastoriums?.....
6. Average value of pastoriums?.....
7. How many are pastorless?.....
8. How many organized in the last five years?.....
9. Total new members added in five years?..... Last year?.....
10. How many churches increased in the past five years?.....
11. How many stood still?.....
12. How many decreased?.....
13. Give total contributions to Foreign Missions? \$..... Home Missions?..... State Missions?.....
14. No. of young men entered the ministry in last five years?.....

IV. General.

1. How many communities have too many churches?.....
2. How many without any church?.....
3. Percentage of landowners in your Association?.....
4. Percentage of renters?.....
5. Landowners on the increase or decrease?.....
6. Is there a decline in the country churches of your Association?.....
7. If so, give chief reason.....
8. Would you advise adjoining churches to form compact field, build pastorium and have joint pastor?.....
9. Is there such an arrangement in your Association?.....
10. If you know of a prospect for such an arrangement, give name and

address that we may make further inquiry.

11. Do you think that the once-a-month system is most largely responsible for backward conditions in country churches?.....

12. Do you consider it a specific function of the Home Mission Board to co-operate with the State Mission Board to aid in the development of the undeveloped country churches?.....

13. Make suggestions as to how this can best be approached and achieved in your Association?.....

At the risk of monotonous repetition we declare our settled conviction that the discussion of the State of the Churches, should have the central place in the Association meetings,—

Provided someone has made adequate preparation to lead this discussion. It will take work, either that outlined in the questions above, or something substantially to the same effect.

Our brethren in North Carolina are gaining fine results in this direction. Similar results may be had wherever the effort is put forth.

Home Missions Receipts

	Apportionment for year	August 15 to Sept. 15	May 1 to Sept. 15
Alabama	\$ 30,000	\$ 817.70	\$ 2,601.62
Arkansas	11,000	.10	9.92
District of Columbia.....	3,500	19.50	222.31
Florida	11,000	141.62	813.13
Georgia	60,000	1,088.30	8,766.50
Illinois	4,000	563.77
Kentucky	35,000	1,011.52	7,757.10
Louisiana	12,000	277.72	2,467.11
Maryland	9,000	322.69	1,872.23
Mississippi	31,000	110.86	1,004.57
Missouri	19,000	1,070.90	3,792.82
New Mexico	1,750
North Carolina	40,000	3,503.36	4,800.70
Oklahoma	6,500	300.00	756.51
South Carolina	37,000	1,009.74	4,416.29
Tennessee	27,500	422.68	1,989.25
Texas	80,000	278.63	708.55
Virginia	43,000	3,041.25	7,918.43
Totals.....	\$461,250	\$13,415.57	\$50,459.81

NOTE—The State agency expenses are included in the above figures.
Total contributions last year, same period (May 1 to Sept. 15), \$52,695.90.

P. H. MELL, Treasurer.



LET ALL THE PEOPLE PRAY

DEVOTIONAL EXPRESSION loses much when it passes from living speech to printed words. Still, where may one find such devotional expression as in the Psalms and where such models of prayer as in the records in the Word of the prayers of our Lord and of his servants?

The heart of every true follower of Christ must cry out to God in this time of world crisis when millions of men are at the throats of their brothers and tens of thousands of lives are being snuffed out by sword and ball and powder.

It is a time for prayer. We are favored in being able to present to our readers the prayer for peace on the cover of the magazine by Dr. A. T. Robertson, Professor of New Testament Interpretation in the Louisville Seminary, and another on the frontispiece page by Dr. John E. White, Pastor of the Second Baptist Church of Atlanta.

President Wilson has by proclamation called on the people of the nation to observe Sunday, October 4, as a special day of prayer for peace. We earnestly hope that it will be so observed in every church in the South. Where the pastor does not preach at a church on that day, let him on his first appearance before his people thereafter, lead their devotions with supplications that God may incline the hearts of rulers to peace, that he may bring to naught ungodly and covetous ambitions of kings, that he may bring out of this unparalleled baptism of blood more stability to the stumbling feet of men and a greater measure of welfare of the people, and of trust in the only true God.

