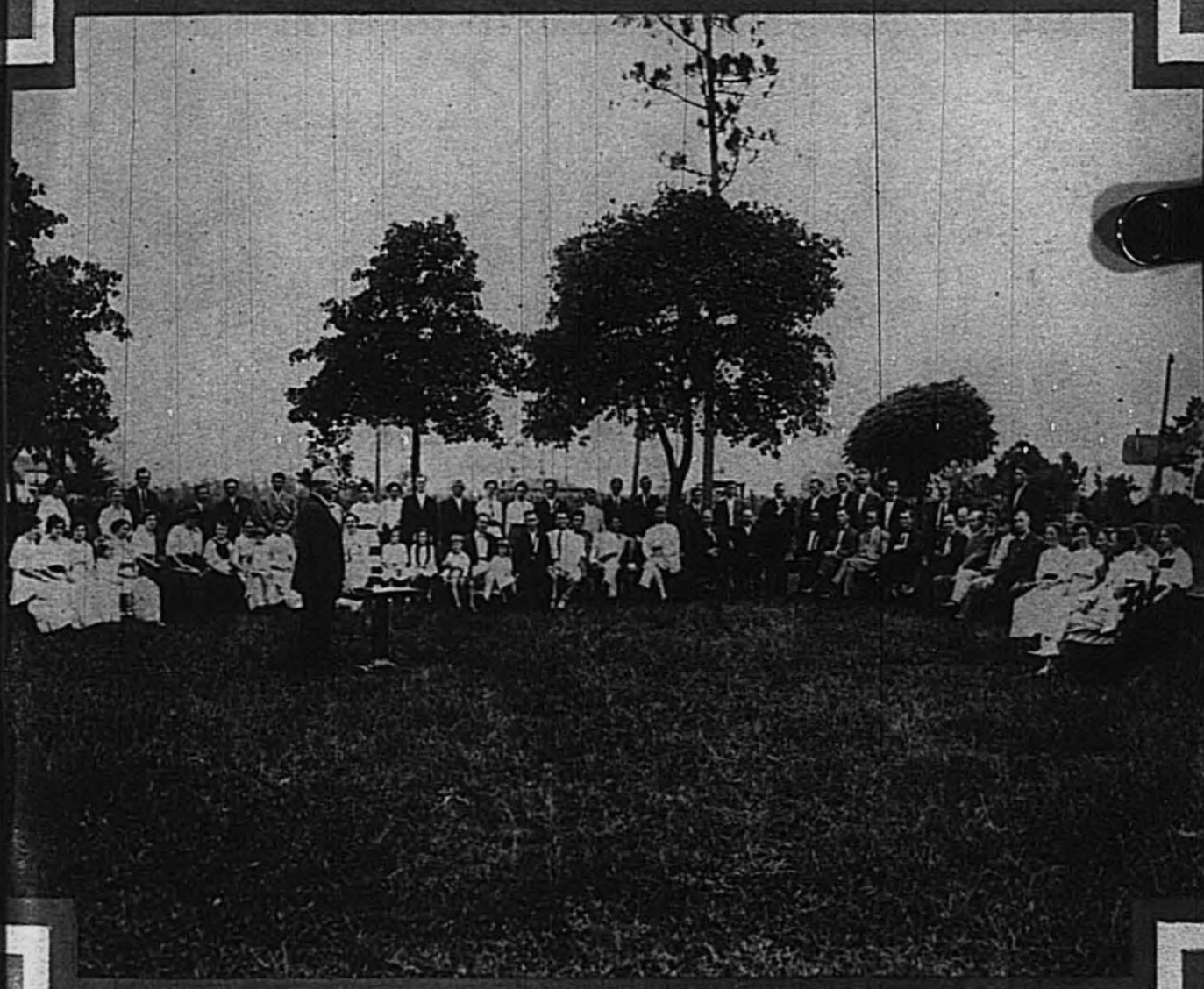


THE HOME FIELD

NOVEMBER

1914



* * * * * Be it ours to meditate,
In these calm shades, thy milder majesty
And to the beautiful order of thy works
Learn to conform the order of our lives.

— William Cullen Bryant.

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— of the —

SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

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

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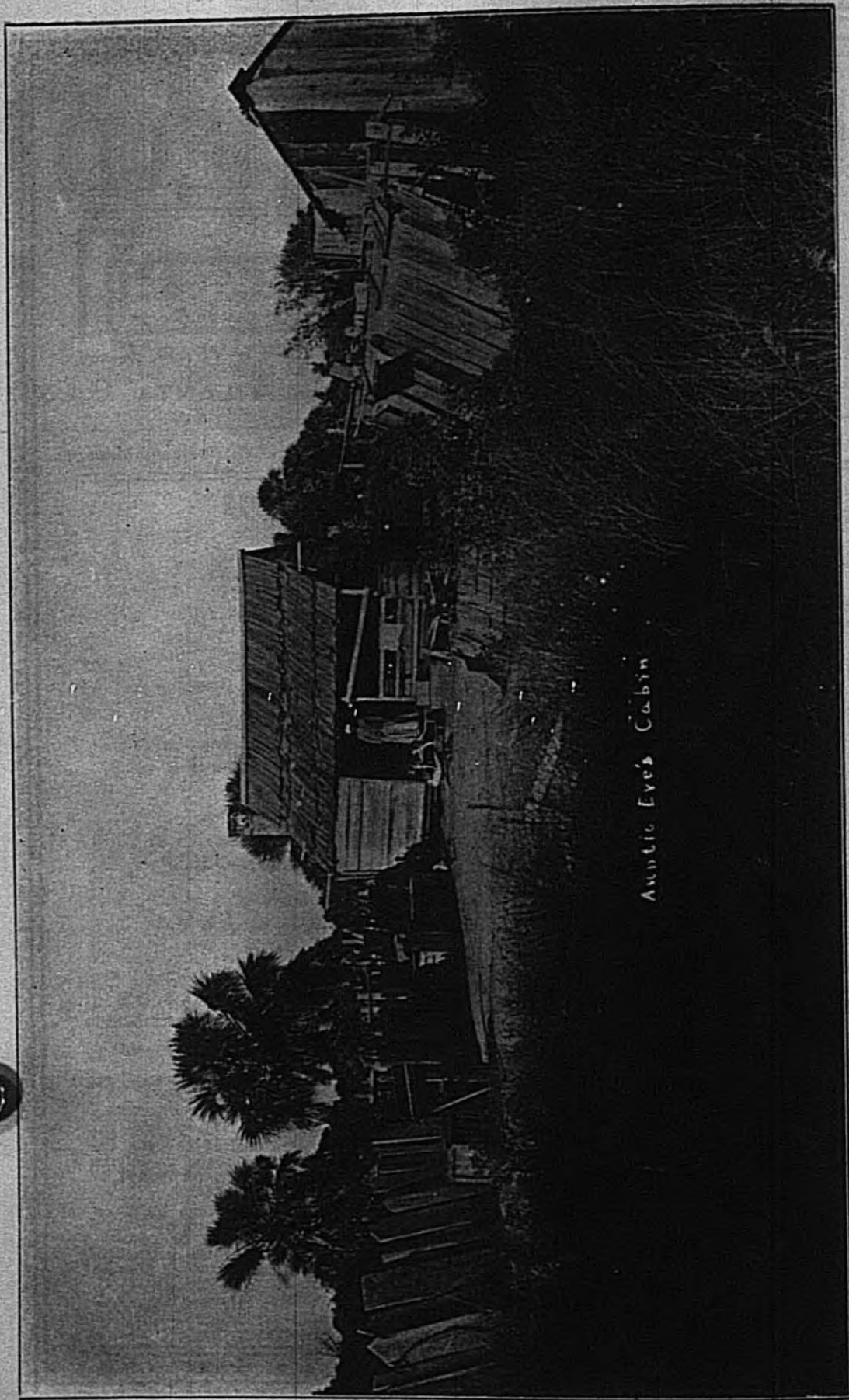
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THE HOME FIELD

VOL. XXV

NOVEMBER, 1914

No. 11

Home Board Evangelism

WM. WISTAR HAMILTON, D. D., Pastor First Baptist Church, Lynchburg, Virginia.



THE PLAN OF WORK known among us as Home Board Evangelism has appealed to me from the time it was first suggested, and I become more and more convinced of its wisdom and power as it grows and expands.

"Organized evangelism" and "denominational evangelism" are new terms, for within the memory of most of us evangelism has been regarded as subject only to whims and eccentricities and ideals of such men as felt themselves drawn or forced into evangelistic work. Many of them were the worthiest of men, some were governed by purposes less than the best, and a few were wolves in sheep's clothing. Organizing the forces for evangelism will not eliminate everything objectionable from this most important work, nor will it take from the evangelist all manifestations of self, but judging from what has been thus far accomplished, the outlook promises even greater and better things.

Magnifies Evangelistic Effort.

IT GIVES EVANGELISM its rightful place in our denominational work. All of the efforts of all of our Boards seek to fulfill the command for making and teaching disciples, but there is a direct effort in evangelism for reaching the lost which goes hand in hand with all of our denominational plans and makes them all the more effective. Jesus came to seek the lost and to save the lost. We are sent forth by him on the same glorious mission, and already we are seeing that more men who are

apt to teach and who have the shepherd heart are giving themselves to evangelism.

This is seen in the men who make up the Home Board staff, most of whom have accepted the call to this work at a smaller salary than they were already receiving. This shows that they have a longing for souls more than a desire for salary, and that they want to be, where they believe they can be, of greatest use in bringing the lost to Christ and building up the churches. The outlook for evangelism is bright indeed when gifted men are willing to sacrifice home and money and comfort and health in order to undertake the very taxing and arduous duties and responsibilities of the evangelist.

Develops Loyalty to the Churches of Christ.

I CAN REJOICE in the salvation of the lost, even if they do not join Baptist churches, but at the same time I am very much afraid of anything which claims to be undenominational and which makes capital of berating the churches and the pastors. That evangelism is incomplete, to say the least, which leaves out obedience, and obedience calls for the church. The churches and pastors, which Home Board evangelists help, will almost surely have their interest in all denominational affairs quickened and intensified.

Dr. Jeter tells of the time when as a child he thought that his father's house was in the very center of all the world, the distance to the horizon being the same in every direction. A meeting led by Home Board men will give a church and its members a

touch with practically all phases of denominational life. These preachers and singers are themselves reviewing their work as a part of the Baptist program for the world, and they must even unconsciously give this spirit to those who know and hear them. Such a meeting will not only be used of God to awaken souls to spiritual life, but will put that life in touch with all phases of denominational work. Many a great leader remains buried in some dead and self-centered church, because the larger vision was never made known to him.

Conserves A Higher Type of Evangelists.

