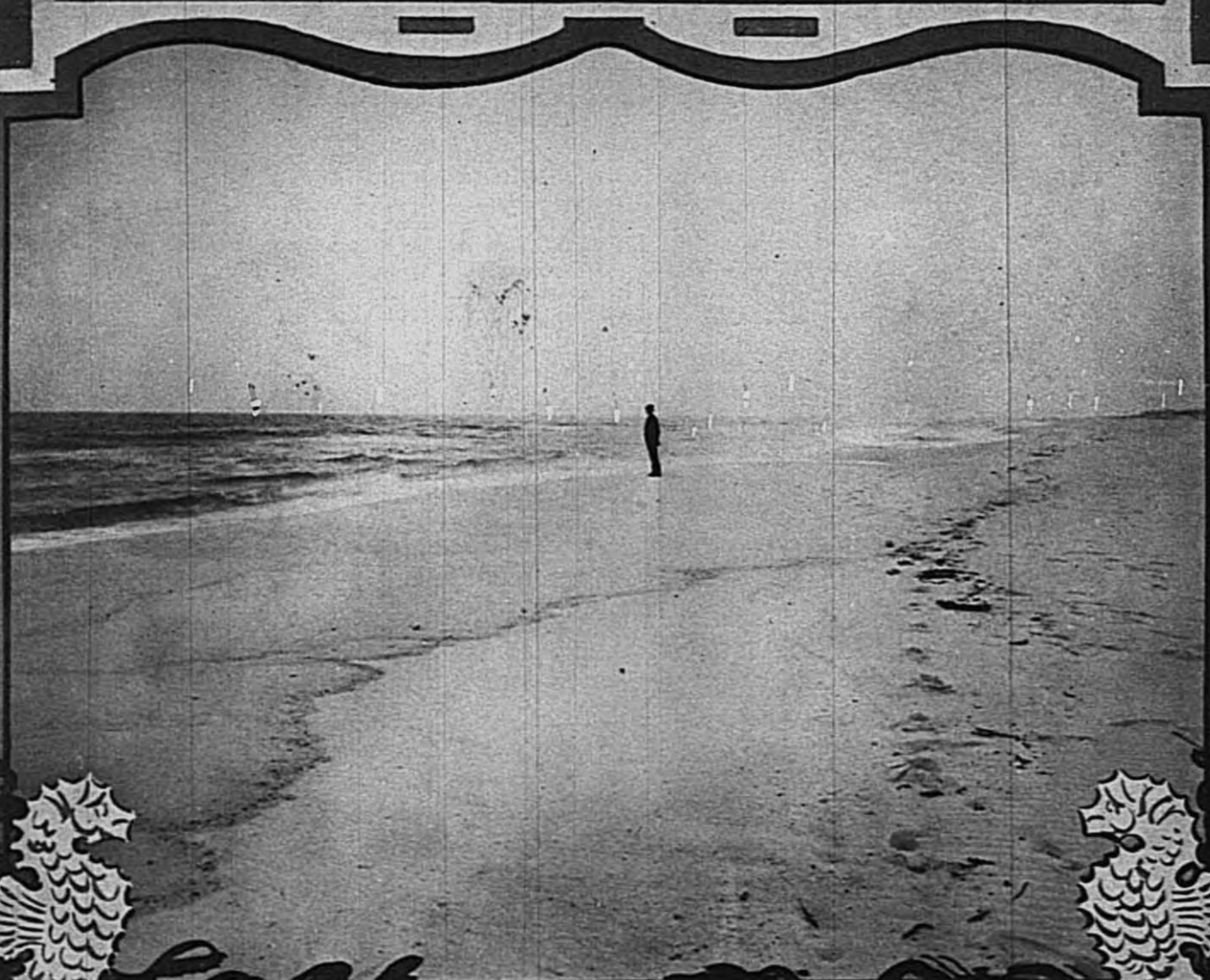


# THE HOME FIELD

JANUARY

=

1915



"..... A coral-fringed demesne  
Of summer sea, zoned myriad-rainbow-wise,  
Tinct with aerial blend of gorgeous sheen  
Beneath the stillness of the gloaming-skies."

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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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## The New Year.

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DR. B. D. GRAY, Corresponding Secretary.

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THE NEW YEAR, 1915, is a memorable one. This year we celebrate the completion of the Panama Canal, the greatest engineering feat of history. We celebrate also the victory of American forces over the British at New Orleans which closed our War with Great Britain and has given us thanks to God and peace with the mother country.

We begin this New Year when the greatest war of history is raging in Europe. The whole world is involved, billions of money and hundreds of thousands of lives are being sacrificed every month. No one can forecast the close of the war, its conclusions however, already are world-wide. The commerce of all nations is involved and this in turn has dominating influence over the finances of our own country.

Baptists were never confronted by such opportunities. America must make good in Foreign Missions for the loss sustained in Europe and England on account of the war. That means we must build up our forces at home if we are to send forces abroad. The call upon Southern Baptists to come to the support of all our work is imperative. The debt of the Home Mission Board is greater than ever at this time of the year. We must not retrench in the Lord's work. Heroic giving will be demanded if we save our work from suffering irreparable loss at this juncture.

Let us be instantly in prayer that God will give to all our people great liability and that the New Year may be most signalized by the advance that we make in our great denominational enterprises. I am interrupted in writing these brief words by having to take the train at once for Richmond to attend the funeral of my true and great friend, the beloved R. J. Willingham, Corresponding Secretary of the Foreign Mission Board. May God help us to make good in his stead whom the Lord has taken unto himself!



# THE HOME FIELD

VOL. XXVI

JANUARY, 1915

No. 1

## The Ouachita College Debt Paid.

B. D. GRAY, Corresponding Secretary.

**T**HE HOME MISSION BOARD was asked to give \$10,000 towards the liquidation of the indebtedness on Ouachita Baptist College, Arkadelphia, Arkansas. The Board referred the matter to the Southern Baptist Convention at Nashville last spring. The Convention instructed the Board to pay the \$10,000 provided it should be the last \$10,000 and would clear the college of all indebtedness and provided further that the college should so change its Charter as to forever prohibit any indebtedness being placed on the property. The Convention further instructed that December 1, 1914, be the time limit for the securing by the Arkansas brethren of their \$50,000, the \$50,000 to be actually paid in by the trustees of said college.

Dr. S. Y. Jameson wired the Home Mission Board at the close of November 30th that they had their \$50,000 raised. A meeting of the Home Mission Board was called two days thereafter. At this meeting the Corresponding Secretary was requested to visit Arkansas and was instructed to pay their \$10,000 on the debt of the college if he should find that the terms of the Convention's resolution had been complied with, namely, that the Home Board payment should be made only after the \$50,000 had actually been paid by the Trustees of the college, provided, that if necessary he might waive the literal terms of the conditions relating to change in Charter, upon receiving satisfactory assurances that the process of amending Charter has begun and is on

way of legal completion.

Following the instructions of the Board the Corresponding Secretary went to Arkansas and met the Board of Trustees in Little Rock at three o'clock December 11, 1914. He found that they had not technically complied with the terms as to having the full amount actually paid in, but agreed to wait on them for several days until they could realize on their assets and pay off all indebtedness within \$10,000. It took some eight days before a full settlement could be reached. On Saturday December 19th, the Corresponding Secretary paid over the \$10,000 from the Home Mission Board and saw the final mortgage cancelled. All other indebtedness was cancelled before we came to the \$20,000 mortgage debt to the Metropolitan Life Insurance Company of New York. It was a pleasure to pay over the \$10,000 check from the Home Mission Board and so complete the liquidation of the debt on Ouachita College.

### As to the Amended Charter.

The new Charter was in process of completion and by the stipulation of the Home Board the Corresponding Secretary was allowed to conclude the matter with the guarantee from the Trustees of Ouachita College that the provision against encumbrances by any debt on the property would be included. This written guarantee was given to the Secretary and the following Article is to be included in the new Charter:

"Whereas the Home Mission Board of the Southern Baptist Convention has given and donated to The Ouachita Baptist College the sum of ten thousand (\$10,000) dollars for the liquidation of the entire present indebtedness of said college, said gift and donation being upon the condition that the property of said college shall not at any time in the future become encumbered:

"Therefore, the property of said, The Ouachita Baptist College, shall never in the

future become encumbered, either in law or equity, by any mortgage or deed of trust, or any form or character of lien whatsoever."

The Arkansas brethren are in great joy over the removal of this terrible encumbrance on their great institution of learning. We rejoice with them and earnestly pray that the institution may move forward, the strong helper to every good cause fostered by Arkansas Baptists.

## Some Mexican History.

CHARLES D. DANIEL, Superintendent, El Paso, Texas.



Y OWN BELOVED Baptist people: I have written the following article with the hope of enabling you to appreciate the worth of the approximately 400,000 Mexicans in Texas and to arouse in you a deeper sense of your duty to them. The following sketch of the glorious past, wretched present, and hopeful outlook of the 15,000,000 Mexicans in Mexico may help to a realization of my hope.

### Prescott's Conquest.

PRESCOTT'S CONQUEST of Mexico is not only a standard history, but is at the same time as intensely interesting as any romance, thrilling the reader with glowing accounts of deeds of heroism unsurpassed in the history of any other people. Every American should read it; so as to enable him to form more correct ideas of our much misunderstood neighbors to the South; so as to enable him to understand why the Mexican people who had developed such

a splendid civilization, before the Spanish Roman Catholic Conquest, have made such little progress during the 400 years of Roman Catholic domination; so as to enable him to have higher appreciation of our Mexican door-neighbors and Mexican fellow citizens who have been born under the Star Spangled Banner, or who have become naturalized American citizens; so as to enable him more keenly to realize that it is his duty to give to them an open Bible and a preached gospel, which is the only hope for Mexicans or for any other people, it matters not what may be the color of their skin or the language they speak.

### Ancient Mexican Genius.

ACCORDING TO PRESCOTT and all other reputable historians, the ancient Mexicans, when Columbus discovered America, were more highly civilized than were any of the other aboriginal peoples of North America. The Incas of Peru, who were supposed by some to have been a branch of the Aztec race, had developed a similar civilization in South America. With the exception of these two kindred peoples all of the millions of red men in North and South America were submerged in the darkest material, mental, moral and civil darkness, making no progress toward civilization.

