

The HOME FIELD

OCTOBER-1915



Be thankful to the fields,
Though summer's sweets lie dead;
It was their fleece that clothed you.
Their green blades brought you bread.

—FRANK L. STANTON

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— of the —

SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

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

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MISS FANNIE E. S. HECK.

B. D. Gray, Corresponding Secretary.

IN THE DEATH of Miss Heck, August 25, 1915, Southern Baptists have lost one of their strongest leaders. For sixteen years with signal ability and efficiency she served as President of the Woman's Missionary Union of the Southern Baptist Convention.

By tongue and pen she made herself felt far and wide. No woman among Southern Baptists had a more commanding influence for good.

She was well informed on all phases of our work and gave herself with unswerving loyalty, unremitting assiduity and genuine devotion to our missionary enterprises at home and abroad.

She has written some of the most effective of our mission tracts, strength and tenderness blending in them so as to produce powerful and lasting impressions.

Her volume "In Royal Service" is highly meritorious, meeting admirably the purposes that prompted its production, a guide book of mission study for our Baptist women of the South.

A special value attaches to Miss Heck's splendid services, in that they were rendered gratuitously. She had a rich reward in the gratitude of our people for her gracious work. Her strength of purpose and devotion to the work she loved so well were remarkably exhibited during her protracted illness, against the day of the Master's call for her to enter into rest. The aspirations of her heart and her calm confidence in God were fittingly expressed months before her death in a brief poem I was permitted to read at her funeral:

"Lord, grant me if Thou wilt
To slip away
As slips the night
Into the dawning day,
So soft
That e'en the watchers, watching
Cannot say,
Here ends the night
And here begins the day,
But only know
The night's Thy night,
The day Thy day."

A large and representative company of the Raleigh people with many from different parts of the State were in attendance on the funeral of Miss Heck. Officials of the Woman's Missionary Union of the Southern Baptist Convention and of different State Unions were present, among them Miss Mallory, Corresponding Secretary, Mrs. McLure, Principal of the Training School of Louisville, Mrs. W. J. Neel, President of the Georgia Union, Mrs. J. D. Chapman of South Carolina, and others.

Everywhere the sad intelligence of Miss Heck's departure has filled our people with sorrow, but it is a sorrow greatly alleviated by the recollection of her noble life and work. The services were conducted by Dr. T. W. O'Kelley, assisted by Dr. Livingston Johnson, Corresponding Secretary of the State Board of Missions of North Carolina, Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board, Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board. Simplicity, reverence and dignity, so notable in the life of the lamented friend and leader, characterized the services.

Representing the Home Mission Board in tendering the Board's sympathy to the bereaved family I could render the service with real and deep sympathy both from the Board and myself, conversant as we were with her noble leadership of our women in the great work of Home Missions as well as in other lines of denominational activity. Mrs. Heck and the family have our sincere sympathy and prayers for sustaining grace in the midst of their great bereavement. The thoughtful, persistent and consecrated worker has gone to receive her reward and her works do follow her. Her memory will be cherished with gratitude by our people at home and in far distant lands.



VOL. XXVI

OCTOBER, 1915

No. 9

A New Mexico Association.

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

IHAD LOOKED toward the east many times upon the grim mountain-wall with its frowning rim-rock and had longed to see the other side. I had heard that unsuspected canyons opened up and I wished to explore their beauties.