SUCH WORK as the Home Board is doing should produce the best type of evangelist, and should give him the environment which is favorable to his best self and his best

nues. Their connection with a great denominational program will certainly help to do away with anaemic, sentimental, sensational, emasculated evangelism, and our Board should be in position to give salaries sufficient to secure the services of more of our very best and most capable men. We cannot expect men to make the many sacrifices necessary to the work of evangelism, and at the same time to accept an income which is insufficient for the comfort of their loved ones at home.

Home Board evangelists have great opportunities for enlisting the services and for shaping the future growth and usefulness of newborn souls. They have no hesitation in urging new converts to a life of obedience, and in endeavoring to put them at once into touch with Christian friends who

will stand by them and help them in this very critical period. People never get over their birth, and later life is largely a development of the possibilities latent when life begins. Those who are saved in any meeting will, to some degree partake of the characteristics which predominate at that time, and for



Evangelistic Department Quartette, Singing at Saturday Night Street Meeting in the Heart of a Large City.

work. There are many dangers and temptations in evangelism. Of course no plan, no environment can make an oak out of a dogwood, but there are some places where oaks grow better than at others. The evangelist needs, just as much as do all Christians, to keep himself well poised, to have good undergirding in stormy times, to be able, when they are needed, to put out good anchors.

Home Board evangelists have a regular salary and this protects them from want and from schemes to increase their reve-

this reason pastor and church and evangelist should have in their evangelistic meetings an atmosphere, a spirit, which will forever be conducive to the well-being of those who thus receive their spiritual birthmarks.

Conserves Denominational Usefulness.

HOME BOARD evangelism should produce an impression upon a whole community favorable to our principles and to our denominational life. It is not smart nor Christian to be vulgar, and vulgarity is not

essential in keeping an audience awake or in making a sermon interesting. Wholesale denunciation of churches, tirades against Christian people, heaping ridicule upon faithful pastors is cheap talk, and is caught up by the world and treasured up against the gospel of our Lord. Such talk may, for a time, give notoriety to the man who ridicules everybody except himself, but it will finally act as a boomerang against him and his work.

Our Home Board evangelists are not men of this type, and our plans are so formed that such preachers would not be at home with us and would not be wanted by us. The preacher who can more nearly lose sight of self will more surely turn the eyes of those who hear him to the Saviour, and our organized evangelism should help to put the evangelist where he does not have to think so much about his own reputation or remuneration, but more about salvation and service.

Home Board evangelism gives an opportunity for sending experienced men to hard places. It is very difficult to say where the most needy fields are to be found, whether they are in the city or in the country, whether the frontier church or the old down-town First Church, whether the fashionable congregation in the residence district or the warm-hearted people of the mountains, whether the seacoast town with its foreigners or the inland town with its natives, whether the college community with its culture and its coldness or the mission district with its red lights and its ignorance, whether the elegant church on the avenue, or the struggling congregation in the mining town, whether the burnt-over field in the people's church or the despised tent among the despisers of the faith. In any and in all of these places safe and sane and strong men are needed, and the purpose of denominational evangelism is to supply this demand.

Enlists the Whole Community.

HOME BOARD evangelism enlists a whole city or a whole community or a whole State

at one time, and does not just gather great crowds in one central hall or warehouse or tent. All of the churches are having meetings at the same time and in this way every church feels the effect of the larger movement on its own regular work. Such a movement does not collect the workers who are already trained into one central gathering, but it enlists and develops new workers in every church. It does not bring to confession a number of people in an isolated and temporary atmosphere, but it leads them to obedience and sympathy and service in the same district in which they live. The union services are held each day, the pastors and churches feel the fellowship of kindred minds, and at the same time the smaller congregations are putting forth their best endeavor led by a strong and experienced evangelist, and are being strengthened in many other ways besides that of numbers. The factory and shop and street meetings awaken the working classes to a new consciousness of our interest in them and arouse the churches to a new realization of their responsibility for delivering the gospel message everywhere.

Magnifies a Great Cause.

HOME BOARD evangelism is probably doing its greatest work by encouraging and strengthening the evangelistic longing and purpose of every department of our denominational life. In practically all of our churches, in every Convention and Association and fifth Sunday meeting and workers conference and in most of our pulpits and prayer-meetings, there seems to be a new welcome to the evangelistic note. Our Home Board work has had much to do with this. For our Evangelistic Secretary, Dr. Weston Bruner, and for the staff of noble men associated with him every loyal Baptist in the South will devoutly pray, that they may aid us in keeping the main matter before our denomination, and that every church shall become a soul-saving station, every preacher an evangelist, every singer a messenger for God, and every saved soul a soul-winner.

Impressions of Home Board Evangelism

RAY PALMER, Home Mission Board Evangelist.



HE WORK of the Home Board conserves denominationalism. Union meetings often win many to Christ, but the new converts are left uninstructed as to what church to join. Denominationalism is not emphasized but minimized.

As the bone structure is essential to the body, so denominationalism is essential to the power and perpetuity of the gospel.

The evangelist of the Home Board is free to preach the whole truth. By virtue of the newness of the broom, he gets a greater crowd than the average pastor, therefore his obligation is binding to sound the clarion note of doctrine everywhere. The greatest opportunity on earth to indoctrinate the churches and congregations of our country comes to the Home Board evangelist. God help us in love, but also in loyalty, to declare the whole counsel of God.

A Boon to Pastors.

THE EVANGELISTIC Department is a boon to pastors. They bear heavy burdens. Heroically they shoulder the cross;—alas, how often they faint by the way. Like a sympathizing Simon, the evangelist for a time takes the cross and bears it up the hill. Hundreds of grateful pastors testify to the inspiration that has come to them in special meetings. Many a discouraged minister who had decided to resign, strengthened by a cup of cold water from the evangelist's hand, has resolved to go on with the fight. Everywhere we see longer and stronger pastorates.

Warring elements in local churches are often reconciled during special services. The revival comes; the fires of love are rekindled. The Holy Spirit melts the icicles of the sanctuary; cold hearts are thawed out, and people who have not spoken in years are reconciled. They sing as never before: "Blest be the tie that binds our hearts in Christian love."

Our Baptist forces in a city are sometimes far apart. They seldom meet under one roof, and are strangers to one another. Such conditions breed jealousies and misunderstandings. In a great campaign our brethren are brought together daily in cen-

tral meetings. The constant co-operation of pastors and congregations breaks down misunderstandings and cements sister churches.

Our local churches also are conserved by concerted effort. United meetings of all denominations result often in great good. Sometimes, however, they are unwieldy and superficial. Fed on froth, fomented by sensationalism, they are followed by reaction and depression when the people return to their small churches and smaller congregations. Home Board evangelism puts the emphasis where it belongs—on the local church and local field, every man working over against his own door. Weaker churches share with stronger in the very best the Board can give. Multitudes during the campaign form the habit of going to church. This habit remains, and through the years thousands will find the Christ and date their change from the revival effort.

Every local church gets a broader vision of its local field. Street shop, prison and hospital meetings are held in all Home Board campaigns. A new vision is placed before our people. Hitherto, in a large measure, churches have left this work to others. Jesus Christ and his apostles preached in the open air. Sychar, Mars Hill and the Mount speak eloquently, and call us to preach to the people as sheep without a shepherd. Pastors, at the close of campaigns, announce street and shop meetings as a permanent part of their program.

Magnifies the Pastor and the Truth.

CHURCHES get a clearer world vision in the meetings. The Board's evangel emphasizes the glory of the ministry, at home and abroad. Young Christians especially are urged to answer the call to the highest in service or sacrifice. Churches are inspired to pray the Lord of the harvest to send forth laborers into his vineyard. Great numbers hear the call and cry, "Here am I, send me."

A precedent in benevolence is set for every department of our work. Offerings for evangelism often reach a high-water mark; a greater sense of obligation is engendered and a larger liberality springs up from seed sown in the field of evangelism.

Heresies of the hour meet their Waterloo at the hands of our evangelists. Russellism, Spiritualism, Mormonism, and Christian Science are faithfully exposed. While it is not hoped that all will be rescued who have fallen into the ditch, by following these blind leaders of the blind, yet, thank God, thousands are saved from falling in.

and a deeper concern for his general welfare.

White evangelists preach in colored churches; a deep sense of gratitude springs up in the breast of our black brethren and multitudes are saved. As the white evangelist looks out on the ebony sea of a vast colored congregation, and beholds tears like



NOONDAY RAILWAY SHOP MEETING DURING AN EVANGELISTIC CAMPAIGN.

The race problem too, is being solved by the wise policy of the Board. The deep-rooted prejudices between whites and blacks are being torn up by the gospel plow. Social equality is not sought, while intermarriage between the races is counted a crime, but through wise leadership and a brotherly policy on the part of our leaders, both races are coming to realize their obligations to one another. Negro evangelists are employed by our Board—men of unquestioned piety and ability, who by request preach at least one sermon at the central meetings, where both races are represented, thus creating a larger love in the hearts of our white brethren for the Negro's soul,

crystal spray on some black ocean, his soul is moved and his heart goes out to these children of nature, so simple, so strong, and so unwavering in their faith. The salvation of the South includes the salvation of the Negro. From him to an extent this white generation gets its grammar and its morals. Self-preservation, as well as the law of love, challenges the South's sanest service in this fruitful field of evangelism.

Home Board evangelism is being blessed of God in the salvation of thousands of precious souls. People in every walk of life, and those who have been deeply dyed in sin have been born again. Drunkards,

gamblers, saloon-keepers, profane swearers, infidels, and those cursed by the scarlet sin, have been brought to God. In some cases the very old have been saved, but our ministry, most of all has reached multitudes of the young.

Personal work is also emphasized in our campaigns. Daily instruction is given in the art of soul-winning. All the sinner's objections and difficulties are met. The plan of salvation is made plain. All doctrines are elucidated; all duties declared. Vast spiritual dividends will accrue to the Kingdom from this vital Department.

A simultaneous movement in evangelism makes a profound impression on a whole city. In this age of picture shows and a dozen other worldly attractions, it takes something unique to get the attention of an army of pleasure seekers. All the Baptist churches of a city unfurl their banners at the same time, they move in concerted columns across the field of battle, or stand as one man holding high the Cross of Christ; Something must give way. The powers of darkness are dissipated, many are rescued from death and are translated into the light and liberty of God's children.

An Invaluable Asset.

THE HOME BOARD is setting a new precedent in modern evangelism. Many movements of modern times have left a bad flavor with our best people. The errors taught, the methods used, the superficial work done, have disgusted the thoughtful with evangelists. The birth of Home Board evangelism was providential. It came at the psychological moment. New ideas have gripped our pastors and people, as the evangelistic force, under wise leadership, has brought clean commendable methods, and burning vital messages to the people. Evangelism has been lifted to its rightful place in the economy of grace, and henceforth will remain an invaluable asset in the world's work.