Let us pray for our own nation and people, that our rulers may have wisdom in striving to bring peace, that our people out of the distress of economic trouble and the pressure of need and want be drawn nearer to God and to the riches which the world cannot take away.

Let us pray that we may be taught afresh, by the utter failure of science and civilization as such to make men and nations practice the Golden Rule, how complete is our dependence for all good upon faith in our Lord Jesus Christ, as Saviour and King.

Shall we not pray that the people of Christ may think much about the work of the Lord in these trying days, and that they may be given faith and liberality to sacrifice in order that they may keep at their posts those who proclaim the glad tidings of Christ on mission fields. Surely the times which try the hearts of men are the times in which we may the more readily lead them to know and trust Him, who alone is sufficient for the needs of the heart.

Man's wisdom falleth. Let all the people of God pray.



HOLD AMERICA TO WIN THE WORLD

DR. J. F. LOVE, Home Secretary of the Foreign Mission Board, in a vigorous article in The Baptist Standard, says:

"It is conceded that the eyes of a restless world are on America. Weary of monarchies, oligarchies and hierarchies and clamoring for their birthright

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

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

Christian Statesmen have repeatedly called our attention to the momentous fact that we must hold America to win the world. The strategic place of America in any scheme of redemption which our eyes can see is unquestionable.

New emphasis is given to the importance of winning and holding this land for Christ in connection with the colossal war in progress in Europe. A superficial view of that strife almost makes one despair of civilization and of Christianity in the warring nations. A deeper view will probably rather make us despair of unrestrained kingcraft. Many of the poor fellows who are being slaughtered and for whose loved ones sorrow and wailing and poverty are set, are fighting because they cannot but fight, and not because they are animals of prey.

When this strife is over, we pray and expect that democracy shall be greatly advanced and that unrestrained monarchical government among first-rate nations shall be nearing the time of its obseques. As never before the buffeted, torn and grief-stricken people will look to America as the great land of opportunity. Our greatness and power to help them, take their root in our democratic institutions. These institutions rest upon and could not exist without a stable, dependable citizenship, which in turn could not exist without religious liberty and a vital Christian faith.

To keep burning brightly the fires which feed the true spirit of liberty and democracy is the obligation and privilege of evangelical Christian bodies in America. And never before did so much seem to depend as does now upon our ability to inspire the life of the American people with high idealism and spiritual purpose.

The combined effort of a Christian body to this end is Home Missions. May the God of grace give to our people hearts to see and faith to undertake the great and gracious tasks to which Home Missions calls every disciple of Christ. The nations of earth are looking to us in hope, hope that we shall keep burning in this land the promise that a large measure of human rights can really be attained in the civil life of a nation, hope that Christianity here may be so permeated with the spirit and purpose of its great Founder, that both our example and the messengers whom we send with the glad story to those who lie in darkness across the seas, shall effectively call the nations who are bowed down under the burdens which sin has made, to a life in which Christ shall be supreme.



"THE NEW HOME MISSIONS."

WE HOPE A NUMBER of our Baptist ministers and leaders will read "The New Home Missions," a recent Mission Study book by the Interdenominational Missionary Education Movement.

With equal ardor we hope there will not be a single class in a Southern Baptist church that will study this book.

By reading this volume our ministers will have a good example of the methods by which the Missionary Education Movement is seeking to belittle the integrity of various Christian bodies and to lead the young people to discount and forsake that loyalty to principle which, particularly for Baptists, is absolutely essential to continued usefulness and growth.

This book is also set for the exaltation of social service. Indeed we do no violence to the facts to say that by "New Home Missions" the author means more social service, rather than more efficiency of the churches in training and teaching the disciples in "all things whatsoever" as commanded by our Lord. It is also social service rather than saving the lost. Though nearly two-thirds of the American population makes no profession of religious faith, "The New Home Missions" has almost nothing to say about the tremendous responsibility of Christian bodies to win these millions for the Lord.

