

# THE HOME FIELD

STATE MISSION NUMBER

AUGUST 1915



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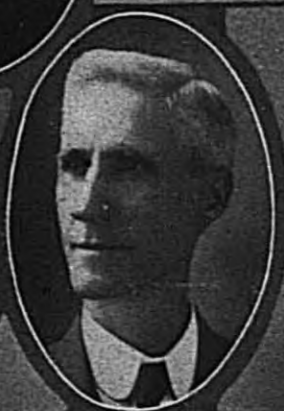
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# THE HOME FIELD

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## Secretarial Greetings to State Secretaries.

B. D. GRAY, Corresponding Secretary.

**T**HE STATE SECRETARIES as a rule are not State Mission Secretaries simply but State Secretaries of Missions, their work having to do with all missions.

They are a noble band, the appointed leaders in the States of our missionary activities. Through their consecrated leadership our Baptist work has made marvelous progress in recent years.

They stand on the watch towers of observation. They call the clans to conquest. They stir up the latent energies of our people, strengthen weak places, seize strategic points and help to lay enduring foundations for the future.

They are Knights of the Grip; they are on the wing. In the remotest corners of their States they are known as no other men are. They come in contact with our people and their problems.

Their presence is an inspiration to discouraged pastors, faint-hearted missionaries, distracted churches and gatherings of Baptists.

They are brethren in Christ and comrades in the Lord's work. Their fellowship in our Co-operative Work has been to me a joy and inspiration. I have been with them in the city and the countryside, in the Everglades of Florida and on the Western plains, from Maryland to Missouri. We have studied together our great problems and prayed for divine guidance in the mighty tasks committed to us and when we have gone our way, their soulful prayers have been my chief delight and help.

**THIS ISSUE OF THE HOME FIELD IS GIVEN OVER TO THEM. THEY HAVE THE RIGHT OF WAY. READ THEIR STORY, FOR THEY HAVE SOMETHING TO SAY. BUT BACK OF ALL THEY SAY IS A STORY OF TOIL, ANXIETY, PERSISTENCE, CONSECRATION, PRAYER AND VICTORY AS THRILLING AS ANY ROMANCE AND WORTHY OF AN ANGEL'S TONGUE TO TELL.**

With our host of readers we salute these men of God who are leading our people on to victory!



VOL. XXVI

AUGUST, 1915

No. 8

## A Constructive State Mission Program.

J. S. ROGERS, General Secretary, Little Rock, Arkansas.

**T**HE OTHER DAY a brother announced in a Baptist paper that all the program on "What Baptists Stand Against." That brother reminds one country ought to come to a certain meeting, because they had a great of Dr. Broughton's man who had his head backwards. From every angle the New Testament looks outward and onward. It is an aggressive Book—a progressive, constructive Document. It knows no converging lines. Dr. Burleson divides Baptists into "The sitters, the splitters, and the builders." In not "A Constructive State Mission Program" marked somewhat after the following fashion:

1. A militant missionary effort on the outlying or non-parochial fields of the State. The battle by our State Mission forces for lost men must be planned like we plan a money campaign, and driven with marked belligerency and unanimity. Without one dime for their pockets perhaps 100 pastors in Arkansas will hold for the State Board this summer meetings in small towns and on out to the heads of the creeks and the tops of the mountains. This is an effort to supplement our meager missionary force in what we have tried to make a great German-like campaign for souls. New Testament Krupp guns will be turned loose on sin by holy soldiers clear out to the edges of this State. This militant missionary campaign in a constructive program shapes itself up in:

(1.) Discipling the fields. This point emphasizes purely soul-winning—getting a man off the road to Hell and on the road to Heaven, and doing it away out where scarcely anybody has been at such a holy task.

We are wearing out the grass around the doors of well established churches to win a few souls that the pastor and the deacons ought to win, when we ought to be away out in the woods breaking down the bushes to find the hundreds of lost men where there are small churches, or none at all. We are not going far enough afield.

(2.) A wise progressive program for organizing New Testament churches far out on the outlying fields. Most of our cities have too few Baptist churches. Our Methodist brethren out-general us here. Churches seldom die because there are too many in a section, but more often because we do not call out their virile activities in forwarding the line of battle to establish other churches. An eternal principal of the New Testament is, that the way for churches to grow is to go. We need more churches away out in this sin-wasted world. It is a tragic calamity to call an army of men together in the face of a deadly enemy, and then send them away unorganized and untrained. He who founds a New Testament church that lives changes eternity.

(3.) A persistent plant to strengthen and nurse into masculine might these infant churches. Paul went back again and again to strengthen and confirm the churches that he and his helpers had planted on the outlying fields.

Many of our churches are stunted and deformed in their infantile days and never get over it, and we wonder what is the matter. The result is "grasshopper" churches all over the land. The hundreds of churches filled top-full of spiritual feelbings, put to great disadvantage our claim to denominational statesmanship. These churches need assistance in the form of counsel, finances, cultivating a denominational spirit, help in securing pastors, seeding down religious literature, and the rest.

The second high peak in a Constructive State Mission Program is:

II. A virile effort at church culture. Paul took great care of the churches. All of his letters are monuments of his high thinking about churches and pastors. It will be well for our State Mission Boards to get better in line with Paul in their efforts at church culture. Some of the points that are outstanding, or suggested, in Paul's recorded efforts at church culture are:

1. Enlistment. That is the magic word among Southern Baptists today—the word to be conjured with from top to bottom—the panacea for all forms of church paralysis—almost a catholicon for ecclesiastical diseases. Paul was great on Development Missions. He made two or three trips on enlistment to one on evangelism. A wise Paul he was, because his enlistment efforts, different from ours, were preventive rather than remedial. To the fringes of the land we need a church-saving campaign. What can a church do to be saved?

Church salvation is by works. A traveler all day in the wind-driven snow, coming to no house as night overtook him, gave up to die, and started to lie down on what he thought was a log, so he could be found more easily. The log proved to be another man who had likewise given up to die. The thought of the crime of allowing the second man to freeze caused the man now about to lie down in death to begin to roll and tumble the second till he set his blood in a gallop. Thus he saved the man he had found, and also saved himself. The first man seemed something to enlist him.

Some methods of enlistment to be pursued in a constructive State Mission program stand up as follows: (1) A State-wide, soul-winning campaign now and then under the direction of the State Board by all the churches and pastors, (2) an organized systematic effort at putting pastorless churches in communication with available pastors, (3) teachers and students sent out from all classes of Baptist schools, (4) weak pastoral fields aided and developed, (5) encouraging every-member canvas in all churches for denominational interests, (6) workers institutes over the State galore, (7) purely enlistment workers to stimulate all the above methods and to promote other possible forms of enlistment, and (8) wide and constant visits over the State by the State Secretary.

2. Fostering and harnessing church auxiliaries and adjuncts. These include (1) Sunday-schools, (2) Children's Bands, (3) B. Y. P. U.'s, (4) W. M. S.'s, and (5) Laymen's Movements. An active, vigorous Field Secretary for each of these five departments is imperative, even indispensable for a great constructive, cumulative program of aggressive conquest running through coming years.

3. Sowing churches down with denominational and other publications. Here we show our sense and sagacity in molding a plastic situation for an enlarging future.

4. Housing weak churches. Every State Board without a Building and Loan Fund is weak at a vital point. In such a case a heavy obstacle lies across the path of a constructive program. Churches without habitants have their exist-

5. Keeping an orthodox color in the program before the churches.

6. Encouraging Christian stewardship after the fashion of the Word of God.

III. Making much of District Associations.



# FLORIDA

S. B. ROGERS, Corresponding Secretary, Jacksonville, Florida.

**M**UCH OF FLORIDA territory is yet undeveloped, and many of her points of development are struggling mission fields.

The early settlers had little or no religious advantages, hence the thousands who have recently made their homes in Florida found but little religious development, and the poorest of equipment.

Besides building homes, and laying the foundation of their future financial hope, out of the means brought with them, they have been compelled to project such religious advantages and interests as the State now offers.

Coming from every country, and composed of all classes, there has been no homogeneous thinking along religious lines. Every newcomer brings a new theory, every new settler adds complex difficulty to the present trying situation. Scarcely any two of her modern settlers are religiously agreed.

The task of assimilation is far greater than that of evangelization. This task is augmented by reason of the fact many who come to us are both rich and cultured, their habit of thinking and their form of religion are fixed. They have no desire to hear other theories, and but little ambition to help in evangelization. This is not universally true, but as a rule holds good, and yet Florida has made rapid strides in religious development and progress.

Especially have Baptists a just right to thank God and take courage. The first Baptist church in Florida was constituted in 1825. The Florida Baptist Convention was organized in 1854. The Florida Baptist State Board of Missions was organized in 1881.

Prior to 1881 there was no concert of action, no organized activity, and but little progress among Florida Baptists.

The State Board of Missions, organized in 1881, raised \$150 for all purposes, and with this employed two missionaries, co-operating with the Home Board.

After thirty-four years of organized activity, Baptists take front rank, both in number and wealth.

They have advanced from the insignificant sum of \$150 thirty-four years ago for missions and benevolences, to \$98,994.26 in the year 1914.

The two struggling missionaries have increased to eighty.

The 161 little churches have increased to 681.

The 5,000 members have grown to 53,562.

7,395 were received into her churches in 1914.

This is a net gain of 3,412, and yet there are great counties in Florida without a resident Baptist minister. Some counties which are doubling their population every three to five years, have only one and two Baptist ministers to hold the situation.

One Association in Florida is 241 miles long and has fourteen Baptist churches, only one of which is self-sustaining.

Another Association has a geographical area larger than the State of Connecticut, in which the Board is working seven missionaries.

111 houses on our mission fields are unfinished. 178 constituted churches

have not so much as begun a house, while the call from every source is a piteful plea of the struggling, calling for help.

Before the war period Florida stood fourth in per capita giving to Home Missions, third in per capita giving to Foreign, first in per capita giving to State, in our Southern territory.

Our people are not asleep at their posts, neither are they sluggards in the task.

It is to be hoped that the burden of Florida may be definitely placed upon every church, Sunday-school, and department throughout the State on our great State Mission day, and that her progress, difficulties and appeals may reach the generous of our better developed sister States, and that the opportunity of making "Florida, the Beautiful," also "Florida the Baptist," may not slip from our grasp.

## ESSENTIAL TO A WORLD-WIDE PROGRAM

ARCH C. CREE, Corresponding Secretary and Treasurer, Atlanta, Georgia.