What of the future? As the Home Board faces the future, it realizes the tremendous work to be done. We are not sure that the opening of the Panama Canal will prove an unmixed blessing. In the South we have the pure Anglo-Saxon blood in our nation. From henceforth this will be changed, not

only because of the Panama Canal, but especially on account of the European War. When this horrible conflict is over, this country will be flooded by millions from the entire war zone. Fresh from scenes of suffering, still bleeding in heart over homes destroyed and loved ones slain in battle, still harboring hatred for one another, these hosts will tread our streets. Already New England has become a Foreign Mission field—the cradle of liberty rocks the offspring of vipers. Should tidal waves roll inward from the Atlantic and the Pacific, and meet in our Mississippi Valley, death would be enthroned in the land. From both shores such waves of immigration are now upon us. Soon the dark muddy waters will sweep over our country. Do you not hear the roar of the breakers? Shall we be able under God to walk up on this seething sea of humanity and in the name of Christ say, "Peace, be still?"

Instead of a staff of fifteen, we need fifteen hundred to preach the gospel to these unsaved millions. May God open our eyes to see, and help us to rise in his strength and go forth to evangelize our glorious land.

I hear the tramp of alien feet,
Upon our shores they fall.
Beneath the flag of freedom meet
The nations, one and all.

Upon our shores the fight is on;
The bugle call resounds;
Enlist the warriors, one by one;—
The light of hope abounds.

Oh, soldiers of the holy Cross,
Oh, fighters for our Lord,
The faithful shall not suffer loss,
Nor they who trust His Word.

Thy shining armour buckle on,
Thy sword of truth display
Before the hour to win is gone—
Before the close of day.

Oh, Lord of Hosts, thine arm make bare
Thy sovereign power unfold,
Till grace shall triumph everywhere,
And bring the age of gold.

\$600,000,000 for the South

RICHARD H. EDMONDS, Editor Manufacturers' Record, Baltimore, Maryland.

MR. RICHARD H. EDMONDS in the following article tells how the South may save \$600,000,000 within the next year to balance any deficit created by the low price of cotton. Even better than the financial advantage, is the moral and spiritual gain to be had through that which he proposes. Russia is esteemed by Americans to be a backward nation. It is ruled by an autocracy and has a hierarchical religion. But Russia recently got prohibition in a day and is infinitely better off. Let not a section which within a year worse than throws away half the value of the entire cotton crop on the worship of the whiskey-devil, think it is really confronted by hard times of an extreme type when the value of the cotton crop declines millions, but fewer millions than the South annually spends at a direct and immense cost in moral manhood and economic efficiency.



ACCEPTING AS CORRECT the statement sent forth from Russia—and in regard to which no denials have appeared in American papers—that country has set the world an example on prohibition of strong drink which ought to have a world-wide effect.

It is said that the sale of vodka, Russia's alcoholic drink, has been controlled by the Government and that it has yielded a revenue of \$400,000,000 a year to the Government; but that in a journey through the country the Czar became so much impressed with the drunkenness of his people that a ukase was recently issued forbidding the sale of all alcoholic drinks throughout Russia during the continuance of the war. It is also said in the news that comes from Russia that the result of this prohibition has been so effective for good that this prohibition by the Czar will be made permanent. May Heaven grant that this be done.

Russia is a great, and in many respects, a mysterious country. It owns about one-sixth of the land area of the earth and has about one-tenth of the world's population. Its area is about three times as large as that of the United States, or in round figures 9,000,000 square miles. It is a country of almost limitless mineral and timber resources and agricultural capabilities. It is the only one of the European nations now at war that is self-supporting in the matter of providing its own foodstuffs. Its autocratic government has been vigorous in persecuting dissenters from the State or Greek Church; but we must in this connection remember that in this country both in Virginia and in Massachusetts there was

vigorous persecution of Baptists in the early days.

In some respects Russian civilization is backward, and we must not expect from the Government of that country at the present time that broadness of civil and religious liberty to which we have grown accustomed in this country. It is barely possible that in the overruling Providence of the Almighty a broader religious liberty to all Russia may be one of the results of the war; but if the Czar has been successful in issuing a ukase and having it enforced, forbidding the sale throughout that great empire, with its 170,000,000 people, of strong drink, he has in that particular accomplished more than all the Christians of this land of liberty and enlightenment have been able to do.

We look with horror upon Europe's awful war. We shudder as we read of the fearful devastation, of the millions of men battling with each other, each seeking to kill the other before he can be killed. No human mind can grasp the awfulness of this, the world's most terrific tragedy. No human pen can ever tell the story. Death and destruction are everywhere. Millions are being wounded or made invalids by disease, and hundreds of millions throughout Europe are suffering in agony and suspense from poverty or from the loss or the fear of loss of loved ones who have gone down into the Valley of Destruction.

While we contemplate these things and marvel that civilization and Christianity must carry this terrific burden, we do not stop to think that civilization and Christianity have for centuries been carrying the burden of strong drink which in the large has brought into the world more sorrow,

more suffering and more deaths, and has cost the world far more in money than the awful war which engulfs Europe at present. Let us not in our amazement at Europe forget that this land of ours, with all of its enlightenment and all of its Christian influence, still permits and legalizes a business which annually carries to untimely graves thousands and thousands of men, which brings sorrow and suffering to hundreds of thousands of women and children, and which costs hundreds of millions of dollars a year more utterly wasted than if thrown in the ocean.

Until we have swept from our own country the accursed whiskey business, with all of its wide ramifications in politics and in business, in the development of vice and in the tremendous burden which the country must carry in the maintenance of jails, penitentiaries and alms houses, whose recruits are largely an outcome of drink, let us be careful in too harshly criticizing even the horrors of Europe's war, unspeakably evil and indescribably inexcusable as they are. Let us sweep before our own door before we denounce too vigorously the dirt in front of our neighbor's.

As a Christian nation we are permitting—and Christians are responsible for it—the legalizing of the whiskey industry, and in some prohibition States officials and private citizens either wink at the violation of the law or else they fail to do their utmost in the performance of their duty.

Taking the Government's figures as to the production of strong drink in this country and its wholesale or manufactured monetary value, it is, I believe, reasonably safe to say that we spend annually in the United States \$2,000,000,000 for strong drink. This is equal to the value of two full cotton crops, even of the crops of late years which have yielded a billion dollars a year in value.

So far as the economic loss is concerned, this country could better afford to take its cotton crop and its wheat crop and annually dump their value into the ocean than to permit the spending of the \$2,000,000,000 for alcoholic drink, for this means not only a waste of money, but also the destruction of the lives of thousands of men who otherwise would be a great economic asset to

the nation. If the South in proportion to its population to that of the country drinks as much per capita as the nation drinks, it must spend \$600,000,000 of \$700,000,000 a year on strong drink.

Our politicians and public men generally, bankers and business men, as well as cotton growers, are greatly disturbed about the decline in the price of cotton. Some of them are foolishly talking about the South becoming bankrupt because this year's cotton crop may probably sell for much less than last year's. But many of these very men are heedless of the fact that every year the South is spending as much for drink as the total value of its cotton crop up to the period when high prices of recent years have carried this value above the average for many years.

If it should prove true that the Czar by reason of the good effect of the prohibition of the sale of alcoholic drinks, proposes to make this prohibition permanent, then, indeed, would Russia have set us an example which ought to make the Christians of this country bow their heads in shame. Let us not denounce Russia for that lack of religious liberty which we enjoy until we have followed the example of Russia and banished alcohol from the nation.

Well may we mourn over the awful situation in Europe. Well may the earth tremble beneath the load of misery which it must carry. Well may we while ceaselessly praying for peace in Europe, render thanks every hour of our lives to the Almighty that throughout our land peace holds sway. But while these things be true, let us not forget that upon every individual in this country professing the name of Christ, or professing to be interested in the welfare of humanity, a fearful responsibility rests until the whiskey curse has been banished from this land. Not until then will this be a land of liberty.

* * * * *

It is two weeks since the foregoing article was written, and now comes the following announcement in the daily papers of October 20th:

"Czar Nicholas in a telegram to a Russian Temperance Society says: 'I have decided to prohibit forever in Russia Government sale of alcohol.'"

Land Tenure and the Country Church

V. I. M.



HE TENURE of the land profoundly affects civilization, whether the viewpoint be that of the economist, the sociologist or the student of Christian missions. The facts of land tenure as it affects the South are locked up in pages of figures in the Thirteenth Census. It is the purpose of this article to use the figures primarily to make clearer the factors in the problem of Christianizing and of developing and inspiring the religious life of Southern rural people.

Ex-President Roosevelt in the introduction to the Report of the Country Life Commission in 1910, said: "We were founded as a nation of farmers, and in spite of the great growth of our industrial life it still remains true that our whole system rests upon the farm, that the welfare of the whole community depends upon the welfare of the farmer. The strengthening of country life is the strengthening of the whole nation."

These words apply with much more force in the South than in the rest of America. Notwithstanding the marvelous industrial development which has taken place in the South within recent years, this section is still the great rural life and agricultural region of the Republic. Omitting Maryland and Missouri, in which urban life is larger, the Thirteenth Census shows that eighty percent of Southern life is still rural. And if we take off five percent more for towns which have less than 2,500 population and yet are somewhat urban in character, it will still be true that three-fourths of our population in the South is in the open country or in small villages which are directly connected with and dependent upon an agricultural environment.

Land Tenure and Church Vitality.

THE RELIGIOUS FAITH of rural people profoundly affects their agricultural effi-

ciency and the whole level of their living. The report of the Country Life Commission on this point says: "Any consideration of the problem of rural life that leaves out of account the function and possibilities of the church would be grossly inadequate. The work and the life of the farm are closely bound together and the institutions of the country react on that life and on one another more intimately than they do in the city. This gives the rural church a position of peculiar difficulty and one of unequalled opportunity." This fact of the importance of church vitality as a factor in rural life, applies with more force in the South than in any other section. Probably eighty percent of the religious membership in this section is rural.

It is a matter of general observation that an increase in the tenant class of farmers puts in jeopardy the maintenance of a high level of community life, that in particular it makes it difficult to maintain at concert pitch the efficiency of the churches. The church exists for the community and not for itself, but its power to elevate the life and spiritualize the ideals of the community is conditioned upon the quality and force of its membership. Renters hold the land by uncertain tenure. They are usually only in the community for a brief while and are not strongly moved to become identified with it. Without any reflection upon people because of their poverty, it may be said of the tenant class as a whole that it has a smaller percentage of forceful men and women, of that class of people who as Christians and church members "bring things to pass."

Unpleasant Showing of the Census Figures. AMONG THE FACTS which will be shown in this article the following may well challenge the serious thought of leaders of religious work in the South: In the ten leading cotton States—North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Arkansas, Louisiana, Texas, Oklahoma—the number of white and of Negro tenants is practically equal, the white excess being 17,000.

