

# THE HOME FIELD



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in less than Two Days.

September

1915

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# THE HOME FIELD

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**HOW MANY OF US** have ever stopped to think that the South was made prevailingly a Baptist section by Baptist preachers who did their work without salaries? Such is the fact. To demonstrate that fact and to present a close and sympathetic view of the pioneer Baptist preachers of the South a chapter in the new Mission Study Book of the Home and State Boards is devoted. It is a story of thrilling interest.

**BAPTISTS MORE THAN ALL** others combined won for America the priceless boon of religious liberty. How many of our Baptist laymen know this so well they could prove it against gainsayers? Not many, we fear. As for that, not a few preachers could not do so. There are ~~are~~ active and scholarly gainsayers these days. The new Mission Study Book of the State Boards and the Home Board gives careful and convincing to this subject.

**DID YOU EVER STUDY** the conflict between Missions and Anti-Missions among Southern Baptists, back in the second quarter of the Nineteenth Century. It is a subject which grips and holds the reader. A long chapter is devoted to it in the forthcoming Study Book, which proposes to tell the story of a century of Baptist Missionary impact on Southern life. One cannot study it without feeling his heart warm with understanding love for some brethren whom he may have discounted. It should lead us into anxious concern to help the tardy churches of our own time.

**WE ARE MAKING THE HOME FIELD, GOOD.** Will not our friends in the churches help us to make it GO? We will work to increase the circulation, but we can't succeed in a large way without the aid of pastors, mission society presidents and members and other members of the Church. We do not often "talk shop," though our subscribers are not of the kind who would blame us for that. Perhaps we should beg pardon for not "talking shop" more. The more our friends help, the larger the usefulness of the magazine and the more the Home Board workers will be relieved for scores of other tasks we ought to perform.

**IN A SENSE WHICH IS UNIQUE** among religious denominations the State is the unit of organization among Southern Baptists. The organization of State bodies among Baptists in the South is a story which must be known to be appreciated. It was the crucial point in the conflict of co-operation and Missions against unharnessed individualism and Anti-Missions. The successful organization of State bodies in the older commonwealth of the South made possible the Southern Baptist Convention. The prime thought of the fathers in organizing District Associations was fellowship, but the controlling principle in State organization was service. The State bodies were and are the crucial and central point in Southern Baptist organization effort. A chapter of the forthcoming Mission Study Book is devoted to this interesting and important subject.

**THE HARDSHELL BAPTISTS** say they do not believe in Missions and consistently give nothing to Missions. The churches in the Southern Baptist Convention say they do believe in Missions, but our gifts per member per year to Missions average only about sixty cents. The Hardshell brother could say to us that the practical difference between us and him is only five cents a month. Our great organizations and our committal to the principle of world-saving are profoundly significant and are attainments of immense value. But, reduced to terms of average individual action, there is not enough difference between us and the Hardshell brother to justify the smallness of fellowship and concern we have usually shown for him. This subject is treated with much care in the Mission Study Book, which is soon to be brought out by the Home Board at the request of the State Secretaries. Read our editorial on page twenty-four about the book.

# THE HOME FIELD

VOL. XXVI

SEPTEMBER, 1915

No. 8

## The Home Board at Bay.

C. C. CARROLL, Th.D., Winchester, Kentucky.

**T**HE CAPTION for this article is no misnomer. The Home Mission Board fronts attack from every direction. The cumulation of three score years and ten of persistent effort and relentless endeavor centers today in one of the most imperative calls that ever greeted Baptist ears. If ever love plead and wisdom cried to a people to buy up an opportunity, their voices are lifted to reach Baptist consideration just now.

Let us consider judiciously and with as clear thought as our beings permit a few things. While no man knoweth what the days may bring forth, no shadow rests on the certainty that the days past since the first of August, 1914, have brought forth colossal changes—cosmic changes with cataclysmic power. No thinking man can fail to see that an old order of things on this earth is in the death struggle. No faithful man can fail to hope the struggle is also a beginning of throes from the travail of which shall be born a better day.

To my own mind come the solemn conviction that the hour of agony has come for kings and rulers setting themselves and taking council together against the Lord and His Anointed. To me the second psalm glows like a seven-heated furnace with one like unto the similitude of the Son of God walking in the midst of it. "How will it be with kingdoms and with kings when whirlwinds of rebellion shake the world?" When the multitudes begin to cry for bread, the mobs begin to form for blood,

Imperialism's extremity is democracy's opportunity. When ecclesiastical hierarchies meet their hours of darkness, the shadows flee away for the sovereign churches of Jesus Christ. When that unity riveted with blood and iron bursts its bonds, the co-operation of those of the same faith and order puts on her beautiful garments.

### Exponent of Democracy.

BUT WHAT IS the relationship of the Home Mission Board to these things? Simply this: Baptists believe in Democracy, the local sovereignty of the churches and the voluntary co-operation of the ones of the same faith and order. The Home Mission Board stands, and note well the fact, stands alone, as the expression of these things among Southern Baptists, so far as their national scope extends. The co-operation of the members of any given church is the answer to the local need; the co-operation of the assemblies in any given city may meet that need; the Associations and State Conventions give expression in their particular fields, but where the high phase of co-operation which binds our whole spiritual body to loyal endeavor, if the Home Mission Board should be swept away? To remove the work of the Home Board would be to gap Baptist co-operation with an earthquake. The Home Mission work is a capstone of State Missions and one of the broadest foundation stones of Foreign Missions ever laid in time.

The Kingdom of Jesus Christ is geographical. The same spirit prompting the 126th and the 137 Psalms for Zion in Israel's

day, is the spirit which animates all peoples everywhere with the desire to lay their own, their native land at the pierced feet of the Lord. Is the Southland an exception to this desire? God forbid. Was ever a fairer land the theme of Christian endeavor? Breathes there a man with Baptist breath who does not love the South and long to see Zion's Hill established in her midst?

Give me a God-lit passion  
And power to sing of power  
And strength for the future struggle  
With fire to fit the hour!

Give me the grace of expression  
While I brood o'er her records old  
And find there an exquisite glory  
In her fair young age of gold.

Hers the riches of story  
And chivalry bred in the bone,  
With dignity flowing in her veins  
And royal grace her own.

The fountain of youth is hers  
Though the Spaniard found it not:  
To make but weaklings immortal  
Was never meant her lot:

In an age of wondrous progress  
For giants a giants' land  
To tremble 'neath wheels of iron;  
To be ribbed with an iron band.

To work out her own redemption  
And still hold the courtliest grace;  
To march in the tread of a world force  
And calmly claim her place.

She sang with the Stars of the Morning  
In the day of the Nation's birth  
And mothered the Nation's fame  
With the nations of the earth.

She sang with the Stars of the Morning.  
She shines as the Evening Star;  
And the winds from the pines; her minstrels,  
Carry her praises far.

Aye, grand old mother of presidents,  
To take her place again  
Full-lipped with tender emotion  
And potent with brains of men!

My South in the breath of the morning;  
My South in the evening's breath;  
My South in the resurrection  
From the shadowed valley of death!

Fierce as the heat of her sun  
'Gainst evil in places high;  
Claiming her own with pride  
When God shall draw it nigh.

Such is her stately mission;  
Such is her fountain of youth;  
Playing her part in the Nation  
That's telling the world the truth.

Give me a God-lit passion,  
My South for a burning theme,  
Her young men rapt in her vision,  
Her old men dreaming her dream!

#### The Tie That Binds.

THE WORK OF the Home Mission Board is to do just this thing. It is the tie that binds. Under its benign influence the co-operative spirit deepens and broadens until local endeavor, and associational labor, and State pride and achievement, all graciously expand to that larger atmosphere of a whole people for Jesus. An atmosphere where the very genius of Foreign Missions can preen her wings, and from this Samaritan rest take her flight to the uttermost parts of the earth. Under the Home Board's work, immigration, mountain schools, Cuban Missions, the Canal Zone, great cities, frontier far-flung battle lines, Indians, Negroes, church houses and Evangelism become common inheritance to a co-operative people having a common salvation. Indeed, one of the essential results of church work is the power to have things in common without a surrender of liberty or an usurpation by a centralized authority. It is one of the glorious results of co-operation.

This brings us to further discussion of one of the greatest fields of the Home Board: The setting forth of the true principles of democracy and co-operation. Every church is a centre of power, the circumference of whose sphere should be the uttermost parts of the earth. If the church as an institution is concretely exhibited in the local assemblies, autonomous in government, identical in doctrine and ordinances, with the same field and scope of labor, then voluntary co-operation among peers under the unity of the Spirit in the bond of peace, is the inevitable and irresistible logic of the Kingdom work of Jesus Christ.

The relationship of an ecclesiastical dem-

ocracy, having its highest authority fixed in the local assembly, to a civic democracy, is manifest at a glance. Human governments, i. e. the powers that be, are ordained of God and are his deacons for a given service. The church of Jesus Christ is his minister to a given service, and in a highly exalted sense, since both are under the supreme jurisdiction of Jesus Christ, they are inevitably drawn into a co-operation.

The union of Church and State has been a weapon of Satan. The co-operation of Church and State is the summum bonum of Christ's Kingdom. Both, it appeals to us, both Churches and States, must needs be democracies, constitutionally fixed in the sovereign laws of Jesus Christ.

The United States is a republic rapidly becoming a democracy. A republic falls short of perfection as to government just so far as delegated authority exists, and it must exist in a Republic. The rights of the people are really inalienable. A government of the people and one by the people may truly exist in a Republic, but a government for the people in its last analysis is found in a democracy.

The chief essential of character in democracy is righteousness.

The chief element of power is co-operation.

The chief essentials of merit are equality in being, diversity in gifts and unity in spirit.

The chief governmental essential is that office must not be for social preferment, personal distinction or gain, or reward of merit, hereditary, legislative or aristocratic. It must be purely executive, a deacon of the people.

The chief essential of the fruits of a democracy is the power to have things in common.

The living guarantee for the perpetuity of a democracy righteous in character, co-operative in power, meritorious in equality of being, diversity of gifts and unity of spirit, resultant in having things in common, is God. The laws and principles governing such a democracy must come from God.

To our mind the Home Board in its works is essential to one stage of the Baptist

democratic co-operation among the churches, as has been brought out.

#### Home Board and Co-Operation

EVANGELISM, Christian education, and benevolences are the handmaids of the Home Board. Assistance for needy churches and co-operation in building church houses logically come in the Home Board's sphere of work. Enlistment work is as needful to the perpetuity of the Home Mission Field as blood is to the body or air to the lungs.

All of these things have developed in the work of the Home Board. Wisdom has graced the councils giving the Board its instructions. Wisdom has marked the execution as well as the method, but there are changing conditions which must be met. The time has come when the intensive work must, if anything, take precedence of the extensive. The South has entered into that stage which Hegel denominates as foundational to History. "The direct increase of agriculturists is checked, the inhabitants instead of pressing outward to occupy the fields, press inwards upon each other—pursuing town occupations,—etc." There is still the old urge to Home Missions, the call is more imperative, but the changes of time and circumstance must be met. The old spirit of romance is not dead, nor even sleeping, but it has taken a slightly different objective. The Indian, and the Texas Frontier, the Cuban and the Panaman, the immigrant making our nation blood-kin to all the peoples of the earth, the Mexican, the Negro and the mountaineer, all have the old power to charm the imagination and to quicken the Christian pulse. Indeed they are enhanced by their relationship to the changing order of the day. Their needs and their problems hold the Home Board to the obligations of the days of yore.