**E**ARLY LAST AUGUST the armies of Germany rushed forward in brilliant charges shouting "On to Paris." For awhile it looked as if they would go to Paris, but later they had to stop and then move back, back, back until they reached a point where they could make a stand and maintain it.

The reason they had to go back was because they had advanced too fast and too far from their base.

It is a military principle that the strength of any attack depends upon the strength of the base from which the attack is projected. The danger to an army is in the thrill of the charge that is not adequately supported by an available base. The strength and test of an army is to be measured by the faithfulness and efficiency with which the hum-drum, monotonous tasks are performed at the base in preparation for the attack.

This general principle applies to the spiritual warfare of the army of the Kingdom of our Lord as it engages in the great Missionary campaign to overcome the kingdoms of this world. There is a romance and an element of the heroic in the call to extend our Missionary operations unto the uttermost part of the earth that thrills the soul and fires the blood with an enthusiasm, that may far exceed our faithfulness to the common, every-day responsibilities and opportunities in the home-land.

Too much enthusiasm cannot be created for the great Foreign Mission task, but there must be a more faithful performance of duty here and a more efficient development of the forces at home, if we are to maintain the Foreign Mission work already projected, to say nothing of enlarging the Foreign Mission work to meet the crying and imperative spiritual needs of the heathen nations that dwell in spiritual darkness.

A very popular and effective placard of the Layman's Missionary Movement reads, "The Light that Shines Farthest Shines Brightest." To be logical and to be true to the illustration involved the words of this placard must be changed around and read: "The Light that Shines Brightest Shines Farthest." For a light



must shine brightly at its source if it is to shine far into the darkness. Only as we become more of a Christian force here can we be more of a Christian force yonder. Only as we develop our constituency here can we furnish men and means adequate to enlarge and to maintain an enlarged constituency yonder.

So the advancement, the enlargement and the intensification of State Mission work is absolutely essential to the maintainance and further projection of our world-wide missionary enterprises.

Any discrimination in favor of the home work as against the foreign work or in favor of the foreign work as against the home work falls far short of the program of Jesus Christ and is unworthy of the name Christian. No word spoken here is fully Christian unless its ultimate aim be the salvation of a lost world. And no word spoken yonder is fully Christian unless it implies the development to the power of every Christian force here.

The task of the Great Commission is one great work. The divisions, State, Home and Foreign Missions, are human conveniences—due to human limitations. The Field is the World and if we would follow in His footsteps we must look at the Christian missionary enterprise in the large. When we do this we will inevitably equalize the weight of our emphasis on the different phases of missionary activity and will realize in doing so that it is one great work, to which activity in one direction contributes to activities in every direction.

If this be our vision and our spirit, we will multiply our efforts for State Missions, not for the sake of our State or our nation, but in order that through the advancement of Christ's Kingdom here we may extend His Kingdom unto the uttermost part of the earth.

## STATE MISSION WORK IN ILLINOIS

W. P. THROGMORTON, Chairman Mission Board, Marion, Illinois.

**I**N THESE NOTES I DEAL with State Missions in Illinois, as worked under the auspices of the Illinois Baptist State Association, which is affiliated with the Southern Baptist Convention.

Connected with this State body are twenty-five District Associations which are made up of right at 600 churches with a total membership of about 60,000. Of these 600 churches there are a few which do not co-operate with the State Association, but they are offset by churches in other Associations which do so co-operate.

The Illinois Baptist State Association was organized January 31, 1907, as a protest against certain sentiments and practices which were prevalent and which are yet prevalent in the Illinois Baptist State Convention, which is affiliated with the Northern Baptist Convention. The capital reasons for the new Association and for its alignment with the Southern Baptist Convention, were that the Baptist churches who formed the new body are not willing to affiliate in Convention work with churches which harbour Unitarianism or which practice open communion.

In the Northern Baptist Convention today and in the old Illinois Baptist Convention open communion churches are admitted as on perfect equality with regu-

lar churches. The union with the Southern Baptist Convention was effected at Baltimore five years ago.

It is proper to say here that a majority of the District Baptist Associations and Baptist churches in Illinois, so far as made up of white, English-speaking Baptists, are with the State Association. However, the churches connected with the old Convention have a greater number of members. This is accounted for by the fact that all the Chicago churches affiliate with the old Convention. The territory covered by the State Association occupies about one-third of the State, perhaps a little more.

During each year since the State Association was formed, it has raised more money for State Missions in direct contributions from churches and from in-



**B. F. RODMAN**  
Secretary for Illinois State Missions

dividuals than has the older body. The result in professions of faith and baptisms have shown up in the same way. The State Association Baptists are therefore thoroughly convinced that the Lord is with them in their organization and in their work. Hence, they confidently say to all Illinois Baptists: "If you want to put money where it will do most for State Missions, make contributions to the State Association."

During last State Association year the total amount raised for State Missions was \$17,636.27. The total number of professions of faith under the labors of our missionary pastors and evangelists was 1,270; the number approved for baptism was 1,222; added otherwise, 516. The total additions were 1,738. Ten new churches were organized. Statistical tables show that the State Association churches had a larger percentage of increase than did those of the old Convention.

During each year of the history of the State Association a sufficient number of persons have been added to the churches under its work, if properly divided and organized into churches, to form a good sized District Association.

The State Association co-operates in doing work among the foreigners and among the Negroes in Illinois, with the Home Mission Board of the Southern Baptist Convention. Our work in education and for orphans is at present somewhat disorganized. Yet there is a good sentiment for these interests among our people and no doubt order will yet come out of chaos.

The State Association also does Sunday-school and B. Y. P. U. work and keeps a Sunday-school and B. Y. P. U. secretary in the field. This secretary is Brother J. L. Corzine, of Anna, and he does very effective work. The women are likewise organized in what is called the Woman's Auxiliary of the Illinois Baptist State Association. There is every prospect that the work among our women will grow. At present they have a field worker in the person of Miss Mary Northington, a graduate of the Louisville Woman's Missionary Training School.

From the beginning Brother B. F. Rodman, of DuQuoin, has been Secretary for State Missions. During the past year he has also had charge of the Home Mission work and is quite probable that after this year he will also look after Foreign Missions. He is an untiring worker and has the full confidence of the brotherhood. Wherever he goes he finds a most hearty welcome, and the people never tire of seeing him and hearing him. During last year 425 of our churches contributed to the work of State Missions.

# WHAT STATE MISSIONS HAVE DONE FOR KENTUCKY

W. D. POWELL, Corresponding Secretary, Louisville, Kentucky.

**S**TATE MISSIONS IRRIGATES the arid plains and makes them bring forth abundant harvest; organizes churches, Sunday-schools, Woman's Missionary Societies, B. Y. P. U.'s and other agencies which maintain our principles and develop our people for service.

State Missions renders valuable aid to weak and struggling churches in securing suitable houses of worship, properly located and aid in the support of regular preaching until the congregation is so developed and enlisted that it is able to become self-supporting and independent.

During the past eight years our heroic and untiring missionaries, evangelists and colporters have visited nearly every community in the State. Thousands have been converted, hundreds of churches have been established at new points and others have been induced to become regular contributors to every phase of denominational work. The amount contributed for the support of State Missions has steadily grown and yet the amounts paid our Godly men are inadequate. Many of them walk to their appointments because they are unable to keep a horse. The people are indolent and indifferent in many sections in regard to the matter of attending divine worship and also of paying towards the support of the gospel.

## A Glimpse of Some Unlauded Heroes.

I WAS THIS WEEK visiting some points, two days travel from the railroad. I found good farms and very good farm houses, but poor roads. The best paid ministers in two Associations receive \$3 from each church for a monthly trip. This makes \$12 per month paid by four churches. Of course each minister must depend on manual labor or school teaching to enable him to support himself and family. There is nothing for needed books and literature.

I went to raise the balance due on a splendid church house, which had been erected. The work was begun by one of our State missionaries in a school house. After a few months a meeting was held, a church organized; some aid was promised from our Church Building Fund and a splendid house of worship has been erected, the best in the county, and is now free of all indebtedness. They have a splendid Sunday-school and the work is full of promise.

In this territory the State Board has a man employed who is a college graduate and who took his Doctor's degree at the Seminary. He receives a small salary and works mainly in the interest of Sunday-schools and colportage. It is nothing uncommon for him to walk forty miles to an appointment.

He organizes from four to six Sunday-schools a month, conducts teacher-training classes; holds Sunday-school institutes and distributes good literature. His praises are in the mouths of all the people. His indefatigable labors have injected the missionary spirit into a wealthy Baptist who was rather indifferent on the subject.

He found him crossing a swollen stream during which clothes and books were thoroughly drenched and when this brother suggested that he return home he meekly declined, saying, "No, I must meet an appointment for a Sunday-school institute which begins tonight at the county seat of a neighboring county."



His field covers twenty or more counties in Southern Kentucky, adjoining Tennessee, where the churches are in a struggling and undeveloped state. He and his co-laborers preach Missions and are gradually enlisting the co-operation of the unenlisted.

#### **A Converted Methodist Baptizes 500 and Builds Many Churches.**

ONE OF OUR WORKERS was stationed in a county where there never had been a church of Missionary Baptists until seven years ago. A Methodist minister in trying to sustain the cause of Methodism was converted to Baptist views and it was my privilege to baptize him. Since then six hundred people have been converted under his preaching and he has had the joy of baptizing five hundred of them.

He has built several churches in new and difficult fields. The total value of these churches amount to \$16,000. The last church he built and dedicated was where he held a meeting in a tobacco barn in a community where the Baptists had never preached. The church was organized and a splendid house was built with an expenditure of only \$50.00 from our Church Building Fund. He has aided in the organization of seven other churches in that region and in the erection of several houses of worship costing from one to two thousand dollars each.

#### **Convincing Items of a Triumphant Program.**

EACH OF OUR ONE HUNDRED and eleven workers strive in every way to promote the interests of Missions and Sunday-school work. A large number of conversions and baptisms reported in Kentucky year by year are the results of the labors of our State workers. They have been instrumental in more than doubling the number of Women's Missionary Societies and have largely helped to place Kentucky in the lead of other Southern States in certain features of Sunday-school work.

We have three men supported jointly by the State and Home Board, who devote their entire time to the enlistment and development of the indifferent and neglected churches in certain parts of the State.