The number of white tenants in these Cotton Belt States increased between 1900

*In the Thirteenth Census from which the figures are taken on which this article is based farms operated by managers are given separately from those operated by owners or tenants, but the number of managers is relatively so inconsiderable and small that these are omitted in the estimates given here. Had this number been included, it would belong rather with the article Missouri, Oklahoma and New Mexico tenant class than with the owners. In this are included with the Southern States. West Virginia is not included.

and 1910 36 per cent, a considerably larger increase than that of the Negroes.

Out of each 100 white farmers in the cotton States the 1910 Census shows that forty-four are tenants. The detailed story which includes these results may be tedious, but it is profoundly significant.

The last Census shows in the United States 6,294,000 farms operated by owners and tenants, of these 3,285,000 are in the South. In non-South regions of the country seventy-five percent. of the farms are operated by owners and twenty-five percent. by tenants, while in the South fifty-two percent. are operated by owners and forty-eight percent. by tenants. In non-South sections between 1900 and 1910 the number of farms operated by owners increased slightly more than five percent, while in the South the increase was 12.4 percent. During this period farms operated by tenants outside of the South increased 2.4 percent.; in the South 23.4 percent.

In the South the increase of farm owners (white and black) in the non-cotton States was eleven percent., and in the cotton States 13.8 percent. The increase of tenants in the non-cotton States was nine percent. and in the cotton States thirty percent.

Alarming Increase of White Tenantry.

THE SITUATION is made clearer by the study of the tenure of white farmers compared with that of Negro farmers in the ten cotton States. The number of white and Negro tenants in the cotton States is nearly equal: 641,763 whites 624,230 Negroes. The following table shows by States the increase in the number of white tenants in the Cotton Belt between 1900 and 1910. The figures are taken from the Abstract of the Thirteenth Census, page 302:

States	1910	1900	Percent increase.
North Carolina...	63,148	55,785	13.2
South Carolina...	34,926	28,633	22.0
Georgia	84,242	63,217	33.1
Florida	6,020	3,939	52.8
Alabama	65,017	48,973	32.7
Mississippi	41,886	30,253	38.4
Arkansas	58,381	46,178	26.6
Louisiana	22,530	18,531	21.5

Oklahoma	94,643	44,265	113.8
Texas	170,970	129,685	31.8
Total	641,763	469,559	36.7

There are 815,909 white owners in these States, and 164,688 Negro owners, the Negroes owning seventeen percent. of the farms and the whites eighty-three percent. It is due, however, to be said that the size of the farms owned by Negroes is about only one-third the average size of farms owned by whites.

As noted above, of the white farmers in cotton States fifty-six percent. are owners and forty-four tenants. Of the Negro farmers twenty-one percent. are owners and seventy-nine percent. tenants. Between 1900 and 1910 the white renters increased thirty-six percent., while the Negro renters increased only 24.5 percent. Sixty-five farmers in each 100 in the cotton States are white and thirty-five are black.

Is the Land Passing From the Men Who Farm It?

SOME OF THE ABOVE figures do not correspond to popular estimate. Perhaps most people believe that the number of the Negro tenants in the cotton States is much larger than the number of white tenants, and that the number of Negro farmers is larger than the number of white farmers. The Census figures do not show it. There are not many Negroes relatively in Oklahoma and Texas and in each of four of the cotton States east of the Mississippi River there is a mountain belt in which nearly all the population is white.

That forty-four percent. of the white farmers in the cotton States of the South are tenants and that the ratio of white tenants is increasing with each census, indicates that profound and serious changes are taking place in the rural South. For one thing it means that nearly one-half of the people with whom our country churches have to do do not own the land on which they live, but are farming land which belongs to some one else. It means that this large proportion of our people in the country districts do not in the sweeter and fuller sense know what a home is, and have not the strongest incentives to strive for church and community welfare. It means that

nearly one-half of the great white farming population of the South do not have the opportunity to enjoy that large degree of independence which we have from time immemorial declared was a peculiar and particular possession of country people.

All-Cotton Spells Poverty.

IT IS BEYOND the scope of this paper to discuss economic causes of this passing of the land from the ownership of the farmers who cultivate it, important as these are, but the fact that it is much larger in the cotton States than elsewhere, coupled with what is already generally known about the power of all-cotton practice to impoverish the rank and file of the people who make the cotton, suggests strongly the relation of effect and cause. Indeed, an analysis of the facts will undoubtedly prove this relation. Some genius of the Josh Billings—Whitcomb Riley order has saliently summed up the facts about all-cotton results thus:

"Corn in the crib,
Fat on the rib;
Cotton alone,
Skin and bone."

Farm land practicably doubled in value in these States during this same period in which so much of it passed from the ownership of the people who do the farming!

The social and religious aspects of the increase of tenantry in the rural South are even more alarming than the purely economic aspects, for the biggest thing in farm life is not cotton and corn and herds, but the welfare of men, women and children who live on farms. We take some comfort in the fact that the Census shows in the cotton States that there is not a decline in the actual number of white farm owners, but an increase of 10 percent. for the ten years preceding 1910. Absentee landlords, retired farmers who have moved to town and are renting their farm holdings to tenants, may counterbalance this ten percent increase. But at the worst it would seem to mean that, while there has been a large increase in tenants from which the country churches may and should draw their membership there has not been an actual general decrease in the farm owners among their members.

A Challenge to Patriotism and Christian Statesmanship.

THE FIGURES strongly suggest the necessity of readjustment of the agencies used by the churches to reach their communities, so that they shall be able to hold on to the tenant population, which requires more nursing and more encouragement, if it is to be identified actively with the constructive forces of religion and community welfare.

In the South by far the larger number of rural churches have always been served by absentee pastors. There is noted some present improvement at this point, but the increased number of people of the renting class on the farms shows that it is even more necessary than ever that these rural churches should be supplied with resident pastors.

This need is also emphasized by the breaking up in recent years of the old conditions of localism in the rural communities, which has been brought about by the introduction of power machinery, telephones, good roads, automobiles and mail delivery into the country places.

In the opinion of the writer nothing can be done that will eventuate more largely in increased welfare for the South than to build up agricultural and rural life. And nothing can be done to the end of building up rural life which will count for so much as the vitalization of thousands of dormant or unenlisted country churches. These must be so strengthened and inspired by teaching that they shall permeate their communities with higher ideals and spiritual purpose. While the tendency away from the farms noted in recent years has increased the problem of the country church, a faithful grapple with the needs of these community centers on the part of the Christian bodies of the South is perhaps the best and most hopeful means whereby the unwholesome townward trek may be cut down. The Southern Baptist Home Mission Board, co-operating with State Boards, has twenty expert workers engaged in this task and will enlarge the number.

Rural Life Resources Must Be Conserved.

THE LEADERSHIP and idealism of the South has until the present come very largely out of rural life. The town tends

to develop intelligence, but the country affords the better environment for thoughtfulness. And to-day, more than ever before the nation needs the poise and balance which can only be had in the clear thinking of the silent common people of the country-side, and also of those forceful leaders of men who until now have come out of the quiet open country spaces to do the nerve-racking tasks of modern city life.

May the Christian bodies of the South be brought to give that large attention it deserves to the unwholesome movement of land owners from the country to town, and

may they so strengthen the country churches and inspire country life that this tendency may be checked. May they give heed to the perverse significance of the passing of land ownership from the people who cultivate the land.

In the future, as in the past, most of the men who do the big tasks in our American life in the service of the common welfare must be furnished by the country. If it fails to furnish them, what other source of supplies have we which promises to be adequate to the needs of society?

Long Creek Academy Opened

ALBERT E. BROWN, Superintendent of Mountain Schools.

THURSDAY, SEPTEMBER 17TH, was a great day for the people of Long Creek, South Carolina. It was the realization of what some earnest mountain men and women have been looking forward to and laboring earnestly for. On that day we dedicated the building for the Long Creek Academy. The building has four school-rooms capable of seating forty each, eleven dormitory rooms and kitchen and dining-room. The school has about fifty acres of land. The location is ideal, being at the convergence of a number of mountain roads.

The proposition for this school has been on hand for more than three years. Mr. P. P. Sullivan, of Westminster, has been the leading spirit. Sentiment among the people has been crystalizing, and a year ago through the kindness of Dr. Cree this Department borrowed Rev. J. D. Crain to make a campaign for funds. Brother Crain in his characteristic way won the hearts of the people, and they contributed most liberally for their means. It was a great joy to have Brother Crain present at the opening of the building.

Notwithstanding the cold east rain, everybody for miles around came and stood in the inclement weather and heard talks from the

Superintendent, Dr. Cree, J. D. Crain and Dr. Chapman. Mrs. J. D. Chapman was present and expressed in words what the South Carolina women had already expressed in deeds.

Every one was delighted with the beautiful building which is to mean so much for that section of the South Carolina mountains.

At the close of the exercises, Mr. J. S. Carter, of Westminster, came to the Superintendent and offered to bear the expense of a small dormitory for boys to be erected next spring. Brother Carter had already manifested deep interest in the school, not only making a liberal contribution to the building, but he and his good wife furnished three of the dormitory rooms.

We have been very fortunate in securing Prof. G. C. Mangum as principal of the school. He will have associated with him his wife and Miss Easterlin. Prof. Mangum has spent the summer among the people and has won their confidence. He comes to the work well prepared in heart and mind.

Let those who have been carrying the mountain schools on their hearts add this school to the list, and keep it daily before the Lord that it may be used of Him in bringing the kingdom of the Lord Jesus.

The Perils of Russellism

ALEX. W. BEALER, Eastman, Georgia.



RELIGIOUS SYSTEM known as Russellism is being propagated in America and other lands through books, tracts and other publications sent out from the Watch Tower Bible and Tract Society, of New York, all of which self-styled Pastor Russell is President. It is claimed that four million copies of his book known as *Millennial Dawn* have been sold and that five million tracts are sent out by the Watch Tower Society monthly. There is also a monthly magazine which disseminates the false faith of Russellism.

Premium on Rascality.

PASTOR RUSSELL is a religious trickster. To bolster up his "divine plan of the ages," he perverts the Word of God and arrogantly gives it false meanings.

In the third chapter of Acts, Peter declares that when Jesus comes again, the world will be restored to its former purity. Mr. Russell makes the passage teach that the impenitent dead will have a second chance for salvation after the return of our Lord.

Throughout the ages no scholar has ever hinted that the passage in the latter part of the third chapter of Acts has the meaning that Russellism attributes to it. In the twentieth chapter of the Revelation occurs the passage, "The rest of the dead lived not until the thousand years were finished." This was in the way of Mr. Russell and with the impotence of ignorant bigotry he has brushed it aside and says that it is spurious. All scholars declare it to be genuine and it is found in all the ancient manuscript except one, from which it has been proven it was ~~put~~ out by the oversight of a copyist.