Hundreds of years before Columbus was born the Aztecs had constructed those wonderful floating gardens on Lake Texcoco, which some think were more marvelous than were the hanging gardens of Babylon. They, the Chichimecas, Mayas and other



CHAS. D. DANIEL.



tribes, had built splendid irrigation systems and were extensively cultivating the soil; they were advancing in the arts and had made important scientific discoveries; several hundred years before Christ, the Aztecs had devised the most perfect calendar that has ever been produced by mortal man and had engraved it on a massive block of granite weighing twenty tons. To the end of time will this Aztec calendar, chiseled in indestructible granite, testify to their past glory and to their perfect knowledge of the solar system, while yet a pagan people. Every American who visits Mexico City should study this marvelous calendar, which is an eloquent witness to the scientific knowledge and artistic genius of the Aztecs.

Hundreds of years before the Roman Catholic, Spanish invasion and conquest of Mexico, the Mexicans had built fortified cities, palatial residences, massive mansions

When Americans speak of Mexicans as "brainless, dirty greasers," they only advertise their own stupidity and ignorance of one of the noblest races of people that this world has ever seen. If they would read any standard history they would find that the Mexicans were to the other aboriginal tribes of America about what Great Britain has been to the Old World. No man should judge of the material, mental and moral capabilities of the Mexican people till he has looked into the history of their glorious past; till he has measured and weighed some of their modern heroes.

Benito Juarez.

WHEN YOU CONSIDER the career of the immortal Benito Juarez, a full blooded Mexican Indian, who came from the mountain wilderness, learned the Spanish language and began his education when he was past thirteen years old; when you consider the



The International Bridge at El Paso, from the Mexican Side.

and stately monuments. They had reduced their language to writing, their laws to complete systems and their defenders to organized armies. They had developed a religion of splendid ritualism, equal if not superior to the religion of their Roman Catholic conquerors. If the ancient Mexicans demonized their religion by offering human sacrifices to their distorted idea of God, the Roman Catholics demonized theirs by sacrificing at the fiery stake and bloody rack all who refused to worship their distorted idea of God, according to the ritual prescribed by the deified Pope of Rome.

glorious victories that he won over apparently insurmountable difficulties, you must admit that he has had few equals and no superiors among the sons of men, viewed from an intellectual and patriotic standpoint.

He freed Mexico from the grasp of Maximilian, and from the still more relentless grasp of the politico-religious priests of Rome. He gave to the Mexicans the law of religious freedom, though Romish priests have constantly violated the law and relentlessly persecuted Protestants in the interior

sections of the country, where they have had the power.

Juarez demanded that all Romish convents and other such institutions should be open to government inspection, which law was also violated by these men who usurp the prerogative of God in their pretense at the forgiveness of sin, and therefore respect no law nor government nor ruler that does not recognize the Romish Church as being superior to all law and to all government and to all rulers. Apparently Americans have not common sense enough to demand that all these Romish institutions be open to government inspection. If our rulers had half as much common sense as Juarez had, they would force them to close their doors permanently or open them to government inspection. They would force them to an equal footing with all other denominations.

If this should be done, war material in great abundance would doubtless be found in some of them for use by drilled knights, when her time comes to attempt to assassinate all Evangelicals in this country, as she attempted to do in France during Saint Bartholomew's awful night, when, according to some historians, 70,000 Huguenots were treacherously assassinated by Roman Catholic fanatics.

Juarez also gave to Mexicans civil marriage, which has lessened concubinage, so common in all Roman Catholic countries. However, it yet exists in Mexico, to an alarming extent. With Rev. A. E. Boyd, now in Fort Worth, as one of the witnesses, I united in marriage an old couple, in the presence of their children and grand children, who had come from Chihuahua to El Paso. When I found out how they were living I visited them and urged them to be married, but he declined on the ground that they were just as happy and just as highly respected as if they were married. When I reminded him that he is now in a gospel land where well-mannered dogs would not bark at him if he continued thus to live in the violation of the laws of God and common decency, he consented to be married, and I united the two in marriage in the presence of their children and grand children. She was the mother of a Colonel in the Mexican army that fought against the

men whom the Jesuit pastor of a Romish church in Washington, D. C., terms, "filthy brigands," because they are no longer willing to kiss the Pope's foot. Thousands of Mexicans are living as these were, simply because the Romish Church, by her false teaching on the subject of marriage has lowered the standard of morality in Mexico and in all other Romish lands. Yet some Protestants commend Rome's anti-Biblical teaching on the subject of matrimony!

Americans frequently ask, what is the matter with the Mexican people? If the Mexicans, before the Roman Spanish conquest were such a progressive people as history represents them as having been, what demoniacal power has doomed their descendants to the lowest end of twentieth century civilization? With just four words I give the following incontrovertible reply:

#### The Roman Catholic Church.

WHEN ROMAN Catholic Spaniards crushed the unconquerable Mexicans because they had fire arms and the Mexicans had none, and ravaged their beautiful, rich country, destroying every vestige of their art, literature and civilization that they could, because forsooth they were pagan, and at the point of the sword forced upon them, "The Roman Catholic Church," with its anti-Christian, God-dishonoring, humanity-degrading dogmas of the infallibility of the Pope, superiority of the priests over the laity, celibacy of the priests, oracular confession, indulgences, limbo for unbaptized babies, purgatory for partly-saved souls, Mary-worship, image worship, rosaries, worship of dead men and dead women, holy water, worship of the bones of dead men and women and much more such anti-Biblical trumpery, stolen from paganism, she doomed that superior people of antiquity to modern inferiority. Instead of having forced upon them such degrading rot, if they had been given the Christianity of the Bible, which briefly stated is: Regeneration by the Holy Spirit; organization of the regenerated into local self-governing Democracies; the New Testament as the only and the all-sufficient rule of religious faith and practice—all would have been well.

#### Are Mexicans a Weak Race?

HISTORY SAYS, NO! in large letters.



Present-day facts declare that the Romish Church has degraded them from their past superiority to their present inferiority. The same Romish Church has blighted and doomed and damned the Central and South American peoples, and all others where she has held full sway.

Great, big, beautiful Brazil, rich in every realm of nature, with an unsurpassed climate, as large as the United States minus her modern acquisitions, was settled about the same time by Europeans, and yet in comparison with the Protestant Colossus of the North, the vast empire of Brazil is a mere pigmy. Why?

Why is it that our country, founded by men who believed in an open Bible, a preached gospel and free churches in a free state, is known the world over as "America," "The United States of America," "The Giant Among Nations," "The Colossus of the North," etc., whereas great, big, beautiful, rich Brazil, settled about the same time by men who believed that in the supremely important spiritual realm, no man has any right to doubt nor deny nor criticize the teachings of the deified Pope of Rome, is known the world over as Brazil and nothing more? What is the matter with Brazil?

The same thing is the matter with Brazil that is the matter with Mexico, and all Latin-America and Portugal and Spain and all other priest-ridden countries of earth. I mention other countries in this article to show that the Mexicans are not the only people weak enough to be strangled into inferiority by the insatiable Romish Octopus. Anglo-Saxons, Germans and all others who are led to believe the foolish anti-Christian dogmas, that the Pope is infallible, that he is God's mouthpiece to humanity, that he alone has the right to interpret God's Bible, that when he speaks ex-cathedra, no man should criticize him, but that all should obey him as if he were God, will eventually and inevitably sink to a low bestial level...I repeat that the Roman Catholic Church is what is the matter with the Mexicans.

#### A Stupid Delty.

CONVINCE the masses of any people that the Divine being is too ignorant to make an intelligible revelation of his will to

humanity except as interpreted by some pope, priest or preacher, or convince them that God considers the masses of the people too stupid to understand an intelligible revelation of his will to humanity, except as interpreted by some pope, priest or preacher, and that people, be they Mexicans, Americans or others, will eventually and inevitably become bestially debased, and will eventually, in righteous indignation, rise up in condemnation of such a stupid "god" and arrogant priesthood, as was the case in France and is now transpiring with the Mexicans.

When the French realized that the Roman Catholic vampire was devitalizing their nation and pushing it toward the bottom of advancing civilization, they shook it off, though it cost France the bloodiest civil war known in history. Mexicans are now passing through the same bloody ordeal. Let the United States keep her hands off and the Mexicans will settle their own score with Rome just as Frenchmen did. The Evangelicals of America should see to it that Tumulty, O'Connell and their like, do not force President Wilson to swerve from his wise policy of "watchful waiting," with reference to Mexico.

#### Romish Priests Condemn Romish Church.

IT IS AN ETERNAL condemnation of Bibleless Romanism that after having dominated the Mexicans for four hundred years, her priests are now appealing to Protestant United States for deliverance from the just wrath of the sons and daughters of a long line of sires, who for four long tedious centuries have been under the sole tutelage and depression of that Church. The following harsh words, from a recent speech, by Cardinal O'Connell are a scathing condemnation of Romanism as a civilizing power: "The administration [American administration] has at last done something to insure the safety of our nuns and priests in Mexico from the brutal rapacity and barbarism of these savages."

Who are those whom Mr. O'Connell calls "brutal, rapacious, barbarous savages?" They are the descendants of a long line of ancestors whom the Romish Church, during four hundred years, slowly prepared for the bloody scenes now being enacted in that

revolution-torn land. Rome has wrought her degradation so thoroughly among the Mexicans because, till very recently, she has been unhindered by Bible Christianity. What is Romanism good for if during four hundred years of uncontested occupancy in Mexico she has been able to accomplish nothing more than develop a herd of "brutal, rapacious, barbarous savages?"

Mr. O'Connell and the entire group of other Romish politico-religious dictators are now playing the "baby act," in placing Mexico's distress at the door of Masonry, which interferes with neither religion nor politics. After four hundred years of such opportunity as Romanism has had in Mexico, she should have so enthroned herself in the hearts and affections of the Mexicans that no power could successfully oppose her. Mr. O'Connell considers the present Mexican leaders and their supporters "brutal, rapacious, barbarous savages," simply because they are determined that that Church shall no longer dictate to the State, and that the argus-eyed confessional box shall cease prying into the secrets of Mexican religion, homes and State. May God's richest blessings fall upon all Mexicans whom the priests curse. If all Americans will so live as to get the curses of Romish priests, they will not be far from the blessings of God. Unless Americans do thus live the freedom for which their fathers died is doomed to be trodden under the iron heel of Popish despotism. Again I emphasize that the Roman Church is what is the matter with the Mexican people.