The State has literally been sowed down with books and tracts which set forth in a clear and interesting manner those principles which distinguish us as a denomination. Hundreds of Baptist churches have been built at needy points. The spiritual life of our people has been deepened and quickened. Our Baptist Program has been greatly enlarged and our people exhibit by their conduct increased enthusiasm.

In counties where seven years ago Missionary Baptists were entirely unknown we now have strong churches, good houses of worship, thriving Sunday-schools, encouraging Missionary Societies and the membership alive to every denominational interest.

Our work is deeply intrenched in the affections of our people which is shown by the promptness with which they support every phase of missionary work. Strong men have been located at nearly every strategic point and our force of workers is larger than ever before. We are beginning a vigorous campaign among the colored people. The work promises an abundant harvest.

We co-operate with District Associations in cultivating the destitution and building church houses at Mission points. Results have been achieved that were impossible for the District Boards, single handed. The wisdom and efficiency of this union in overcoming formidable difficulties are generally conceded.

We have accumulated a Church Loan Fund of several thousand dollars to aid weak churches. One year we aided by gift alone in the erection of one hundred and seven houses of worship. We concentrate the energies of the entire brotherhood on the barren wastes in our Baptists vineyard. We support women Mission-

aries in our cities who accomplish wonderful things in the slum districts. We have drawn the attention of the entire denomination to our appalling destitution. Thousands of tracts, Testaments, Bibles and good books have been distributed.

We prepare accurate surveys of city, town and country communities, as a basis of increased Sunday-school attendance and a definite knowledge of our unrelated Baptist assets; showing the needs and possibilities of each community; we publish at stated periods informing tracts and leaflets on State, Home and Foreign Missions; maintain continuous correspondence with our 1,860 Churches and 1,100 preachers; promote Summer Assemblies for indoctrinating and training ministers and laymen for energetic and enthusiastic service in Kingdom building.

Our State Board supports an efficient B. Y. P. U. Secretary, a capable Sunday School Secretary, a trained worker who will labor among the miners, and workers both white and colored who will lead a campaign for the social and spiritual uplift of our negro population. We encourage the budget fund, raise money for State, Home and Foreign Missions and pay our apportionment to the General Boards monthly regardless of collections.

## LOUISIANA

GEORGE H. CRUTCHER, Corresponding Secretary, Shreveport, Louisiana.

**S**TATE MISSIONS IS RESPONSIBLE for North Louisiana being so largely Baptist. The efforts and co-operative endeavor in this State were conceived and launched through the leadership of North Louisiana.

Naturally attention was given more largely to this section than to others by reason of their consciousness of the needs of this section and also by reason of the fact that the people of this section were not under the influence of any contrary views, and the work could be prosecuted with so much less friction and with so much larger results.

In all the north end of the State, except in the Delta Strip, our problem has largely ceased to be one of conquest; its rather one of possessing. We have many churches that need just a little help to keep their pastor or provide adequate facilities for church life.

In the central part of the State and in the Florida Parishes, we have much of both that needs to be done. There are many communities with a large population who are hungering for gospel advantages, but they lack leadership among themselves to provide it and the money necessary to procure it from other sources. In practically all these communities a better church building would greatly facilitate the work of the Lord.

In the south and southwest sections we have whole parishes (counties) that need everything conceivable from a missionary viewpoint. They are a people with strong bodies and active minds. But many of whom have been neglected educationally, and as viewed by Baptists worse than neglected in a religious way. Many of them are coming to see that it is vain to depend upon the prayers of the priest or trust their salvation to the hands of the Roman Catholic Church. They are conscious of the fact that they are not getting as much out of their religion and

out of life as some other people are getting, and they are eagerly inquiring the way of life.

On every hand there is great encouragement for us to enlarge and intensify our efforts among these people with the Word of God. There is no need to abuse them; they do not deserve it. In fact they are to be pitied. They are very conscientious according to what they have been taught was right. The blame is not upon them but upon their leaders. But one would be unwise to rise against their leaders, because, while conscious they need something else, they are yet controlled by the mighty dread of the curse they are taught will rest upon the man who dares to forsake the Roman Catholic Church.

Our missionaries in this section are meeting with the greatest success ever known by them, and their number is entirely too small to do the work that Southern Baptists ought to do in this section at this time. The time of fruitage is now upon us.

We shall sin against our fathers who sacrificed so much to plant the word of truth in the hearts of these people. We sin against the people who are living now if we do not hasten to them with the Word of Life, while they are conscious of their need of it, and are willing to receive it.

We shall sin against the future of all our Baptist people and the future of this Southland if we do not unsparingly, earnestly and tenderly give them the gospel that their souls may live and that their children may be brought up to know Jesus Christ as Saviour and Lord and King.

This discussion has dealt with our State Mission problems by geographical location, but there are other phases that must not be overlooked.

There are thousands of Spanish-speaking people in Louisiana, among whom as yet no work has been done. There are more Italians in Louisiana than there are Indians in Oklahoma, and yet we have made only a beginning. Glorious though it has been, yet simply a beginning of work among these people who are in such dire need. For only one and one-half years have the Baptists been maintaining any work among the Italians in this State. There is a community of more than 25,000 Italians in Louisiana who have had absolutely no work done among them.

This to our shame. But may we, with the courage of sons of noble sires, redeemed at the enormous price of the blood of our Redeemer, manifest the spirit of our Saviour towards these, our fellowmen, who as yet have never known that Jesus saves.

We have also more than 20,000 Germans, 3,000 Russians, and 3,000 Austrians; at least twenty-five nationalities of foreign-speaking peoples living in our bounds, for whom as yet we have been unable to put forth any help at all. To do the work of State Missions thoroughly in Louisiana would be to do a cosmopolitan work, and to make a mighty contribution to Missions in every land. For we have people with us from almost every nation of any importance.

We need men who can speak the languages of these peoples. We need money to pay these men and to provide the necessary facilities for carrying on the work among them. We need the intelligent, sympathetic, prayerful association of our Southern Baptists. With all this, we would be sure to receive the abounding approval of our blessed Redeemer, Jesus Christ.

Will the returns justify the outlay? Throughout the length and breadth of our Southern Convention there has been a feeling that the returns from Louisiana were not adequate to justify a large expenditure. Let us face this issue squarely. It must always be granted that in these things there are results that no earthly record shows. God's recording angels alone have kept such data. But, of things that we do know, what has Louisiana given back to Southern Baptists as a result of what they have invested in us?



# MARYLAND BAPTISTS

W. H. BAYLOR, Superintendent of Missions, Baltimore, Maryland.

ONLY ONE PERSON IN EVERY HUNDRED in Maryland is a Baptist. In the State with a population of 1,300,000, we have only 13,000 white Baptists. Our weakness handicaps us much, for while we have many loyal and brave hearts, many others who because of our numbers are faint-hearted and fearful, would undoubtedly display more courage and heroism were we stronger.

Baltimore is our stronghold, and yet in this city of nearly 700,000 we have only twenty-five churches. Outside of the city there are but eighteen self-supporting churches, and these constitute only eleven fields.

The task before us is not an easy one. Two-thirds of the people of the State are in no church, either Protestant or Catholic, and so few of the professed Christians are Baptists. We must not be appalled by the stupendous task nor discouraged by the slow progress.

To lead our people we have a Superintendent of Missions, a State Evangelist, and a Sunday School and B. Y. P. U. Field Secretary. Along with these must be mentioned our workers in city and State, the pastors who are doing faithful and sacrificing service, and the Lord's chosen noble men and women who are giving their time and talent to advance the cause so dear to all of us. The field is great and our forces few, but the Lord of the harvest leads, and so we press on.

The present Superintendent has so recently taken the reins that he can do no more than simply hint at the course to be pursued. Although Secretary of the State Association for thirteen years, his knowledge of the fields and conditions is not sufficiently intimate to be of vital help in this new work. A visit to every church and a study of conditions at close range must take place, so that there may be a grasp of the situation as a whole, before many new things can even be suggested. To plan with great care, with earnest prayer, and yet with genuine determination would seem wise.

Maryland is a difficult field, but patient and persistent effort must tell for our cause. The writer's seventeen-year pastorate in Baltimore has convinced him that the people here will respond to the truth as presented by the Baptists. Catholicism, ritualism, formalism have so obscured the truth that it is refreshing and appeals to the people mightily when the simple teachings of Jesus are brought to them.

One of the greatest needs of Maryland is a Baptist propaganda. A great majority of the people have no conception of what we believe. Our principles are not accepted by them because they know little or nothing of them.

To illustrate the great need of this—the Evangelist and Superintendent recently went in southern Maryland to dedicate a church. As there was failure to meet us at the boat landing it was suggested that we walk up to the village hotel and see if we could secure a conveyance. We told the proprietor of our plight and that we were Baptist preachers, and he said at once:

"Don't you know Mr. Blank who lives near here?—He is one of you."

We said we had never heard of him, but he insisted that he was a Baptist. We found out a little later that Mr. Blank was a "Holy Roller!"

Because the hotel man knew he was some outlandish thing, he took it for granted he must be a Baptist. We plan to make it possible in every section of the State for the people to at least know what we stand for. This seems to be of prime importance.

Unless we stress State Missions now, Home and Foreign Missions must suffer in the coming years. Indeed, the strongest advocate of Foreign Missions should be the most liberal supporter of our State work. Texas is a conspicuous example of how attention to State Missions has worked wonders for both Home and Foreign Missions.

The Home Board is making it possible by its generous gifts both to our Mission and Church Extension work for us to do larger things than we could otherwise attempt. It should continue for some time this most necessary co-operation work.

The Sunday School Board and the Publication Society make it possible for us to have a Sunday-school and B. Y. P. U. Field Secretary. Rev. K. A. Handy has just been elected to this position. With the Evangelist, the Sunday-school Secretary and the Superintendent co-operating in and supplementing one another's work in a campaign of education, Maryland should make sure, if not rapid progress. To the task before us we seek the sympathetic interest and practical help of every Baptist in the State. It cheers us much to believe we shall have this unstintingly. Because of this and because of God's abiding favor victory awaits us.

## STATE MISSIONS AND CIVIC PROGRESS

J. BENJ. LAWRENCE, Corresponding Secretary, Jackson, Mississippi.

**I**N ITS FUNDAMENTAL MOTIVE, Missions is the projection of the saving grace of our Lord Jesus Christ into all time and into all lands. It is the Christian constituency going forth into all the world and into all the life of the world, sent by Jesus as he was sent by the Father, to carry to its final consummation the redemptive work of Christ. It is the people of the gospel, with the gospel, giving that gospel to the people without it, regardless of who they are or where they are. It is the churches of Jesus Christ going into all the world without limitation and preaching the gospel without modification to every creature without discrimination. This world-wide proclamation of the message of life is Missions.