Scores of such instances might be used to show that this man juggled deceitfully with Scripture passages.

Pastor Russell is a domestic trickster.

His wife sued him for divorce on grounds of unfaithfulness. She was given a separation from him and alimony was allowed her, though the husband fought the case bitterly for five years. He plead poverty,

declaring that he was penniless. This plea was overruled by the court, on evidence that Mr. Russell had transferred property worth \$317,000 to the Watch Tower Bible and Tract Society, of which he was the president. Of one of his transactions, involving a sheriff's sale of property worth \$20,000 for less than \$200, the court said, "The purpose of this whole transaction was to deprive his wife of her dower interest and was a fraud."

The "Miracle" Wheat.

PASTOR RUSSELL is a commercial trickster. One of his lieutenants claims to have secured a few grains of a wheat which was miraculous in its nature and would produce unheard of crops. He planted the grains and hoarded the yield until at the end of four years he had enough to offer for sale to some of the faithful followers of the devoted pastor. As a special favor the proceeds of the sales were to be turned in to the treasurer of the Society whose head was Pastor Russell. The wheat was priced to the faithful at the sum of \$1.00 per pound or \$60 a bushel. Hundreds of dollars were taken in from people whose faith in Mr. Russell exceeded their common sense. The Brooklyn Eagle, a well-known newspaper in New York City, purchased some of the wheat and had it examined by the United States Department of Agriculture. The Department pronounced it to be good ordinary wheat worth from one to two dollars per bushel.

Pastor Russell is exceedingly careless with the truth.

When he went to Honolulu, Hawaii, he published at home that he had spoken to a large and attentive congregation and the sermon which had been left in the Tract Society office in New York was published in the Russellite Press, as having been delivered at Honolulu. The Brooklyn Eagle wrote the editor of the leading Honolulu paper, and the editor replied that Mr. Russell had spent a few hours in the Island town, but had made no address.

His Wife Divorced.

WHEN HIS WIFE sued him for divorce, he testified she was mentally unsound and

that her character was not good. Passing upon his testimony, the Judge who tried the case said, "His course of conduct towards his wife evidences such insistent egotism and extravagant self-praise that it should be manifest to the jury that this conduct towards her was one of continual arrogant domination such as would render the life of any sensible Christian woman a burden, and make her condition intolerable. There is not a syllable in the testimony to justify his repeated aspersion on her character and her mental condition."

His wife was given a divorce from him on account of his relations with other women, his stenographer and a servant girl in his home. All the facts of this charge were published in the Brooklyn Eagle and are a matter of court record. A paper is liable for damage if it publishes that which is untrue of a man so that his character or business is injured. Mr. Russell sued the Brooklyn Eagle for \$100,000 for publishing these charges which he declared were untrue, but the jury brought in a verdict for the paper. It is extremely distressing to think that any of our people in the South are ready to follow the religious leadership of such a man as this. When one embraces Russellism, he is following a man who would not be received into the home of any man who respects his own wife and daughters.

Russellism Repudiates the Bible.

THE BIBLE is the revealed will of God and the only safe guide and standard of religious faith. Russellism repudiates it and makes our Christ a fraud.

Christ is the central figure in the Word of God, but Russellism declares that before He came into the world he was a mere creature, higher than the angels but nevertheless a created being. The Word of God declares the opposite: "In the beginning was the Word, and the Word was with God and the Word was God."

As recorded in Revelation the ascended Lord said to John, "I am the Alpha and Omega, the beginning and the end." To the Jews Jesus said, "Before Abraham was, I am." These passages definitely teach that Jesus was not a created being.

Russellism says that Christ on earth was a perfect man, nothing more. It says,

(Volume 1, page 179): "Neither was Jesus a combination of two natures, human and spiritual. The blending of the two natures produces neither one nor the other, but an imperfect hybrid thing."

The Great Being who said to Philip, "He that hath seen me hath seen the Father," who prayed that the Father should glorify him with the glory he had with him before the world began, who was declared by Paul (Phil. 2-6) to be equal with God, who said that He was the Almighty, the great Messiah who was pointed out by Isaiah to be the Wonderful Counsellor, the Mighty



ALEX. W. BEALER.

God, the Everlasting Father, the Prince of Peace, the one who is known in the Bible as the Lily of the Valley, the Rose of Sharon, the Refiner, the door to Heaven, the Husband of the Church, the great light that sheds its beauty from one end of the Bible to the other, the Lamb of God slain from the foundation of the world, the one declared to be the Chiefest among ten thousand and the one altogether lovely, is branded by Mr. Russell as a Hybrid Thing.

Dr. I. M. Haldeman says well, "Russellism denies every personal claim which the Son of God made in respect of deity and accuses him of shameless falsehood and open treason against Jehovah. It brings him before the sons of men as the worst religious fraud and most arrogant hypocrite and de-

celver the world has ever known. He set himself up to be the very God of the universe and there is no possible defense of his if he is not the God of God."

Breaks Down the Cross of Christ.

HAVING DECLARED that the body of man at his death is annihilated, and seeking to show that Christ took his place, the logic of the proposition is that Christ as a substitute must be annihilated. With a coolness that is amazing Russellism proceeds to annihilate Jesus after he has made only a human sacrifice for sin.

Paul teaches us to glory only in the Cross of Christ. But Mr. Russell, a man of proven bad character, tells us that we must look only to a mere man, a hybrid thing, for salvation, one so powerless that God had to create him over again after he had died on the Cross.

Russellism wipes out the religion which Christ came to establish. It accounts for the disappearance of the body of Christ from the tomb of Joseph by inventing a story or supposition, not as credible as the one invented by the enemies of Jesus, that his body was probably dissolved into gases.

Jesus said, referring to his natural body: "Destroy this temple and in three days I will raise it up." The Pharisees invented

the story that the body of our Lord was stolen from the tomb by his disciples. Mr. Russell argues that the body of Jesus did not rise and says that it dissolved into gases. In the upper room where the disciples were gathered, a sorrowful company, the risen Christ appeared in their midst and proved to them that he was the same Jesus whom they had known. He showed them his pierced hands and feet and partook with them of food. To account for this, Russellism says that after his resurrection, He was nothing but a spirit which had the power to become visible. This differs greatly from the account of the resurrection in Luke (24:39-40). The disciples were afraid, believing they had seen a spirit. He said unto them, "See my hands and feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones as you behold me having."

Russellism plainly denies the resurrection of the body of Christ. Paul in the fifteenth chapter of First Corinthians says: "If Christ hath not been raised, then is our preaching vain. If Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they that are fallen asleep in Christ have perished."

(To be concluded).

During the Autumn Days

B. D. GRAY, Corresponding Secretary.



THE AUTUMNAL season is a glorious one. Spring time for sowing, the Fall time for reaping. The sap rises in the Spring but falls in the Autumn. If Spring spreads its carpet of green, Autumn brings all the color scheme. The forrests are geogeous, the fruits are ripe, the barns are bursting, all nature has its mature features. Spring and Summer have been gathered and garnered up against Winter.

The merchant and the banker are busy at their desks as the farmers are in the fields. In Dixie especially we have the busy season with the fleecy staple. On the red hills of Georgia, the rich lands of the Mississippi Delta and the fertile savannahs of Texas, the king of the South has spread

his robe of immaculate whiteness.

Great crops of grain and forage likewise bless our people. There ought to be no hard times, no threatened panic, money ought to be plentiful and our hands open at this time to pour money into the Lord's treasury.

The Cruel War.

The cruel European war has come to upset the whole world. We who are in no sense responsible for it, as well as those battling nations who are suffering from the dreadful carnage. If ever the innocent were made to suffer on account of the sins of the guilty, now is the time throughout the world for the whole world is affected by this tremendous cataclysm of war.

Times ought not to be with us as hard as

they seem to be. We are victims of the strife in Europe. Commerce and all phases of our business life have been severely jostled. We were not prepared for this world disturbance and consequently are suffering in a financial way more than our fruitful fields and productive mines and factories would justify.

Pity it is that the first place for economy is in the Lord's house and about the Lord's work. This ought not to be but unfortunately is the case.

Hopeful Signs.

There are many hopeful and encouraging features about our present situation. The banks of the country North and South are just completing arrangements for a loan of \$150,000,000 to the cotton planters which will take care of five or six million bales of cotton for a year. The Federal Reserve banks will all soon be organized and in operation. This should bring tremendous relief. The strongest banks of the system can come and will come to the help of the regional banks of the cotton States and that will help to relieve the situation. The new Currency Act, which is the most far-reaching financial legislation that our country has had for fifty years and more, will help to prevent panics and of course must be helpful in our present situation.

Our mills and factories will be running on full time. We will manufacture vastly more of our cotton than we have ever done.

Moreover, numerous boards of trade and chambers of commerce are sending deputations to the Latin-American republics for the purpose of securing larger trade with those great and growing countries. This will mightily affect our situation in the future and give immediate encouragement to our people. With these and other agencies working together and the supply commodities for transportation, our railroads will call back forces which they have had to lay off for the time being. Another great factor in the way of encouragement is the economy that our people are forced to exercise and the necessity for raising their own food supplies.

Before any great while something decisive will doubtless come to pass in the great European war. This will relieve the

uncertain state of mind that everywhere pervades our people and the business of our country will be adjusted accordingly.

Our Present Opportunity.

Whilst ten millions of Europeans are fighting like fiends and the deadliest war ever known to history is destroying hundreds of thousands of lives and costing billions of dollars, our own fair land is entirely at peace. Between us and Canada there stretches a boundary line 4,000 miles long without a frowning fortress on either side. We stretch our friendly hand across the Canadian border line and receive a brother's grasp in return. Nor have the factional strife and revolutions in Mexico, thanks to the watchful waiting policy of our great President, brought us to war with those insurgent elements down there. What a blessing we have—peace with the world and with ourselves and the enjoyment of such wonderful prosperity. It is the day of opportunity for us. Never in the history of our Baptist people have there been such opportunities for high service to our Master as are presented just now. It is not the time to sound a pessimistic note. We must make no backward step. The denominational forces from Virginia to Texas should so rally to the denominational work that every convention which meets may be able to report the largest financial receipts we have ever known. If the present opportunities are not neglected our Southern Baptist people should make far greater progress in the next decade than we have done in the last decade. By every consideration, by the favor of God, by the needs and the outlook of the field and loyalty to our Lord, we should go forward.

November Convention Month.

November is our great convention month. From the 10th to the 14th there will be thirteen State conventions of our brethren and sisters and from the 17th to the 19th nine more, making twenty-two great State bodies to convene, between the 10th and 19th, in ten days' time. These will be attended possibly by 20,000 of our elect men and women, our best leaders, our most consecrated workers.