The new expert religious leadership from which in recent years has emanated so many forces tending to destroy denominational integrity, does not, of course, lack for intellectual ability. Their books are stimulating and suggestive, as well as dangerous. Their speakers are not seldom brilliant. We also give them credit for honesty of purpose.

At the same time, we believe that real Christian statesmanship will show itself in manly frankness, rather than in covert strategy. If these gentlemen believe that the Christian bodies ought to unite in one body and that they are set for the task of leading them into one body, why do they not announce this purpose? Let them tell us what kind of fold it is into which they propose to lead us. Let them frankly confess to us that they are on the job. Let them quit the covert business of trying to put a blind bridle on those they would lead. If they believe the way to get the denominations to unite in doctrine is to get them to working together, let them say it like men, instead of using the veiled and soft words of diplomacy, assuming that refusal to be led by them shows lack of brotherly regard for other Christian bodies and cultivating an atmosphere which would amount to the persecution of those who refuse to have the blind bridle put on.

On page 219 of "The New Home Missions," following the usual over-worked plaint about real or alleged over-churched places, and the "narrowness" and "inadequacy" of "sectarianism," we read: "Will working unity carry us beyond itself to some form of organic union embracing all denominations? None will doubt that, if working unity is accomplished, the Church will feel an inner necessity to idealize herself in some fresh outward and visible confession of the one Lord and the one faith." He avoids adding: One baptism.

In the following paragraph the author descants upon the "psychology of sect" to the general effect that "sect" is essentially a matter of temperament. He opines that when the experts shall get the Christian bodies all torn up, so they can remold them, they may be remade into five or six new bodies according to temperament and intelligence.

In other words, Christian bodies in America, as developed by conscientious study and proclamation of truth and by belief in the Word, on the part of men who were so much in earnest that they gave their lives to the cause, are not scientific or adequate. These bodies must now give place to a redistribution of the forces of the King according to their temperamental differences. It is narrow and "sectarian" to follow one's conscience, but "scientific," liberal and up-to-date to divide on the basis of temperament or the amount of intelligence and education one may have!

On page 220 our writer tells us that when the Christian bodies have surrendered to the experts for their rearrangement, "the result will be half a

dozen or so vast and masterful branches of the Church, which could afford to ignore such other denominations as did not then unite with them." Come in under the scientific redistribution for "masterful" ends, or else be persecuted and crowded off the platform by the scientific and masterful ones!

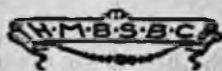
This is Christian strategy with a vengeance. Are Baptist churches desirous of their young people studying such a book as this? We do not believe it. To do so would be to purchase the feeling of being "broad and liberal" at a fearful cost.

On page 53 our writer sets forth in part his idea of the work of the New Home Missions. He says: "The religion which saves the newest frontier must prevent the epidemic, sanctify the dipping vat, provide pure milk as well as full measure, besides controlling the monopolies by law and taking care of the dry farmer by automobile." Ought not this up-to-date religion lay down the law to farmers about the best breeds of cattle, prescribe the number of meshes in the fabric used to protect stock from swamp flies, and form societies to see that mothers of infant children are provided with a safe anti-septic in which the rubber nipple for baby's bottle shall be dipped before using?

With what divine pity must our highly exalted and enthroned Lord look down upon these "expert" propositions of men who claim to be his children! He has given them the gospel of power, of salvation and service, and, behold, they are playing with toys. He came to preach the gospel of repentance and faith and to save lost souls and build them for this life and the life Beyond. These misguided ones say little about lost souls and little about the life Beyond. They do talk much of the life which now is, but, alas! in terms of social efficiency determined by science, instead of spiritual efficiency determined by a knowledge of the Word and nearness to Christ.

God save Southern Baptists and all other Christian bodies from such a faith as this!

We believe in social service and the gospel of responsibility on the part of the churches to inspire and encourage social welfare. Socialism is good; social welfare must be sought. But so to emphasize social efficiency as to make it for the churches a primary consideration, instead of one of the fruits of saving and teaching the people in the churches, has in it the seeds of destruction. It means to shut up the shop which produces the goods, while we go out to help consume them. It means to claim the pleasant fruits of the gospel of Christ, while we ignore the cross on which Christ made these fruits possible.