State Missions is this world-wide effort modified and adapted to the needs, conditions and life of the State; it is the world-wide gospel movement confined to a specific territory.

A supreme, if not the supreme, challenge of State Missions today is voicing itself in a demand that the Baptists in each State thrust the gospel of Christ into the whole life of the State. As Baptists, we need to demonstrate to the world the power of the saving grace of God in Christ.

To many of us, State Missions has been little more than statistics. We have thought about the number of churches helped, Sunday-schools organized, church-houses built, new fields entered, missionaries at work and the amount of money spent, and have considered that this was State Missions. And so it is, but it is only the mechanical side of that movement which should look to the projection of the atonement of Jesus into the history of the State; the saving of individual souls for the sake of lost communities.

This generation will probably see the time when in every thought-center of the heathen world, there will be men inquiring intelligently as to what Christianity will do for a people who fully accept it. The awakened heathen mind is going to scan the world for an adequate social expression of the Christian religion. The Baptists of every State in our Southland should offer to their Lord their State as a laboratory where the Master could work out a demonstration of his religion to all the world.

In the light of this new demand, State Missions ought to be all the Baptists people in the State, their churches, their colleges, their equipment of every kind, their institutions of every character, in contact with the life of the State in all its varied and manifold manifestations, changing that life by the power of the gospel, so that it will become an asset for the Kingdom of God. Think of each one of the Baptists of every State touching others as teacher, schoolmate, father, mother, brother, sister, friend, child, husband, wife, fellow-citizen; this soul-contact between the Baptists of the State and the citizenship of the State going on in school, factory, office, farm, store, railroad-train, hotel, home—everywhere—and you will have caught an idea of what State Missions means in the transformation of a commonwealth.

A God-filled person is the central secret of Christianity, and State Missions means the vitalizing of all the agencies in the State that are making for progress through redeemed individuals. With Christian men in all the professions and walks of life, the State would have every nerve center in its civic and social life touched with the upbuilding forces of a Godly character.

Baptist principles should be pressed up against the civic side of the State life. Baptists are interested in the civic and social progress of the State. Whether they fully appreciate it or not, they are the spiritual guardians of the fundamental principles upon which democracy rests. They were the first advocates of civic and religious freedom. Their principles made them such, and if civic and religious freedom be preserved and advanced, the principles for which Baptists stand must be perpetuated.

Baptists do not believe in the union of Church and State, neither do they believe in the separation of them. Every government which would give to its citizens a just and righteous administration of the affairs of State must be underpinned with the principles of eternal truth and shot through and through with the gospel of Jesus Christ. While there should be neither a State-Church nor a Church-State, yet the Church and the State should be so related as to be mutually conducive to civic prosperity and happiness. The breath and blood must be kept apart, and yet life depends upon the blood and breath coming together in the lungs. The civic life and religious life of a people must be kept apart so far as their organic structure is concerned, but they must come together in the individuals who constitute the body politic, and through these individuals they must shape for God and good the life of the State.

Here is a task for Baptists. They are peculiarly fitted for it. Their principles are fundamental to democracy. God is challenging them to lift the life of the State above the fog of factional politics into the clear light of Christian statesmanship. The religion of Jesus Christ should be woven into every phase of civic life.



# A LIVING LINK

T. L. WEST, Corresponding Secretary, Carrollton, Missouri.

**I**MMANUEL CHURCH WAS LOCATED in one of the poorer boarding house districts of Kansas City. The community was thickly settled, and the boarding houses furnished food and lodging for scores of young men whose salaries did not enable them to live in a more expensive section of the city.

At the time of which I am speaking, Rev. M. D. Eubank, now one of our missionaries in China, was the pastor of Immanuel. As the church was not able to support him he received a part of his salary from the State Mission Board. He loved young men and had gathered a great company of them into his church and had given them places to work in the Sunday-school and B. Y. P. U. The church under Brother Eubank's guidance was truly a rescue station.

It was on Sunday night that I was with them. The house was crowded with people and the power of God was manifestly present. At the close of the service, Bro. Eubank came to me and said that I must come with him. He wanted to introduce me to his young men.

There they were, a great body of them, ready to do the bidding of their beloved pastor. I stepped down from the pulpit, and he began to introduce me to them. My heart was stirred as I grasped their hands and thought of what possibilities for good or evil they had in their lives.

Presently, a young man came who took my hand with both of his and said: "Brother West, I am so glad to see you. Don't you know me?"

I looked at him and thought that I had seen him before, but could not recall where it was nor what was his name.

He said: "I am Will Carter from Norborne. You stopped at our house some years ago when you were aiding our pastor, Bro. Jack Powers, in a protracted meeting."

Then I remembered it all. But the boy had become a young man now and was away from home in a great city. How could I be expected to recognize him?

I asked him what he was doing there. He said that he got a job in the city, and that this man, putting his hand on Bro. Eubank's shoulder, had somehow found his boarding house and had gotten him with a lot of the other boys to work in the Sunday-school and B. Y. P. U. and that they were having a good time of it. That Immanuel Church was a great place for young men who had come to the city to work, and that Brother Eubank was for them all a pastor indeed.

I expressed to him my gratification at finding him there and bade him good-bye and God-speed in his Christian life, and it seemed that that was the end of the incident.

But not many weeks later I preached one Sunday night at Norborne. At the close of the service I was shaking hands with the people. Among them was Sister W. W. Carter, the mother of the young man I had seen at Immanuel Church. I told her that I had met Will in Kansas City, and how interested he was in his Sunday-school and church work, and how much his pastor thought of him and how well he spoke of him. I was about to turn to speak to some one else when I noticed Sister Carter wiping tears from her eyes. Taking her by the hand again, I said:

"What are you weeping about. Will is doing so well that I think you ought to be rejoicing."

She said: "Yes, Brother West, that is it. But you know he is so young to be away from home. He got restless and dissatisfied here. We did every thing in the world we could to keep him from going, but he would go."

"Yes, he writes to me and has been telling me about his Church, but I have been so anxious about him there in that great city by himself, and every day I have been praying that God would keep him from falling into evil. And now you are telling me that somebody has found him and is helping him. I am so thankful to God that I can not keep from crying to save my life. I am so glad there is somebody in that great city who has the time to look after my boy."

I said: "Yes, Sister Carter. And he is the pastor of one of our mission churches. Our State Mission Board has to pay a part of his salary. That is the kind of work that our Board is doing, not only at Immanuel, but in hundreds of other places. And God is enabling us to save hundreds of young men every year. Don't you think that the money used in this way is well spent?"

"Yes, Brother West," she said. "If that is the kind of work that you are doing I am going to help you more. I never thought of it in this way before."

That is the kind of work that State Missionaries are doing in hundreds of cities, and I submit to you if it is not worthy of your support.

## FACING OUR TASK IN NEW MEXICO

E. B. ATWOOD, Secretary, Albuquerque, New Mexico.

**W**E ARE STANDING on virgin soil in New Mexico. The prairies are to be broken, the forests felled, the rivers diverted from their channels to water the fertile valleys and the mountains tunneled for their hid treasures. The State has three and one-half million acres of irrigable land and only one-half million acres now under irrigation; there are five million acres of dry-farming land and about one-half million acres occupied.

We have twelve to fifteen million acres of untouched forests, and our coal fields are among the most extensive in the United States. Stock raising, fruit growing and mining offer opportunities for the production of enormous wealth. Thirty million acres of government land are open for entry, on which a combination of farming, dairying and ranching will make possible the establishment of thousands of happy homes. In a territory of 122,000 square miles there are only 350,000 people and only 5,000 of these are Baptists.

The Baptist have only touched the fringes of New Mexico. If our vast territory was divided up among our existing Baptist churches there would be almost 1,000 square miles to each church, or a territory about the size of the State of Rhode Island. Again if the State was divided equally among the pastors and missionaries each one would be responsible for 2,500 square miles, or a territory greater than Delaware.

We have occupied only a narrow strip along the eastern border of New Mexico. If a line were drawn from Raton to Alamogordo, that part of the State falling to the east of this line would be about one-third of the entire area of New Mexico.

This one-third of the State, however, contains five-sixths of the Baptist churches.

Our position is not unlike that of an army moving westward from the border of Texas, which has executed a flanking movement through El Paso and gained a strong position in our present Southwestern Association. There are a few scouts and sharpshooters in front of the army, but our main strength lies to the east of the mountain range that marks off the boundary of the Pecos Valley. The western two-thirds of the State, equal in size to Kentucky and Tennessee, has only twenty-five churches with about ten missionary pastors.

To make the situation even clearer let us imagine a line drawn from Raton through Albuquerque to Silver City. To the east of this line we have not only our main army but also our left flank. On toward the west is one lone scout, D. B. Jackson, pastor at Aztec and Farmington.

To the north and west of this line there are seven counties, Taos, Rio Arriba, Santa Fe, Sandoval, McKinley, Valencia and Sierra, without a Baptist church or a Baptist preacher. These counties have a population of nearly one hundred thousand or close to one-third of that of the State. In all this vast territory and among all these multitudes no Baptist voice is telling the sweet story of the cross.

In New Mexico there are twelve cities of from one to six thousand inhabitants with no Baptist work of any kind. Included in this list is Santa Fe, the capital of the State, with a population of six thousand. Twenty-one towns having a population of five hundred and over, and sixty-seven with more than one hundred inhabitants have no Baptist church or preaching. It is a conservative estimate to say that one hundred thousand people living in towns and villages in New Mexico are without Baptist preaching, and that two hundred thousand of the population are not being reached by our work.

In other States we talk about the stranger within our gates, but in New Mexico we are within the gates of strangers. The Indian and the Mexican are the natives of this land and Anglo-Saxon life and civilization are being grafted on. Many things remind us that this is a foreign land with a foreign religion. The Roman Catholic Church claims forty per cent. of the population or one hundred and forty thousand adherents in New Mexico. An archbishop has his seat at Santa Fe, and this State shares in the blight which that church has brought to Old Mexico and South America.

Twenty thousand Indians are living their heathen life right before our eyes in spite of their veneer of Christianity and civilization, and one hundred and fifty thousand Mexicans as sorely need the gospel of Christ in New Mexico as they do in Mexico, Brazil and Argentina.