But they alone do not hold the Home Mission Board at bay. Democracy and co-operation, the Boaz and Joachin of freedom's temple, are come to the tug of war. Ideas logically absurd and ethically false are under the deft ministration of Satan, being used to rear a counterfeit, which, clothed as an angel of light, has nevertheless the eagle-heart and the cloven hoof.

The worst expressions of this evil have been in the ideas of Universal Peace and

Church Union. The cannon of Europe have expressed the falsehood of the first, and it remains for the Baptists to lift the ensign against the second. The lion and the lamb, the calf and the bear, and the sucking child and the cockatrice can not dwell together in unity and retain the old nature. Co-operation in the Christian world can not be established in equity and perpetuated in justice until there is the same faith and order, the one Lord, one faith and one baptism. An ecclesiastical hierarchy says find this in the supremacy of the Pope; divergent and wrangling Protestantism says just keep the divergent elements, retain all differences of views, doctrines, governments and ordinances, but work together. The Home Mission Board in its lawful sphere of action has said co-operation among peers, having the same faith and order.

A frantic, unreasoning and unreasonable massing of multitudes, whose sole object seems to be the building of a tabernacle for the most popular evangelist obtainable, regardless of denominational allegiance or affiliation, for a mere temporary campaign, at an enormous expense, may be beautiful and spectacular, but it is not co-operation. The incoherency of the effort and the heterogeneity of the material, it seems to us, can only eventually be equaled by the resultant demoralization. On the other hand, the partitioning of the heathen world among the varying denominations is equally fallacious. The Home Mission Board stands four square against both. Or rather it stands four square for the co-operation of Baptists in a nation-wide scope, and has no time or money for these other things.

Stand by the Home Mission Board. The Baptist hour has struck. The Baptists upon

whom the consummation of the ages has come. (1 Cor. 10-11). A spirit of wondrous love, courtesy and grace should rest upon us. Without malice, with profound charity, but with a stewardship whose faithfulness does not give place for one hour to any other gospel, we should rally as one man to Home Missions at bay.

That Baptist whose zeal does not awaken opposition and whose orthodoxy does not quicken antagonism, may do well to examine his credentials, in this hour when judgment begins at the house of God and King of Kings seems on the eve of assuming the garments dyed from Bozrah. A Baptist church swept from its moorings by the local flood tide of a non-denominational union meeting is sorry flotsam enough. But when a co-operative movement of Baptists city-wide, county-wide, State-wide, nation-wide is threatened by the waves of a federated tide of unionism where the ordinances, doctrines and government of Christ's churches are dissolved in a tear-washed emotionalism or swept away by the hysteria of the multitudes, an ensign needs to be lifted.

The Home Board has fairly met the issue, and is standing the test. No real danger besets the work of the Home Board from the outside. The positive stand it has taken will cause no harm. Whatever is done for the Baptists is going to be done by the Baptists. No great Baptist position ever yet came into being through a "twilight sleep." The whole moral force of the Baptist hosts should back the endeavors of the Home Board.

*THE ENTIRE BAPTIST BROTHERHOOD, and especially the women of the churches, mourns the death of Miss Fannie E. Heck, President of the Woman's Missionary Union, which occurred at her home in Raleigh on Thursday, August 26, just as we were going to press. Miss Heck was a great leader of Southern Baptist women, and a devout and winsome handmaiden of the Lord. Dr. Gray will have a fitting tribute to the beloved fallen leader of our Baptist women in the next number of the magazine.*

# An Experiment Becomes a Great Experience.

WESTON BRUNER, Superintendent of Evangelism.



THE EVANGELISTIC CAMPAIGN in South Carolina with the thirty-seven churches of the North Greenville Association was one of the most satisfactory experiences our Department has yet had. It seemed reasonable to believe that the same happy results we had obtained in our numerous City Campaign might in a large measure be duplicated in the country. Not that the work in the country is new to the members of the Evangelistic staff—for, during nearly half the year, the Evangelists hold meetings for village and country churches; so that the country work was by no means new to them. The newness of the experience was in a simultaneous campaign in a country District Association.

## The Plan Pursued.

THE PLAN PURSUED in the North Greenville Association was as follows: The Association was divided into two groups of churches and arrangements made to hold meetings in the first group of churches for ten days, beginning Friday, July 30th. The meetings in the first group of churches were to close Sunday, August 8th, then all the churches in the entire Association were to meet with Mountain Creek Church for the annual Associational gathering, from August 10th to the 12th. During the meetings in the first of group of churches, by post card and telephone reports were made all the way round, so that each church was more or less in touch with the work at all the other churches. This touch was not as close as that of the City Campaign, but it answered the same purpose. There is something in elbow touch even at a distance and each church was much encouraged by the work of grace going on in the other churches.

Every church had a genuine awakening and each had Ingatherings. Some of these Ingatherings were quite large. When the Association opened its Annual Session, August 10th, in the morning hour set apart for Evangelistic services, reports were received from all seventeen churches. The total number of additions reached 260.

An Associational meeting without the

usual monotony was the experience we had at the Mountain Creek Church, August 10th-12th. All the churches save two were represented by delegates, and besides the delegates, were many deacons and new members. The large number of deacons and new members present was due to the fact that there was arranged a special service during the Association for deacons and also a special service for new members. The spirit of the Association was similar to that of an old-fashioned camp meeting. Twice a day a period in the Association was given to Evangelistic services. Arbor meetings were also arranged, but rain interfered, so that all meetings were held within the church building.

## A Great Hour.

IN THE AFTERNOON of the second day the spiritual tide ran high. The regular program was swept aside and the moderator led us as the spirit led him. The commotion was all about a woman. Miss Barton, a pupil of the North Greenville Baptist Academy, Greenville Women's College and the W. M. U. Training School, at Louisville, herself a North Greenville Association girl, was presented to the Association for a farewell talk. She goes to China in October. She is supported by good women of South Carolina. Her simple, sweet farewell message melted all hearts. The moderator called upon Dr. E. M. Poteat to pray, reminding us of the fact that Dr. Poteat himself had joyously given two sons to the Foreign Field.

It was a great hour. Men and women everywhere were moved to tears. The whole Association gathered about Miss Barton, bidding her God's speed and assuring her of their abiding interest and prayers as she goes to the far-flung battle lines. Old men went as they declared such an experience was new so far as the North Greenville Association was concerned.

High tide was reached again on the third day at the close of the morning Evangelistic hour when a score of young men and young women publicly declared it to be their purpose, if God pointed out the way, to give themselves to the mission cause. Baptist Academy and other local Associational

either in the Home Land or in the far-away lands across the sea. It was indeed a memorable hour. Fifty or more parents had already signified their willingness to give their sons and daughters as missionaries, if God should call them as workers in the great harvest field. This glorious response upon the part of the young people was in answer to their pledge and a challenge to their faith. Thus the interest of the Association continued to the very last. In the special services of the afternoon, for deacons and new members of the interest remained intense.

#### Results.

WE MUST REMEMBER that only a small part of the results is visible; they cannot be tabulated. It is encouraging, however, to be able to see some of the results. We note the following:

1. There were 260 additions to the seventeen churches grouped in the first round of meetings. One of the churches reported more than fifty additions. All reported a genuine revival spirit. We have not yet received the complete report from the second group of churches, but trust that the additions will equal those in the first. Should this be the case, all Associational records for the year in additions will be broken.

2. The Association's interest in every Kingdom matter was deepened. They agreed to double all contributions to all objects during the coming year. This means that \$800 will be contributed to Home Missions instead of \$400, the amount they gave last year, and a like increase for Foreign Missions, State Missions, Orphanage, Educational, etc. This forward step was not suggested by any of the evangelists or pastors, but by a good brother who was not in hearty favor of our Evangelistic Campaign until he saw it at close range.

Of course, the offerings for the Home Board Evangelists did not meet the entire expense of the campaign to the Board in the amount directly contributed, but the indirect offerings will more than make up this deficit; besides work is enthroned in the hearts of the people as never before.

3. Another happy result was the intensified interest in the North Greenville Baptist

interests. With the wider vision comes also the clearer vision in regard to the tasks at our very door. Steps were taken toward the close of the Association to meet the \$1,200 indebtedness of the North Greenville Baptist Academy. In fact, subscriptions were taken on the floor for one-half that amount.

#### A Corollary.

AS A COROLLARY to the campaign in the North Greenville Association there was the work carried on among the colored Baptists in six counties. This work has been organized largely through the help of Evangelist Richard Carroll. He arranged a preliminary meeting with thirty or forty Negro preachers in Greenville during the South Carolina Baptist Encampment some weeks ago. By means of this conference I was enabled to get in touch personally with these Negro preachers and the fire of Evangelism seemed to be kindled throughout the entire section of six counties. These meetings are still in progress. They are having a veritable pentecost. Here as in two of our City Campaigns they have outnumbered by far the additions to white churches. This is why I say it is a corollary and yet not a corollary, for the work among the Negroes has a far wider reach and has been more intense in spiritual awakening than the work among the white churches. Already the additions to the Negro churches have gone beyond 1,000 in the work organized in the six counties through Evangelist Carroll.

#### Personal.

I WISH TO EXPRESS my very great appreciation for the efficient help in arranging the North Greenville Associational Campaign that was rendered by Evangelist J. E. McManway, of our Evangelistic Staff, Dean Crain, of our Enlistment staff, W. E. Wilkins, A. S. Agnew, H. C. Hester and other members of the Executive Committee, who co-operated so heartily in every step that was taken, both in the arrangement of the Campaign and in its execution, and I would not be true to myself if I did not express a like appreciation for the courtesies extended by Brother Wingo, the moderator.

# Sixty Miles For Baptism.

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

**F**ROM JUNE 13th to the 20th we held a Bible Institute with our French-speaking people at Faquetaique Church. Plans for this meeting had been made for several months and all the French workers had spread the news abroad.

All our French missionaries were there and, during these eight days eagerness in

missionaries took part, speaking from time to time in French.

In addition to this the male quartet from Louisiana College greatly enlivened the services with attractive music. It was a great week for all who were present. The missionaries were quickened in their zeal, strengthened in their purpose, to return to



Missionary Baptizing French Converts Who Came More than Sixty Miles to Receive the Ordinance.

hearing the word taught was manifested on every hand. We had three services almost every day, spending at least eight hours a day in the study of God's word. Dr. A. C. Watkins and myself each taught a book of the Bible. After we taught the lessons for the hour, Dr. L. O. F. Cotey, one of our French missionaries, gave a digest of our lectures in French. The various French

their homes better equipped for the Lord's work.

Illustrative of the desire of the French people to hear the gospel: Several men came from a community more than sixty miles away to this meeting to receive baptism, be organized into a church, and, arranged with two of our missionaries to visit their field and hold a meeting in the im-



Showing the Church Yard and Vehicles at the French Church in Louisiana Where a Great Meeting was Held.

mediate future. Their hearts were overflowing with gladness as they mingled with the people of the Lord. Some of them had never seen a scriptural baptism before in their lives, but had been brought to their position by the study of the word of God, which had been furnished them by one of our missionaries.

In addition to the organization of this new church, fifteen were received for baptism and six bright young men volunteered to preach the word of God, if he so willed it. Several of them will enter Louisiana College

this fall to prepare themselves thoroughly for the battles of life.