**Bibleless Romanism vs. Bible Christianity.** IF FROM ALL ETERNITY, God had decreed and fore-ordained that the infinite superiority of Bible Christianity over Bibleless Roman Catholicism should be demonstrated to the onlooking universe by stretching along by the side of each other a Romanized and an Evangelical country and leaving each to do its best or its worst in the elevation or degradation of a people, how could such decree have been more exactly fulfilled than has been done in case of Protestant United States and Roman Catholic Mexico?

But if you persist in denying the cold facts of history in reference to the past progress of the Mexican people, before the

beginning of the four hundred years of Roman Catholic depression, and insist that the Romish Church, after four hundred years of opportunity, is not responsible for that people having made such little progress since the conquest, then I insist that you institute the comparison between big Protestant United States of North America, and big Catholic United States of South America, Brazil. I insist that you explain why it is that this country of open Bibles and a preached gospel, of free people in free churches in a free State, though an infant in comparison with the age of old world countries, is a matchless giant among them? I urge that you explain why it is that this land of open Bibles and a preached gospel, of free people in free churches in a free State, has so far outstripped all of the Central and South American countries where Bibleless Romanism has till recently held undisputed sway?

#### **Pagan Mexicans vs. Papal Mexicans.**

I ALSO URGE that you institute the comparison between the Pagan Mexicans of the past and the Papal Mexicans of the present, after four hundred years of Roman Catholic tutelage and depression.

Such comparison will demonstrate that Romanism, when unhindered by Bible Christianity, degrades a people and makes them unworthy and incapable of self-government. Any people who will submit to the preposterous usurpation of the Pope of Rome, will eventually and inevitably sink so low that they will be incapable of self-government, be they Mexicans, Americans or others. A church that can do no more for a people than the Romish Church has done for Spain during 2,000 years of tutelage, under the most favorable circumstances; a church that can do no more for a people than the Romish Church has done for Mexico after 400 years of tutelage, should for decency's sake disband and get out of the way of Bible Christianity. The Romanish Church is the matter with Mexico.

When a controlling number of Mexicans own, read, interpret and obey God's Bible, just as the Holy Spirit (not the deluded Pope of Rome) leads each to do, will the great Mexican people come back to their own among the sons men and never before.

(To be concluded)



# Some Days in Florida

V. I. M.

"That gray-beard Spanish cavalier of old,  
Who, thridding jungle and palmetto  
shade,  
Dark cypress swamp and pathless ever-  
glade,  
Sought El Dorado and its fabulous gold,  
Misread the charming allegory told  
By Indian romance, and, self-betrayed,  
Wasting his remnant weary days, he  
strayed  
To lurking death, not destined to behold  
Fountain of Youth. What happier chance  
befell  
Most fortunate me, beneath an orange  
tree,  
There in Floridian wildwood!"—Venable.



**R**ECENTLY I visited six or seven points in Central and West Florida, ranging down as far as Bradentown, sixty miles below Tampa. A year ago another trip took me to Arcadia, still farther down into the tropical beauty of the Peninsular State.

To have been to Florida is to have somewhat of experience wherewith to appeal to the imagination. Throughout my life, in nearby Southern States, I had felt the pull of Florida, but stayed away, just as tens of thousands of others have done who have never seen it even yet. As a fact most of us stay by the stuff, even in this great day of intercommunication. A relatively small number do most of the going.

Every winter day now for many years a dozen Florida Special railway trains point their noses southward toward the State of perpetual summer. The people in each State east of the Mississippi River behold the passing of these luxurious wheeled caravansaries. Even the most humble pickaninny picking cotton in a field by the rail-

way has gazed with wonder and admiration upon these Florida trains and been impressed with the bigness of the State to reach which such long and rapidly-speeding trains are necessary.

Most of our people have supposed that the folk who journey from the cold North to Florida in these limited trains are mostly millionaires, and must have hotel room for which a charge of \$50 a day is made, in order to be happy. It is true that some persons of great wealth go to Florida, but by far the larger number of visitors are persons of moderate means who have the good judgment to seek the balmy, semi-tropical climate of the State during the winter months. The dollar-burdened group is not so large, but merely more noisy.

## It's Citizenship.

ON MY RECENT visit I was able to reach Jacksonville, Leesburg, Brooksville, Tampa, Bushnell, Bradentown and Palmetto. The immediate purpose was to do certain enlistment campaign work, and this I accomplished with the aid of Rev. G. W. Carroll, Dr. C. W. Duke, Rev. J. S. McLemore and others, a delightful and heart-satisfying group of friends and well-wishers, such as gather around any accredited Baptist worker anywhere in the South and make his work an experience to be remembered for the very sweetness of fellowship. My present purpose is to make some general observations and deductions rather than to tell in detail of my visit.

My first surprise was to find so few people of Northern birth among Florida citizens. Our Southern imagination has been impressed by these handsome Florida Special trains aforesaid, and most of us think that the North has contributed largely to its citizenship. But here, as usual, the spectacular is not the permanent nor the significant. In Florida, out of each hundred citizens sixty are native American stock born in Florida, while twenty-nine come from other Southern States. From all Northern and Western States combined, only five citizens have been furnished to Florida out of each one hundred. Of the

twenty-nine from other Southern States, twelve come from Georgia, five from South Carolina, five from Alabama, two from North Carolina and five from the remaining Southern States.

It will be seen that the citizenship in Florida, as contrasted with other Southern States, has an unusually large participation of citizens from sister States. Moreover, the five per cent. of Northern citizenship is larger than the number in other far-south States and this is significant. It contributes far more to the general weal of society in Florida than do the numerous

as if he was in a fairyland, and will scarcely be prepared to find in the people around him the ordinary imperfections and infirmities normal to our race.

My glimpses of the citrus belt of Florida have left impressions which only prose-poetry might be able to convey. Under the plea of limited space I decline to undertake the prose-poetry. But, if the reader will try to imagine great fields (groves) of orange, grapefruit, lemon and tangerine trees, loaded with their burden of golden fruit, which shines out from amid their dark green foliage, he will have the central

theme in nature's presentment. Scarcely less picturesque and characteristic are the great tropical palms and the live-oaks gracefully festooned with moss, conveying a suggestion of refinement in nature which no other growth equals. On every side flowers flash their beauty and in far-extending fields are rows of green, growing vegetables. In many places are rivers and inlets, bays, swamps and lakes. These greatly enhance the general effect. Everywhere from Georgia to the Everglades are the tall sentinel long-leaf pines, amid the boughs of which unceasing breezes sing from Gulf-side or Atlantic-side.



DR. CLAUDE W. DUKE,  
Pastor First Baptist Church at Tampa, and his little son.

winter birds of passage. Resort people do not as a rule participate in the constructive tasks of the community. Too often they are a potent force toward the tearing down of all that society holds most sacred.

#### Where the Flowers Always Bloom.

HOWEVER MUCH the reader may have heard of the summer-like grandeur and beauty of the citrus belt of Florida during the winter months, he may safely assure himself that the reality will greatly exceed his dreams. On his first trip he will feel

Fisherman, huntsman, cattleman, explorer, fruit-grower, farmer, nature lover,—there is plenty in Florida to engage them all, and "then some."

#### Florida Geography.

JUST A BRIEF lesson in Florida geography: The north and south line of Florida exceeds in length that of all other States, except Texas, Nevada, and California. Its east and west line is almost as great as the long lower line of Virginia. If one of our brethren went from Key West to the Baptist State Convention at Pensacola in



December last, his trip by Jacksonville was 784 miles. He traveled as far as, or farther than, it is from Atlanta to Detroit, or to Chicago or Philadelphia or Beaumont, Texas.

Of the approximately 5,000 or more miles of the seacoast of the United States 3,000 miles lies along Southern States and 1,200, or nearly one-fourth of the whole sea-coast of the United States, bounds the State of Florida. This approximation takes in only the main coast lines, leaving out islands, bays and keys. Our cover design presents a view of the strand along Florida's far-extending coast. The view is on the Gulf coast, along which the sea breezes temper both winter and summer days to a delightful mean, not excelled elsewhere in America.

tainly if any native has been over it all he has not left discoverable landmarks. On a certain morning I awoke at Brooksville, a lovely town eighteen miles from the Gulf. We had gotten in at night, and I had supposed it was as level as I had thought all of Florida is. What was my astonishment next morning to find that it was a city set on a hill, and plenty more hills out beyond. My novitiate surprise was increased when I was told that on the coast opposite Brooksville a five-mile-wide hammock, or swamp of cypress and hardwood, begins, which skirts the Gulf northward for seventy-five miles. It was Thanksgiving Day and all the men were going to that hammock to hunt bear, deer, turkey and wild-cats. The preachers and women staid at home or sought useful tasks where the doughty Nim-



Live Oaks on the Gulf Coast in Florida. These beautiful trees add much to the beauty of the semi-tropical forests.

The Rand-McNally map of Florida enumerates 200 lakes which cover about 4,000 square miles. It gives the names of 133 islands, one of which is named Ten Thousand Islands. That is, there is such an inextricable maze of inlets, creeks, swamps and bays in that vicinity that nobody knows what the number of islands is.

I was assured by a friend that there is still work for the explorer in Florida. Cer-

rod of the Gulf-side troubled not. At night the hunters returned and a Thanksgiving service was held.

#### Lands and Distribution of Population.

FOR THE TEN YEARS preceding 1910 Florida increased in population at a rate more rapid than that of any other Southern State east of the Mississippi, and this rate of increase has kept up since. The last census gives the State 752,619 popula-

tion. But Florida's area is very large, more so than that of any State North or South, east of the Mississippi, except Georgia and Michigan, both of which it approximates in size. Florida is well able to take care of a population more than five times of that which it now has.

By the last census the population per square mile is slightly more than thirteen, while the average for the other South Atlantic States is about fifty per square mile. Of this population a strikingly large per cent. is urban. In towns and cities of more than 1,000 population 246,000 or approximately thirty-five per cent. of the people are to be found.