No Baptist is teaching the Jesus road to the Indian in New Mexico. Years ago we had a mission among the Navajos, but it was sold to another denomination, and today the Baptists are silent where Samuel Gorman spent his life teaching the Indians in "the city above the clouds." Only an occasional Baptist looks in on them at their annual festival where Roman Catholic ceremonies and heathen customs are mixed in one dark mass of ignorance and superstition.

Attention is called to the fact that New Mexico has no Christian school, no orphanage, no sanitarium, and only a little monthly sheet for a denominational paper. If the first task of State Missions is to evangelize and the second task to teach and build it will appear to all that we are still in the quarry in New Mexico.

With true heroism our State Board is facing this situation. Last year our people gave one dollar per capita to State Missions, the largest perhaps of any State in the South. The missionaries reported 600 baptisms, the largest number in our whole history for a single year. We need the prayers and help of our brethren as we go up here against the gates of hell which shall not prevail against us.



# STATE MISSIONS AND THE "WORLD-PROGRAM"

J. C. STALCUP, Corresponding Secretary, Oklahoma City, Oklahoma.

**THE CHURCHES ARE** primarily responsible to God for carrying out the commands in the Commission. They are the divine organizations, instituted by Jesus himself and charged with the responsible task of Kingdom extension on earth. All other missionary organizations are men-made, and stand in the order of efficiency for eliciting, combining and directing the energies of the denomination for the propagation of the gospel." In the South we have three such organizations, viz.: District Associations, State Conventions and the Southern Baptist Convention, and their respective Boards.

Each and all of these organizations are composed of messengers, or delegates, as you may call them, from the same churches, and are, in their respective fields and spheres, working at a common task. "There are differences of administrations," but the same churches.

If all of these churches were developed, as they should be, (and as we hope they shall be) in the grace of giving, the question of gathering funds for the work would not be material. In fact there would be no such question. In that case the work of each and all of these boards would be entirely administrative. For lack of this development in this "grace" all of these boards have been compelled to spend much time and energy in collecting funds, which otherwise could have been used in aggressive missionary activities.

An important question now is, to which of the three named organizations shall we look to take the lead in the important matter of enlisting and developing these backward churches, in the several States; or shall we create another organization for this task?

History and the very logic of the situation teaches us, plainly—that the District Association, while an important factor in all phases of our work, can not be depended upon for this task. There are several good reasons for this, which I will not here enumerate, for I am sure there will be no objection to this statement.

## State Convention the Unifying Agency in Each State.

**IT WOULD BE BOTH DIFFICULT** and expensive for any agency outside of the State to do this. The outside agency plan has been tried in the South and more in the North, has proven ineffective and expensive and is growing more and more in disfavor. The great distance the Societies of the North were from the churches was one of the most powerful reasons for the organization of the Northern Baptist Convention—and that great Convention is each year coming to recognize more and more the importance of the work of State Conventions, in their missionary program.

The District Association and the Boards of the Southern Baptist Convention can both be of great service by co-operating with the State Convention, but in the very nature of the case, the burden of the responsibility for this great task should rest upon the State Conventions and their Boards of Directors and Secretaries. The Boards of the General Conventions are too far removed from the churches and the District Associations are too numerous and too small in area to assume and undertake to perform this task.

The great unifying agency in any State, is, or should be, the State Convention. This organization more than any other, should take the lead in enlisting, developing and unifying all of the churches, within the State, in the world-wide task of missionary endeavor. This does not mean that they should assume the work of the General Boards, but it does mean that the State Convention and its Board, more effectively and at less expense than any other organization we have, can do what must be done in the several States to develop their churches into a well rounded denominational life, which will take proper care of the finances of the work of all of these Boards, as their respective needs demand.

#### A Vigorous State Mission Policy Essential to Progress.

TO DO THIS EACH STATE must have a strong, vigorous State Mission policy. A policy which is world-wide in its scope and plans. A State Convention which does not look beyond the boundaries of its own domain in its planning and work, however important and urgent that may be, is out of harmony with the Scriptures, and will not long succeed at home. The business of a State Convention, as I see it, is to create what I would call a well-rounded denominational life in the State, which will take proper care of all denominational interests, in due proportion, according to their relative importance to Kingdom extension, both at home and abroad.

I do not believe that such a policy is visionary or impracticable, but that it is reasonable, desirable and obtainable. For twelve years we have been working towards such an end, in this State; and I am glad to say have made some progress in that direction. Such a policy in all of the States, would avoid all overlapping of agencies, reduce expenses and remove much of the cause of complaint which is sometimes heard in the ranks; and do it without in any way effecting the efficiency of the work.

A State Convention is not only the "creating-house," (using a banking term) and the great unifying agency for the churches and associations of the State, but is also the vital connection between the churches and associations on the one side and the Southern Baptist Convention and its three Boards on the other side—in the mighty task of world-wide conquest, at which we are all working.

This view of our denominational machinery places the State Conventions at the very heart of our work. If they are neglected or minimized, the whole work suffers. If they prosper, and are as broad as they should be, all phases of the work will prosper together.

It is apparent to all observant people that the one thing most greatly needed in all of the States is to enlist and develop the undeveloped churches in "the grace of giving" to all phases of our work, and I am insisting that the State organizations should assume this responsibility, calling on the Boards of the Southern Baptist Convention, to furnish all needed information and render such other help as they can render in co-operation with and under the general supervision of the State Boards and Secretaries.

This plan is in perfect accord with the "Application of the Fundamental Principles" as adopted by both the Southern and Northern Baptist Conventions in 1912, in dealing with the situation in New-Mexico, wherein they say: "It is inexpedient for any outside denominational body, State or general, to interfere with or disturb in any manner the free action of the State organization through official visitation, literature, or other form of influence. No advisory relation with a State organization should be undertaken by an outside body, except upon invitation of the State organization itself."

If these principles are observed by all there will be no place for overlapping or friction, and all phases of the work can be carried on in the most effective way at the least possible expense—the largest and quickest possible results, with a minimized expense—being the end for which we are looking.

# STATE MISSIONS IN SOUTH CAROLINA

W. T. DERIEUX, Corresponding Secretary, Columbia, South Carolina.

*HIS FRIENDS* throughout the South, and none more than his secretarial brethren who lead in State Mission service in various States, have been much concerned on account of the illness of Dr. W. T. Derieux, Secretary of the Baptist State Mission Board of South Carolina. We rejoice that Dr. Derieux has so far recovered his health as to be able to respond to our request that he should send the words of cheer and greeting below. We join with the Secretaries in various States and with other brethren in a prayer for Dr. Derieux, whose zealous labors for the cause have brought his illness, and for Dr. J. J. Bennett, who in similar harness of secretarial service in Georgia, so exhausted his vital forces that he had to lay down the work. May the grace and goodness of God avail for these his servants in all things, and particularly in their restoration to health.

**T**HE STATE MISSION BOARD of South Carolina has through its long and remarkable history given its attention primarily to missions within the State. In this effort it has been one of unifying agencies of our Baptist churches and forces, if not the chief.

It has, up to a few years ago, been employed largely in occupying and establishing Baptist churches in communities where no such churches existed, until there is now no known community in South Carolina where our people may not hear the gospel preached by a Baptist preacher in a Baptist mission or church, if they care to.

This being true, the mind of our Board has, to a degree, turned to the conservation and development of the forces we have gathered. To do this we have employed men and women, not a few, and put them in commercial centers and in undeveloped and backward communities. Seeking in co-operation with the Executive Committees and the pastors of all churches and Associations to give our people a broader out-look upon the world as the field and also to try to aid them in discerning their obligation to their own community life and their responsibility to their State conditions.

To do this we are seeking to establish fields and build parsonages and settle pastors and introduce systematic and Biblical giving and, whenever it is possible, to increase preaching services.

We are hoping by this larger service, in connection with the splendid work being done in our Sunday-school and B. Y. P. U. Departments by Secretary T. J. Watts, to get our people to see that our State Missions enterprise is one of the greatest agencies we have, not only to disseminate Bible truth to the saving of our people and the State, but also to develop and train our great Baptist army already gathered so that we may speedily become a more potent world force unto its salvation.



# THE UNFINISHED TASK IN TENNESSEE

J. W. GILLON, Corresponding Secretary, Nashville, Tenn.

**T**HE STATE MISSION TASK. I wonder if that means anything to the reader? Can the reader tell what it is in his State? Can the Tennessean whose eye falls on this article define this task for Tennessee Baptists?

We cannot have convictions about things that are vague and uncertain. We cannot have enthusiasm about things which we have no convictions. We cannot do with relish anything that we cannot do enthusiastically. If, therefore, we are to do State Missions as it ought to be done, we must know what it is we are to do.

## State Missions Defined.

WHEN WE COME to define State Missions, it must be defined in sections. We cannot apparently define backwards. We must first define Missions. Missions is God's outreach through men for men. It is man's expression of his sympathy with God in his desire for men. It is man's practical expression of his spirit of obedience to God. It is his love for men demonstrated in the highest endeavor possible for men. It is the effort of God and man to bring to man all of heaven's good and to bring into the service of God and men all of man and his resources. State Missions is, therefore, all of this with a State application. In other words, it is doing all of this within a given State through the instrumentality of State agencies.

## The Task Broken Up Into Constituent Parts.

1. It is seeking men for God in territory where there is no church working for God. This, of course, means, for Baptists, where there is no Baptist church. This Baptists do under the name of State Missions. In doing this, we employ pastors for local churches, missionaries for associations, missionaries for cities and occasionally evangelists.

2. It is the effort of Baptists to develop the saved to where they will be available for and effective in all the tasks God has assigned to his children. In carrying forward this endeavor, the State Mission Boards employ a Corresponding Secretary, a Sunday-school field man, a Woman's Mission Secretary and Field Worker, an Enlistment field man, and in addition makes the largest use possible of tracts bearing on all the work of the denomination. This, of course, means that all of these agencies are used in order to make the individual Christian a better church member at home and a helper of God and his brethren in all the tasks which his denomination thinks must be performed in order to carry out God's will. This, of course, means that it is an effort to enlist all Baptists to give themselves and their money to saving and training men at home and abroad.

With This Understanding of the Meaning of State Missions We are Prepared to Glance at Tennessee's Unfinished Task.

WE HAVE NOW in Tennessee 194,000 white Baptists. Of this number 64,666 perhaps are developed to the point where they do something for local church support. Of this number only about 35,000 give anything to the support of the causes fostered by the denomination.