TIMELY APPEAL OF AN EMINENT LAYMAN

IN HIS ARTICLE elsewhere, Mr. Richard H. Edmonds challenges the Christian manhood and faith of the South to assert themselves in the time of our present distress. It is beyond the province of The Home Field to express an opinion about various efforts of Southern men and their friends to hold up the price of our great Southern staple. But we do heartily applaud Mr. Edmond's challenge to the inherent strength and manhood of our people. Should children of the heroes of 1861-65 be petulant and panic-stricken over a temporary necessity of self-denial?

The main thought in the article, however, and that which gives it great timeliness in these pages, is the appeal that the heroic spirit and religious faith of Southern people shall assert themselves in the present crisis.

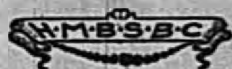
No man living has a better right to be heard when the welfare of the South is in jeopardy than Mr. Richard H. Edmonds. We do not think any one else has ever done so much as Mr. Edmonds for the welfare of this great section. Molded in the crucible of his mind, the dryest, most prosaic facts of manufacturing, agriculture and trade appeal to the imagination and excite enthusiasm. We have asked him for a message suitable for The Home Field readers in the present financial stress in the South, and with his habitual readiness where the interests of patriotism and religious idealism appeal, he has responded. In a note accompanying the article he says:

"Dear Mr. Masters: I hesitate at the moment, crowded as I am with work, to undertake to comply with your request; but if the suggestions made in the enclosed are deemed worthy of space in The Home Field they are at your service. Let no one who reads these statements, however, imagine for a moment that I do not fully understand, or appreciate the conditions which prevail in the South. I am making these statements with a full knowledge of the difficulties under which the South at the moment labors."

We know of no one from whom such a frank and faithful appeal could come with more force than from this eminent Baptist layman, whose whole life is a conspicuous contribution to the upbuilding of Southern material life. It is a happy omen that this leader, in whose heart the duldest details of factory and farm and mine are transformed into a poetry of optimism and hope, should in the present hour assert in no uncertain terms that all this material welfare ranks second in importance to the spiritual force and purpose in the hearts of our people. We commend this triumphant note to all Southern laymen and to all preachers of the gospel.

Southern greatness will never be tarnished by the effeminacy of luxury or the enervation of indulgence as long as Southern men can write and the Southern citizenship respond to such words as these of Mr. Edmonds:

"The way the individual meets these conditions proves whether he has strength of character and backbone to conquer them, or whether he is a weakling to be conquered by them. * * * If the adverse conditions under which the South is laboring force the people of this section to turn their thoughts to the worship of God and to thanksgiving to Him that they are saved from the awful calamities under which Europe is living, it may be that out of the smaller things of this year the South will give as much as it has heretofore given out of the larger things which it had. As we view the horrible European situation, every man in this country, and especially every man in the South, ought to be much in prayer, thanking the Almighty for the boundless blessings which we enjoy."



DENOMINATIONALISM IN MISSION STUDY.

DR. HOMER McMILLAN, one of the Secretaries of the Southern Presbyterian Home Mission Board, has shown us a letter from a prominent Presbyterian, part of which we take the liberty of reproducing. Says the writer:

"I am glad you are going to give Home Mission week a denominational turn. Not that I am so out of sympathy with all other churches, but unless we shoot at something we are not apt to hit anything."

"I have been spending sometime of the past month or so in reading the Southern Baptist literature on Home Missions and I do not wonder that every Baptist in the land thinks his church has been handed down from heaven. On every alternate page the writer of this literature is telling you something about the Southern Baptists."

We are rejoiced that this brother is definitely impressed that our Home Mission Board literature expresses the conviction that Baptists have a mission in the South. We are interested in this vigorous note for denominational spirit sounded by a leading Southern Presbyterian.