Vast areas of pine and hammock lands have as yet been undisturbed by the hand of man, save as the lumberman and naval stores agent has invaded their domain. Along the railway lands are usually more cleared than in the back country, but many railway journeys through Florida present to the eye of the traveler interminable and almost unbroken reaches of pine lands and hammocks, the hammock in Florida meaning land on which oak and other hardwood trees grow, always with dense and semi-tropical undergrowth. For the moment counting out the urban population, the rural population per square mile in the State is only eight. I pause to recommend to friends who want to get back to unadulterated nature, to journey down to the Peninsular State. Only about one acre in twenty is yet cleared and in cultivation.

This situation throws light on the country church problem. The country churches usually have a membership of not more than fifty or sixty, and are not located so closely to each other as in the older States. But mission workers in the State are confronted by the urgent necessity of making these small churches centers of light and power, so that they may win the population which is continually coming in from other States and maintain under these trying conditions, communities in which God is feared and from which saving influences shall go out.

#### Baptist Growth.

IN 1903 Florida Baptists had 502 churches, 25,216 members, a church property valued

at \$371,000, and raised for missions \$8,500, and for church expenses \$88,000. In 1913, they had grown to 659 churches, 50,150 members, a church property valued at \$1,493,000, and raised for missions \$35,000 and the mission contributions have increased for church expenses \$246,000. This rate of increase is much larger than that of our Baptist body in most of the other States. While the numbers have doubled 400 per cent., the church expenses nearly 300 per cent., and the church property values 400 per cent. Equally notable progress has been made in Sunday-school work.

It has been a period of heroic effort on the part of Florida Baptists. The Home Board has contributed largely for Southern Baptists their aid, because the needs are great and the situation one of strategy. The returns have been bountiful. The call for large effort is still urgent. The State Secretary, Dr. S. B. Rogers, has during recent years led the good warfare. May he and the men and women who stand behind him and hold up his hands be greatly blessed in the continuance of the noble work they have done until now.

#### Mission Work in Tampa.

IN THE CITY OF TAMPA I got hurried glimpses of the Home Board work among the Cubans and the Italians and the Spaniards, under the guidance of Drs. C. W. Duke and W. C. Golden. The Cuban population there is 15,000, the Italian 7,000 and the Spanish 5,000. In the afternoon we rode out to the Italian mission. It is a large suburb of the city with cigar factories as its reason for being.

The Italian mission building is situated on a corner in the midst of this population, the rooms of the lower floor being used for school purposes. While our automobile stood at the street corner a score of little Italians gathered to survey the lady who sat in the machine and chattered with her. A cursory count of the youngsters down one block showed that fifty children, not one of whom could have been more than five years of age, were playing in that block. Those who sought to talk to us were not daunted by the fact that we spoke one language and they another. With excited gesticulations and with eyes as black as chinquapins beam-



ing from their swarthy little faces, they chattered away, smiling and never tiring in their effort to make us understand. If we had sought to talk to their elders anywhere in five blocks of this congested place, we would have had less rather than larger success. There is certainly material for kindergarten work around that Italian mission.

As to that matter, there is plenty of material of the same kind around the Cuban mission. These immigrant races are prolific, a fact which we will do well to remember. In the Cuban church at the mid-week prayer service Dr. Duke and I heard a discourse by Pastor J. B. Silva. Of course he spoke in the Spanish tongue and I could follow the discourse only very imperfectly. Both Bro. Silva and Bro. Arpaio at the Italian Mission are esteemed by the brethren as faithful and worthy workers in the vineyard.

Of the noble women who are engaged in mission school work in connection with these two missions I cannot say much, because I lacked opportunity to get in touch with their work, though I had the pleasure of meeting several of the ladies, and was

much impressed with the devotion and loyalty to the difficult task on the part of these consecrated workers.

There were about fifty persons present in the Cuban church prayer meeting. This is not bad, when compared with many of our churches the membership which is many times as large as that of the little Cuban church.

Florida will be more and more the playground of the nation. It will also be more and more thickly settled by permanent citizens. Trucking and the growth of citrus fruits, as well as general farming, will be greatly enlarged. Baptists have the largest membership and the greatest opportunity and responsibility in Florida. Our work to help develop and maintain a Christian civilization has been until now greatly blessed. Much remains to be done and there is every prospect that our people, both within the State and without, will strengthen and adapt their agencies of service to meet each new situation as it shall arise, to the end that in Florida, so beautiful, so picturesque and inviting, there shall be maintained a life which shall be as sound at heart as it is inviting to the eye.

## Home Board Evangelism.

Editorial in The Baptist World.

*THE LOUISVILLE CAMPAIGN is the fourth great campaign this winter. Truly has the hand of God placed his seal upon this department of our work. The unity and sympathy of the pastors were gratifying to Dr. Weston Bruner and the staff of Evangelists. The Louisville Baptists are showing today a solidarity regarding Kingdom work which prophecies great things for the future. They are to be congratulated on account of the character of this unity. We reproduce here an editorial from The Baptist World which we believe voices the sentiment of the brotherhood generally. The total additions after all the churches closed their meetings approaches close to 1,500, 343 being to the colored churches.*



HE EVANGELISTIC campaign in the Baptist churches of Louisville which has just come to an end has been a very important event in the life of the Baptists of Louisville. The corps of evangelists is thoroughly organized under the efficient leadership of Dr. Weston Bruner, Secretary of Evangelism. The plans are perfected in advance, and the local forces are enlisted with a view to the best results.

Our impressions of the men and the movement we set forth after a careful study of the work performed.

First of all, these evangelists are judicious and careful men. We saw no evidence of undue emotionalism or sensationalism. The preachers are men who believe the gospel with all their heart. They are men who are gifted in telling the old, old story with power and efficiency. We heard a number of them speak, and all spoke in a telling manner. There was nothing of the clap-

trap or artificial in the methods adopted for reaching the people.

A second impression which came out of these meetings was regarding the workers' conference each morning. It is a very helpful feature of the campaign. The workers from all the churches assembled in Broadway church along with all the evangelists and the singers. A practical address on methods of Christian work was given by some of the leaders at each of these meetings. The aim of this meeting, as set forth by Dr. Bruner, is to develop in each church a group of efficient workers, and thus leave the church in better condition for practical evangelism after the meetings are over. This, in our judgment, is one of the best features of these evangelistic meetings. It takes much of the vagueness from the exhortations to work indulged in by most evangelists. It gives practical direction to the men and women who are willing to work. It shows them what they can do in a specific manner, and also how they can do it. Certainly, if the meetings resulted in nothing else, the net result in giving practical training and efficiency to the various groups of workers would have paid for the meetings.

Another feature of the meetings which left a good impression was the co-operation with the Negro Baptists of the city. Negro Baptists in Louisville are quite numerous, but they greatly need the help of their white brethren, and they need it in many ways. For a number of years there has been a separation between the two races in religious work, even in our denomination, and there is now a tendency for the whites and blacks to come to a better understanding with each other. The white Baptists have a great deal which they can impart to the Negroes, and the Negroes are more willing to see the importance of look-

ing to the white brethren for help. A tier of seats was allotted to the Negro visitors at Broadway Church. They were asked from time to time to sing some of the religious songs with which they were familiar. No one seemed to have any shock whatever at the presence of these Negro brethren in the white church. The fact is, it is going back to the old relations between the whites and the blacks when they worshiped together, for this was the case long, long ago.

Of course, no one contemplates the union of the black and the white churches. The Negroes will do better work when they are left to stand alone, but at the same time it remains true that they need a great deal of help from their white brethren, both in teaching and in gifts of money. It cannot fail to be advantageous for the progress of the Kingdom and of our churches that the two races were brought into such close co-operation in this evangelistic campaign. It is the first and only instance for many years when such a co-operative effort was put forth between the Negroes and their white brethren in Louisville.

The increase in membership in the churches was about 1,200. Of course, all would have rejoiced had the number been greater, but the value of an evangelistic campaign can never be estimated adequately on the basis of mere numbers, and the elements which we have pointed out in the campaign which has just closed are of exceeding value, wholly apart from the numbers added to the churches, and at the same time there is much occasion for gratification at the number of additions.

The Home Board evangelists left a fine impression upon Louisville Baptists. We shall welcome them whenever they come to our city.

*BLESS THE LORD, O my soul, and all that is within me, bless his holy name. Bless the Lord O my soul, and forget not all his benefits. Who forgiveth thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.—Ps 103:1-5.*



## AN APPEAL TO THE CHURCHES

P. H. Mell, Treasurer.

WHEN THIS ISSUE of The Home Field reaches the reader the Christmas season will have closed and the New Year begun. God has dealt liberally and graciously with his people, and he has poured upon them a bounteous prosperity. He has saved this country from the horrors of war which are now over-whelming the great nations of the old world. When we take a review of the past year we praise the Lord for the happiness we have enjoyed, for our successes and for the sympathetic comforts he vouchsafed us when we passed through sorrow and times of trouble. God has never forgotten nor forsaken us.

The work of the Home Mission Board has been crowned with remarkable and gratifying results, through the guiding hand of the Holy Spirit. Our evangelists reported at the end of the year that thousands of souls had found Jesus through the preaching of his gospel by these consecrated evangelists. Many cold, indifferent and almost dead churches have been revived through the earnest efforts of the Enrollment workers of the Home Mission Board, and have been put to work again for the Master's cause. More than eight thousand pastors, God's faithful and self-sacrificing servants, have worked miracles in the conversion of sinners through the power of the Holy Spirit. In this wonderful out-pouring of God's blessings we have just cause for great rejoicing.

We enter upon the New Year with the promise of a bright future through the abundant yield of food products from our farms, in the apparent prosperity in business, and in the development of happy homes. Are we prepared to enjoy these blessings by returning to the Lord substantial gratitude and praise exhibited in our self-sacrificing offerings during the coming year?

What are we planning for the New Year so as to avoid the failures and the unfaithfulness we gave our Lord during the past year? The gospel of the Lord Jesus Christ must be preached if sinners are saved from eternal death. Are we preparing to greatly enlarge our banking account we shall make for God's service during the coming year? Have we really a great and longing desire to take part to the best of our ability in the grand work of evangelizing this world? If so, then we must see to it that our contributions to the cause of missions, both Home and Foreign as well as State, shall keep tally with the figures set for us from on high.