This means that 129,336 of the membership of our churches must yet be developed to where they will support their local churches with their means, and 159,000 must be developed to where they will support the causes that the 35,000 are supporting. This, within itself, is a tremendous task that challenges the courage and faithfulness of the 35,000 who are now working at the denomination's task. This is the greatest task that now faces Tennessee Baptists.

In addition to this, there are thirteen counties west of Nashville with a population of 204,856, out of which we have only 4,742 white Baptists, or one Baptist to every forty-three citizens. We have also thirteen counties east of Nashville with only one Baptist to every sixty-eight citizens, or sixteen counties in this same territory in which there is only one Baptist to every forty-four citizens. This is one of the richest belts of country in all Tennessee and presents a tremendous task for Tennessee Baptists.

#### The Sunday School Work of the Board.

THE SUNDAY-SCHOOL work being done in Tennessee, for which the State Mission Board is due credit, is the work that is being done by and under the leadership of W. D. Hudgins, the Sunday School Field Worker employed by the State Mission Board.

His work consists in arranging for and holding encampments and assemblies, taking part in training schools in the cities, organizing and conducting Sunday-school associations in the country, conducting Sunday-school associational campaigns, assisting in grading Sunday-schools, organizing teachers' meetings in local churches, organizing teacher training classes, assisting in taking every-member canvass of communities in order that the churches may know what their real constituency is; in fact, doing everything that a trained, competent specialist may do to help establish first-class Sunday-school work in all of the churches, country, town and city.

For the most part, his work is confined to the large country sections of our State, which, but for his work, would not be reached with our modern Sunday-school methods. In carrying on this work the State Mission Board spends the sum of \$2,100 annually.

The service of Bro. Hudgins is furnished without any cost to the local churches or communities served by him. It is work done by the State Mission organization without any charge to any one. It is a part of the State Board's missionary endeavor and is as real mission work as the employment of pastors for weak churches or of missionaries to occupy associations or destitute places in our cities.

Bro. Hudgins has done most efficient and satisfactory work each year he has been serving the Board, and is constantly growing more efficient and effective in all departments of the work that are under his charge.

## STATE BOARD WORK IN TEXAS

J. B. GAMBRELL, Corresponding Secretary, Dallas, Texas.

THE STATE IS THE UNIT of sovereignty in America. Each State by reason of its organization develops a State spirit and a State life.

Because of these it is easier to organize and work by States. It is very dif-

cult to project denominational enterprises across State lines. People largely think in terms of their State, and they act as they think.

It has, therefore, been found expedient to organize Baptist work by States, and it has been thought that every State should have one State Convention, and one State Mission Board to carry on the work of the Convention. Every effort to have more than one Convention in a State has resulted in confusion and loss of power.

For a long time there was a board for each considerable interest fostered by the Texas State Convention, but administrative reasons of the weightiest character have led to simplifying machinery, so that now in Texas there is a single Board, called the Executive Board to care for all branches of missions in the State, including education and benevolence, in their several branches. This plan is in the interest of economy and efficiency.

#### The Business of a State Board.

THE BUSINESS of the Executive Board is to carry on a general work of expansion and upbuilding, or, in the words of the prophet, "to lengthen the cords and strengthen the stakes." No view of missions is sufficient that does not take in the whole work of the Kingdom, as set out in the great Commission,—making disciples, baptizing, teaching all things commanded, one just as much as another. The Texas Board stands for the whole work of Christ, on every square mile of the earth's surface where souls live.

The Executive Board is a channel through which churches, individuals, associations and other bodies co-operate to do the things Christ has commanded. It represents both the spirit and the work of Jesus in the sphere of its activities.

In the forefront of everything is evangelism. This is first in the Commission. The State Board puts great stress on evangelism of a scriptural sort. Every missionary is expected to be an evangelist on his field, whether as missionary pastor, associational missionary, or State evangelist. The seeking note is sounded everywhere, in places where there are no churches, in the churches helped by the Board, in tent meetings, in great church meetings, in all the schools fostered by the denomination, in the Orphan Home, in the Sanitariums built by the denomination. The hushing of the seeking note is a prelude to stagnation and death.

#### Particular Activities and Functions.

A SIGNIFICANT PART of the work is that done by general missionaries. These men, chosen for their special fitness for the work, go to declining churches and strengthen the things that remain, which are ready to perish, hold revival meetings, raise all sorts of church debts, help project church buildings, teach and enlist the laggard, and, in general, do an evangelistic and up-building work. Their value has been beyond compute. In a single meeting, they have saved what cost the denomination thousands of dollars. They have demonstrated that soul-saving is an inspiration to the highest service.

Correlated with all the other forces is the woman's work and the young people's training work, also Sunday-school work, all supported by the Executive Board.

And now the education work is a vital part of the one enterprise fostered by the Executive Board of Texas Baptists, which one enterprise is to carry out the Commission in all of its parts. Schools are evangelizing and teaching agencies of the highest value. We have found them so.

Texas Baptists in trying to express in word and deed the benevolent spirit and life of Jesus, have one great Orphanage and two sanitariums. Other sanitariums are to be built. And besides these organs of benevolence, the Board provides for some four score superannuated preachers. Future reports will show the amount given to all these objects.



BESIDES THE CONCRETE WORK DONE THE BOARD HAS OTHER FUNCTIONS OF HIGH VALUE. IT CULTIVATES UNCEASINGLY, THE SPIRIT OF LIBERALITY AND CO-OPERATION, WITHOUT WHICH EVERYTHING PASTORS AND CHURCHES MIGHT ATTEMPT WOULD BE DIFFICULT. SPIRIT IS ALWAYS MORE THAN ORGANIZATION, LIFE MORE THAN BODY. THE DISSEMINATION OF INTELLIGENCE AND BROTHERLINESS OVER A WIDE FIELD MAKES AN ATMOSPHERE IN WHICH ALL THINGS GOOD CAN GROW.

Another high function of the Board is to prevent lopsidedness by teaching and exploiting the whole counsel of God. Lopsidedness is a kind of spiritual malformation which is exceedingly weakening and hindering.

The Board also mediates between the State fields and the world fields. Untold hurt has come to our people by facing in, not out. Facing in, whether in a church or an association or State Convention, means stagnation and decline. The State Board's function is to grow a great denominational life in the State, by all the means possible, but the logical end of State Missions is Home Missions and Foreign Missions and out to the ends of the earth. A wise State Secretary will welcome every force that will help his people to look further out.

There are growing up in Texas, under the broad cultural work of the all-encompassing agencies of the Executive Board, great churches led by virile pastors, supported by trained Sunday-school forces, efficient women's organizations and a trained, well led army of young Baptists. What has been done up to this time is but an earnest of what we may hope for further on.

We are on the right track. We are using efficient means. We have demonstrated the value of the methods employed. What is necessary now is only that we press this work with greater energy along the lines already laid out. It is not too much to believe that, within the next decade, if the means at our command are well employed, nearly every church in the State will contribute to all the interests fostered by the denomination, and we may hope within two decades to quadruple what we are now doing.

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## Annual Meeting of the Home Board

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THE HOME BOARD held its annual meeting in Atlanta, Georgia, in the main Sunday-school room of the First Baptist Church on June 30-July 1st.

The sessions were long and strenuous, lasting from early morning until midnight. The attendance was large. In addition to the local members all of the State members were present except four, and all of the officers of the Convention but one.

Everything possible was done to carry out the will of the Convention in the reorganization of the work of the Board, and in formulating the best plans and devising the most effective means for discharging the duties assigned it at the least possible expense. It was thought exceedingly unwise to in any way deplete the working force of the Board to the point of impairing its usefulness.

### Organization.

THE OFFICERS OF THE Board and the Corresponding Secretary are elected by the Convention, but the Convention authorizes the Board to "Elect other secretaries, a treasurer, and such other paid officers and employees as may be necessary for the efficient conduct of its business." Competent brethren were placed in charge as heads of the various departments under the general supervision of the Corresponding Secretary who is the "Executive officer of the Board." These

brethren are charged with the conduct of the work committed to them in the most economical matter consistent with the highest efficiency.

Their names, duties and titles are indicated as follows:

V. L. Masters, Editor of Publications, Weston Bruner, Superintendent of Evangelism; L. B. Warren, Superintendent Church Extension, M. M. Welch, Office Assistant, P. H. Mell, Treasurer.

All of these have proved themselves efficient in the departments to which they have been assigned.

No separate head was provided for the Department of Enlistment, but the work of this Department was entrusted to the Corresponding Secretary to be conducted as far as practicable in co-operation with the mission Boards of the States. This change in the policy of the Board is in no sense an underestimate of the importance of the work of Enlistment, but is only an effort to carry it on economically and effectively.

#### Expenses.

EFFICIENCY AND ECONOMY were the key notes throughout all the sessions. The members were decided in their opinion that the Convention would not approve any reduction of force which would lessen the efficiency of the Board. It appears clearly that much of the expense charged to the Board is entirely beyond its control. The items of State expenses, W. M. U. expenses, interest charges, Laymen's Committee Expenses, bonding the Treasurer, amounting to almost \$32,000 are determined for the Board and not by it.

Results from the work of Enlistment has to do with such matters as the formation of more compact pastoral fields, increasing the number of preaching services in many of the churches, promoting missionary education, securing weekly offerings, multiplying the number of regular contributors to all the work of the denomination, and so enlisting the interest of our people as to place many who have been quite indifferent upon the active list. All this results in far reaching benefit to all the interests of the denomination, and therefore the expense of it cannot be properly classed with administration expenses. When proper reductions have been made the expenses of the Board are not out of proportion to the results accomplished. The transference of the entire management of the Enlistment Department to the Corresponding Secretary will further reduce expenses this year.

#### Thorough Canvass of the Field.

ALL THE WORK OF THE DEPARTMENTS, the fields demanding attention, and the pressing calls for aid were referred to competent committees for review and recommendations that the Board might determine if possible the most effectual methods for promoting the "Affairs relating to the objects with whose interests it is charged." It is wholly impossible with the means at its disposal for the Board to meet all the insistent demands upon it. It distributes the moneys committed to it according to the combined wisdom of the members.

The growth of the work has been truly gratifying, and the success attending the efforts of the Board such as to evoke devout thanksgiving. The fields are white unto the harvest. The demands upon the Board are urgent. The future is bright with prospect. The members returned to their homes with hope in their hearts, and with a fixed determination to further the cause with even greater assiduity.