One of the very interesting features of this Institute was the report of our Italian missionary, who, while a native Italian, spoke Spanish fluently. He reported his work among the Italians in Spanish, which was translated into English by Dr. Watkins and then into French by Dr. Cotey. The Spirit of the Lord is moving mightily among the Latin people of this section. If we just had the money to enlarge and maintain our work, we could transform this whole section in a little while.

## Something About Law.

H. R. BERNARD, State Board of Missions, Atlanta, Georgia.

**M**ONTHS SINCE Leo Frank was alleged to have murdered Mary Phagan, both parties living in Atlanta, Ga. Mr. Frank was put on trial for his life; he was found guilty and sentence of death was passed on him.

The Governor of Georgia, under the laws of Georgia, commuted the sentence to imprisonment for life. Mr. Frank began to serve his time. This was so unsatisfactory to certain parties that they took matters in hand, and set all law at naught, stormed the place of Frank's confinement and hung him until dead.

The good citizens of Georgia are horrified not so much over the death of Frank as that the State of Georgia should be subjected to contempt. What is the trouble in Georgia and elsewhere?

It is this: A lack of reverence for law upon a majority of the people. Our people as a whole seem to be wanting in knowledge and appreciation of the dignity and majesty of the law.

Something is fundamentally wrong somewhere. Who is to blame? Perhaps every class of our citizens. Without wishing to appear as an accuser of the brethren, I nevertheless raise the question as to a measure of blame attaching to our preachers and teachers. I have no doubt that our preachers must be brought in as guilty of neglect in the matter.

Reader, when did you hear a sermon on the dignity of the law? How many such sermons have you heard in the last ten or twenty years? Honest, now, what have you

heard from our pulpits or from our schools and colleges? Whatever has come to the people has come incidentally. So far as this scribe has observed, no special effort have been made to ground the people in the doctrine of the law. Our people, as a whole, do not know anything about the sin involved in a violation of law.

Is it not time that our preachers and teachers better themselves in effort to let the people know the truth? The Bible is full of texts which can be used with profit. The laws of nature, which are God's laws, can not be violated without speedy and painful results. There is no escape. Ought not to be any. God loves us too much to let us off.

Lynching is not the remedy for violated law. Reason and Scripture bar lynching and mob violence, no matter what the offense nor how aggravated.

"My people are destroyed for lack of knowledge." Our remedy, at least to begin with, is to teach all the people by line upon line and precept upon precept that law is of God and can not be violated without sin and sin can not go unpunished.

Let all the truths as to reverence for law be driven home upon the consciences of the people.

But suppose instruction prove in some cases inadequate. Then let officials, who have the authority, prosecute lynchers as murderers, and do their duty. When this is done vigorously changes for the better will come and not till then.

## A Thrilling Contest.

RALEIGH WRIGHT, Home Board Evangelist.

**T**HE PICTURES of the committee that secured 330 subscriptions to *The Home Field* in Greenville, Texas, in thirty-six hours are presented on the cover design. In the following paragraphs we tell the story of this achievement. Four factors enter into the story.

1. **An Intelligent Membership.** The First Baptist Church of Greenville, Texas, is composed of very many of the leading men and women of the city. Among the membership are lawyers, judges, doctors, bankers, merchants, college professors, university graduates and as noble body of intelligent women as Texas can afford. Those to whom I have referred are the leaders in the church. Consecrated intelligence always renders Kingdom tasks comparatively easy.

2. **A Popular Pastor.** In my judgment it is impossible for a pastor to be more popular with his people than Dr. A. A. Duncan is with the First Church, Greenville, Texas. Nothing bordering on a criticism either of the man, or of his pastoral activities, or of his pulpit ministrations come to my ears during the three weeks of the meeting. On the other hand, words of commendation were upon the lips of all who spoke of him. A good Presbyterian said on her death-bed: "When I was well it was all right for my pastor to come to see me, but now that I am dying I want Dr. Duncan." As in every other suggestion of the evangelist, the pastor threw his first personality and influence behind the work of the committee. The pastor being the key man to the salvation of most church problems, it is readily seen what an easy task the representatives of *The Home Field* had to perform.

3. **A Great Revival.** Genuine pentecosts

usually reduce opposition to Kingdom service to a minimum and prepare the way for maximum achievements along any line of Christian endeavor. The revival had reached the white heat. More than 140 had already been added to the church. The whole community was breathing the revival atmosphere. Great Bible trusts had been proclaimed, heresy had been denounced and the people were in perfect harmony with the evangelist. The psychological moment having come, the committee was appointed. We can't make God's tides, but we can be ready to go in on the tides when He sends them, and this the committee did.

4. **The Committee.** With a view to selecting the strongest committee possible, the evangelist studied the women of the church for more than a week before the appointments were made. Every member of the committee possessed the highest social and religious standing, being connected with the most influential families of the church. It was universally agreed that a committee of a finer personnel and better qualifications could not have been chosen from the church's membership. First, second, third and fourth prizes were offered. It was agreed that the loser should purchase the singer a tie and his wife a handkerchief. Each member of the committee was allowed as many assistants as she saw fit to use. Every means available was employed to secure subscribers. More heroic efforts were never put forth, a finer spirit was never manifested and more satisfactory and far-reaching results have seldom been achieved. The mediate cause of the 330 subscriptions to *The Home Field* are many, but the immediate cause is the five women whose pictures appear in connection with this article.

## Mexican Revival, Sensational Arrests.

CHAS. D. DANIEL, El Paso, Texas.

**W**E HAVE JUST closed a revival, which was held during one of the most intense political excitements that El Paso has ever experienced. Soon after the meeting commenced Huerta, an

ex-President of Mexico, was arrested together with General Pascual Orozco and several other prominent ex-Mexican Generals. These sensational arrests produced wave after wave of excitement that swept

all other thoughts from the majority of Mexican minds.

Before the excitement had time to subside General Oroasco escaped the vigilance of American Federal Officers, skipped his bond and decamped to parts unknown to eagle-eyed Uncle Sam, which afforded an excellent excuse for fresh outbursts of excitement. Then came the re-arrest of ex-President Huerta, and his confinement in the county jail, which capped the climax. Mexican and American demagogues worked up noisy public demonstrations to bias public opinion in favor of their hero. We then decided to suspend the meeting till some more favorable time in the future. However in a masterful manner Mayor Lee put a quietus on the noisy demonstrations, and the old "Pass City" is again normal.

In normal times "any old thing" can act as Mayor of a highly cultured city like El Paso. But during such stormy times as we have been experiencing it takes a real "man

person." Mayor Lee has been to El Paso what President Wilson has been to the United States. There is no greater mayor than Lee; there is no greater President than Wilson.

But, the meeting was far from a failure, for the Lord blessed us in giving us thirty-one accessions to the church. There were several others converted who may join the church later. Bro. Felix Buldain did the most of the preaching, which was the greatest preaching ever heard him do and he is one of the greatest preachers I ever heard in any language.

Because of the political storm the meeting was a disappointment to me for I had expected at least a hundred conversions. Another disappointment was that Prof. Velez declined to be ordained. The El Paso Church had called for his ordination so he could become her Pastor. Velez is a choice character, cultured and consecrated.

## Personal Evangelism in the Church.

F. D. KING, Home Board Evangelist.



**SOME** PASTORS are not especially concerned about winning the lost to Christ. A church must have a leader who possesses the spirit of Jesus before she can become a power in the winning of the unsaved and the enlisting of them for service.

What is the teaching of the New Testament as to what constitutes a Christian? When Jesus said, "Go ye therefore and make disciples of all the nations," he expressly meant that those who were to become his followers were not only to be learners and pupils, but that they were to follow both the Teacher and his teachings. The word "disciple" means exactly that. We should give much emphasis to this great teaching. Men who come into our churches must go back to the farm, cotton mill, store, mine, engine, bank, home, etc., and adjust their conduct to the ethics of Jesus. The giving of the tenth, the half of all that we possess, will not satisfy God unless our lives conform to the teachings of Jesus.

If our churches are to engage worthily

in this mightiest of all tasks—the bringing of the world under the dominion of our Lord—there must be

### A Pastor's Passion For Lost Men.

**THERE IS NO EXCUSE** for not receiving members into our churches at practically every service where there are unsaved people to be won, whether they be located in the country, the town, or city. Many of our churches would be alarmed if such a thing were to happen. They do not plan for it, pray for it, or expect it.

No church will ever be organized for the conquest till the work rests heavily on the pastor's heart. The one reason above every other why many of our churches go for months without conversions while the lost live all around them is because we have lost, or never had, the spirit which led our Lord to Calvary. Many pastors (I am speaking from a pastor's experience) have fallen so completely into the ruts and have permitted their time to be taken up with minor details of the pastorate till the main work of the ministry has been supplanted by incidentals.

When a pastor comes to realize that his heaven-appointed mission is to make disciples and train them; when he puts his blood, brain and soul into the task, he will see the lost coming to Christ practically every time the church comes together.

The pastor should not try to do this work alone. He needs the co-operation of every member in the church. The wise leader will multiply his forces by calling into service those whom he is trying to lead in other Kingdom activities. Any pastor or evangelist with the fervor of Jesus can find and train a group of men and women who will gladly undertake with him the winning of the lost to Christ. Now we want to look upon—

#### The Workers Studying the Field.

MEN WHOSE HEARTS are filled with bloody ambitions are sending men afield to study the position, plans and resources of the enemy. They are also searching their respective lands for the bravest and best with which to meet the enemy. Shall Christian men and women show less wisdom? If we really care for the lost we will call to our aid clean men and women, organize them, train them, and search out the field.

Pastors can not accomplish this work with "crooks" and pirates. Men and women who are unclean in their living must part from their sins before entering this holy work. Men who are charging exorbitant interest or extortionate prices for their merchandise can not go with the pastor into such work. Men who are crushing the struggling masses by unjust rents and high prices in real estate must incarnate the principles of Jesus in their business before trying to win the lost to Jesus. We must discontinue our business relations with the devil before trying to get others to stop. Christian men and women! that is what our churches must have. Such men and women are in position to do effective work.

A careful record should be made and kept of every unsaved pupil in the Sunday School. Such a record should be kept also of every Auxiliary, Union, etc. The names of all the lost who can be reached by the church, apart from those just named,

should be kept by the workers. Then a careful list should be made of all Baptists who are not identified with our churches. We are losing enough Baptists every year to build hundreds of strong churches. We must win them to the task. We need them. We must find the unsaved and unenlisted on our farms, in the stores, banks, mills, factories, mines and homes. Let every worker bring information.

Then follows the next step—

#### The Workers in Prayer and Conference.

THERE SHOULD be stated times in every church when the workers should meet to plan and pray for the unsaved. Some time should be devoted to this at the close of each teacher's meeting.

We need teachers in our Sunday-schools who are consecrated enough to pray for their unsaved pupils. We can not win the lost in our classes to Christ with teachers who care more for cards, the dances and theatres than for the lost in their classes. It needs to be said with far greater emphasis that we can not win thinking men to Christ through teachers who pay starvation wages, lie in their advertising, water stocks, manufacture devitalizing products, and try to gobble up God's good world, and by their methods crush thousands. Such men should not be allowed to stand before a class and speak in the name of Jesus. They should be led to accept Christ and his teachings or be eliminated from the teaching force. For a member of that gang of robbers to presume to teach in the name of Jesus is to reproach to Christianity and a mockery to God. Only godly men and women should enter such a conference.