The reader is urged to carefully study the data contained in the financial table made from the Treasurer's books, and published elsewhere, and go to the throne of grace for wisdom to guide as the table is prayerfully studied. May the Lord God of Missions take us in hand and wake us up to the importance of our position in this grand and glorious work in the redemption of the world.

## DEATH OF DR. R. J. WILLINGHAM

Dr. B. D. Gray, Corresponding Secretary.

AS I REACHED HOME in Atlanta from a distant trip a message had just arrived announcing the death of my good friend and fellow-worker, Dr. R. J. Willingham. The news broke like a flood of grief upon my heart. He was a true yoke-fellow and a great servant of the Lord.

I have been with him on long weary journeys about our common work. We have been together in Conventions in every State of the South. We have joined in personal secret prayer together about our great work and his unctious petitions in public have many times brought whole Conventions to tears and humiliation and resolutions before God.

His was a great loyal soul on fire for the salvation of lost men. His passion consumed every energy of heart and mind and body. His personality has been felt to the remotest bounds of our country and his name is revered in far and distant lands. More than any man he has laid upon Southern Baptists the great work of Foreign Missions. His passionate appeals led many to consecrate themselves to this great work and provoked the growing liberality of Southern Baptists for the work of Missions, especially Foreign Missions.

A special meeting of the Home Board was called immediately on the news of his death and the following resolutions were passed by the Board:

"The Home Mission Board of the Southern Baptist Convention, with the Foreign Mission Board and with all the interests of Southern Baptists, has suffered a great sorrow and loss in the death of beloved brother Dr. R. J. Willingham. For twenty-one years the contagion of his passion for souls has touched and quickened the home missionary and the foreign missionary alike, and in his departure they suffer alike. The period of Dr. Willingham's service has witnessed great advances in the Southern Baptist Convention along all lines of missionary and educational enterprises. It is the truth to which this Board bears witness that he has been a peculiar and a conspicuous force in every direction of Baptist progress. His was the large mind and larger heart, and he gave his all, reserving nothing of body, mind or heart from his Master. The imprint of his burning zeal is pressed hard and fast upon the Southern Baptist soul. There is no tribute of affection and no sense of gratitude to God the Home Mission Board does not sincerely offer in our bereavement.

"Therefore be it resolved: First, that the Home Mission Board tenders to the brotherhood its expression of our common loss, felt the more keenly in the sense of our common blessings in the life and labors of Dr. R. J. Willingham.

"Second, that we extend to our sister Board of Foreign Missions our sincere sympathy and fellow suffering in the passing of its great leader.

"Third, that to the family of our dear brother, who with him has contributed so much of life and sacrifice for the salvation of those for whom our Saviour died, our deepest love and our sincere prayer that the Heavenly Father will comfort and sustain them in the grief of their great bereavement.

"Fourth, that a copy of this resolution be conveyed by our Secretary, Dr. B. D. Gray, to the Foreign Mission Board, and to the family, and for publication in The Religious Herald of Richmond.

"John E. White, B. D. Gray, Chas. W. Daniel, Louis B. Warren, Committee."

I am taking the train for the funeral at Richmond and have only time for this brief announcement and the brief words concerning a beloved brother who was faithful unto death and has gone to receive a crown of life. We have had none nobler, none better, none more powerful in personality, none more devoted to the cause of his Master than the great hearted and noble brother who has heard the call to come up higher.





## DR. B. H. CARROLL OF TEXAS

THE CONVENTIONAL LIMITATIONS of this magazine, which properly confine it under ordinary conditions to the treatment of themes directly or indirectly related to Home Mission work, must stand aside while we chronicle the passing to God of Dr. B. H. Carroll.

Nearly all our denominational papers, particularly the Baptist Standard, have carried appreciations worthy of the great spirit who has gone from us. It is not ours to essay what others have already done so well. But we pause with uncovered head in respect to one who because his brethren trusted him, was powerful in helping to shape the activities of every agency of the Baptist body, which he loved with a father's love.

Whatever concerned our Baptist usefulness was a concern to Dr. Carroll. His personality towered among us as some great giant of the forest towers above its myriad sylvan mates. He loved the cause of Home Missions with sincere devotion, and was ever ready to magnify the function of the Home Mission Board. Under God he was the man who welded the Southern Baptist heart to the inauguration and hearty support of Home Board Evangelism.

But it is not ours to recount the beneficent deeds of this kingly spirit who moved uncrowned but not unhonored among his brethren, and has now passed into the realm of the Crowning Day to stand before the King of kings.

In the Standard of December 17, Dr. Jeff. D. Ray has an appreciation of Dr. Carroll which is a tribute worthy of our great deceased leader. We wish it might be read by every Southern Baptist. In the same paper is an equally appropriate presentment from one of Dr. Carroll's children in the faith, Dr. George W. McDaniel, of Richmond. In the course of his article Dr. McDaniel incorporates an exquisite narrative of a poignant experience in the Carroll home, written by Mrs. McDaniel. Because it portrays the intimate personal side of this strong man of the Master, now gone to the land where their tears shall be wiped away, we reproduce it here, the story of the death of Dr. Carroll's son:

"The most pathetic sight I ever witnessed," writes Mrs. McDaniel, "was the scene around the bedside the night his son, Guy, died. The stalwart young fellow was taken so suddenly. One afternoon we saw him come home from the drill, in military uniform, the very embodiment of health and vigor and promising young manhood. Three days later we followed him to Oakwood.

"The faithful physician told Dr. Carroll that Guy could not live through the night. He made no outcry—not a sound escaped his lips. He put on his hat, and with hands clasped behind him, he walked up and down the long porch for more than an hour. Sorrow had come into his heart before, and three children had already been given back to God, but it was so hard to give up this manly boy, the pride of the family. He had his struggle there alone with his Lord, and when the surrender had been made, he quietly went to the bedside to speak a last word with Guy.

"He wanted to be sure the boy was ready, and he could not be satisfied to take any one else's word for it. He knelt by the bedside, and with ear

trumpet pressed close to the lips of the dying lad, tried in vain to hear the replies to his questions. Not a sound reached him.

"Those of us standing around, unable to bear the touching sight, left the room, and prayed with all our souls that the deaf ears might be made to hear, and the dying lips be made to speak audibly. The weeping mother kneeling on the other side, said to her boy:

"Oh, Guy! if it is well with your soul, and you have no fear, just nod your head and smile at papa so he will understand."

"A smile swept over Guy's face and he looked into father's eyes and nodded his head again and again. Dr. Carroll turned from the bed and as he went down the stairs, we heard him repeat the 103rd Psalm.

"Out to the street he went, and up and down the sidewalk in front of his house he walked the livelong night. At sunrise, when they told him the mortal struggle was over he came back in the house to comfort the heart-broken mother. On his face was a heavenly calm, and in his heart the peace of God. He endured as seeing Him who is invisible. Brave soldier, honest man, worthy teacher, loyal friend, chivalrous gentleman, faithful Christian, good minister of Jesus Christ. With what honor has he gone Home."



## A PLEA FOR GIFTS TO HOME MISSIONS

ONLY FOUR MONTHS remain until the close of the fiscal year of the Southern Baptist Convention. We have January, February, March and April.

During these four months the attention of the churches throughout the South will be specially given to contributions to Home and Foreign Missions. The State Conventions and General Associations have met and closed their fiscal year. The results of the year in the various States have, all things considered, been encouraging.

Christian Education and State Missions have been the two subjects around which interest has centered in the various States, with the report of committees on efficiency appointed a year ago holding a lively second place in several States. The State Mission results have been large everywhere and the contributions to this cause have been as large as could be expected. In some States the entire apportionment was raised, and in nearly all the States this has been enlarged much within recent years.

Many of our Baptist colleges are having a hard time to meet expenses on a self-sustaining basis. Some of them are not doing it. Ways and means to provide for the situation thus precipitated was the hardest problem confronted by not a few State Conventions. So far as we have learned, none of our schools has been lost to the denomination as yet through financial embarrassment, but it is a general problem which has not yet come to satisfactory solution. It is a question of the gravest importance, and it is not conceivable that our great Baptist body shall fail to find "a way out."

We now invite every pastor and church and layman and elect woman to consider Home Missions. A great "sister" cause and our plea for America will urge the prayers and gifts and study of all our people during the same four months. Our pastors and churches will be urged to open their hearts and thoughts to both great causes. Thousands of them have already shown that they are sufficient to such a task as this. We shall hope that these thousands may be at their best these four months. And we shall pray that these may be joined this time by hundreds of others in the fellowship of service in



supporting the great cause. We plead for Home Missions. Dr. P. H. Mell, the Home Mission Board Treasurer, in his presentment elsewhere shows that our receipts are \$17,900 behind those of the same date last year. Our work has, in conformity to the Southern Convention apportionment, been projected on a larger scale than last year. To meet the economic stress which has come upon our people in a good many sections, the Home Board has sought to practice every practicable economy without actually withdrawing the workers.

But the needs will be great. There is no way to meet them, except in that to which we continually invite our common Baptist heart, especially in the winter and spring of the year. The work has been done. Two-thirds of the record of a great year's work is made up. Hardly more than one-fourth of the money to pay for the work has been received. We beg the pastors and churches from now on to give much attention to Home Missions. Let collections be taken in every church, which has not raised its quota—that is to say in more than ninety per cent. of all the churches!

Write to us for tracts and literature. They are free. Write for special material useful in making sermons. We are glad to furnish such material. Read with care *The Home Field* for February. It is our purpose to put in it much suggestive material, such as may stimulate pastors to a fresh study of Home Missions. Send us the names of preachers in your Association whom you would like us to send *The Home Field* for February. The probability is they do not subscribe for it. Only twenty per cent. of our preachers do. Send us their names and we will send this Special Pastor's Number free.

Four months remain. Difficulties confront us. But they are only such difficulties as should excite the mettle and determination of God's people. The great cause is worthy of support and championship. Elsewhere Dr. Gray reports the sad news of Dr. Willingham's death. After twenty-one years as Secretary of the Foreign Board, God has called him. We who work for the Home Mission Board, even should we serve here till God calls us, will each go when God calls. But the work of God must go on. It is not "our" work. It is the work which God has given to all our people. We can only plead and urge and strive to be faithful. But what will the churches do? When we leave our posts, their obligations will abide. God help each pastor and church to have a great part in helping to sustain Home Missions now.