B. C. Hening, C. W. Daniel, J. L. Gross, F. C. McConnell, C. W. Duke, C. E. Maddy, Lansing Burrows, Committee.

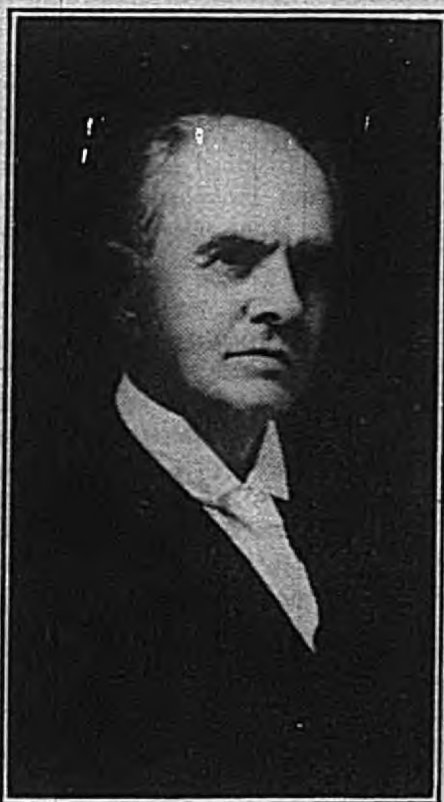


THOUGH WE ARE GIVING all possible attention to featuring the great cause of State Missions this month, we call particular attention to the report of the Special Committee of the Home Board concerning the July Meeting, so designated because special effort is made to secure the attendance of away-from-home members at this meeting, and because at this meeting the general policies and program for the year are outlined. The report of this committee should and will receive a most careful reading by our people.



## The Task of Home Missions

Editorial by W. B. CRUMPTON, for thirty-six years Secretary in Alabama.



W. B. CRUMPTON

the enemy entrenched, armed and equipped; here they see the forces, if organized, to meet and overcome him. Changing the figure to make it real: Yonder are the heathen, on the field of the Foreign Board and nearer by, on the field of the Home Board, are the hordes of foreigners, flocking to our shores, the wild Indians in the West and the large cities dominated by Satan,

HAS NEVER BEEN appreciated by the brethren higher up; by which I mean, the members of the Southern Baptist Convention Boards and the pastors and members of the city churches. The fields far away seem so inviting and the needs so pressing, their vision focalized on these, they can see nothing urgent in the near-by field.

Even members of the State Boards themselves, often undervalue the work of their own Boards. The saying of the Saviour: "A prophet is not without honor save in his own country," may be as well applied to a Board or a church as to an individual. Men are liable to be little and narrow and sometimes mean, in thinking about the near-by things. Many a man, despising the things about him, with his eyes fixed on the alluring prospects afar off, has gone to his ruin in pursuit of them.

It may seem paradoxical to say it; but only men of broadest vision can take in the far off and near-by fields at one glance. Out yonder, they see



to be Christianized, organized into churches and taught the whatsoevers of Christ. Here in these States of the South, are the churches, which are to furnish the men and women missionaries to carry the message, and the money to sustain them. "How can they preach except they be sent?" and how can they be sent unless these churches in the States shall be so infused with missionary zeal that they will gladly furnish the missionaries and the money? Who will instill into these churches the missionary spirit if the State Boards of Missions, by the visitations of their Secretaries, or evangelists, or missionaries, or Sunday-school workers, or missionary books and other literature, or the consecrated workers of the Woman's Missionary Union, in co-operation with the pastors, do not by patient toil and loving, faithful instruction lead the membership to see their duty to give the gospel to the wide, wide world?

Our mission work is like a building of three stories, the top story, the largest of the three, representing the Foreign Mission Board, the second story, the next largest, representing the Home Mission Board, while the smallest story, on the ground floor is the State Mission Board. A strange looking house indeed! The top stories are about to topple over, because of the slender foundation. With every tremor of the earth, because of war and every storm of financial pressure, or downpour of rain that keeps the people from their churches a few Sundays, the danger of collapse is more apparent.

The occupants of the upper stories are now peeping out of their windows to see what is the trouble, and some are actually climbing down to help the State Mission Boards to deepen and widen the foundation and save the missionary structure.

How was it that the fathers, in the erection of the building, were so foolish as to despise all the principles of architecture? The answer is easy: To overcome the prejudices of generations, somebody must do some patient, faithful work. One effort, or two, or a dozen are not enough. Where people have heard ten words against to one word in favor of missions, it is not surprising that they are hard to reach with the truth about missions.

THE FATHERS FORGOT HOW MANY YEARS IT TOOK THEM TO REACH THEIR POSITIONS OF ENLIGHTENMENT. HOW MANY MISSIONARY SERMONS AND MISSIONARY PAGES IT TOOK TO PENETRATE THEIR MINDS, MADE DULL BY UNREASONING PREJUDICE! HOW THE GRACE OF GOD MADE KNOWN IN THE GOSPEL, ILLUMINED BY THE SPIRIT, HAD TO BOMBARD THEIR PROUD WILLS UNTIL THEY WERE BROKEN DOWN! THEY FORGOT ALL THIS BECAUSE THEIR BRETHREN, LESS FORTUNATE THAN THEY, BY REASON OF ENVIRONMENT, DID NOT IMMEDIATELY COME OVER TO THEIR WAY OF THINKING, THEY CALLED THEM STINGY HARDSHELLS AND LET THEM GO.

We are living in a teaching age. Everybody is either an instructor or a learner. The government is furnishing experts to teach the school teachers, the farmers, the physicians, the road-builders. Religious men and women, experts in their line, are going out to teach the preachers, the Sunday-school teachers, the mothers and fathers and all the church members the joys of a co-operative effort.

Efficiency is the word and Enlistment is the work. The three Boards: Foreign, Home and State, aided by the Sunday School Board and our Theological Seminary, yes, and all our Baptist Colleges and Schools, must join hands to find the humblest pastor of the humblest church and let him and his people know they come as messengers of love with Christian greetings to teach the way of the Lord more perfectly.

## Secretary William Ellyson



HON. H. K. ELLYSON

elder Ellyson died in 1890, the Baptists of Virginia turned with unanimity and hearty confidence to his son, then a successful young attorney and an active worker in church and Kingdom interests. Bro. Ellyson has served twenty-five years in the position his distinguished father filled for forty-three years.

This service has not only been to the entire satisfaction of probably the most highly developed State constituency among Southern Baptists. It has also been characterized by the increasing confidence, love and admiration of the brethren, where all these were in abounding operation from the first.

Secretary Ellyson is yet a man in the full vigor of mid-life. He is a prominent lawyer and business man in his home-city. He has an astonishing gift for hard work with an equally astonishing quality of never seeming to be worried or in a hurry. It looks as if his term of Secretarial service may equal or exceed that of his father, for it is evident Virginia Baptists will never wish to give him up while God spares him.

Himself a layman, there perhaps never lived a more helpful, consistent and useful friend to ministers of the gospel than Bro. Ellyson. Active through a long period of years in working to the end that ministers may be accorded a more adequate support for their work, he has steadily declined to allow the brethren to pay him a salary as Secretary, on the ground that the service was more satisfactory to him if he might be allowed to render it as a contribution to the cause of Christ—not the only contribution by many which this extraordinary Christian gentleman makes to religious work. His distinguished father before him would never allow the brethren to pay him a salary.

This is no adequate tribute to this remarkable Southern Baptist leader and is not intended to be. Some day men will come to the front who have walked intimately by the side of Secretary William Ellyson and will say the things of appreciation which ought to be said about a rare and great personality. We are gratified and satisfied with the more modest task of saying

THE HOME FIELD this month carries articles from a body of honored State Baptist leaders, about each of whom one could wish to write. Some of them have served as State Secretaries for fifteen to twenty years or more. Each of them is a man about whom head up the most vital facts in the life and prayers of the Baptist brotherhood in his State.

We feel that we are doing that which these Secretaries will approve, and are in some sense acting as their spokesman, in saying a few special words here about one of their number of whom any one of them would gladly write with special appreciation.

Hon. H. K. Ellyson, then quite a young man, became Corresponding Secretary of the Virginia Baptist Mission Board in 1847. He and his son, Bro. William Ellyson, have rendered this service for Virginia Baptists ever since, for sixty-eight years. When, after forty-three years of splendid leadership, the

the words that seem fitting now and here concerning this one of a group of leaders whose entire class is conspicuous for its consecration, practical wisdom and strength of personality.

## Baptist State Secretaries

IT IS NOT AN INFREQUENT REMARK among Baptists that we have no other body of men of equal size who understand our real Baptist life so thoroughly as do the Baptist State Secretaries of Missions. It may be added that in no other body of men of equal number is there so much of practical idealism about ways and means for our efficient functioning as a religious body.

It is necessary to send one's idealism to school in order to learn conditions as they actually are and the means for meeting them, if his idealism is really to be hitched and driven to the wagon of religious progress. No class of men among Southern Baptists have had quite so much schooling at hitching and driving Idealism to this Wagon as the State Secretaries. The wagon may sometimes be infirm and wobbly in its wheels, and its lack of grease for the axles may cry out in protest before the whole countryside and its superstructure may be of the poorest. Also the roads may be of the worst.

Notwithstanding, the State Secretary believes in his wagon, never despairs on the toughest roads, believes in the worth of the journey he is making and has a heart ever to press forward. He is an idealist, but does not waste any time dreaming about what fine ideals of service he would press forward with, if only the roads were of concrete and the wagon a rubber-tired, ball-bearing vehicle, the latest product of an age whose shibboleth is "experts" and "efficiency." With real statesmanship and consecration and great common sense, he does the best he can with the material which is available, to lead forward the churches of Christ, which are not always as he would like to find them, to better service and a more efficient functioning.

The State Secretary is in some degree a lonely man. Perhaps not so much so as his brother-worker who serves with a general denominational agency, but his solitariness is of the same kind. He works among and renders a service for all, and our Baptist all is such a large number and so much scattered through all the quarters of each of the commonwealths of the South, that no one group of brethren sees at close range more than a small segment of the burdens he bears and the service he seeks to render. If he should slight his work, it would take long for others to know it. But he does not slight his work.

In a large contact with these honored servants of Baptists, the writer has never known a State Secretary of whom it was not true that the zeal of the service of the Lord so consumed him that he worked harder than was consistent with the highest maintenance of health and vitality. It is a situation not without pathos, for the great mass of the brethren in whose name the States Secretaries serve, from the nature of the case never are able to understand all that they are doing and what they sacrifice for the work they commit to them.