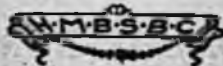
In our thought the first thing our Baptist people ought to know about missions is all the facts about their own work, along with the great principles and ideals of mission work. Idealism is a kite which flies better when it is connected with some stable facts. The concrete tasks of a Christian body are exactly adapted to bringing idealism from unstable generalizations to such practical efforts as will make it productive and dependable.

It is so evident that Southern Presbyterians and Methodists and Baptists have real fellowship with each other and mutual joy in all that each does for the bringing of the Kingdom and the advance of holiness and worship, that it should not be necessary to assert it. It is necessary, however, not from any trouble and bad feeling between these and other Christian bodies, but on account of the persistent misrepresentation of the facts on the part of the experts who have apparently decided that the various bodies must at any cost be sneered out of countenance before the public, and put on the defensive.

The essence of Christian unity does not consist in outward conformity. The Book says: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." Differences are not necessarily contradictions and the charitable comparison of differences will bring far richer unity than can ever result from the impatient and petulant demand for conformity to a single outward form of organization.

For the moment waving aside questions of conscience on the part of believers, which their religious body expresses for them, it would seem to be the worst of strategy to try by constraint to force the Christian groups together. If the rank and file of Christians ever leave their own groups in masses, it will be to fall away into indifference and demoralization rather than to become articulated in the new composite. Both history and common observation justify this statement.

We rejoice in the spiritual force which is in the body of Methodists and Presbyterians in the South. We wish there might be thousands of Southern Presbyterian ministers and laymen with such a denominational conscience as the gentleman we have quoted.



"CIRCUMSTANCES AND CONDITIONS."

A RECENT EDITORIAL in The Baptist Standard on "Circumstances and Conditions" is so timely that we reproduce parts of it here. It suits the facts of life at all times, and is especially adapted to the present financial nervousness and the danger that it may be allowed to cripple the work of the Lord.

Says The Standard: "'Overlooking fields' and 'considering circumstances and conditions,' have come to be vocational. We have people who do little

else. Some of them have risen to the dignity of 'experts.' Others have become ministerial tramps, fleeing from place to place on account of 'circumstances and conditions.' So much do some dwell on 'circumstances and conditions' that they have become enslaved to them. Many of this class have trained their minds to see only the bad 'circumstances and conditions.' They 'look over a field,' see every bad thing, and make a map of the difficulties in their minds for future use. I know a preacher who has so bent his mind to his dolorous task that he can see nothing but difficulties in any place. He is not a pastor now. There were so many 'circumstances and conditions' everywhere, that he quit, and the churches now have rest. No pulpit ought to sound like a frog pond. People won't hear a croaker long. The people have sense."

After edifying Scripture illustration to the effect that all who have done well in the service of the Lord have overcome circumstances and conditions, Dr. Gambrell proceeds: "Near where I was raised was a community that was known as the worst 'devil's den' in the country. It would have been the delight of the modern 'sociological expert.' There was the making of a book on it. A worse set of 'circumstances and conditions' could not be found. A country preacher, after laying by his crop, took a Bible and hymn book and went to work. The devil's crowd cut saddles and bridles to pieces, shot guns around the meeting place at night, told the preacher to leave; but he cried to God and went on. In three weeks the devil's patch was cleaned up. Multitudes were converted and baptized, among them the leaders of the devil's forces, and today the 'circumstances and conditions' in that country are fine."

We think The Standard speaks none too strongly at a point further along where it says: "My pencil point is now at the weakest place in the religious life of today. The 'circumstances and conditions' are in modern life, like the 'perilce' in the story my good friend, Dr. Bernard, of Georgia. Dr. Bernard tells of Irish bravery. An Irishman was saying that there were 100,000 as brave Irish men as ever lived ready right then to fight for liberty. 'Well, why don't they fight?' was asked. 'They are afeard of the perilce,' was the reply.

Now is a time to prove the faith of our people. Will they let "circumstances and conditions" cripple first our mission and educational work, or will they first deny themselves, and with sacrifice and heroism sustain things of God.