## A STUDY IN EFFICIENCY

Once-a-Month Churches.

RURAL CHURCHES .....20,000 churches

*In the open country and in towns up to 25,000 population.*

ONCE-A-MONTH CHURCHES .....18,000 churches

*A survey of 256 district associations made last year revealed the fact*

*that less than 10% of the once-a-month preachers were resident*

*pastors, HENCE*

NO. CHURCHES SERVED BY ABSENTEE PASTORS.....16,000 churches

*The average once-a-month preacher spoils or consumes a day going to his appointment and a day returning, HENCE*

TIME LOSS PER MONTH .....32,000 days

TIME LOSS PER YEAR .....384,000 days

*If the average preacher is worth anything he is worth \$2.00 per day, going to and returning from his appointment; HENCE*

THE COST AT \$2.00 PER DAY IS.....\$768,000.00

*The preachers team is worth \$2.00 per day or the alternative R. R. journey will cost \$2.00; HENCE*

TRAVEL COST AT \$2.00 PER DAY is.....\$768,000.00

TOTAL TIME AND TRAVEL COST PER YEAR IS.....\$1,536,000.00

*Approximately what all Southern Baptists gave to all missions all of last year*

#### WHO PAYS THIS BILL?

The Poorly Paid Once-a-Month Baptist Preacher.

AFTER TEN YEARS during which Southern Baptists have increased in efficiency more rapidly than at any other stage in their history, they are today writing and thinking more about efficiency than ever before.

During this period our gifts to missions have increased 250 per cent. and more thought has been given to intensive or educational missions than ever before.

It is not probable that any other leading religious body in America has gone forward in the increase of efficiency on the part of its boards or other agencies as rapidly as have Southern Baptists within the last ten years. We invite the reader to study for himself the evidence of effectiveness now in the missionary and educational endeavor of our boards and other agencies, as compared with ten years ago. If we are not mistaken he will come to the conclusion that these agencies of the denomination have been central and most influential in this remarkable growth in efficiency.

We confess that we have somewhat against the word "efficiency," as frequently used. The great mass of our non-co-operating churches need first comprehension and vision; they need second efficiency. This order is necessary to the end that we may keep efficiency from degenerating into a cold and mechanical utilitarianism. Spiritual comprehension, which comes from being taught in all the ways and purposes of the Lord—this is the first great need of our thousands of non-participating churches.

Still we must not cease to study the question of efficiency. The unique table which immediately precedes this editorial is a study of the Home Board Department of Enlistment into this question. It appeals to us especially for the reason that it is a study made in terms of the need of the average Baptist church and pastor. The reader will not fail to scrutinize this table, which is furnished us by Dr. Arch C. Cree, Enlistment Secretary. It is to be desired that much of our Baptist investigation and much of our writing and speaking and effort, shall be in the terms of our average Baptist need.

The Enlistment Department has figured it out that the average once-a-month absentee preacher in 16,000 rural churches in the Southern Baptist



Convention consumes or "spoils" a day going to and a day returning from each of his appointments to preach. The Department then figures that the average preacher is certainly worth two dollars a day. Therefore the cost per year on account of the time lost in going to and coming from once-a-month churches is \$768,000.

Then it is estimated that the buggy and horse of the preacher is worth two dollars a day or that the alternative railway journey will cost that. Another annual expense of \$768,000. Therefore the total time and travel cost per year is \$1,536,000, or nearly as much as the entire Southern Baptist body gives yearly to State, Home and Foreign Missions.

These results are worthy of serious consideration. They are in entire keeping with our present search for efficiency. We are sure that the Enlistment Department has been conservative in its figured results. Furthermore, any wise and comprehensive program looking toward efficiency among Southern Baptists cannot afford to ignore a field of improvement so fertile and universal as this in our Baptist life.

The Enlistment Department relentlessly brings this subject home to us. For it says, "Who pays this bill?" and answers truly, "The poorly paid once-a-month Southern Baptist preacher."

The Home Field editor rejoices in the increasing interest in efficiency among Southern Baptists. He particularly has great satisfaction in the efficiency movement as it relates to the great and too-little-considered body of our rural Baptist churches. He also has joy in our general Baptist increase in efficiency within the last ten years, an increase which is so patent that he who runs may read, and which in his judgment justifies hopefulness and optimism as we confront needs yet to be supplied in the manner and pace of our Southern Baptist on-going.

By all means let us focus our eyes on the lost motion which grows out of the common practice of country churches in connection with their employing absentee pastors. If we can correct this we shall have rendered a simple but great and far-reaching service in terms of our common Baptist needs. May the Lord give us grace and spirit to be fascinated and drawn by the appeal of these common, every-day needs of us all. We much need such a revival as this.

The editor is loathe to sound a minor note, one which may even seem in discord with this efficiency discovery of our esteemed co-worker Dr. Cree and his associates. But a certain spirit of insurgency swells within us, and we beg to be allowed to suggest that not all of that respectable pile of money is to be charged up to loss and inefficiency. Time was when we drove to once-a-month churches on Saturday and drove back Sunday afternoon, or perchance Monday. In later years as a Baptist newspaper editor we frequently drove with country pastors on Saturdays and Sundays and Mondays. If we had to choose from all the precious memories of fellowship and of opportunity for wholesome meditation which come along the pathway of life to any pastor or worker among the mass of our Southern Baptist churches, we do not know where we could find any sweeter or more wholesome experiences than the hours spent driving over the hills and through the valleys of our Southern country in the service of our country churches.

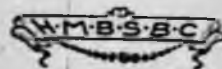
In summer's heat and winter's cold, over bad roads and good, in drouth and when streams were flooded and dangerous, by fields where the plowman labors and beneath forest canopies where the winds sing—such experiences as these have been the common lot of the men who in the spirit of Christ have done most to make Southern Baptists the large and significant Christian body which they are today. Such experiences as these, unrecorded in litera-

ture, sometimes accorded a scant line in our mission board reports, have been part of the warp and woof of the lives of the usually poorly-paid Southern Baptist preachers, who under God have given Southern Baptists the goodly heritage of 25,000 churches and two million and a half membership. They have also done just about all which has been done to establish righteousness, reverence and faith among the great body of our Southern population.

But the efficiency man is after us. We shall not all of us stop spending days in buggies going to and from churches, not right away. We shall not soon have to sacrifice the beautiful and the good which come of contact with nature and of fellowship between fellow-workers, as the disciples of the Master journey across our Southern country to tell the people and the churches the good news. But we must turn a smiling face and a receptive spirit toward the efficiency man. He has an eye on these matters. He has caught up with us in our wastefulness. One reason we have somewhat against him, is that he says so much which is true. These wire-edged fellows who are always showing us how we ought to be doing something in a better way, are aggravating, but we must love them and learn from them what they have to teach. Consider that \$1,500,000 a year. It is worth considering, albeit not even the men who gave it to the Baptist cause were until now aware that they had done so.

Seriously and not for the first time we declare our belief that not since the day when Southern Baptists first gave themselves devotedly to winning lost souls have they undertaken a greater work, a work more pregnant with blessed and almost unlimited possibilities, than they are now undertaking in seeking to put their whole body behind the task of developing the implanted life, which we have always put behind the task of implanting the new life.

The Enlistment Department has done well to call our attention to the million and a half dollars which the once-a-month country Baptist preachers have to contribute in order that such a large proportion of our churches may be able to hold on to a course of procedure which greatly magnifies democracy and independence, while it lamentably fails to tie these admirable qualities on to efficiency. One of the many fine results which are following the activities of the Enlistment Field Workers is the formation of fields between contiguous churches and an elimination of the wastefulness and comparative inefficiency of absentee pastoral service.



## SEVEN MONTHS OF DEVELOPMENT MISSIONS

DR. Z. T. CODY, editor of The Baptist Courier, delivered an eloquent and convincing speech at the South Carolina Baptist Convention in December, commending the work of the Enlistment Department of the Home Mission Board and the State Mission Boards. Dr. Cody said that when the announcement was made that the Home Board had instituted the new Department of Enlistment and Co-operation, his first thought was that the idealism and spirit of the Board was good but its judgment poor. He felt that it was an impossible task which was proposed.

In his speech he professed himself an entire convert. He declared that this great and long-neglected task was worthy of our Southern Baptist devotion and effort, that to neglect so large and fruitful a field of service was to confess ourselves impotent to perform the most patent and largest task for the releasing of unused spiritual potentialities which ever invited an American Christian body.



In a certain sense the impression made on Dr. Cody when our new work was announced was correct. That is, the Home Board has never hoped that its own activities and those of the various State Boards directed to the end of developing into larger comprehension and participancy the lagging churches in our Southern Baptist body, would in themselves be adequate to accomplish the task.

#### A Purpose to Conduct Demonstration Plants.

THE PURPOSE of the State Boards and the Home Board has been and is in effect, to conduct demonstration plants similar to those which are conducted throughout the country by the Agricultural Department of the government. It is desired that the agencies of the denomination shall, by supplying a temporary leadership supplementary to that of the pastors, actually accomplish the development task so largely needed in thousands of communities. But it has been believed from the first that the stimulating moral effect of the new emphasis on the part of the Boards, in calling attention to the long neglected and fruitful field of service, would probably in the end amount to more than the work accomplished on the field by the Department itself.

The effect of a continued propagandism and emphasis on the part of the Boards, coupled with actual demonstration results accomplished by the workers of these Boards, have been and are depended upon to stimulate many fields the workers themselves cannot reach.

The friends of this new movement confidently believe that they have discovered and released a gold mine of spiritual potentialities. They believe that instead of about twenty workers it would be well if we had more than two hundred workers engaged in this Department. They confidently expect to see the number increased from year to year.

#### Learning How to Do the Work by Doing It.

BUT THEY REALIZED from the first that the continued favor and confidence of the denomination would be conditioned upon their securing within the first few years such demonstration results as would convince the great body of our brethren of the large value of the work. From the first it has been their job to learn how to do this new development mission work by doing it. While these workers have not neglected to engage in many blessed tasks which are not capable of being set forth in their reports, while they have been keenly conscious that the best educational results are never easy to set down in figures, they have also been aware that the denomination would call them to account as to whether their new activities were the dreams of dreamers or whether they could really interpret their idealism into tangible results of progress.