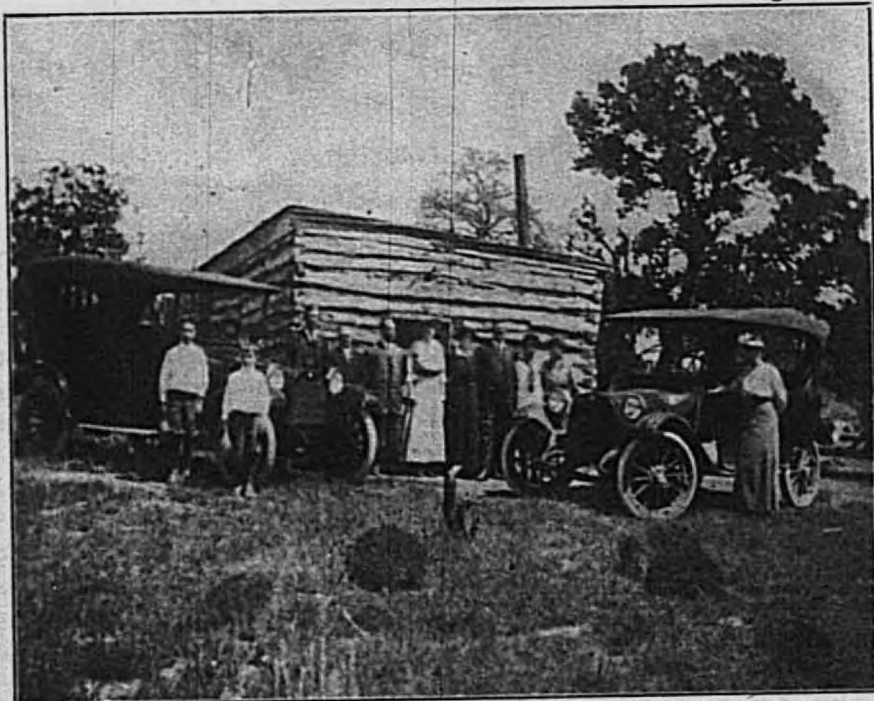
I had been told that beyond lay a fair valley, the home of a people who were truly heroic, and I had hoped to know them.

At last my opportunity came. Our Association was to meet at a school house in the foothills at the edge of the valley, and a party of a dozen of us planned to go. A

drive of ten miles across the mesa brought us to the mouth of the canyon whose name I could hardly spell or you pronounce. A few turns and we entered the Manzano national forest. Our road lay for twenty miles among pine-clad hills that seemed to pile one upon another as we left them behind. Here and there a Mexican home nestled under the hills, surrounded

by its patches of beans and pepper. A clear mountain stream with source high in the hills came dashing and leaping down the canyon. A hard, steady climb to an altitude of 7,500 feet, and over the divide there lay out before us the wide stretches of valley pasture land.

A good widow, who preferred her picturesque little cabin of honest logs to a better home back East, had prepared supper for the crowd from town. We hurried on to the little school house where the whole community had gathered to hear the opening sermon of the Association. The



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restatement of principles dear to our hearts, with emphasis on the underlying principle of loving obedience to Jesus Christ made us thank God that we were Baptists and pledge anew to obey even unto His last command.

Some of us thought we had known hospitality, coming as we did from Virginia, Kentucky, Texas. But it took on a new meaning. The generous sharing of their little, the lack of effort at display, the loving welcome we received into their honest hearts and humble homes, that was Christian hospitality.

The second night was given to State Missions. The Secretary told us in burning words of the signs of progress he has seen as he goes over our great State, of the har-

he elaborated her wonderful resources, the millions of acres of irrigable land, the great flocks of sheep, goats and cattle, the immense forests, the rich mines of gold, silver and copper, until a listener suddenly threw up his hat and yelled, "Hurrah, we've got ten million acres of bear grass and enough Russian thistle to glut the market of the world for twenty years."

Yes, we have the Russian thistle, but these resourceful settlers have learned when to cut it to make hay almost equal to alfalfa. And so with other of our disadvantages that may be turned to our profit.

The Association adjourned its business the last morning for the ordination of a young preacher, who was a member of the entertaining church and had been called to a nearby field.

The examination was unusually careful that the hearers might receive an added strengthening in our doctrines. After a tender charge this one more worker was authorized to go forth into the white harvest field.

We had noticed at this service a new quilt hanging upon the wall. We were told that the women had made it hoping to sell



As we looked into their sun-browned faces, we had a feeling for them akin to the respect one feels for the generation of Daniel Boone and Abraham Lincoln.

mony that prevails where once was strife, of the unity of effort on all sides, of a growing faith in the success of our task, then of the destitution and need, until our hearts thrilled within us and we asked only to be worthy to live and work for the Kingdom in New Mexico. Sometimes a "knocker" strays into our midst. One such the Secretary said he met recently. He was doing his worst in the presence of some Easterners. The Secretary stood it as long as he could, then came to the defense of New Mexico. He must have waxed eloquent as

it during the Association. The idea came to some of us that there was only one worthy way to dispose of that quilt. We visitors must buy it and send it to the sick wife of the newly ordained young preacher. We were all in tears as at the dinner hour the much loved pastor of the faithful little band presented the quilt to the young man and the money, much more than they had hoped to receive, to the women.