Immediately upon the close of the Sunday night service, in the churches that have full time preaching, is the best time for the after meeting. Other churches should decide upon the best time for such a conference. Let those be called together, in a separate room if possible, who are willing to work. Every conference should be opened with prayer. Then the names of the lost and unenlisted should be gone over. Assignment by the pastor is usually unwise. The workers should decide upon those whom they are to visit. This should be an hour when the Holy Spirit presides.

Above all the workers should tie themselves on to the unsaved with prayer. Every worker should take part in a prayer before leaving the room, if possible.

Now we shall study the—

#### Workers in the Field With Their Lord.

THE MAN OR WOMAN who is not sufficiently concerned for the unsaved to try to win them to Christ has very poor evidence of being a Christian. When the workers have taken the names of the lost they should go to see them as early as possible. The use of common sense is very important. It often appears to be a very scarce article when we go to do Christian work. The proper approach will mean much. The one who is to be interviewed should be freed from every embarrassment. To see the individual alone is by far the better way. Now comes the moment when the worker needs patience, a practical knowl-

edge of the Scriptures relating to this kind of work and, above all, God the Holy Spirit. Christ should be presented; not church membership. The lost need a Saviour; not some argument about the social advantages of the church. Christ did this (Matt. 9:9). Phillip did the same with the Eunuch (Acts, 8:35). Paul and Silas followed the same plan (Accts. 16:31). Peter presented Christ on the day of Pentecost (Accts. 1:14-37). From experience I have learned that we can follow their examples with much profit.

When the unsaved have accepted Christ they should be led to follow him in baptism as early as possible, and begin at once a life of service.

It is hoped that these simple suggestions will be put into practice by many pastors and evangelists, and by thousands of Christian workers.

## Delayed But Not Forgotten.

IN ITS REGULAR PLACE will be found The Home Field Honor Roll, which shows the results of admirable work. Below we present the Honor Roll for June 15 to July 15, which, with much else got crowded out of the magazine in August, because we had the honored company of the State Secretaries in August and removed from the rooms nearly all their regular furniture to make room for our distinguished guests.

Frankly there is not a single item we more sincerely regretted to leave out than our Honor Roll. In our thinking The Home Field Honor Roll is indeed a roll of honor.

represents for each club sent in unselfish and devoted service for the cause of Missionary Education. It is a tedious service. Whether the amount involved is five cents or \$10, it takes real work to get up a club of subscribers for a magazine or for anything else, and it requires tact and an ability to win the people. As a matter of fact, most of them do not know much of The Home Field or of the other publications of the denomination. The club getter has to bring them to know about the value of the magazine, also get them to want it and get them to decide and actually take it. That requires tact, work and a good degree of personal force.

We greatly long to have more men and women in our churches who will get up clubs of subscribers to The Home Field. It is a good mission magazine, it is the Home Mission magazine for Southern Baptists. It is loyal to their highest interests. It is published for the nominal sum of 25 cents when taken in clubs, we will make The Home Field GOOD! We beg our friends to help us make it GO!

Mrs. Henderson, Greenville, Texas.....	94
F. D. King, Clayton, N. C.....	87
Raleigh Wright, Greenville, Texas.....	85
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Miss K. C. Atkinson, Augusta, Ga.....	10
Mrs. M. L. Overstreet, Bedford, Va.....	10
Miss Lizzie Hall, El Paso, Texas.....	10
Mrs. R. H. Boardman, Columbus, S. C....	10

# Home Mission Board Receipts.

P. H. MELL, Treasurer.

STATES.	Apportionment for 1915-16.	Receipts May 1 to Aug. 15, 1915	Receipts May 1 to Aug. 15, 1914	STATES.	Apportionment for 1915-16.	Receipts May 1 to Aug. 15, 1915	Receipts May 1 to Aug. 15, 1914
Alabama ....	30,000	1,701.98	1,783.92	Missouri ...	19,000	3,225.18	2,721.92
Arkansas ...	11,000	465.80	9.82	New Mexico.	1,750	184.15	.....
Dis. of Col'a	3,000	121.20	202.81	N. Carolina..	37,000	726.47	1,297.34
Florida .....	8,000	374.80	671.51	Oklahoma ..	10,000	1,432.79	456.51
Georgia ....	51,000	2,349.61	7,678.20	S. Carolina..	38,000	4,261.42	3,406.55
Illinois .....	4,000	418.00	563.72	Tennessee ..	25,000	1,124.07	1,566.57
Kentucky ...	35,000	8,473.92	6,742.58	Texas .....	80,000	2,847.79	429.92
Louisiana ..	12,000	578.70	2,189.39	Virginia .....	43,000	4,003.15	4,877.18
Maryland ...	9,000	1,521.17	1,549.54				
Mississippi .	25,000	197.08	893.71	Totals ....	\$441,750	\$34,007.28	\$37,044.24

## On Mount Mitchell.

V. I. M.

MOUNT MITCHELL, 6,711 feet high, dominates the whole North Carolina mountain field. Silent, clad in the most beautiful and luxuriant forest to its top, its slopes carpeted with waste-high ferns, its forests glorious in chestnuts, oaks and fragrant balsam, its top often covered with clouds, as if the spirit of the majestic mountain communed with the Great Unseen—Mitchell is at last accessible through the railway of the lumberman, which runs within two miles of the summit. Taking away something of the grandeur by conquering its dignified aloofness and inaccessibility, the hand of man is also making plank out of the forests

from some of the thousand slopes, and leaving the sentinel giant of ages revealed in an uncomely nakedness. On the trip of twenty miles up the mountain one sees no human home, only luxuriant, lovely, mysterious Nature. The picture herewith, showing State Secretary Livingston Johnson of North Carolina at the centre, President C. H. Durham of the North Carolina Baptist Convention at the extreme left, was made on July 7. The group was standing on the exact top and the rain was falling and the clouds were swirling and racing over the peak, driven by strong winds.



At the Summit of Mount Mitchell, the Highest Peak East of the Rockies.

# KNOW YOUR OWN STATE FIRST

LIVINGSTON JOHNSON, Corresponding Secretary, Raleigh, North Carolina.

**"SEE AMERICA FIRST,"** is a national slogan now, and it is a good time to preach that doctrine, as not many of our citizens are willing to run the risk of a German submarine in an effort to visit Europe. A great many Americans know more about Europe than they do about their own country, because they have traveled extensively through Europe, but have not seen the wonders of the highly favored land of which they are so fortunate as to be citizens.

"Know your own State first," is a good motto for the Baptists of any given State to adopt in regard to the work of the Kingdom. It is a regrettable fact that many Baptists—perhaps a majority of them—know more about Home and Foreign Missions than they do about the Mission work that is being done within the State in which they live.

Several things I think account for this. One is the peculiar trait in human nature which leads us to magnify the importance of things at a distance and to minimize the value of things near at hand. This is seen, sometimes, in our zeal for the salvation of the heathen Chinese in his native land, (which zeal is entirely commendable) while we are totally indifferent to the spiritual needs of the Chinese laundryman, who lives within a few blocks of us. Work that other people are doing in other States often attracts our attention, while an equally great work done by our own people in our own State fails to impress us with its importance.

Some time ago a State Secretary told the simple story of what had been accomplished by the Baptists of his State through the work of State Missions. After service, at the hotel at which the Secretary was stopping, an elderly lady of consecration and culture introduced herself to him. She said:

"I am an Episcopalian from the State of Connecticut, but I was greatly stirred by the thrilling story you told us tonight. I had no idea the Baptists of this State had done such a great work. I want to congratulate you and your people upon their marvelous achievements, and I assure you that I shall go back to my Connecticut home with a new conception of religious conditions in this State, and with increased admiration for the people who have had so much to do with bringing about these conditions."

That is the effect that the simple story of State Mission work had upon an Episcopalian from Connecticut; but that same story has been told to thousands of Baptists in that State without creating any very marked impression.

Another reason, and perhaps the chief one, for the lack of intelligence on the part of our people on the subject of State Missions, is because we have not had the information as to this important work put in permanent form. Our Home and Foreign Mission Boards have been creating literature. A number of excellent books have been published in regard to the work of these general boards. These books are being used in mission study courses. Those of our women who belong to missionary societies study missions more closely than the men. They are far more intelligent in regard to mission work, and do more to impart missionary information than, perhaps, any other agency. These women have studied books on Home and Foreign Missions, and are informed as to the work of the Home and Foreign Boards.

We have had no State Mission literature in the South suitable for use in mission study classes. Some years ago the State Secretaries published a book with "The Primacy of State Missions," as the appropriate title. That book dealt with the fundamental principles of State Missions, but did not, and could not, give vital facts as to the work in any particular State. Consequently there has been no systematic study of our State Mission work in any of the Mission Study Classes, or Woman's Missionary Societies, of the South.

The North Carolina State Board of Missions authorized the Corresponding Secretary of the Convention to write and publish a book on State Mission work in North Carolina. This little book called "Christian Statesmanship" came from the press a year ago, and the first edition of two thousand volumes is almost exhausted. It has not been adopted in many of the societies or study classes, but when it has been adopted and studied, the interest in State Missions has been greatly quickened.

Dr. Masters, at the request of the State Secretaries, is preparing a book on State and Home Missions, which will give definite information about State Mission work in each of the several States. This book will, no doubt, be a valuable contribution to our State Mission literature.

In devoting this issue of The Home Field to State Missions the Home Board is rendering a service to all the States in the South. The Sunday School Board is giving State Missions the major place in its periodicals for September. An excellent program will be prepared for the use of the Sunday Schools in October, and by this South-wide observance of State Missions in the Sunday-schools, we may hope to give to this important department a place in the minds of our people that it has not hitherto occupied.

Dr. Mullins stated, at the Secretaries' meeting last February, that he was willing to have State Missions presented to the students of the Seminary, just as Home and Foreign Missions are now presented. And why not? Surely the young men who go out from the Seminary to become pastors in the South, should have correct conceptions of the importance of State Missions.

This work lies at the foundation of all our denominational activities. It, as nothing else does, creates a denominational spirit, and it is our base of supplies both as to men and money. Many of our most useful men have been won to Christ by State missionaries, many of our strongest churches were organized by State missionaries and a very large per cent of the money which is being contributed for the promotion of the Kingdom, comes from churches that were planted by the State Board of Missions.

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## A Constructive State Mission Program.

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

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DO WE FULLY realize that in large measure the future of our denomination, in all its multiplied movements of present-day Baptists touches publicity? This effort at enlightening our people down to the last Sunday-school child should run out on the lines below.

(1.) Colportage work, systematic, vigorous and thorough, from the capital out to the last house before you go over the State Line. This will mean books and tracts everywhere.

(2.) The denominational State paper put in every Baptist home in every church at the expense of the churches. This is the ideal, of course. It can be done on an average at a cost of thirty cents a member, and would yield great returns. Will this not be the solution to our State paper problem? The average cost to the churches to get preaching done is about three dollars per member. Hence threatened. They are like the Russians without sufficient munitions. This

tends to bring the State Board's work to confusion. A church-building missionary is just out yonder in the distance. We need him today.

(1.) This program must be large and positive. God told Jeremlah how to write it down, at Jeremlah 1:10: "See I have this day set thee over the nations and over the kingdoms (big job), to pluck up and to break down and to destroy and overthrow, to build and to plant."

(2.) This program must be Baptist. The State Secretary's office is a Baptist office. So too that of the missionaries. Non-denominational evangelism is a sort of holy hash that the Lord does not like, and portends a dark future for Baptists.