#### Seven Months' Results in Tabular Statement.

WE SUBMIT that they have already succeeded in showing how to do the work by doing it. We invite study to results that have been attained by seventeen Enlistment Workers within the last seven months. These results may be set forth in tabulated form:

Number of workers .....	17
Associational campaigns conducted during seven months.....	49
Pastoral fields developed .....	76
Number of churches grouped .....	68
Every-Member-Canvass in churches .....	69
Envelope system introduced in churches.....	46
Number of buildings (churches and parsonages) erected.....	33

Services held with pastorless churches.....	156
Subscriptions raised on pastors' salaries.....	\$33,848
Subscriptions raised for missions and benevolence.....	8,374
Raised on improvement and erecting church buildings.....	23,520
Raised to build pastoriums.....	7,990
Cash raised for missions and benevolence and local improvements.....	9,018
Cost of the work for seven months.....	13,000

The cost of the work includes the cost both to the Home and State Mission Boards. In most States half of the expense is borne by each Board. In some instances the ratio is different, and in one instance the Home Board pays the entire salary.

The \$31,500 raised for church buildings and pastoriums is all so much money released for Kingdom service which would otherwise not have been so used. Of the \$52,500 raised in subscriptions for salaries and missions and benevolence and the cash for missions and local improvements, it is estimated that one-half, or \$26,000, would not have been secured but for the expert service of the field workers. An effort will be made at the end of the fiscal year to give the results definitely on this point.

It appears that within seven months approximately \$57,500 of money has been released in the service of the churches and to the cause of Christ at the cost to the denomination of \$13,000. The \$57,500 is money which would not have been available for religious work but for the activities of these workers. For every dollar the denomination put into this work more than four dollars was released for religious service during the present fiscal year. But inasmuch as the method of these workers is that of teaching and imparting enlargement of vision rather than the method of giving-campaigns, we may be certain that enlargement will result in additional gifts and untold blessings in the years which are to come.

#### The Reader Asked Whether This Work "Pays."

WHAT DOES THE READER think of this work? Do these results justify it? We record these results not as the greatest which these workers attain. Consider the services rendered to pastorless churches, the number of churches into which method for regular systematic giving were introduced, the number of churches grouped for adequate pastoral service, the fields developed and educational campaigns conducted. Consider the parsonages erected, the pastors located, the church buildings and improvements attained.

Consider, if you please, a service rendered in terms of our actual average Baptist needs in the South. We are not unaware of the magnificent service being rendered in other ways by other agencies of our denomination. But we feel no hesitancy in placing this along-side of the best that the denomination is doing in any way and anywhere, and in claiming that it is worthy to stand there by the best and receive recognition and commendation along with it.

What is it this Enlistment work of the Home and State Boards is undertaking to do? Let the figures which we have given above be partial answer. We have tried many times to give the answer in terms of ideals and purposes. We confidently believe such results as these are a more adequate answer than the best idealistic paragraph we have ever written on the subject.

#### Has Proven Its Practical Worth.

WE ARE FULL OF GRATITUDE that Southern Baptists have had patience to look kindly upon this effort for the two or three years it has been in progress, and to wait with patience while the Boards sought to show that the work could

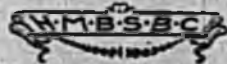
be done by actually doing it. We believe that far greater results await continued devotion to this new and long-neglected task of intensive missions. But we are grateful for the patience and good will that the brethren have already shown, some of whom we have felt did not entirely comprehend what it was we were about.

Many times we have said we were not out to raise money, but to enlarge the vision of God's people, to teach them more perfectly in his service by supplying a temporary leadership to supplement that of the pastors in undeveloped churches, many of whom were depressed by the burden they bore, but yet as true men as God has given us.

We have said repeatedly that we have a duty to the undeveloped, unenlisted churches of our body other than getting from them money for mission work, namely, to give them that fellowship that is in the life of service, to go along with the fellowship which we now have with them of faith in our Lord Jesus Christ for salvation.

We have insisted that if we would just do this, our brethren would respond by giving money, though we went to them not for money, but to help them toward enlargement and comprehension.

We submit that, though the work is only two years old, it has proven that it can do all that it has ever been claimed that it would do and that in this lies an immense and fascinating and blessed field for our Southern Baptist effort.



### WHAT THE HOME MISSION DOLLAR DID.

IN ORDER TO VISUALIZE the various activities of the Home Mission Board in terms of the cost of each of these, we desire to tell the proportion of each Home Mission dollar devoted to each separate department of Home Missions work. The figures are substantially correct and are compiled from the Home Board's Report of the Southern Baptist Convention minutes. To make them absolutely correct to the last detail would require minute explanation which would confuse the average reader, without substantially adding to correctness.

Of the dollar which was given last year by a brother to support our Home Mission work, six cents went to maintain that which may properly be classed as the administrative work of the Board and ninety-four cents to missionary work and to expenses of collecting, intercommunication, etc., which will be shown in detail below.

To collect the money for Home Missions most of the States, though not all, make a charge. This charge is given in detail in the annual report. The appropriated Home Mission dollar contributed four cents to this State expense.

By order of the Convention the Home Board is temporarily conducting an activity to secure a great Church Building Loan Fund. This charge is temporary, is given here to make complete the expenses for the year. Slightly more than two cents of the Home Mission dollar went to help toward raising this great Million Dollar Fund.

The Home Mission dollar last year paid one cent to interest on account of the appropriated dollar being so slow coming in the Board had to borrow certain amounts to meet obligations.

#### Extensive or Evangelistic Missions.

THE BOARD CONDUCTS a general pastoral evangelistic missionary work throughout the Southern States. The work is done partly in co-operation with



State Boards and other agencies and partly independently. This work helped to keep on the firing line in needy, destitute places approximately 1,100 messengers of the cross. Of these about 1,000 were white missionary pastors, fifty were missionaries to foreigners, forty-seven were Negro missionaries, and twenty were missionaries to Indians. Thirty cents of the Home Mission dollar went to this great work.

The Home Board has twenty-five trained evangelists, engaged all the while in cities and country-side, in strong churches and weak churches, in the work of saving the lost. These last year brought into the churches more than 12,000 souls, more than two-thirds of them by baptism. Apparently the Home Mission dollar gave eleven of its cents to this work. But the churches with which the work was done, as a thank-offering, raised six and a half cents of the amount, in addition to their regular Home Mission offering, and the Home Mission dollar given by Bro. Jones to help win America aided in securing these blessed results by a contribution of only four and a half cents.

Of the dollar, fourteen cents went to erecting houses of worship where the need was most urgent and the opportunity largest. Our people are growing to have that insight which enables them to see that there is no wiser, truer mission work than to help the young church to so equip itself that it may function vigorously for Christ.

In Cuba and Panama the Home Board is doing a successful mission work, much like Foreign Missions in the method of administration and in character. The Home Mission dollar gave twelve cents to maintain this work.

Counting up the work done last year under the head of extensive missions it will be observed that sixty-seven cents of the Home Mission dollar went to mission work which was characteristically evangelistic. For Church Building gifts belong in this category rather than in that of intensive or educational missions.

#### Intensive or Educational Missions.

ONE OF THE MOST notable evidences that Southern Baptists are growing in capacity as well as in numbers, is to be found in the increasing tendency in recent years to devote a respectable proportion of the Home Mission dollar to what may be called Intensive or Educational Missions. When a democratic religious body has grown to the point of giving some of its money to the work of developing and making efficient the implanted life, in addition to laboring diligently that the new life may continue to be implanted, that body shows vision and a genuine Christian culture.

In the effort to reach as many as possible of the 2,500,000 Southern Baptists with educational and informational material about the Home Mission work, the Board maintains a Department of Publicity. Last year it furnished articles from time to time to twenty-five denominational weeklies, it published and furnished free to churches and workers 9,000,000 pages of Home Mission tracts. It edited and published *The Home Field*, its mission magazine, with 25,000 circulation. It wrote and published a new Mission Study book on Home Missions, wrote a multitude of letters of an educational kind for leaders and workers, looked after its stereopticon slide loan department of twenty lectures and gave attention to many other details. The Secretary of the Department also did a general field work for the Board. The Home Mission dollar paid slightly more than two cents to support this Department. We place it under the head of Intensive Missions, for the reason that it belongs here in any general classification. Most of its material is furnished free to the churches and they get the benefit of it, while the Board bears the expense.

To conduct the work of education among the women, the Woman's Missionary Union is established at Baltimore and its operating expense necessarily

comes out of the gifts to Home and Foreign Missions. The Layman's Missionary Movement expenses are also provided by the two Mission Boards. To these two objects together the Home Mission dollar contributed two cents. The two cents of the Home Mission dollar used by these agencies in a general classification must be put down to the account of educational and inspirational work rather than as an expense of collecting. The Layman's work is entirely educational and the Woman's Missionary Union work is prevaillingly educational.

For about fifteen years the Home Board has been using some cents out of the Home Mission dollar to establish and maintain Christian schools among a great retarded section of our Anglo-Saxon population in the Southern Highlands. Last year about fourteen cents of the dollar contributed for Home Missions by Brother Jones went to maintaining thirty-six such schools among 3,500,000 people with an attendance of nearly 6,000.

Recently our brethren have instructed the Home Board to do another intensive mission work. They have taken note of thousands of our churches, made up of good people, but uninstructed, unenlisted, and largely or entirely without fellowship with the denomination in the co-operative work of the Kingdom. Southern Baptists, in effect, told the Home Board to find a way to help these local churches to function properly in their own environment, and also to grow into co-operative fellowship in the work of the regions beyond. Last year slightly less than three cents of the Home Mission dollar went out to keep company with a like amount from the State Mission dollar in various States, to maintain the work of helping the churches in "teaching them to observe all things whatsoever I have commanded." For the modest amount which the Home Mission dollar gave to this there are results, large and blessed, such as to make the heart glad. Dormant churches are alive, laggard churches are keeping step, once-a-month churches have come to the new and better way, pastoral fields have been formed, absentee pastors are becoming resident, the pastor's salary is growing toward a real support, hundreds of churches are doubling or quadrupling their offerings to missions—all in response to the thoughtful three cents from the Home Mission dollar which went to keep company with a like deserving three cents of the State Mission dollar.