Applying the editorial to this, Dr. Gambrell says: "If some preachers do not take a good steady look up, they are going to let 'circumstances and conditions' keep them from taking collections this fall. They will give down just when they ought to be strong in the Lord and in the power of his might. They will play the coward and begin a process of weakening within their own hearts, with God and the people. They will be 'looking over another field' soon. Now is the time to rise above 'circumstances and conditions' like men of God and do exploits."

There is in the following words by Dr. George W. Truett the same challenge to rise above the untoward "circumstances and conditions" of the hour:

"The hour upon us is one to put all fears and unbelief to the winds. God's men and women are now asked to do a thing vital for all the interests of the Kingdom. Not a single member of the Kingdom should hold back from the best service which is in him. Let us go to the field with the great Bible word ringing in our ears: 'The people that do know their God shall be strong and do exploits.' Let us go, glad for the privilege of making just whatever sacrifice may be necessary to crown the campaign with glory. Cheap Christian service always brings cheap results. Sacrifice is the law of all life and progress."

This same challenge to our people for a faith sufficient to overcome supposedly adverse circumstances and conditions rings out clear and strong in the editorial columns of our Baptist papers generally. If space permitted, we could make an impressive article by quoting from them.

DEVELOPMENT AND THE COMMISSION

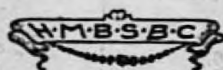
THE BAPTIST STANDARD says: "Here are some wise words from The Baptist World. The simplest sort of common sense explains the above facts. The missionary enterprise calls for leadership. Leadership is secured through education. Thus the denominational school and the missionary task are bound up in the bundle of life together. We must never lose our evangelistic zeal; we must keep alive the missionary fire. Education can never take the place of these. But on the other hand, we must educate or we must fail in our great missionary enterprise. All this is but another way of saying we must return to that part of the commission which we have neglected. We must adopt all and not merely a part of the program of Christ. The two, Evangelism and Education, teaching, not only go together, but they naturally help each other. Only we must treat Evangelism, not as the last end of a Scriptural process, as many have done, but the first end. If there is any wisdom in us, we will put renewed stress on teaching."

Definitely Christian training is required by the Great Commission; Baptists are committed to Christian education in all their institutions of learning sustained by the denomination, and it is of prime importance that they enlarge their educational work.

The requirement of the Great Commission as to teaching applies to all who have accepted Christ. All who have accepted are to be taught all things our Lord has commanded. The inescapable application of this is to the disciples who have come into the churches, and the methods must be such as will meet the needs of all our church members.

The Enlistment Department of the Home Mission Board, the State Mission Boards participating, is a recent expression of the conviction that our whole body is in the terms of the Commission, committed to aiding as it is able each local church, through the instruction and inspiration of its members, to the best and most adequate expression of the Christ-life in service.

The last clause of the Commission commits us to the support of the theological seminaries, Christian colleges, Christian secondary schools for retarded sections of our population, mission schools for foreigners, foreign mission schools, Sunday-schools, Woman's Missionary Societies, denominational papers and literature—every suitable means at our command through which we may develop the implanted Christ-life. Particularly interesting to us now is the application of this teaching-for-efficiency principle to the needs of thousands of our churches, which so urgently need instruction and inspirational aid looking to efficiency, and which we neglected so long as a denominational field of service.



"SITTERS, SPLITTERS, BUILDERS"

THERE IS SOMETHING tonic in the equanimity and optimism of Dr. J. B. Gambrell. We doubt if there is another man among all our Southern Baptist hosts today who says so many striking things as Dr. Gambrell about weighty matters, with as few people taking issue with him as take issue with the great old Commoner of Texas.

It is a high tribute to the practical wisdom of his utterances that so many of our Baptist weeklies reproduce not a few of his written utterances. These papers are not hunting for something to fill their columns. In fact, everyone of them is forced to shut out many good things.