(3.) This program must be full, co-extensive with the fences of the New Testament, recognizing and underscoring benevolences and education as well as missions. It is the long stretched-out undoing of Baptists that our State Mission Boards in most States have all but ignored Christian Education and Hospitals till recently. They have thus held the Devil's ether bag to their own noses. Regular, systematic, proportionate giving, up to at least a tithe, will be pressed out to the last member of the last church. This point well and wisely cared for will set our churches forward mightily in spirituality and efficiency.

7. Intra-denominational brotherhood. We need this more than we need interdenominational brotherhood. Paul's way of cultivating brotherhood is seen in his oft repeated word, "All the saints salute you." Such a feeling in the breast gives denominational solidarity and cohesiveness, a Texanic feeling of comradeship that sin and Hell can't defeat.

A Constructive State Mission Program will include:

1. District Associations will be recognized as the primary denominational units—the denominational organizations nearest to the churches—and fundamental beyond expression to the ongoing of the Kingdom.

(1.) The autonomy of the Associations will be cherished and promoted.

(2.) A close-up efficient organization of the Associations will be stimulated and forwarded. Think of Joffre ignoring companies and battalions.

(3.) The utility of the association for denominational purposes will be kept prominent from top to bottom. We must knit up, develop and conserve the machinery of our Associations.

2. District Associations will be wooed and won for co-operation in carrying out all

(1) In I. above with its sub-divisions.

(2) In II. above with its sub-divisions.

A Constructive State Mission Program is perhaps the greatest single factor known to us for realizing the whole New Testament program. It looks in two directions. It would habilitate Kingdom forces within the State, then link them on and lead them out for world conquest.

## Florida.

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

**T**HE PURPOSE OF THIS ARTICLE is not to extol or advertise Florida as a State, yet we earnestly question if our ideals can ever be attained, or Florida lifted to the exalted degree of moral and Christian heights possible to her, without those directly interested in this particular feature of her development shall get a vision of what Florida is and what she is destined to be.

A peninsula of some 500 miles in length, with an average breadth of 100 miles, bounded by the Atlantic Ocean and Gulf of Mexico on three sides, tempered by the tropical Gulf Current, alternately swept by refreshing breezes just from their ocean bath, adding vigor and health to her people, tropical beauty to her

forests, combining their elements in one of the most inviting climates on earth, alone, would easily make Florida one of the first in all the sisterhood of States.

#### Her Natural Wonders and Resources.

IN ADDITION to her location, health and climate, her natural wonders and resources are attractive to every visitor.

In soil she has three distinct formations: volcanic, alluvial, beach.

Here are found vast stretches of hammock lands densely covered with oak, ash, hickory, chestnut, beech, chinquapin, and other growths characteristic of higher climates.

Some soil is a very dark, rich muck, lime and clay formation. With irrigation this responds abundantly to cultivation and fertilizer. This class of land is no doubt of volcanic formation.

Much low lands, at certain seasons of the year, are partly covered by water, yet capable of being drained, and offering the settler perhaps the finest vegetable lands in the world, are her alluvial formations, and no doubt at one time were the bed of dead seas, formed, perhaps, by volcanic eruptions.

Many sand hills are found in parts of Florida which are doubtless sea washes, and at one time were merely a sea beach, thus giving to Florida the three distinctive formations of soil.

The sand hills, where the climate permits, are the natural home of the pineapple. Here they grow luxuriously and abundantly.

Natural lakes abound throughout the State, all of clear and wholesome water, no doubt connected by subterranean streams, and abundantly supplied with fresh-water fish. One County in Florida has 1,400 named lakes. There are other lakes in this County, but names gave out. In sections of the State natural wells abound, and limestone sinks of great depth are common.

Some of the most beautiful and health-giving springs in the world are to be found among her natural wonders. The life-giving White Sulphur Springs, the celebrated Long Moss Springs, Green Cove Springs, Red Sulphur Springs, Green Springs, Orange Springs and the charming Silver Springs, are only a few of her subterranean out-flows.

Her magnificent St. Johns and Indian Rivers are unsurpassed in the marvel of their nature and beauty of their splendor.

6,000 square miles are contained in her great Everglades, while Lake Okeechobee, one of the largest interior lakes in the world, has 2,500 square miles within her banks.

Some of the finest bays on earth dot her shores. Pensacola Bay, St. Andrews, Apalachicola, Tampa, Hillsboro, Sarasota, Charlotte Harbor, and Biscayne have no superiors, while the St. Johns River, from Jacksonville to the sea, would furnish anchorage for the navies of the world.

The State abounds in fuller's earth, yellow pine, cypress, and hard wood, and produces eighty per cent. of the world's phosphate supply.

The largest Manatee, or sea cow, in captivity has recently been taken from her Indian River, weighing more than 1,500 pounds, and the largest fish ever put in captivity was caught off the Florida Keys. She has 1,273 miles of sea coast. 1,175 miles of navigable rivers and some of the most charming natural tropics of the world.

#### Her Development.

FLORIDA IS IN the infancy of her development.

Thirty-four years ago the capital stock of her banks was \$100,000. Today it is \$7,245,000.

Thirty-four years ago there was on deposit in her banks \$157,203. Today there are \$35,000,000.

In 1880 there were only 518 miles of railroad penetrating this vast territory. Today there are 5,162, with more than 200 miles under survey.

Her agricultural and manufacturing development has kept pace with other interests.

She is the largest naval stores producer among the States

The largest phosphate producer in the world.

Produced more than 10,000,000 boxes of oranges and grape-fruit in the year 1914.

Is building hundreds of miles of splendid brick, and sand clay roads.

Digging hundreds of miles of canals.

Redeeming thousands of acres of waste land.

Has the greatest cigar industry in America.

Has built the longest wagon bridge on earth, and has the only over the sea railroad in the world.

The State's industries and progress is greatly hindered just now by reason of the European war, but confident of her resources, sure of herself, she is calmly awaiting a better day.

Many of what were small towns but a few years ago, are today cities of proportions. The City of Jacksonville numbers perhaps 90,000. Tampa has reached the population of perhaps 60,000. Pensacola, Key West, Miami and other towns are forging rapidly to the front.

Forty-two per cent. of her present population has been gained in the past ten years.

## Three Years of State Missions in Texas.

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

A SERIES OF FIGURES is here given of Texas State Missions. They are condensed from three annual reports, representing the work of three years reported by the missionaries of the Board for that time. Three years are taken in order to show the work under ordinary conditions, not extraordinary circumstances. The average for one year can be found by dividing any of the figures by three.

Number of Missionaries.....	1,425
Number revivals held.....	4,631
Stations supplied, regularly and irregularly.....	4,284
Miles traveled .....	2,298,033
Days labored .....	287,187
Sermons preached .....	155,689
Exhortations and other religious addresses.....	50,443
Total sermons and addresses.....	205,132
Churches assisted in organizing.....	372
Number of constituent members of churches organized.....	5,475
Baptized for mission churches.....	22,011
Received by letter and restoration by mission churches.....	25,974
Total received .....	47,985
Prayer meetings assisted in organizing.....	1,405
Sunday-schools assisted in organizing.....	1,316
Elders or bishops assisted in ordaining.....	400
Deacons assisted in ordaining.....	1,568
Total pages of tracts and books given away.....	10,721,435
Religious visits .....	365,442
Church lots secured. Number, 345; Value.....	\$ 82,082.25
Church houses built, Number, 217; Cost.....	\$319,966.85
Number church houses repaired in connection with labor, Number, 472; Cost .....	\$ 88,185.44



## THE ENLISTMENT WORK.

THE HOME BOARD HAS DECIDED in the interest of economy not to engage a Superintendent for the Department of Enlistment, to take the place of Dr. Arch C. Cree, who resigned to become Secretary of the Georgia State Board of Missions. Dr. B. D. Gray, the Corresponding Secretary, will by correspondence and co-operation with the various State Secretaries in States where the work is performed, look after this work for the Home Mission Board.

Fortunately the workers have had the advantage of experience and the activity has become organized so that, with the active supervising of the State Secretaries, it can succeed better now without a Superintendent than would have been possible before now. In the present year the work will be participated in by the Home Board in Kentucky, Tennessee, Georgia, Alabama, Mississippi and Louisiana. The Home Board expense in the Enlistment work will be \$12,160, subject to possible changes as the year passes.

The need of the service is very great indeed and the success of the Field Workers is one of the most notable and gratifying things in our recent missionary effort. As we write, there is before us an editorial: "A Case in Point," in *The Baptist World*. It is all about a church in a town down on the railroad that wrote that "they needed a vigorous young preacher who would be equipped to lead," etc., etc., enumerating many graces and gifts the brother must have, and adding that it could not possibly pay more than \$150 a year and hoped to get part of that from the State Board.

There was in that letter, says the *World*, "no word of other churches that might possibly be secured by the pastor to supplement what they themselves promised. He was to have all the virtues in the calendar and should come to them for \$150 a year, some of which seemed contingent."

The *World* proceeds to write a good editorial, the exhortation of which is that the churches must form fields and promise a salary a man can live on, and pay it.

It is refreshing to note that much attention is being given to this subject in recent years. Many of our denominational newspapers have been urging the necessity of greater efficiency in our churches in frequent editorials. Surely the subject is big enough and appealing enough. Here are 25,000 churches, 18,000 of which are with only once-a-month preaching. Nine-tenths of these are served by absentee pastors. We have repeated these figures so often and heard them so often, that they seem not to take form in the imagination.

But the figures represent a condition that provides less religious instruction to the average Southern Baptist church than is provided for the average church of any other Christian body in America. Southern Methodists serve largely the same class of people who are served by Southern Baptists, but Southern Methodists are not so much handicapped by the inadequate once-a-month preaching programme as Southern Baptists are.

This writer has been one of the sponsors for and setters-forth of the fact that 10,000 of our churches are non-participant in our co-operative denominational work. At first some brethren denied it; then some of us scolded about it.

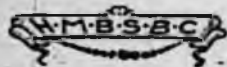
Personally we have never felt like scolding. We do not feel like scolding that little church *The World* has editorialized. It is simply a part of a very large system. If you please, it belongs to the majority of us. It is a sad situation, but when we scold, we scold our whole Baptist body, for our whole Baptist body has, until now, not "found a way out," and it is as truly the duty of our whole body to serve the needs of its smallest unit, as it is of that unit to respond to the appeal of our understanding love and help, by participating in our co-operative activities.

*The World* suggests an important thing which must be done, the forming of fields. May we not add that churches that have gotten into grooves need not only to be told what they must do, they need a loving man, a man of tact and ability, to come among them and not only tell what they should do, but love and help them into the doing of it.

This brings us back to the Enlistment Field Work. If the reader will receive it, Southern Baptists never put their approval upon a work which has in it more blessed potentialities than this. It has succeeded wherever it has been tried. So far, it has not been tried on a large scale. Whether it ever will be, is a question which the brethren will decide for themselves. We have no wish or purpose to force our views upon the brethren, and no power to do so. But here is an editor who hopes and prays that the greatness and suitability of the work of the Enlistment Field men will come into the hearts of Southern Baptists: "Teaching them to observe all things whatsoever I have commanded you;" not only telling them what and telling them how, but leading them and showing them how and what till they learn. This is Scriptural in spirit, for it is a service of love; and Scriptural in principle, for we are commanded to teach and develop the implanted life; and Scriptural in method, for in it we put ourselves heart to heart and eye to eye with our brethren and give personal contact and sympathy, and thus enable them to see and take hold.

After all, have we any great reason to be surprised at those 10,000 non-participant churches. They are living up to their light perhaps as well as most of the participant churches. They need more light.