A GREAT WORK OF EVANGELISM

THE EVANGELISTIC DEPARTMENT of the Home Mission Board, instituted in 1906 under instructions of the Southern Baptist Convention, has under our democratic polity developed so easily, rapidly and wonderfully that probably not even Southern Baptists themselves generally understand what a blessed agency it is for saving the lost, building up the churches of Christ and augmenting a wholesome and-vigorous denominational unity.

This month we have several articles on the subject. Two of these in hand as we write are from Dr. W. W. Hamilton, the able predecessor of Evangelistic Secretary Bruner, and Dr. Ray Palmer, one of the group of gifted brethren now associated with Secretary Bruner. There were to have been other articles, but these workers are always intensely engaged on the firing line and they may fall us. Dr. Bruner himself is leading a great campaign in Roanoke, Virginia, and perhaps doing as much preaching as any of his associates. If he has no word in this magazine, in which we wish to show something of the strength and blessedness of Home Board Evangelism, we shall have to forgive him, but with regret at the loss to our readers.

For a comprehensive understanding of this work we refer the reader to the admirable and able articles of Drs. Palmer and Hamilton.

We have been particularly interested at the efforts of several well-known Christian bodies in America to establish an evangelistic department under their Board for domestic mission work. To our regret each of them which has tried it seems practically to have failed. One body with a centralized control was afraid a regular staff of evangelists would become too emotional and professional. Another looked with fear on the mix-up which might transpire between the evangelists of a general agency and the autonomous administration of local bodies.

We wish so much they would have let Southern Baptists "show them." Objections have disappeared before the work of our Evangelistic Department like mists before the morning sun. The staff has increased to twenty-five, is more in demand today than ever before, has developed into a mighty articulated enginery of the gospel of salvation, has had increasing ingatherings year by year, and is now easily the mightiest agency of the kind in America, or perhaps than the world has seen.

It has a stronghold on the affections of the people, it has practically driven the "wild-cat" evangelist out of the South, though he once thrived here, it is bringing more than 12,000 persons into the churches annually and it is a mighty power to hold the people to the truth of the Word in a time when more subtle forces are attacking it than ever before.

God bless Dr. Weston Bruner and every man of God in his splendid staff of workers. At another time we hope to tell the story of the work with a completeness which can only be had by the larger participation of these brethren, who are too busily engaged to give it now.

ALL-COTTON VERSUS RURAL DEVELOPMENT

ASSURED THAT SOME SIGNIFICANT FIGURES could be dug from the Thirteenth Census concerning land ownership in the rural South and convinced that land tenure and the country church problem are intimately interrelated, the editor spent two days recently poring over the pages of the Abstract of the Thirteenth Census. The results may be found in the article published elsewhere in this magazine and in several of our denominational papers, under the heading, "Land Tenure and the Country Church Problem."

The story of the figures is alarming, a challenge to Southern patriotism and Christian statesmanship. That there should be 17,000 more white than Negro tenants in the ten cotton States is a surprise. That white tenants increased more than thirty-six percent in the ten years ending in 1910 is astonishing and distressing. That this should have transpired simultaneously with a hundred percent increase in land values proves that a silent and menacing revolution in rural life conditions is taking place in the realm of King Cotton.

- That the increase of white tenants should be so much larger in the cotton States than in other Southern States or in other States beyond the South, strongly suggests a relation between all-cotton practice and the gradual impoverishment of the farmers who actually make the cotton. Mr. J. T. Holleman, of Atlanta, in a recent article in *The Constitution*, demonstrates this relation to our satisfaction, and further places the responsibility for the situation. He says it rests not upon the tenant farmers, who are obliged to plant whatever the landlord and supply merchant dictates. It does not rest upon the small farmer who owns the acres he plows. It rests upon the landlords and supply merchants. These are relatively a small number, but their power is great, is actually determinative.

The landlord wants cotton because it means quick cash. Nothing but cotton in the cotton belt has been considered a "money crop," though we never understood why. All-cotton may impoverish the land, the tenant farmer who makes it, and the small farm owner who is not strong enough to break away from the common farm practice of his section, but it is quick cash.

The large increase in recent years of the number of farm tenants, whose farm practice is dictated by landlords and supply merchants, is so much increase of helplessness on the part of farm workers to get from between the upper and nether millstone of the landlord's demands and the helplessness and poverty of growing cotton to pay rent and buy supplies which he ought to grow on the farm.

The economic phases of this situation call for the heroic treatment of newspapers, lawmakers and patriotic citizens. If it does not get it and if the present tendency continues, how long will it be before the people who work the fields of the South will be as helpless as the peasants of Europe, instead of free American citizens in a section which has with just pride boasted of its freedom and Americanism?

It is not ours, however, to fight battles for economic independence. It is ours to labor for the enlargement of the lives, for the social and religious welfare of the men who man our Southern farms. It is ours to strive for the efficiency of the little white church in the grove by the roadside, that it may inspire and purify the lives of the men and women and children of the South, more than three-fourths of whom are dependent upon a country church for ideals and spiritual instruction.

The country churches have made progress, and are now making progress. Many of them are undeveloped, but in the South the country church is not

decadent. Recently the conscience of the people of God is becoming aroused for country church weal. But, if this new and blessed emphasis must from the start fight with a fast-developing economic movement of landlordism and tenantry, the country church movement will have a hard road to travel.

We are not pessimistic. But the census figures are like cold water on optimism. We believe there is enough patriotism, sound common sense and Christian statesmanship in the South to call a halt to the progress of the all-cotton juggernaut, and we believe it is entirely pertinent for religious newspapers, domestic missionary agencies and all other forces which live to serve the people and enlarge their lives, to back up those who grapple with this situation, and to help to arouse the public conscience on it. Farm journals have labored faithfully in this behalf, and the daily press of the South has given valuable aid. But the character of our Southern civilization and the religious and social welfare of a great section are at stake, and it behooves all who love the South and who wish to serve the highest interests of Southern people to take part in the offensive warfare King Cotton is waging against the liberty and well-being of Southern citizens. Cotton is valuable, but not so valuable as the welfare of men and women, and the liberties and economic freedom of our children.



NEGRO BAPTIST TROUBLES

THE NEGRO BAPTISTS had much trouble in the recent meeting of the National Baptist Convention at Philadelphia. Five thousand delegates are said to have been present and the spirit of division was in the air.

We do not express any opinion as to the merits of the questions over which the delegates differed. At this distance it is hard to be sure of all the facts. White Baptists feel a genuine and friendly interest in their Negro brethren. Indeed, we feel a responsibility for them, growing out of the fact of the great opportunities we have to help them. For the most part the Negro Baptist leaders believe in the unselfishness of the interest of their white brethren, and this increases our obligation because it increases our opportunity.

We feel that it is only just that we should be more lenient in our attitude toward the Negro Baptists than we are toward white Baptists. The Negro race has had only fifty years in which to develop the qualities of self-control and leadership.

But all this cannot hide the significance of the fact that our Negro Baptists have not yet learned how to conduct a deliberative body and that their progress is much retarded by the glaring shortcomings of some of their own preachers. Brazen lungs and intemperate behaviour are reported to have been in tumultuous evidence at the Philadelphia meeting from start to finish. The worshippers of Diana at Ephesus were able to keep up confusion and tumult for the space of about three hours. These Negroes did not tire for a whole week.

This is sad. One service white Baptists should certainly seek to render Negro Baptists is to teach them orderliness and self-restraint in their co-operative meetings and instruct them in the principles of organization. We can do much by influencing the individual Negro preacher and much awaits to be done by patient educational effort.

It is with pain that we chronicle another thing about this Convention. We have in connection with former meetings of the National Convention heard from trustworthy sources of excesses of drunkenness and immorality

committed by some of the preachers who attended the Convention. We have heretofore not published this. We would prefer not to do it now, but there are certain issues that our Negro Baptist people must face squarely if they are ever to make much progress in the uplift of the race, and among these is the requirement of honesty and morality in the lives of their preachers.

It appears that excesses which were alleged to have occurred on former occasions, were repeated by some of the preachers at Philadelphia. The Journal and Guide, a Negro paper at Norfolk, copies from The Tribune, a Negro paper in Philadelphia, a story which recounts a number of specific instances of gross immorality on the part of some of the visiting Negro preachers. These instances are too coarse and disgusting to be repeated.

The Philadelphia paper sums up by saying: "We trust that the men and women of the world who have been eye witnesses to the actions of some of these immoral preachers will not judge all who were present to be of that class, as there were a great many self-respecting, God-fearing ministers present. Unless the National Baptist Convention can get rid of these sporting, good-time preachers, we hope they will favor us by never holding another Convention in this city."

The sympathy and respect we feel for faithful black men who are striving to lead their race forward, in an environment made by the white man and with the incubus of the ignorance and immoral practices of many of their own fellows on whom they ought to be able to depend for help, makes it unpleasant for us to call attention to this thing. Their situation has in it pathos, something almost of tragedy. In common with many other white friends of the Negro, we have many times condoned such lapses among Negroes when we would not have dreamed of doing so if the offenders had been white.

We do not have pleasure in advertising the shame of Negro preachers. We personally know a number of these men who have unquestioned integrity and purity. We believe this number is increasing. They deserve full credit and recognition. But the orgies at the Convention meetings of some of the preachers, as reported to us more than once, are an outrage and a shame. We could not be true friends of Negro Christians and sincere well-wishers of the race without being stirred with regret and indignation at such exhibitions.

Unjust as it may seem, the worthy leaders among the Negroes will, in the public mind have to bear the stigma of the behavior of these unclean men until they become strong enough either to slough them off or to teach them what Christianity and decency are. White Baptists should give encouragement and help to Negro leaders in their effort to get rid of these grossly immoral preachers, who have the effrontery to claim to be spokesmen of Christ, who is the great exemplar of purity and temperance, while they use every opportunity to wallow in filth and make religion a laughing stock for the wicked.

Southern white Baptists—those who have really given themselves to the Lord to follow him; whatever prejudices must be crucified—have sincere concern for the Negroes. But there are whites who do not acknowledge this obligation; some of them are in our churches. When these Negro preachers make beasts of themselves they, to an extent, tie the hands of the white Christian friends who are seeking to arouse the consciences of these white people concerning their obligation to the Negro.

Our concern for this race is not lessened because of this outrage of immoral and empty-pated men who are masquerading as preachers and traveling far on railroads as delegates to Conventions, often on money collected in nickels from poor washerwomen. We would keep silent if that would do any good. But we believe the thing for our Negro brethren to do is frankly

to acknowledge this thing and marshall every drop of moral manhood in the churches to drive out the offenders, or cause them to bring forth fruits meet for repentance.

We have good hopes for the National Baptist Convention, that it shall grow in strength and usefulness, notwithstanding the spectacle at the Philadelphia and other meetings. We remember who these people are and what their disadvantages are. White Baptists are helping them and we must help them more. But they must certainly clean up or drive out the worthless class of their preachers. They must shield these in the churches or in their Conventions, or undertake to condone the offence or shield the offenders.