Dr. Gambrell's serenity and optimism show well in the following, which we clip from *The Baptist Standard*:

"The Baptist World says there are several things the Baptists might split over. We say we are not going to split over any of them, if we keep our senses and grace abounds. Splitting is a poor remedy for most of our troubles. A doctor who would split a toe off to get rid of a corn could not practice on this writer. Dr. Burleson used to say: 'There are three kinds of Baptists in Texas: sitters, splitters and builders.' We have them yet. Our hope is firm, that, instead of more splits, we may reasonably look to greater unity among Southern Baptists.

"It will not come on small 'pints.' It will not come by the spirit that says, 'Just watch me tear it in two.' It will come by magnifying first things into first importance and rightly relating all other things. It will come by brotherliness. It will come by discussing intra-denominational differences in a spirit of fairness and breadth.

"We believe a far greater unity is coming, because Southern Baptists are more and more understanding each other. We are for mixing ideas with plenty of softening grace. We belong to a very pronounced type of Baptists, and have to grieve over the shortcoming of many brethren; but we can see improvement and are willing to labor on, though it looks that we will never live to see everybody just right on all points. No, let's not think of splits, but of unifying."

Our own convictions about intra-denominational unity could not be better expressed than in the above. We pass on the expression, "sitters, splitters and builders," for the use of approved Baptist workmen, with thanks to Dr. Burleson.



THE SOUTHERN METHODIST apportionment for Home and Foreign Missions for the present fiscal year amounts to twenty-six cents per member. The Southern Baptist apportionment is forty-four cents per member. This omits Baptist State Missions and Methodist Conference Missions. Apparently Southern Baptists have outstripped their Methodist brethren in the last few years in Home and Foreign Mission increases. Has the fact that Methodists are doing relatively little for Home Missions anything to do with the result? We think so. Their apportionment for Home Missions is only six cents per member. Home Secretary John M. Moore of the Methodist Board reports that Southern Methodists are rapidly awakening to the over-topping importance of a great Home Mission program. We rejoice that they are. Such awakening means much for world salvation. America is the key nation, as well as the base of supplies.

THE EUROPEAN WAR teaches as nothing has taught this generation the futility of civilization if it is not built upon and permeated by religion of Christ in the hearts of men. Science, Art, Education, wonderful inventions—all these the warring nations have. But most of them have a religion of form and ritual rather than of the heart. Therefore, the present horror of killing. After all our unwise pride of Civilization, the only thing that makes a people great is the fear of God and faith in Him. "Righteousness exalteth a nation, but sin is a reproach to any people." Scratch the skin of a godless Civilization, and you find the Brute. It is humiliating, but it is exceedingly wholesome to know this truth.

THE WOMAN'S MISSIONARY UNION

WOMAN'S DEPARTMENT

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OCTOBER 1914. TOPIC: WORLD SURVEY.

AS WE WRITE—the World Survey is very dark, considered from a purely human standpoint.

All Europe is at war—grim, brutal war. The details are too gruesome for repetition: The cause too involved to be set forth in a limited space. The thing that concerns Christian people everywhere is to study the spiritual import of it all. Christianity is on trial. Shall our Christian civilization go down before militarism—mohammedanism and the greed of nations?

What is our own America's duty in this hour?

Seventeen republics in Central and South America have patterned their governments after that of the United States.

Is the divine right of king's to go and the right of the individual be recognized.

While America sets the example of democratic government let her be very sure that she propagates the highest ideals of Christianity.

The following clipping from a recent writer makes the mind revert to our own early history.

May we continue to be worthy of our sires and may we continue to make this land of ours the haven of rest for the oppressed of all nations.

At the close of the fifteenth century all Europe was in the midst of chaos and change. The gospel which Christ had given to the world in its purity had become distorted by man's interpretation and almost lost sight of because of the "improvements" of man on the salvation of grace offered to the world by the Master. The Romish Church was in the depths of degradation;

Europe was in darkness; God's world seemed given over to the powers of evil.