The busy town pastor had felt that he must return home for Sunday. This news

raised a universal protest and the brethren seemed almost disposed to resort to the un-Baptistic method of using force. They said the people were expecting some evangelistic preaching Saturday night and Sunday and must not be disappointed. About noon a cloud rose over the mountain and a rain began that was sufficient to prevent the visitors from risking the homeward journey through the mountains. Thus the Lord cast the deciding vote with the majority.

Not often are gospel sermons more eagerly received than those two Saturday night and Sunday morning. It was evident that much prayer had prepared the way and it was not surprising that professions were made, backsliders reclaimed and many expressed a desire to know the Lord. As we sang and prayed and wept we rejoiced in the Lord and His power to save. The faithful pastor could not leave while some

of those whose souls he had longed for were seeking the way, so he stayed to try to win them.

Then we left them, singing as we went, "What a friend we have in Jesus." As we looked into their sunbrowned faces and grasped their roughened hands, we had a feeling for them akin to the respect one feels for the generation of Daniel Boone or Abraham Lincoln. They are wrestling success from failure. They are adapting themselves to new conditions of life and are building up a civilization of which we shall some day be proud. All honor to these present-day pioneers who can stay when others have left and can succeed where others have failed. God bless them in storehouse and barn and make their souls to prosper as they work for God and home and native land.

Tact and Love Win a Hardshell Church.

ALBERT E. BROWN, Superintendent of Mountain Schools.

WHILE ON A TRIP through the Smoky Mountains of Tennessee I learned that what are known as Hardshell Baptists were holding a service at a school house. I at once made up my mind to attend. Service was under way when I reached the place. I entered and took a seat near the rear of the building. My presence I discovered, at once, had aroused interest on the part of a number of the congregation. They suspected that I was a Presbyterian missionary. The brother preached long and hard. On closing the sermon the preacher called on the senior pastor to conclude, which he proceeded to do, and to my mild amusement, commenced making swipes at me under the impression that I was a Pedobaptist. After exhorting for a time he brought the service to a close by saying, "If all minds are clear we will be dismissed." I arose and said, "Brother, all minds are not clear, and if you have no objection I would like to make a statement to your congregation." He replied, "that he didn't know as he had any objections." I walked to the platform, told them my name and where I lived. Then I said, "Brethren, I am a Baptist and you are Bap-

tists. You are, therefore, my folks. We may not see just alike on all matters, nevertheless, being a Baptist I am your brother. Then too, I am a mountaineer and you are mountaineers and that makes us still closer akin."

The surprise on the faces of the congregation when I made these remarks was very evident. I then proceeded to tell them my business, which was that of building schools for mountain boys and girls. I told them of the Home Mission Board and what it was doing for the mountains. Before dismissing the congregation the senior pastor asked me if I would not preach that afternoon. I told him that I was always ready to preach when it was desired. It was late in the afternoon when we returned to the schoolhouse and I preached to the congregation on missions, Sunday-schools, education, and pastoral support. Of course, I did not do this in an antagonistic way, but placed emphasis upon these points. After dismissal the senior pastor came to me and said, "Brother, there will be a big crowd here to-morrow, can't you preach for us again?" I replied that I would be very glad to do so. So on Sunday morning I

preached again and I preached missions, Sunday-schools, education, pastoral support. Upon closing the sermon I called on my Hardshell brother to conclude the services, which he did, using about the following language:

"Brethren, Brother Brown is a Baptist as you all can see, though not our kind of Baptist. He has proven to us out of the Book [for I gave them chapter and verse for every position I took] everything that he has said today, and we can't get around it, for he got it out of the Book, and brethren, I endorse it."

After he concluded his remarks a brother rose and said, "We will meet here next Sunday morning and establish a Sunday-school." After adjourning they conferred with me in regard to the organization, and I took it upon myself to say that our Sunday School Board would furnish them free for one quarter such literature as they needed; that after they organized if they would notify me of their needs

I would ask Dr. Frost to send them some literature. In about ten days I received a letter from one of the brethren stating that they had organized the Sunday-school and outlined their needs. These needs I at once communicated to our Sunday School Board. About two weeks later I received another letter saying that they had organized an afternoon Sunday-school in an adjoining community and wished some literature for that. This I also sent to the Sunday School Board.

One of these Hardshell brothers told me if I would build a school there he would saw all the lumber needed, but it was not a strategic point and the school was established at another point. Nevertheless, this brother contributed along with others in the erection of the school, and while the school has had only one year we are confident that its influence will reach out and take hold of the children of this Hardshell community along with others.