All our writing, all our newspapers, all our books, all our Conventions, all our Seminaries, all our Boards, all our bountiful and high idealism, have not somehow imparted light to the tardy 10,000. Does not the reader think that love and statesmanship and the Word of God unite in suggesting that we somehow go to our tardy brothers and help them and show them how? If we do not, does it not reflect upon us as much as them?



## COTTON VERSUS THE SOUL OF THE SOUTH.

IT IS A THOROUGHLY wholesome spectacle to see the *Manufacturers' Record* of Baltimore, which is doing more to build up the industrial and economic welfare of the South than has ever been done by any other paper or any other single influence, setting itself firmly against the effort which has been made by some to get President Wilson to bring the utmost pressure to bear to keep England from declaring cotton contraband during the rest of the European War.

Awful as the conflict is, involving the foundations of civilization and humanity, and striking a ruthless blow at the Christian faith, *The Home Field* has nothing to do with the political phases of the war. But we are heart and soul in sympathy with the *Record's* vigorous protest against the South putting the value of a cotton bale above its own integrity of character and its tradi-

tional high and patriotic idealism. It speaks well for our section that its leading financial organ in this crisis throws itself unreservedly against the desire for gain that it may point to the better things of honor and moral rectitude.

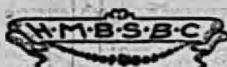
The Record quotes a sermon by Dr. M. Ashby Jones, of Augusta, Georgia, in which Dr. Jones said: "At this supreme moment, when our Government is striving to maintain the standard of civilization and preserve our sacred rights of unarmed men and helpless women and children, for politicians, newspapers and trades bodies to seek to deflect attention to the price of cotton is to reverse all the moral judgments of our Christian civilization and to raise again the question, 'How much, then, is a man of more value than a sheep?'"

"The cry is going up that the South is being made to suffer for a fight that is not ours. But we had better clearly understand that this fight is ours, and upon its issue our destiny is deeply involved with the rest of the world."

The Record in another place adds: "Cotton, which, rightly handled, would prove one of the greatest blessings that the Almighty ever gave to any country on earth, has many times in the past proved a curse to us.

"Are the people of the South willing to permit themselves to be posed before the world as whining critics of the President, elected from their section and by their votes, and who has gathered around him in his Cabinet and in high official position men from all parts of the South, and who has made a Southern man Ambassador to Great Britain and a Southern man Ambassador to Italy, thus giving this section at home and abroad every possible advantage of representation by its own people? The South is being placed in a false position before the world. It is being posed as more interested in cotton than honor."

We thank God for the Manufacturers' Record, for its brave stand for honor and religion above greed for gain, and we rejoice that Baptists have furnished for such a service to the public in Mr. Richard Edmonds, editor of the paper, a Christian gentleman in whom at once are combined at their best a vision of the great wealth which is coming to the New South, and the high idealism of the Old South.



## EFFICIENCY AND DEMOCRACY.

IN AN ARTICLE in the Baptist Standard on "Can we Work on our own Principles?" Dr. J. B. Gambrell includes the following paragraphs:

"It has been claimed that the hierarchal form of government has proven its efficiency, while the democratic form has proven its inefficiency. This has come now to be almost the only plea among Protestants for the so-called, 'Strong church governments.' It raises a brood of questions. Efficiency for what? For mere control or for the propagation of Christianity? Romanism gripped the world for centuries, but it strangled vital Christianity. I enter a plea with my brethren to join in one worthy effort to demonstrate before an observing world the efficiency of the voluntary, democratic principle, so clearly taught in the Holy Scriptures.

"All Baptist organizations are voluntary. A church may or may not co-operate in any work, according to its will. This fact makes a powerful appeal for enlightenment.

"We have to admit that we have many stragglers, many unenlisted churches. This is not the fault of the democratic principle. It is the result of a failure to use the principle for enlightenment and enlistment. For genera-

tions, we have evangelized and baptized without going on to the end of the Commission. We have not taught the all things commanded. We have left many of our good people isolated and uninformed.

"Can we move together for the accomplishment of the largest things which constitute a common task? Here our democracy has been and will be tested. Baptists have demonstrated a good degree of efficiency at this point; but they have not yet attained their greatest efficiency.

Can we, with democratic looseness, can we bring ourselves to lead the strenuous Christian life, striving, together for the faith of the gospel? Slackness is a terrible besetment. Can we keep the fires burning in our hearts and help to keep them burning in the hearts of others so that we can move on with proper speed?

"In all this, we must put great stress on teaching, for years and years, till we catch up with evangelism and bring the demonstration to a Scriptural equilibrium. Of course we must keep evangelism going with accelerated speed. But we must be tremendously in earnest about teaching."

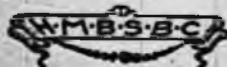
Baptists can have and have had much democracy without efficiency. We could have, as Rome has and as the modern plea for combination among Protestant bodies persistently urges, efficiency without democracy. Can we have efficiency and at the same time preserve our New Testament democracy?

In this connection do we not need to consider that the universal present-day cry for efficiency in religion, as in everything else, places Baptists on the defensive? We rejoice that there is no prospect that Baptists will be driven from their New Testament position of democracy. Can we justify ourselves before the world in our democracy, unless we are able to produce efficiency while we preserve local autonomy? It is a question worthy of most serious consideration.

It is not, however, a question about which to become restive and discouraged. If there is an instance in the history of religious bodies in America in which a Christian body has grown in efficiency more rapidly than Southern Baptists have within the last fifteen years, we have been unable to find it.

One way we have grown has been through constantly reminding ourselves of our vast unused potentialities and of our obligation to elicit and enlist these resources. We have talked so much about our unenlisted resources, that they disturb our dreams.

Still, we certainly should be encouraged at the marvelous rapidity with which we are improving in efficiency. An immense need of additional improvement stares us in the face. It is our privilege and duty to labor for such an advantage and for the enlistment of thousands of unenlisted churches. But we should do it with a song in our hearts, because of the blessings that God has so richly poured out on our efforts, and with confidence that he will give us more efficiency in our democracy, just so rapidly as we prove ourselves worthy of it by impressing the idealism and loving helpfulness of our whole denominational body into the service of the weakest and remotest of our laggard churches.



## AN IMPORTANT NEW STUDY BOOK.

AT THE REQUEST of the State Mission Secretaries and under the instruction of the Home Mission Board, the editor of *The Home Field* is writing a book for Mission Study Classes and also the general reader. The purpose is to show as much as may be in a book of 225 pages, what has been and what is our Baptist saving impact on society in the South.

The manuscript is three-fourths completed at this writing, but will not be published till it has had the advantage of the criticism and approval of brethren of the Home Board and of a committee appointed by the State Secretaries, consisting of Drs. J. W. Gillon, Livingston Johnson and F. M. McConnell. It is so desirable to put the volume in the hands of the State Secretaries during the Association Campaign season, that the author is doing everything possible to expediate the completion of the volume. He now has pleasant and hopeful dreams of getting it from the press by October 1.

Subject to changes which the committee and other valued helpers may suggest, the book will contain the following chapters:

- I. Early Days and Early Baptists.
- II. The Early Baptist Preacher.
- III. Baptists and Religious Liberty.
- IV. Missionary Beginnings.
- V. The Conflict between Missions and Anti-Missions.
- VI. The Organization of State Bodies.
- VII. Auxiliary Missionary Agencies.  
(Denominational Schools, Sunday School Board, Woman's Missionary Union and the Baptist Press.)
- VIII. Development and Devastation.  
(From 1845 to 1865.)
- IX. Partial Paralysis and Recuperation:  
(From 1865 to 1885.)

And perhaps three other chapters yet unnamed and unwritten, which should with informing detail show the immense saving power State Missions and Home Missions have exerted in the South since 1885, and give the most vivid possible picture of the missionary needs, opportunities and obligations now confronting Baptists in our great section.

The method of the book is historical. It does not aspire to be history, but plants its feet solidly on history on almost every page. It seeks to make our Baptist past live, and living, to command our understanding love, and cause us to face our own tasks today with added inspiration and power, because we see these tasks in their organic relation to the past, with its failures and success, its heroism and its devotion.

How does this method appeal to the reader? We hope and believe it will not only appeal, but will add to the fulness of the average Baptist comprehension of our Baptist past, and mightily challenge us that we seek to be worthy of that past, as we face the needs of our own day. A great deal more work is being required on it than was necessary on "Baptist Home Missions," and it contains much of thrilling interest which Baptists ought to know, especially our young people.

What shall we name the book? The author will ask the suggestions of the committee on that, but he here also asks the reader's help. What does the reader think a good name would be? "Baptist Missions in the South" has been suggested. It sounds well, but so much like "Baptist Home Missions," from which it differs at every point, both in matter and method, that it might take two years to get some of our folk to know the two books are not the same. "Saving the South" has been suggested, with "A Century of Baptist Missionary Impact on Life in the South" as a sub-title. This has the advantage of being "different." If there is a better name, we wish we had it. Will the reader kindly help.

Meantime, Mission Study Classes which wish this class book this fall, should send in their advance orders. While the price has not yet been fixed, we will accept advance orders for the cloth bound copy at 50 cents each, and

for the paper covers, 35 cents each, or the paper covers for class use at \$3.50 per dozen. There is little prospect that the permanent price will be less. If it should be, we will remit the difference.



## THE MOB—A CHALLENGE TO THE PULPIT.

THE UNUSUAL INTEREST which the public took in the Leo M. Frank case, which has stirred Atlanta for two years, and the awful final chapter of the case in the recent lynching of this man by a mob, which overpowered the guards and took the prisoner from the State penitentiary, where he was serving a life sentence, must impress every serious-minded citizen that democratic government is still on trial, whether it is strong enough to put down and hold down anarchism, or whether anarchism will put it down and force the government back into the discredited hands of kingcraft.

It is characteristic of mobs and mob apologists that they absolutely decline to see the logic of their defiance and contempt for the authorities of the State, so long as their passions are aroused and their intended victim is not destroyed. That logic is inexorable. It is that if one group of men defy the laws in order that they may wreak vengeance on one victim, the same group and other groups of anarchists will want to take the law in their own hands in other cases. It means the breaking down of all law and the enthronement of the jungle law of tooth and claw.

We call attention to the plea of Dr. H. R. Bernard, a veteran soldier of the cross and of Lee's armies, published elsewhere. It is a plea to preachers. After all, about all the reverence for law which the people have is that which comes from the fear of God and of reverence for His laws. Which is to say that the pulpit has an obligation to furnish the spiritual dynamic which will bring men to respect and support constituted civil authority. Somewhere back of the lynchings which are disgracing our civilization there was a time and a place where most of the men who make the mob heard the gospel preached. And every member of the mob was under the influence of a public sentiment for the molding of which the pulpit has a fearful responsibility and an undisputed power.

Dr. Bernard believes our preachers have not preached enough on reverence for law. In our judgment, he has abundant ground for this conviction. Has not the time come for our preachers everywhere to take the question seriously to heart, as to their obligation in this respect? Our ministry does not lack moral courage, but have we not in presenting the tender appeals of Christ and his love, too much neglected the awful thunderings and lightnings of Sinai?

We must hold the civil authorities responsible for doing their utmost to vindicate the law and punish the men who make up the lynching mobs, but the pulpit and the churches have a solemn and inescapable obligation back of that,—the obligation to preach, on its forbidding side as well as on 'ts bright side, respect for the "powers that be, which are ordained of God."