The central thought of this work is vision rather than eliciting money. "My people perish for lack of vision." The effort is ever to get the local church to function efficiently, "beginning at Jerusalem." But that friendly Home Board and State Board six cents has yearly from the first elicited for the work of the Master not less than one hundred and fifty cents. In the single item of money to erect churches and parsonages and schools last year, the three-cents-each combination elicited nearly one hundred cents of Baptist money. And this money, by enlarging the vision and showing the way, will continue to bless the work of the Kingdom when the workers shall have gone on into other and new fields.

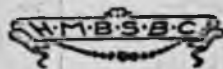
This Enlistment work is as truly missions as is the work of saving the lost. "Teaching them to observe all things" is part of the Commission. If it is, how can we call the work of teaching the converts in all the ways of the Lord anything less than missions? The sainted Dr. William E. Hatcher said many things which will live long in the human heart and on the printed page. But he said nothing which is truer or likely to live longer than his words: "It is at least as important to save what we already have as it is to save that which is lost."

To Sum Up.

IF WE INCLUDE Publicity and the Layman's Movement and Woman's work

in the category of development missions—and in the thought of the writer they certainly belong there in any general classification—we find that about twenty-one cents of Brother Jones' Home Mission dollar went to intensive missions, two cents of the amount being expended by the Women and the Laymen; sixty-seven cents of the dollar went to expenses of evangelistic missions; four cents to expenses of collection in the States; two cents to the raising of the Million Dollar Loan Fund; one cent to paying interest on borrowed money, and six cents to the administrative cost of this truly great work, to administer which the bare outlines we have given will suggest is a great and many-sided task. An addition will show that this estimate makes one hundred and one cents. This small error has crept in through approximations and does not materially affect the reliability of the figures.

We are grateful for the excellent use which is being made of the Southern Baptist Home Mission dollar and take pride in it. We doubt if any Home Mission Board in America has succeeded in making a Home Mission dollar do so many things and do them so well and with such large and gracious results.



## HOME MISSION RECEIPTS

	Apportionment for year	Nov. 15 to Dec. 15	May 1 to Dec. 15
Alabama .....	\$ 30,000	\$ 709.98	\$ 6,673.02
Arkansas .....	11,000	.....	561.96
District of Columbia .....	3,500	92.24	610.46
Florida .....	11,000	181.87	1,217.64
Georgia .....	60,000	1,430.43	14,040.03
Illinois .....	4,000	.....	563.77
Kentucky .....	35,000	497.85	12,195.17
Louisiana .....	12,000	35.00	3,396.97
Maryland .....	9,000	329.66	3,752.23
Mississippi .....	31,000	197.05	6,480.75
Missouri .....	19,000	.....	7,146.88
New Mexico .....	1,750	.....	24.34
North Carolina .....	40,000	5,382.85	10,383.29
Oklahoma .....	6,500	291.13	1,467.97
South Carolina .....	37,000	708.09	8,085.99
Tennessee .....	27,500	62.92	3,682.23
Texas .....	80,000	548.60	2,333.90
Virginia .....	43,000	2,226.70	17,249.47
<b>Totals .....</b>	<b>\$461,250</b>	<b>\$12,694.37</b>	<b>\$99,866.07</b>

NOTE—The State agency expenses are included in the above figures; also the receipts from contributions to the Church Building Fund.

Total receipts May 1st to November 30th, 1913, \$113,209; receipts for same period in 1914 were \$91,383, making a deficit of \$21,826. Total receipts May 1st to December 15th, 1913 were \$117,829.78, for the same period in 1914 receipts amounted to \$99,866.07, leaving a deficit of \$17,963.71.



# 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.

### THE NEW YEAR

He came to my desk with a trembling lip,  
The lesson was done.

"Dear Teacher, I want a new page," he said,  
"I've spoil this one."

So I took the old page, stained and  
blotted

And gave him a new one, all unspotted,  
And into his sad eyes smiled,

"Do better now my child."

I went to the throne with an aching heart,  
The Old Year was done.

"Dear Master, I want a new chance," I said,  
"I've spoiled this one."

And He took the Old Year, stained and  
spotted

And made it a New Year all unblotted,  
And into my sad heart smiled,

"Do better now my child."

### EDITORIAL NOTES.

IF SPACE PERMITTED, we would love to write in particular of each State W. M. U. meeting. Six States met on November 11. We wonder how many remembered that the 11th was Dr. L. T. Tichenor's 89th birthday? Any way, it was a silent tribute to the natal day of our great Home Mission Statesman, who, long ago prophesied many of the things that are now coming to pass.

We must, in gratitude, make mention of Georgia's beautiful gift of \$5,000 to Miss Emma Amos' memory. This fund is entrusted by loving hearts, to the Home Board's Church Building Loan Fund. What a befitting tribute to one who labored so unceasingly for the upbuilding of the Master's cause, almost to the hour of her departure! Her last words were "Going home, going home." Well may Georgia women perpetuate the name of this Godly woman. Miss Mabel Haynes writes thus approvingly of our words in November Home Field:

"Dear Mrs. Gray: Your kind words in The Home Field have brought so many kind words of sympathy and love from unknown friends, I want to thank you for them.

"Yesterday wound up my first month here at the sanatorium and it has been one of improvement for me. I do hope the improvement will continue so that next fall will find me in shape to return to my work. Cuba needs every possible worker; but most of all our prayers; so I've decided that this enforced rest here shall be a season of earnest prayer for an out-pouring of the Holy Ghost on our Cuban workers and their work."

Dear Sisters, listen to this clarion call to prayer from the sick-room! Cannot we, each and every one, join Miss Haynes in this supplication?

Our hearts are sad when we think of our faithful worker in St. Louis, Miss Minna Roseman. She has lost two brothers and a nephew in this terrible war. Write her words of comfort—dear sisters.

"The Outlook" in speaking of "The Barbarism of War" says: "Jesus, in a characteristically epigrammatic passage, defines the difference between paganism and Christianity: 'Jesus called them unto him, and said, Ye know that the rulers of the Gentiles

lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would be great among you shall be your ministers; and whosoever would be first among you shall be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

The difference between paganism and Christianity is not between the names they use for God, nor between the forms they employ in worship, nor between their respective philosophies of religion; it is a difference in their estimate of the values of life.

Paganism values power as a means of exercising authority; Christianity values power as a means rendering service. Nor is this merely an ethical difference.

Paganism reverses God because of his power and authority, and is a religion of fear.

Christianity reverses God because of his love and his freely offered service to his children, and is a religion of loyalty and hope."

So, let us in the beginning of this New Year, 1915, inscribe upon our banners: "Loyalty and Hope."

### A NEW YEAR'S MESSAGE.

**A**S FROM shut-in room I look down the long vista of the years I see glorious things for the Union. The work we have so well begun will continue to grow with ever increasing rapidity. The growing knowledge of the world's need will inspire deeper thought to meet it worthily. With growing wealth and still more growing consecration the women's gifts will grow. The example of the older women will inspire the younger to give themselves in greater numbers to distinct mission work and the larger Training School will meet the larger demand. The Sunbeams and younger branches will become a glory and pride as the mothers feel the sacred privilege of leading children to the place of training for God's service. The communities around each society, through their work for them, shall have cause to call them blessed. At this New Year's season the power for all

this lies in the hands of my dear fellow-workers as a precious trust.

I believe they will be true to it and at each remembrance of them I thank God.

FANNIE E. S. HECK.

Hygeia Hospital, Richmond, Va.

Nov 28th, 1914.

The message quoted above is taken from the January issue of "Royal Service," and comes from the pen of our beloved president. Though her body is held captive by pain her peerless soul is untrammelled by limitations.

While we have borne her in our prayers to a throne of grace, she has likewise been communing with the Heavenly Father concerning the great work of the W. M. U. Let us thank God for this noble, wise leader and let us continue to importune the Father for her restoration to health if consistent with the Divine Will.

### W. M. U. CALENDAR OF MONTHLY TOPICS, 1915.

January—Our Local Organization.  
February—At Our Own Door.  
March—The New Patriotism or Patriotism and Home Missions.  
April—Japan of Today.  
May—New Africa.  
June—The Union.

July—Home Mission Schools.  
August—Mexico of Today.  
September—Home Mission Survey.  
October—Foreign Mission Survey.  
November—The Brotherhood of Man  
December—China of Today.

**Study Topic—Our Local Organization.**  
THE TOPIC for January has usually been "A World Survey."

It is wise that we change this course of study this time, and begin the New Year by a close scouting of local organizations.

Like Nehemiah of old each woman is expected to build up the wall over against her own door. If every one of the 12,000 societies would "take stock" as it were, and see how nearly it comes up to the standard of excellence—great good would be accomplished.

We give the standard adopted at the last convention in Nashville.

Read it carefully sisters; ponder it well and see how nearly you have been coming up to the Standard in the past and then make some good, strong, steady, "New Year" resolutions to do better during 1915. Keep this copy for handy reference and measure your society frequently by the pattern.

#### Standard of Excellence for Each Society.

1. At least twelve regular meetings a year, with a devotional service and a definite missionary program, preferably one each month.

2. An increase in membership during

the year of at least ten per cent of the number enrolled at the beginning of the year.

3. An increase in gifts to missions of not less than ten per cent of the preceding year's contributions to similar objects.

4. Regular reports to State officers, according to the plan outlined by the State.

5. One of the denominational magazines or the Calendar of Prayer for Southern Baptists subscribed for in at least one half of the homes represented in the missionary society, the ultimate aim being one in every home.

6. Observance of the special seasons of prayer and gifts for State, Home and Foreign Missions.

7. At least one mission study class during the year.

8. Some definite, organized personal service for the spiritual uplift of the local community, conducted by the members of the society under its oversight.

9. An average attendance at the twelve meetings of a number equal to one-half of the membership.

10. Organization and fostering of a missionary society in a neighboring church or for the younger people of the local church.

## HOME FIELD HONOR ROLL FROM NOV. 15 TO DEC. 15

Dr. W. D. Powell, Louisville, Ky.....131  
Rev. F. D. King, Charlotte, N. C..... 47  
Mrs. M. G. Williams, Franklin, Va..... 26  
Mrs. W. T. Johnson, Columbus, Ga..... 25  
Rev. J. B. Pyatt, Wautika, Okla..... 20  
Rev. A. E. Clem, Lake Hamilton, Fla.... 20  
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