SOME SIDELIGHTS ON CHRISTIAN UNITY

OUR METHODIST BRETHREN, North and South, are discussing with considerable spirit the recent aggressive move in Atlanta of the Northern wing of the body in placing a bishop in this Southern city and in proposing to place a Northern Methodist church near to two Southern Methodist churches in addition to other Northern Methodist churches already in Atlanta.

Bishop J. W. Hamilton (Northern Methodist) writes in a Northern Methodist Mission periodical in justification of the aggressions in the South of his wing of the great Methodist body. He says Northern Methodists have 400,000 white membership in the South, besides about 200,000 Negroes. In effect he tells the Southern Methodists to come on North if they want to, he is willing to give as well as take.

This is interesting to Baptists. We wish the greatest usefulness in the service of our Lord Jesus to the Methodists of this nation, and their usefulness is unquestionably large. We should deplore any decrease in their power of projecting salvation among men in this country because of divisions among themselves.

Baptists find themselves in an odd situation when they see their Methodist brethren and other Christian groups divided among themselves. We are aware that our denomination has been singled out by many good people in various Christian groups as the last and greatest word in lack of the spirit of unity. What is our surprise then, to find that our brethren of other groups who are much before the foot-lights in commending "unity," seem to have a harder time than Baptists have in respecting each other in co-operative concessions.

When a Southern Baptist goes North he joins a Northern church, and when a Northern Baptist comes South he joins a Southern church. Both sections have reaped advantage by the interchange. For a Baptist to refuse to affiliate with the Baptist churches in the section to which he goes would mark him as odd and needing more of the spirit of fellowship. Indeed we have never known of such cases.

Yet we are only Baptists, and until the unfortunate differences of Methodists and others, who have talked much more than Baptists on the beauties of formal Christian union, suggested it to us, it had not occurred to us to show that in a practical way Baptists are making larger beginnings in Christian co-operation and unity than some other bodies. For, until the different wings of the same denominational group can harmonize their own differences with mutual good will and understanding, it would seem childish and absurd for

the responsible spokesmen of those bodies to appear before the public as the heralds of the formal union of the great separate bodies of evangelical Christians.

The Disciples have just concluded an international convention in Atlanta. By the press reports, this body which has probably gotten a larger proportion of its membership out of other evangelical bodies than any of the other significant evangelical groups has done, had considerable difficulty in harmonizing certain divergent opinions in its own membership as to the wisdom of a convention composed of delegates as opposed to mass meetings. But these brethren were not by this reminder of the divergent convictions to which good men are prone, at all daunted in an enthusiastic setting forth of the formal union of all Christian groups as the one thing that stands between the present and the millennium. Three distinguished speakers, apparently brought for this purpose, held forth on this topic, and were accorded large headlines in the secular press, as such speakers always are.

The European war being up-to-date and convenient for illustrative purposes, two of the speakers set forth with earnestness that lack of Christian unity caused the war and that plenty of Christian unity would stop it. The speakers did not trouble themselves about the fact that Roman Catholic Austria and Protestant Germany are fighting against Greek Catholic Russia, Roman Catholic France and Protestant England. It would seem that it could not well be a worse line up for the theory of these speakers. But "Christian unity" is the cure-all with some good men to-day, and therefore it must be the cure for the European war.

If we might venture an opinion, what the people of these war-torn nations need is not a formal Christian union, which union in times past has cursed some of them. What they need is more Christianity, more of the spirit of Christ in their hearts, instead of a sad mix-up of formalism and ritualism and a human wisdom and philosophy which accept as much of the Bible as suits the purposes of ambitious war-lords and the imaginings of rationalistic scholars. To have more peace among men, we do not need more of the pose of peace, which pose in Europe this fratricidal war is showing to be hollow and hypocritical. To have more peace among men we need that these men shall through repentance and faith be brought into right personal relations to God. For to put God first and man second, is to put man almost infinitely higher than man can be placed by seeking to put him first.

Christian unity is to be desired. Baptists rejoice that its spirit is so much in evidence between our two great bodies in America, and we call upon our non-Baptist brethren to rejoice with us. We are far from perfect and we have attained this degree of union and sympathy in a body composed of independent local churches, without the aid (if it is an aid) of centralized ecclesiastical powers. We wish our pedo-Baptist brethren great success in every union scheme that does not offend the consciences of the people of God and which may be consistent with his will. Meantime, we suggest to North-South wings of various Christian groups, whose promulgations for universal combination and unification are almost distressingly insistent, that they study how Northern and Southern Baptists keep the bond of unity in their intra-denominational relations, and take courage. And may each of these great bodies be able to further the cause of unity among all the people of God by showing a real unity in all their intra-denominational relations. After they have accomplished this, there will be more prospect that serious-minded Christian people will give respectful attention to their ambitious schemes of inter-denominational union.

HEARTY RECEPTION OF NEW STUDY BOOK

THE HEARTY RECEPTION which has been given our new Mission Study Book, Baptist Home Missions, has been exceedingly gratifying. It is a modest volume and inexpensively bound, but diligent care was taken to make it meet the needs of the Mission Study Classes, while at the same time the general reader was not forgotten who sought a comprehensive knowledge of the how, what and why of Baptist Home Missions in the South.

The responses of the brotherhood has been both kind and generous. We wish we could publish the many appreciative words we have received. We must at least give place to what some of our honored fellowservants of the denomination say:

The Foreign Mission Journal.

Dr. Masters has given to us in the new book published by the Home Mission Board the best Mission Study text-book we have ever had on Southern Baptist Home Missions. From a pedagogical standpoint, we believe that Leaders of Mission Study Classes will find this book a very "teachable book." There is enough repetition in the presentation of the facts to drive them home, and yet at the same time each department of the work as conducted by the Home Board, has been so stated as to avoid any unnecessary restatements of facts.

In the first chapter of the book, under the subject of Organization and Growth, Dr. Masters has written a very interesting summary of the work as conducted by the Home Board up to the present time. In this chapter he shows us how the Home Mission Board of the Southern Baptist Convention was organized, and gives a brief statement of the growth of its work from 1845 until now.

In his chapter on Co-operation in Home Missions, the author endeavors to show how the Home Mission Board works in co-operation with the State Boards, the various district associations and the local churches. In reading the first few pages of this chapter, one feels that there is too much repetition, and yet when we remember the attacks which have been made upon the various Boards of the Convention, and when we recall the spirit of some of the brethren who have stated that our Boards have worked too independently, we feel that every word which Dr. Masters writes, showing the great co-operative spirit of the Home Mission Board, is a necessary word. If we can only get this chapter read by some people who make up a part of the constituency of the Southern Baptist Convention, the Home Mission Board, the Sunday School Board, and the Foreign Board will each be able to better reach the whole constituency.

Following the chapter, Co-operation in Home Missions, are chapters treating of the Mountain School Department, the Enlistment Department, the Church-building Department, Helping the Negroes, Immigration, Cuba, and Canal Zone, and the closing chapter on Indian Missions. In each of these chapters Dr. Masters shows us how the Home Board is working in these various Departments, and presents, in attractive form, statistics which are very helpful to the student.

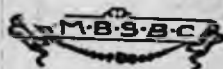
Helpful features of the book are the test questions at the end of each chapter, and the appendices. We were especially interested in Appendix "D", prepared by Dr. Arch C. Cree, Enlistment Secretary of the Home Board, giving a survey of two hundred and fifty-six Baptist Associations. A study of this survey should prove very helpful indeed.

We take great pleasure in recommending this book for those who care to study our Southern Baptist Home Missions.

Dr. Charles S. Gardner, Professor of Homiletics and Sociology, Southern Baptist Theological Seminary in The Review and Expositor:

Dr. Masters has gathered here a vast amount of information, and has put it in a very readable style. The divisions of the subjects are presented in a way to attract attention and aid the memory. There is first a chapter on Organization and Growth, which gives the proper historical background; and this is followed by one on Co-operation in Home Missions, which compares the Board's work in one of its most important aspects to that of "the helper engine" which enables the regular engine of the train to ascend the heavy grade. Then follow discussions of the several great departments of the work—mountain school, evangelism, enlistment, church building, Negro work, the immigrant, Cuba and Canal Zone, Indian Missions. In all those directions the Board is putting forth an increasing volume of energy.

It is all told in Dr. Masters' animated way; and each chapter is followed by a list of questions. This specially fits the book for the study of classes. This is a good piece of work and will greatly aid in spreading throughout the rank and file of the denomination information concerning its great work.



THE HOME FIELD files are short the number for September, 1912. If any friend who has a copy of this issue will be kind enough to send it to the Editor at 1004 Healey Building, Atlanta, Georgia, the favor will be greatly appreciated.

HOME MISSION RECEIPTS

	Apportionment for year	Sept. 15 to Oct. 15.	May 1 to Oct. 15
Alabama	\$ 30,000	\$ 1,420.75	\$ 4,022.37
Arkansas	11,000	481.61	491.53
District of Columbia	3,500	60.27	282.58
Florida	11,000	131.59	944.72
Georgia	60,000	2,693.10	11,459.60
Illinois	4,000	563.77
Kentucky	35,000	1,179.67	8,936.77
Louisiana	12,000	441.75	2,908.86
Maryland	9,000	759.58	2,631.81
Mississippi	31,000	371.38	1,375.95
Missouri	19,000	2,853.49	6,646.31
New Mexico	1,750
North Carolina	40,000	118.22	4,918.92
Oklahoma	6,500	155.00	911.51
South Carolina	37,000	1,282.54	5,698.83
Tennessee	27,500	648.47	2,637.72
Texas	80,000	49.84	758.39
Virginia	43,000	969.99	8,888.42
Totals.....	\$461,250	\$13,617.25	\$64,078.06

NOTE—The State agency expenses are included in the above figures.
Total contributions last year, May 1 to Oct. 15: \$64,001.80.

P. H. MELL, Treasurer.

THE WOMAN'S MISSIONARY UNION

WOMAN'S DEPARTMENT

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

Union Headquarters: 15 West Franklin Street, Baltimore, Md.
MISS FANNIE E. S. HECK President, Daleigh, N. C.
MISS KATHLEEN MALLORY, Cor. Sec., Baltimore, Md.

NOVEMBER STUDY TOPIC: CUBA

Our Cuban workers at Havana are:

M. N. McCall, Superintendent.

V. B. Clark, Principal Havana-American College.

F. Rodriguez, Assistant Pastor.

Miss Mabel Haynes.

Miss Bell.

E. Calejo.

Carmen Pons.

Carmen Garcia.

The Love That Counts.