In the light of the lynchings which are discrediting our religion and outraging our country, we call on the Baptist preachers of the South, who have done a large part of what has been done for law and order, to arouse themselves to meet the impudent challenge of red-handed mob rule, by crying aloud and sparing not, declaring the whole counsel of God.

## "TALKING SHOP" WITH OUR SUBSCRIBERS.

THERE ARE TWO ways in which we at the office of the Home Mission Board can increase the circulation of *The Home Field*.

1. We can make it good.
2. We can through the mails appeal to our friends to help circulate it.

We are making it an unusually good publication of its class. Testimony to this fact has been very general and hearty. This testimony has gratified and encouraged us, and there has been evidence that the worth of the publication has brought in subscribers to it.

The editor of *The Home Field* has helped to make a good many denominational papers and is familiar with the circulation department of the denominational weeklies have like experiences. One of their similar experiences is the exceedingly slow response to good work on the publication shown in the subscription list. In common with many of our Baptist editors and publicity men, *The Home Field* editor has joy in his work and no captious feeling at the lamentable reluctance of the Baptist folk in responding to good work. Our people are worthy of the best we can do.

At the same time, if we are correct in our statement that good work on our publications meets with an exceedingly tardy response in the circulation, it is a matter which deserves the serious consideration of our Baptist brethren in every State.

This is no "swan song." Baptist editors would not always be to blame even if they sang the "swan song." A recent study of the history of Baptist journalism in the South shows that more of our periodical publications have ended in the graveyard than are alive. In one sense the mission magazines have an advantage over the denominational weeklies. They are financed by the Boards whose educational and inspirational interests they serve.

There is, however, in some quarters a feeling that the magazines ought to pay their own way, and it is a feeling which we are anxious to satisfy. The small price at which these magazines are published, in the hope (which has never been realized in any large way) that the small price would increase the circulation, has made it impracticable to conduct campaigns which will require the time on the field of the workers of the Board and also impracticable to continue these subscriptions at the close of the year for which they are paid. We could easily double our circulation by continuing *The Home Field* after the time of the subscription is out. Most of our subscribers would prefer this. But in cases where a dispute would arise, the cost of the correspondence would almost immediately eat up the subscription price for a year.

These are some of the difficulties. Another difficulty is that the time of the editor of the magazine and of the clerical aid in a work so large as that of the Home Board, are very much needed for work that has seemed in importance to outrank the efforts to increase the circulation. And constructive things to not happen by themselves.

It is our purpose to make strenuous effort to increase *The Home Field* circulation during this fall. Whatever we may do, its success will depend very largely upon the response given by our friends in the Associations and churches and mission societies throughout the South. We are glad to say that some of our brethren are helping us wonderfully.

Some of our State Secretaries, with Dr. Powell of Kentucky in the lead; some of the Evangelists of the Board, with Dr. Raleigh Wright and Singer J. L. Blankenship in the lead just now; some of the Enlistment Field Workers

with Dr. J. M. Anderson in the lead at present—these are some of the brethren who are enabling us to get *The Home Field* into the homes of the people.

Some of the Baptist women in the missionary societies are helping us. Through the years past our Baptist women have been the chief reliance of *The Home Field* for the increase of its circulation. We are hoping and praying that these good women shall continue their work of love in this behalf. Indeed, we purpose to call on our women for special aid in sending in clubs of subscribers and getting renewals during the fall and winter season, and we are sure of a large response from these fellow-workers, who have never been known to turn a deaf ear to the appeal of missionary service.

We call on our readers to join with us in congratulation to the noble and handsome band of young women in the church at Greenville, Texas, whose pictures grace the cover design this month, on their splendid work, under the direction of Dr. Wright and Bro. Blankenship, in getting up club of 330 subscribers. It is the largest club which has ever been sent to us.

We also express hearty appreciation and congratulation to Dr. J. M. Anderson, Home and State Board Enrollment Field Worker in Tennessee, on account of the magnificent number which he has sent during the last month.

A number of other evangelists and of field workers have sent us splendid lists. Indeed, these two groups of brethren have been of incalculable value in putting *The Home Field* among the people within the last two or three years. We want to thank them all publicly and beg their continued co-operation.

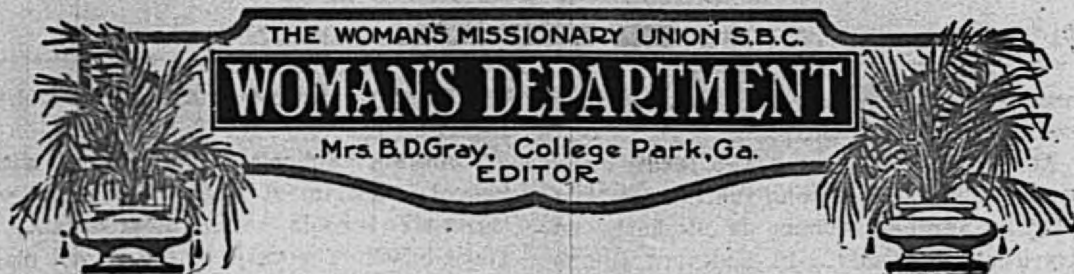
We are glad to give prominence to the noble group of ladies through whose effort the record club of subscriptions has been raised. Let the reader not fail to peruse the story of Dr. Wright about how this work was done. A like work could be done in thousands of our churches. We beg pastors, women's society leaders and others to come to our aid. Sample copies and subscription blanks will be sent free on application. We will make *The Home Field* good. Will our brethren and sisters make it go? We believe they will.

Three months ago we looked up the record and found that *The Home Field* circulation is 8,000 larger than when the present editor took hold of it. This is gratifying, but our circulation ought to be 100,000.



AMONG THE APPRECIATIVE and appreciated words of approval we have received concerning the Special State Mission Number of *The Home Field*, are the following from Dr. J. W. Gillon, Corresponding Secretary, Nashville, Tennessee: "I have just received the State Mission number of *The Home Field*. This letter is to say that, in my judgment, you have rendered a splendid service to the State Mission work of our several States. I wish every Baptist family in Tennessee had this number to read, and I am sure each of the other Secretaries would be glad to have a copy for each family in his State. You are making a great journal of *The Home Field*."

WE WERE unfortunately unable to get into our Special State Mission Number last month all the good things our honored brethren wrote. We are making some amends this month. "Know Your Own State First," by Dr. Livingston Johnson is a motto to be commended to all Baptists, and his article should be read by all Baptists. It was unfair to other brethren to take the liberty we did in saving part of their articles to this month, but necessity was upon us and not one of them has complained. Just when the editor was feeling fine, in the thought of a useful and worthy service rendered in the Special Number it came from the press with "State Missions" changed to "Home Missions" in the heading of Dr. Crumpton's admirable editorial!



MISS FANNIE E. S. HECK  
President, Raleigh, N. C.  
Union Headquarters: 15 West Franklin Street, Baltimore, Md.

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

"The weary, sharp vexations and the briers  
That catch and fret,  
Why not take all to the Master  
Who has never failed us yet?  
Tell Him about the heartache  
And tell Him the longings too—

"Tell Him the baffled purpose  
When you scarce know what to do—  
Then leaving all the weakness  
With the one divinely strong  
Forget that you bore the burdens  
And carry away the song."

## Home Mission Survey.

*THE READERS of our Woman's Department will gladly join me in wishing our editor, Mrs. B. D. Gray, a pleasant trip to the City by the Sea. Dr. Gray is supplying two Sundays in Charleston, South Carolina. In the absence of Mrs. Gray, her daughter, Mrs. Edgar Crawford, assisted by Mrs. J. K. Pace, have prepared the matter for the Woman's Department.*

IN THE JULY number of *The Home Field* is the communication to the women of the South from Miss Mallory, our Corresponding Secretary of the W. M. U. If for any reason you have not read this communication, won't you please look up your *Home Field* for July and read and re-read Miss Mallory's message to us.

In reviewing the work and suggestions for our development it has occurred to us that one of the most beautiful forms of service and encouragement would be doing things while people are living. The Memorials to Miss Amos, to Dr. Willingham, and to others of our noble and self-sacrificing workers is so beautiful, we can't but wish there were more of them. But the work to which we refer is the supporting of our workers while they are with us, bearing the heat and the burden of the day, carrying debts, listening to calls for aid when there is no money to answer the calls. If we would rally to their call for help now the memorial would be reared, which would lighten the load and cheer the heart and make Heaven on earth for the worker.

In making a survey of Home Missions we shall take up the work of the various departments of the Board.

**Enlistment.** Since Dr. Cree's resignation as leader of this department to go to the

Secretaryship of the State work, it has been deemed wise in view of the financial condition to continue this work under the supervision of the Corresponding Secretary.

The past year with seventeen workers the efficiency of scores of churches have increased from 100 to 400 per cent. They have sought to teach and enlarge rather than to raise money but as an incident to the main work they have increased the contribution of churches to religious purposes in an amount four times as large as the cost of the Department.

**Church Extension.** During the past year on account of the Judson Centennial, which was being stressed by the Foreign Board, we have not increased the force in this department, but it is the hope of the Board during the coming year to carry out the plans for enlargement of this fund.

**Foreigners, Indians and Negroes.** The Board conducts two mission schools for foreigners in Tampa, Florida. One of these is for Cubans and Spaniards, and the other for Italians. It conducts a school for Mexicans in Texas and El Paso. The Board also has a mission school for foreigners in Norfolk, Virginia.

Our great work for the immigrants at Baltimore under Miss Marie Buhlmaier

continues to bless scores of lonely strangers in a strange country.

At Coalgate, Oklahoma, the Board has a woman missionary among the mining population. Another woman is similarly engaged at McAlester. In Southern Illinois a faithful woman worker is accomplishing great good.

In Tampa, Florida, missionary pastoral work is done for Cubans and also for Italians. In East St. Louis, Illinois, missionary pastoral work is done among the Bulgarians; also at West Frankfort, among the Italians, with fruitful results. Besides these, in Missouri, the Board has a missionary to the Swedes, and one to the Germans, and in Alabama a missionary to the Swedes.

Our Mexican school at El Paso is doing a great work in educating and Christianizing young Mexicans. The school was started in 1908 with two teachers and forty students. In 1915 it has five teachers and 220 students, of whom fifty-six come from Juarez, the Mexican town across the Rio Grande. Nine-tenths of these youths are Roman Catholics. Ninety-seven scholars had to be turned away last year on account of lack of equipment, particularly desks for the children. If the school had had the facilities, the attendance would now be more than 300.

Probably there is not a more thrilling and gratifying evidence of the value of mission school work for foreigners anywhere in the South than that which is being done for the Mexican youths at El Paso. Besides the usual literary instruction, a period is given each day to religion instruction, and many of them are becoming Christianized.

**Indiana.** The Home Board conducts an independent mission work among the Pawnee tribe and among the Osage tribe, both of which have their reservations slightly to the east of North Central Oklahoma. Among the Osages, the Board has employed two missionary preachers, an interpreter and a woman worker. Among the Pawnees we have a missionary pastor and woman worker and an interpreter.

**Negroes.** For the Negroes the Board has on the field about forty-five Negro workers and is helping to maintain theological instruction for them to a limited extent. Much good is being accomplished through

two Negro evangelists with the Evangelistic Department.