But just at this time the New World was discovered—a world which God had kept from the knowledge of Europe until this, her time of need. And during the long years of the Reformation era in Europe, there was a two-fold movement in progress. Adventurers were exploring America, and preparing the land for settlement, and God was separating from the midst of the nations of Europe these people who would colonize the New World, who would open the way for civil and religious freedom by turning from the unbearable evils of native land to the untried dangers of unknown shores. Afflicted and persecuted at home, faithful to their convictions in spite of temptation, they were fitted to become pioneers for God and his cause. Surviving dangers and perils indescribable, bearing hardships and privations innumerable, they were strengthened in their purpose, to give an inheritance of freedom to their children. And thus the land was prepared for us.

God had sifted three nations to find the wheat for this planting,
 Then had sifted the wheat, as the living seed of a nation.

To worship God according to the dictates of each conscience is the motive embalmed in our Constitution. Thank God we have at this crucial time a Christian of the noblest type as the President of our great nation.

Let us be on bended knees trying to find our duty to the nations in their hour of need.

EDITORIAL NOTES.

FIRST, we must greet Our Mission Fields in its new dress and under its new title "Royal Service."

The initial issue is a beauty throughout its entire thirty pages. How much it will mean to the women of the W. M. U. We quote from the first editorial:

"As every woman knows, a new name does not necessarily mean a new existence. Royal Service, which today, for the first time, holds out its hand and invites you to join it in many an interesting journey, is an old friend with a new name and a new dress. In 1906 the Union began a publication called "Our Mission Fields." In 1914, the name "Royal Service" was chosen by the Union at its annual session. It links the history we are making with that of our past, which in our twenty-fifth year was

told by Miss Heck in "In Royal Service."

The Literature Department will have entire charge of the financial side of the magazine and through the Foundation Fund the publication is made possible.

We, of The Home Field, extend hearty congratulations to Miss Heck, Miss Mallory, Mrs. Lowndes, Mrs. Nimmo, Miss Crane and the able co-adjutors of these able editors.

The subscription price of Royal Service is 25 cents, and it goes without saying that every woman of the Southern Baptist Convention should subscribe. Write to 15 W. Franklin street, Baltimore and send your name and your quarter to Literature Department W. M. U.

Long may we live as a Union in Royal Service.

HOME FIELD HONOR ROLL FROM AUG. 15 TO SEPT. 15

Dr. W. D. Powell, Louisville, Ky.....	154	Miss Sallie Hartsfield, Trenton, Tenn...	13
Rev. J. A. Scott, Stillwater, Okla.....	70	Mrs. Jno. O. Gough, Columbia, S. C.....	13
Rev. R. P. Walker, Greensboro, N. C....	33	Mrs. G. M. Riddle, Travellers Rest, S. C. 12	
Rev. J. L. Kinsland, Granklin, N. C.....	26	Rev. F. P. Davis, Beach, Va.....	12
Rev. W. R. Rickman, Pocahontas, Va....	25	Mrs. D. Rich, Winston-Salem, N. C.....	12
Rev. Jno. M. Anderson, Morristown,		Rev. J. W. O'Hara, Newport, Tenn.....	11
Tenn.	22	R. H. Hiffe, Spring Creek, N. C.....	10
Mrs. E. B. Atwood, Albuquerque, N. M. 20		J. C. Taylor, Eastland, Texas.....	10
Mrs. O. E. Hall, Thomasville, Ga.....	19	Rev. J. C. Owen, Asheville, N. C.....	10
Rev. J. T. McGlothlin, Hampton, Va....	18	Mrs. J. K. Grogan, Danville, Va.....	10
Rev. S. O. Y. Ray, East Lake, Ala.....	18	Mrs. H. W. Owen, Ware Shoals, S. C... 10	
Miss Emma Perry, Franklinton, N. C... 17		Mrs. Carrie Etheridge, Leesville, S. C... 10	
Mrs. A. J. Langley, Roanoke, Ala.....	17	Rev. C. W. Wauford, Lewisburg, Tenn... 10	
Mrs. J. W. Nichols, Abbeville, S. C.....	17	Miss Kathleen Mallory, Baltimore, Md... 10	
J. H. McCauley, Hillsboro, Texas.....	16	Rev. J. L. Willis, Chesnee, S. C.....	10
Rev. J. E. Gwatin, Sayre, Okla.....	15		



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