There is Dr. T. M. Bailey, who now after more than thirty-five years of noble service as a State Secretary in Alabama and South Carolina, is, at his Greenville, South Carolina, home waiting amid the quiet shadows and the sunset glory of a life that blessed many the call of the Lord to come home. He never spared himself, and only a marvellous physical constitution enabled him to serve so long. On one of the hundreds of returns to his home after weeks of service afield, he found that the sweet spirit of the mother of his children had, while he was away, gone on its Long Journey.



There is Dr. A. V. Rowe, veteran and beloved Secretary in Mississippi's service, now retired with his physical endowment still sufficient for useful service to the brotherhood, but in a more quiet way. Of the other elder ex-State Secretaries the writer does not know of one who has not already passed on to the Heavenly Land.

Among the younger men and those in mid-life, there is J. J. Bennett, of Georgia. In the familiar language of colloquial speech Bennett has almost killed himself in zealous and unstinted service as a State Secretary. Oh, his friends, including the writer, expect Dr. Bennett to be a well man again and rejoice in the thought. But the fact is that severe nervous prostration from State Mission work-tension has held him in his home and usually in his bed now for nearly two years.

There is Dr. W. T. Derieux, State Secretary in South Carolina. For nearly a year Dr. Derieux has been incapacitated by nervous collapse following over-work. His brethren pray and hope for his complete recovery.

There is Dr. S. B. Rogers, State Secretary of Florida. We believe he is well now, and he is a man of much vital force. But zeal in State Mission service has more than once threatened to put him physically on the scrapheap. These are intimate personal matters about which one does not always learn. Doubtless others of the State Secretaries have suffered to the point of breaking in their zeal for the Kingdom.

There are only three State Secretaries now in service who have been continuously in the work since 1898. These are Dr. W. B. Crumpton, of Alabama; Rev. T. L. West, of Missouri, and Mr. Wm. Ellyson, of Virginia, whose service began in 1890. Bro. T. L. West became State Secretary in Missouri in 1897. Dr. Livingston Johnson, of North Carolina, came next to this service in 1900.

To Dr. W. B. Crumpton, of Alabama, belongs the distinction of having served as State Secretary more years than any of his confreres now in service, Bro. Wm. Ellyson has served longer consecutively. Dr. Crumpton came to this service in 1885 and held the position until 1894. After this year he left the Secretaryship and was called back to the task in 1898, and has, until now, devoted the mature years of his life to the leadership of the great cause in Alabama. We congratulate ourselves and readers that Brethren Crumpton and Ellyson have consented to write the leading editorials for the State Mission Number for *The Home Field* this month. [Later: A temporary illness prevented Bro. Ellyson from writing. We are seeking in some measure to atone for it by the brief story of him and his distinguished father as State Secretaries.—Ed.]

We know of no class of religious workers who so fully as our State Secretaries show that it is possible to be at once conservative and progressive. This dual qualification in some degree characterizes all true leadership, and nowhere more than in religious circles. And nowhere among religious bodies more than among Baptists.

The conservative says old things are best. The radical progressive has little satisfaction in attained good; he thirsts for new victories in new fields over new difficulties. In the words of Wordsworth he feels that—

"Of old things all are over old,  
Of good things none are good enough:—  
We'll show that we can help to frame  
A world of other stuff."


The State Secretaries of Southern Baptists are neither radical nor ultra-conservative. They are conservative-progressives. There is no body of men in the entire South in the Baptist denomination or in any other Christian body more worthy of honor and love than they.

THE HOME BOARD has prepared a Blank Form for Report on State of the Churches. It is intended to help brethren who are preparing reports for their Associations on the State of the Churches. It is free on application.

IMPORTANT FOR ASSOCIATIONAL REPRESENTATIVES AND FOR CHAIRMEN OF COMMITTEES to report on Home Missions at the Association this year: Many brethren wish suggestive material to use in making the Home Mission Report at Associations. To meet this demand we have prepared a typewritten form which may be embodied in the report or simply used to stimulate the thoughts of the writer of the report, as may be desired. This form will be sent free on request to all who desire it.

ONLY BY LEAVING for next month a valuable article by Dr. Livingston Johnson on "Know Your Own State First," and by cutting capital material from articles by Drs. Gambrell, J. S. and S. B. Rogers and others, have we been able to keep the State Mission story within the limits of the Magazine. We were very loath to take this liberty, and we sue for the generous indulgence of our contributors. Our embarrassment is rather more than less because of our assurance aforesaid of their forgiveness. We ask permission to publish the omitted paragraphs later. Necessity was upon us.


WE HOPE HOME BOARD ASSOCIATIONAL REPRESENTATIVES will early let us know their requests for tracts, samples of *The Home Field*, etc., for use at the coming Association Meeting. We suggest that brethren write a card to us asking for a package containing one each of our tracts, and that a selection of from two to three be made from this to distribute in larger number among the delegates and others. It is not well to distribute many tracts at a single time. But if our Representatives will order from us a container envelope they can advantageously hand an envelope to each delegate at the Associations, carrying a dozen or more assorted tracts. We will gladly comply with all requests. The number of tracts which you should use depends much upon your plans for distributing them. The worst of all plans at the Association is probably that of piling a lot of various tracts on the clerk's table or pulpit platform and announcing that all who desire may get them. Good is accomplished this way, but observe how the tracts get mussed up and how three-fourths of them end their career in the trash carried out by the floor-sweeper.



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

**WOMAN'S DEPARTMENT**

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



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MISS KATHLEEN MALLORY,  
Cor. Sec., Baltimore, Md.

#### EDITORIAL NOTICE.

*WE GLADLY give our space this month to Dr. Masters for his "State Mission Special," feeling sure that this special will do great good.*

*We have Dr. Masters' promise of extra space for September issue for "Our Home Mission Survey."—MRS. B. D. GRAY.*

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## HOME MISSION CHARTS

THE PUBLICITY DEPARTMENT of the Home Mission Board has just issued an entirely new and much enlarged set of Home Mission Charts. Each chart is 42 inches deep and 23 inches across. The white paper used is of high-grade and is heavy and strong enough for the purpose. The charts are printed in red and black. The letters are large enough to be read across a church auditorium of average size, and the leading idea of each chart is also set forth in diagrams.

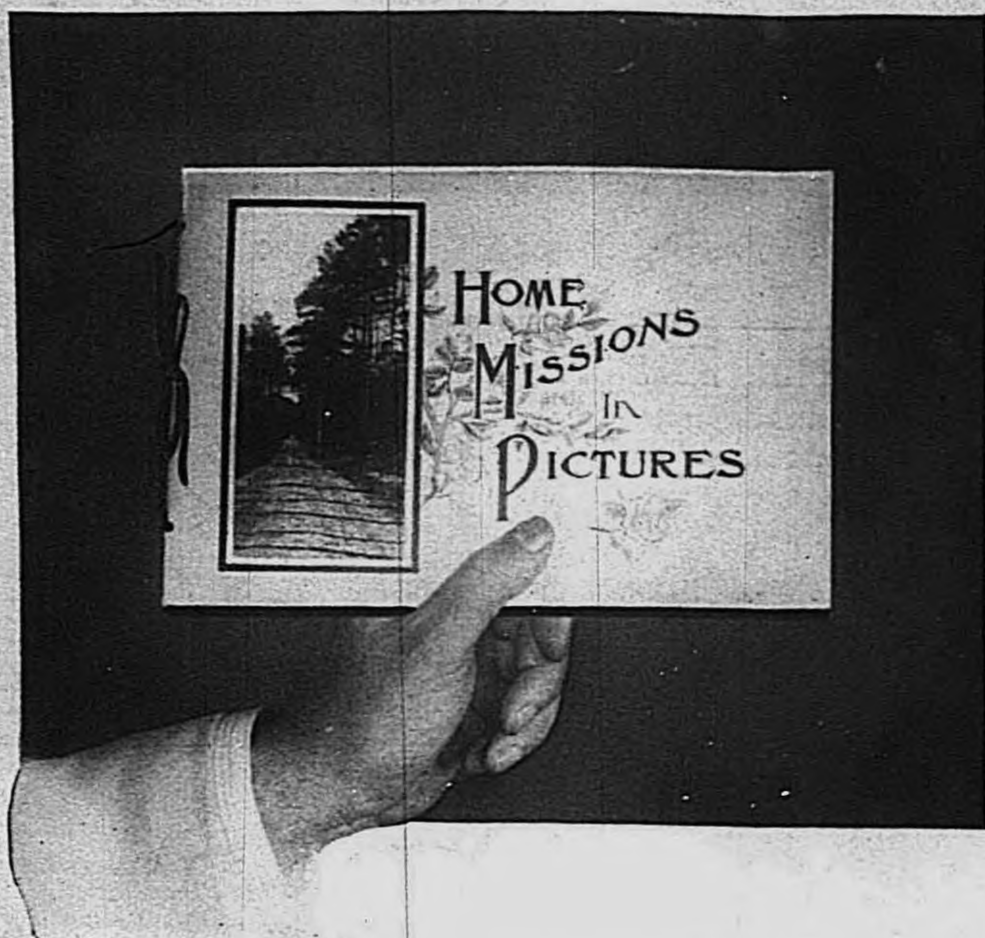
The charts bear the following names:

**HOME MISSIONS IN 1915**  
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To illustrate the value of the charts, we may say that the first one named above carries an outline map of the South and shows in red ink the population, number of white Baptists and number of Home Board Missionaries in each State. Each of the charts sets forth in the briefest, most graphic form some big idea. A set of these charts should be possessed by each church and each Sunday-school and Mission Society. Sent securely packed post-paid for 50 cents the set of five. Or will be given as a premium for a club of fifteen new subscribers to *The Home Field*, if request is made in the letter enclosing the subscribers. Address

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"HOME MISSIONS IN PICTURES," pictured above, has the same size pages as *The Home Field*, but more of them—fifty-two pages. Also a very high-class heavy enamel paper is used, which makes the pictures show up almost like the original photographs. The book is in two colors, black and orange, the cover black and green. It is bound with an attractive silken cord.

The pictures tell the story of Home Mission work and needs and portrays the environment of the work. Read in the editorial pages what reviewers say of it. Every Mission Society and every pastor and teacher of missions should have it. Price, postpaid, 25 cents, or sent for club of ten subscribers to *The Home Field*.

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