**Mountain Schools.** In the Mountain School Department there are this year thirty-six schools with an attendance of about 5,500. The value of the school plants is about \$650,000. Among the systems of Christian schools serving the youth of the 3,500,000 Southern Highland people, our Home Board schools stand out conspicuously for their adaption to needs and their large success. These schools are releasing untold spiritual force to bless humanity, both in and beyond the mountains. Attention will be called to the fact that some of our most delightful tracts are on the life of the mountain people and are very helpful in arranging programs for meetings.

**Cuba.** Cuba embraces twenty-seven churches and twenty-seven preaching stations, 1818 members, 400 enquirers, a number of flourishing Sunday-schools, twenty-five missionaries, six helpers, a college at Havana with 100 students, six day schools and a number of well built houses of worship. The work shows stability and is very successful.

**Panama.** In Panama are five workers, twelve churches, and in 1914, 829 members. This work is being adjusted to the changed conditions following the opening of the canal.

**Evangelism.** The Department of Evangelism is the largest agency of its kind in America and it has grown in efficiency in soul winning until the prospect is that it will bring not fewer than 15,000 into the churches this fiscal year, a larger number than all the activities of the Board brought in during any year prior to 1902, also a larger number than all the activities of any other Home Mission Board, except the Home Mission Society, are now bringing into the churches. Our staff includes nineteen evangelists and six evangelistic singers. We have one evangelist to the deaf mutes; one to our thirty-four Mountain Schools; two Negro evangelists.

**Publications.** First and foremost of the publications of the Board is *The Home Field* published every month and full of inspiration to its readers. In clubs of five or more the subscription price is 25 cents. Won't some woman in every society en-

FIRST QUARTERLY REPORT FROM TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION.

Mrs. W. C. Lowndes, Treasurer.

May 1, 1915, to  
August 1, 1915.

	Alabama	Arkansas	District of Columbia	Florida	Georgia	Illinois	Kentucky	Louisiana	Maryland	Mississippi	Missouri	New Mexico	North Carolina	South Carolina	Tennessee	Texas	Virginia	TOTALS
W. M. S.—Foreign	\$294.32	778.52	\$20.00	\$4.20	\$2,397.71	\$11,933	753.61	\$157.33	\$6,722	\$226.71	\$97.36	\$6.00	\$2,112.06	\$1,444.13	\$539.68	...	\$2,338.21	\$13,106.47
Home	424.31	673.69	10.00	71.80	1,824.42	14.15	420.23	216.74	92.52	185.73	513.40	6.00	5,592.69	823.88	374.14	...	1,713.20	12,954.90
S. S. Board	1.00	7.20	...	3.74	10.43	...	22.66	...	25.00	...	85.65	4.00	30.00	546.47	14.70	...	49.13	2,021.18
Training School	27.98	...	...	11.06	...	14.60	701.23	2.50	1.00	...	...	...	...	...	42.75	...	1,022.87	2,654.11
Mary. Fund	...	...	...	...	518.26	...	67.85	...	7.48	12.50	15.05	...	425.62	298.36	12.60	...	411.13	1,753.54
Y. W. A.—Foreign	26.60	...	...	...	280.78	...	41.48	...	7.53	...	7.50	...	865.14	135.12	13.00	...	380.20	1,757.60
Home	36.85	...	...	...	10	...	1.00	...	...	...	...	...	...	6.90	6.60	...	307.70	1,212.50
S. S. Board	3.90	...	...	...	...	...	52.55	32.41	...	117.75	...	...	2.75	115.00	...	...	...	730.49
Training School	...	...	...	...	...	...	1.25	...	...	...	...	...	...	...	...	...	...	1.25
Mary. Home	...	...	...	...	...	...	8.75	...	...	...	...	...	...	17.09	3.57	...	10.83	45.04
G. A.—Foreign	2.30	...	...	2.50	...	...	6.66	...	...	...	...	...	...	30.52	2.50	...	84.70	76.50
Home	3.20	...	...	...	...	...	...	...	...	...	...	...	...	1.82	...	...	2.35	2.35
S. S. Board	.50	...	...	...	...	...	3.25	...	...	...	...	...	20.24	18.46	...	...	41.41	62.11
Training School	2.65	...	...	...	5.44	...	1.50	...	...	...	...	...	61.27	36.74	...	...	120.22	159.80
R. A.—Foreign	...	...	...	...	3.29	...	...	...	...	...	...	...	...	2.45	...	...	86.24	177.09
Home	2.55	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2.45
S. S. Board	1.30	...	...	...	...	...	1.00	...	...	...	...	...	1.25	2.40	...	...	9.70	15.55
Training School	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	35
Mary. Fund	...	...	...	...	94.01	...	27.73	70	1.50	...	30.00	...	118.43	255.81	7.26	...	367.40	930.32
Sunbeams—Foreign	15.58	...	...	2.50	...	...	20.68	2.20	1.50	...	3.25	...	685.92	226.21	5.90	...	337.16	1,411.48
Home	27.74	...	...	1.00	103.82	...	57	...	...	...	...	...	...	5.35	...	...	13.80	61.46
S. S. Board	38.26	...	...	1.00	1.55	...	16.87	...	...	...	4.20	...	6.61	44.15	...	...	48.32	121.35
Training School	1.00	...	...	...	...	...	2.35	...	...	...	...	...	...	...	...	...	...	2.25
Mary. Fund	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTALS	\$869.95	\$1,459.41	\$30.00	\$177.80	\$5,246.50	\$2,169.65	\$410.88	\$167.25	\$567.69	\$1,656.41	\$14.00	\$9,927.52	\$1,092.33	\$979.85	\$42.75	\$8,330.22	\$36,256.32	...

The above amount for the Training School includes \$182.00 for the Scholarship Fund, \$10.00 from Alumnae and \$87.53 from the Student Body of School.

W. M. S.—Foreign	\$596.02	75.00	\$10.00	\$34.25	...	\$1,541.93	\$15.00	\$27.00	...	\$230.74	...	\$1,902.95	\$77.59	\$431.25	...	\$2,119.34	\$7,861.07
Home	7.00	19.00	15.00	3.25	...	11.00	\$10.17	2.00	...	7.75	...	285.31	9.00	...	...	295.98	1,168.46
TOTALS	\$603.02	\$94.00	\$25.00	\$37.50	...	\$1,552.93	\$25.17	\$29.00	...	\$238.49	...	\$2,188.26	\$86.59	\$431.25	...	\$2,415.32	\$9,029.53

Total Value of Boxes to Missionaries.

...	\$48.00	...	\$30.00	...	\$60.31	...	\$138.31
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Oklahoma W. M. S.—S. S. Board, \$75.00.

deavor to secure a club of subscribers and readers to The Home Field? The Home Board has also published for the use of study classes "Baptist Home Missions" which has been well received by workers from every State. They have issued a beautiful album "Home Missions in Pictures" which sells for 25 cents. To the leaders of Sunbeams and Royal Ambassadors we would suggest the use of this album, it is as well adapted to all Y. W. A. work. They have also issued a set of Home Mission Charts adapted for use on the walls of the church or society rooms. These charts in sets of five are sold for 50c.

The many tracts which are for free dis-

tribution are helpful in showing every phase of the work from the mountains to the great Canal Zone and the wonderful Cuba. We wish the ladies would make fuller use of these tracts. They are short and full of interest and the busiest of them can find time to read them and learn something of our great work.

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Jno. M. Anderson, Morristown, Tenn....	191	Mrs. C. G. Burriss, Piedmont, S. C.....	16
J. L. Blankenship, Waxahatchie, Texas..	108	W. F. Fisher, Greenville, S. C.....	14
Dr. W. D. Powell, Louisville, Ky.....	56	Casper Engert, Chattanooga, Tenn.....	13
J. A. Scott, Stillwater, Okla.....	24	Miss Cora Ballew, Campobello, S. C....	11
B. F. Rodman, DuQuoin, Ill.....	22	J. D. Ray, Birmingham, Ala.....	10
Dr. R. W. Hooker, Memphis, Tenn.....	21	A. W. Quin, Columbus, Miss.....	10
Mrs. N. P. Cofer, Richmond, Va.....	21	B. Davie, Clayton, Ala.....	10
Mrs. O. M. White, Palmyra, Mo.....	17	Mrs. J. T. McCormick, Hebron, Texas...	10

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## HOME MISSION CHARTS

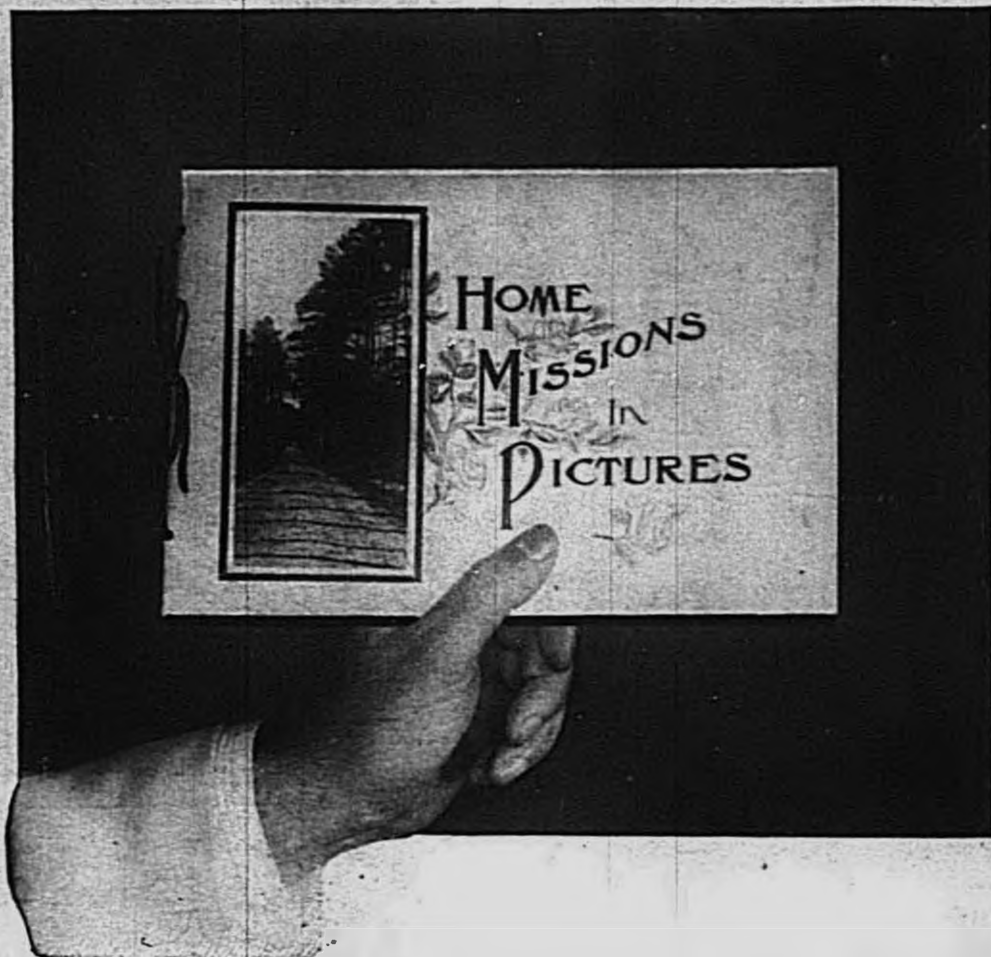
THE PUBLICITY DEPARTMENT of the Home Mission Board has just issued an entirely new and much enlarged set of Home Mission Charts. Each chart is 42 inches deep and 23 inches across. The white paper used is of high-grade and is heavy and strong enough for the purpose. The charts are printed in red and black. 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.

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