The greatest modern sin is the abstract love of humanity, impersonal love for those who are—somewhere out of sight! To love those we do not know, those whom we shall never meet, is so easy a thing! There is no need to sacrifice anything; and at the same time we are so pleased with ourselves! The conscience is fooled. No, we must love our neighbors—those we live with, and who are in our way and embarrass us.—Tolstoi.

PERSONAL EXPERIENCES IN CUBA

MRS. B. D. GRAY.

SOME YEARS AGO it was my privilege to accompany Dr. Gray in one of his trips to Cuba. The Home Field had a report of this visit long ago. I refer to it again in order that I may give personal explanation of the accompanying pictures of buildings.

Indian Queen.

THE BEAUTIFUL statue of the "Indian Queen," located in Colon Park at the very beginning of the beautiful Prado, is constructed of Parian marble and was a gift to the City of Havana from a wealthy Spaniard. The statue typifies the island of Cuba—called by the Spaniards—"The Indian Queen."

It combines beauty with utility costing the magnificent sum of \$75,000. The "Alcazar Hotel" is only a few yards away and our own Havana church the "Jane Bulling" joins the Alcazar Hotel. A close

scrutiny of the accompanying picture of our property will reveal the point of contact.

Let me make myself clear: The Alcazar Hotel corners on the Prado (as shown in the picture) and Dragones Street. Our building joins the Alcazar on Dragones and running down Dragones, corners on that street and Zulueta Street. It can easily be seen that this magnificent property of the Home Board's is within half a block of this beautiful fountain.

I spent several hours at this beautiful spot listening to the music of the waters as they flowed from the mouths of the Dolphins, and watching the onflow of the ever surging crowd on this Prado—Havana's great boulevard.

The calendar declared the month to be January, but the blooming heliotropes and allamanders betokened the balmy Spring.

Finding An Old Acquaintance.

IN ONE of my morning rambles, near this enchanted spot I found a book store—filled to over-flowing with the pathetic relics of despoiled homes. For on this very spot during the Spanish-American war—hundreds of soldiers were quartered and the place called "Campus Martius."

Many palaces were robbed and burned. Finally, the rubbish found lodgment in second-hand stores. How like the United States!

I felt still more at home when looking up I saw a cheap chromo of the immortal George Washington dangling by a cord



INDIAN STATUE IN COLON PARK, HAVANA. from the ceiling—seeming with those sad eyes to say: "Who'll buy?"

I paid my respects to the "Father of my country"—making him a profound salute and moving on.

In my idle moments I have sometimes wondered if poor George still dangles idly and pathetically from the ceiling of the old book-store.

Oh! Havana is filled with the beautiful, and the incongruous, to the slight seeing tourist.

Moro Castle on the Sky-line.

ONE DAY a party of us took a trolley ride away out to "Jesus del Monte" to visit the great water reservoir located upon the top of this strangely named mountain.

The view of Havana, as it lay at our feet, quite repaid us for the fatiguing climb to the top.

I cannot describe the beauty of intense blue sky;—the clearness of atmosphere that outlined the palm trees miles away like a

line of pilgrims on a journey intent!

Away to the north across the beautiful harbor stood Moro Castle—firm and steady as the waves lashed at its base. It was late afternoon and the great revolving lamp shone brilliantly from Moro's lofty lighthouse.

As I drank in the crystalline brilliancy and beauty of air, earth and sky and thought of the ships far out on the bosom of the Gulf of Mexico that were to be guided by that friendly light even in midnight darkness, I was moved to write. Producing note book and pencil I began to "take down" my thoughts when I was startled by words spoken to me. Looking around I caught the inquiring look in the bright brown eyes of a woman by my side. "Scribendo?" she asked and more that I could not understand. I finally made out that my note book agitated her. She was the wife of the keeper of the reservoir and lived with her husband at this enchanted spot.

She was apprehensive that I was in the employ of the government and making criticism of the care taken of the City's great water supply; or perhaps a spy plotting harm! Think of the poor woman's distress! "What would happen if her husband lost his job?" Can't you sympathize with her? I pointed to the great castle in the distance—sparkling like a revolving diamond, and with an assuring smile dismissed her fears.

The growing darkness warned us that we must hurry to our hotels and to service that night in our own Calvary church, corner Dragones y Zulueta. Dr. Gray preached to appreciative listeners while Brother McCall interpreted in beautiful Spanish.

The trustful eyes and sweet faces of the children as they sang our songs in liquid melody made a photograph upon my memory that is just as lasting and more important than Havana's sky-line etched upon that afternoon's canvas.

Catch the Vision.

DEAR SISTERS, read Brother McCall's sane presentation of the Task in Cuba—and catch the vision of our duty.

Dr. Gray was called to Cuba in August last and induced Brother McCall to return with him for a much needed rest in Battle

Creek Sanitarium.

It is a joy to report that Brother McCall is much benefitted and is now at Greenville, South Carolina, with his mother. We look for him in Atlanta this week and long before these lines reach the eye of the reader Brother McCall will be back in Havana hard at work.

Oh! dear sisters, do not think because we do not dwell upon the sacrifices and woes of our missionaries that they are not enduring hardships.

Miss Mabel Haynes has broken down in our service and is taking an enforced rest with her family in North Carolina. Remember her in your prayers. She has been your substitute—my substitute—in a difficult and dangerous mission although located in the beautiful city of Havanna. Her present address is Aberdeen, N. C.

Can't you write her a word of personal cheer? Have you and I dared any disease

germs for the Master? All honor to those who brave unhealthy surroundings to give the blessed gospel to Cuba's wretched poor and ignorant ones!

If pathos is necessary to unlock the hearts of women and loosen the purse strings,—it is not wanting. But our noble workers are brave and consecrated and unmurmuring even in the hour of affliction. Let not Cuba's cry fail to reach your heart, Oh, Southern women as you enumerate your blessings during this Thanksgiving month of November!

Because the United States heard Cuba's cry and liberated her politically her people hold us in loving and almost adoring reverence. Shall we do less for Cuba's people spiritually?

Catch the vision "Oh! ye women of the Southland" and hasten the day of spiritual redemption for Cuba.

BRO. MCCALL ON THE TASK IN CUBA

MORE THAN 2,000,000 people at our very door, without the gospel, bound to us by ties which are every day becoming closer, and looking to us as their example in many things, present a duty too self-evident to ever permit us to ask why we should give them the Bread of Life. They need the Truth of Christ as sorely as any people, anywhere. They are so situated geographically that no other Christian nation will ever send them missionaries. If they are to receive the Gospel at all it must be through us.

The Country and People.

The territory occupied by our Home Mission Board is about four hundred miles long, and contains about a million and a half people. The census returns give the population as sixty percent. white. As a people they are peaceable, affectionate, hospitable, and generous to a fault.

Cubans Attitude Toward Religion.

The Cubans think of religion only as the compliance with so many rites and ceremonies—so many candles burned, so many ready-made prayers to saint or virgin recited. We can scarcely conceive of their ignorance of the spiritual in religion. It is foreign to all their thoughts on the sub-

ject. It had never occurred to them that religion was of the heart; but rather a matter of masses and penances and indulgences. Under such circumstances the missionary is often near his wits' end to know how to present his message. He feels his weakness and realizes that God must do the work. But he is always cheered by finding one or two who seem to have been waiting for his message. As we go about our task we see that He is going before and preparing the hearts of many.

As one good Cuban sister said, "I always believed there must be something we had not heard, and when the first sermon was preached to me I was ready to accept."



M. N. MCCALL.

Cuban Converts are Genuine.

Of the quality of our Cuban Christians

we can give good testimony. If devoutness of life, constancy in activity and a disposition to sacrifice for the cause of Christ, are marks of a good Christian, the conversion of many is genuine.

There are thousands of young men, bright and strong, who are feeling the quickening of new aspirations in the atmosphere of their new political liberty. Now is the time for us to reach them with the gospel.

Our Assets After Fourteen Years' Work.

What have we in Cuba? We have:

- 27 organized churches,
- 22 other weekly preaching stations,
- 22 native preachers,
- 5 American missionaries,
- 2,000 (approximately) church members,
- 40 Sunday-schools with about 2,500 pupils,
- 6 day schools with 300 pupils,
- \$300,000 worth of church property.

"These are the things we see:

We do not see the seed sown, the impressions made, the sympathy now and the foundations laid during these years—invisible assets that will burst forth in harvest by and by.

Only God Can Compute These.

To carry Christ to a nation is a large task and one worthy of the best efforts of God's chosen people. To bring a nation to

Christ is stupendous; beyond the strength of man, but not too hard for God."

We are Encouraged.

We feel that God has been leading us thus far and that our plan is good. We tell the Cubans over and over again that we are there to help them evangelize their own country. The greater part of the work must be done by them and they must be trained in self help as rapidly as possible. More workers, more schools, more adequate equipment, more literature—these are the things our brethren can give us. We are confident God will supply the rest. Their destiny is in our hands and they will receive the Truth as rapidly as we can give it to them.

Our Workers Win Confidence.

Many people in the town have not so far overcome their prejudice as to attend the Baptist meetings, but they have confidence in and respect for the pastor and say: "If you want your children to learn, send them to the Baptist school."

In one community, if a man begins to be irregular in attendance at the Sunday cock-fight or the daily game table, his companions taunt him and ask if he is "turning Baptist."

In another community, when the post-office was burning, the postmaster came running to the missionary's house saying:



THE MALECON, HAVANA.

"Sir, I haven't the honor of being personally acquainted with you, but I have here \$300 of government money which I wish you to keep for me, for I know of no one else I can trust so fully as you."

Again, a corner groceryman says: "If all my customers were as honest as that Baptist preacher, I would be happy."

These are some of the by-products of our missionary labors.

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

Dr. W. D. Powell, Louisville, Ky.....86	Rev. Jno. M. Anderson, Morristown, Tenn.....11
Rev. W. A. Fuson, Casey, Ill.....61	Mrs. J. M. Wylie, Ft. Worth, Texas.....11
Rev. E. K. Cox, Jefferson City, Tenn.....57	Rev. H. D. Harrell, Forest City, N. C.....11
Rev. J. C. Owen, Asheville, N. C.....45	Rev. W. H. Hicks, Butler, Tenn.....10
Rev. H. E. Truex, St. Louis, Mo.....34	Rev. J. E. Curry, Rule, Texas.....10
Rev. J. O. Bledsoe, Grove Hill, Ala.....33	M. C. Whittington, New Albany, Miss...10
Rev. L. C. Wolfe, Muskogee, Okla.....32	Miss E. Allgood, Liberty, S. C.....10
Mrs. M. E. Schrock, Camden, S. C.....31	R. E. Pettue, Huntsville, Ala.....10
Rev. Martin Ball, Clarksdale, Miss.....29	Mrs. W. N. Cook, Hickory, N. C.....10
Rev. W. F. Fisher, Lynchburg, Va.....25	Mrs. R. L. Hughes, Anniston, Ala.....10
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