El Instituto Anglo-Mexicano.

CHARLES D. DANIEL, Superintendent Mexican Missions.

OUR ANGLO-MEXICAN Institute of El Paso, Texas, has had a great opening, breaking all former records. In 1913, we matriculated forty-five pupils the first day. In 1914, 87; in 1915, 132. We now have enrolled 190, and this is only the third day of school.

If our Home Board can give us six teachers this year we will matriculate 400 or more. But this will necessitate 150 new desks. Who will donate them? Bro. W. H. Johnson, of Pecos, Texas, voluntarily put five hundred dollars into the building of the house. Will not some big Christian put that much into the properly furnishing of it? Will not some other big Christian put that much into a gymnasium and fencing the property? It would be money well invested that would produce a rich harvest of saved souls.

This school is, at the present time, the most potent evangelizing agency that Baptists have for the Mexicans. Each teacher is a Baptist and knows why and is thoroughly imbued with the thought that though

the school, from a literary view point, must measure up with the very best schools of its class, its primary object is evangelization. From the beginning I have insisted that every teacher must be a Christian lady or gentleman and a Baptist. Some Baptists have criticised me on this position, on the ground that there are no Baptist Grammars, Geographies, etc. But I maintain that when the right kind of a Baptist teaches grammar, geography, etc., he will create an atmosphere around the pupil that will bend him toward the Baptist position and when converted from Romanism to Christ he will be very likely to join a Baptist church.

Take as an illustration Miss Lidia Gonzalez, who has been in our school several years. Last year she was converted from Romanism to Christ, and was buried in holy baptism with Christ. She was soon instrumental in the salvation of her Romish mother. Through the child the parent is reached.

Who can tell the far reaching influence of such a school with such teachers evan-

gelizing and training four hundred Mexican youths each year? Oh! that I had a million dollars to put into such work. I would give the Home Board the necessary money to thoroughly equip this school and to appoint a consecrated, intellectual, thoroughly trained, young American preacher as principal with a competent Mexican and American faculty. The school would each year teach four or five hundred Mexican girls who would in the future become Mexican wives and mothers, who would enthroned Christ and the Baptist doctrine of human freedom and human equality in thousands of Mexican homes.

When the Bible doctrines of regeneration by the Holy Spirit; freedom of body, mind and spirit; the absolute equality of all believers, whether clergyman or layman; the right to read, study, interpret and obey the Bible, just as the Holy Spirit guides each to do; obedience to Christ only in all spiritual matters, superseded the Romish doctrines of salvation by sacraments; worshipping of dead people called saints; obedience to priests and Popes; superiority of Pope and priests over the people; confessing to priests instead of to God; worshipping of images and dead people's bones, and vast quantities of other such anti-Christian trumpery will the descendants of the great Aztec race come to their own and never before.

We should never forget that during four hundred years the Romish Church held sway over Mexico, withering and dooming and blighting and damning the descendants of that great people, slowly but surely preparing them for the awful reign of anarchy that is now drenching that beautiful, rich

country in blood. The only sure antidote to the blighting influences of Romanism that during four hundred years securely hitched Mexico, Brazil and other such countries to the tail end of civilization, is the gospel of Jesus Christ. One of the most effective means of giving them a knowledge of Jesus is through such schools as "El Instituto Anglo-Mexicano." If Baptists will enable the Home Mission Board to properly care for this school, as soon as peace comes to Mexico, it will rapidly grow toward self-support. And it would aid the Mexican Church of El Paso to grow to self-support.

Baptists should enable the Home Board to establish a great school in San Antonio for the higher education of Mexican boys with an intellectual, young American preacher as president, with a competent faculty. The school would not only become self-supporting, but would at the same time help the San Antonio church toward self-support, and the ministerial students in the school would evangelize the vast Mexican populations for two hundred miles around that metropolis of the Southwest.

May God inspire our Baptist people to enable the Home Board to do this work which is the only hope of the Mexican people. After having tried Romanism for four hundred years, give the Mexicans an opportunity to try Bible Christianity, that has made these United States what they are. Don't condemn the Mexicans for their pitiable plight. Condemn Romanism for sinking them to it. Kill Roman Catholicism with the open Bible from the pulpit and in the school and the Mexican people will spring into a splendid national life, with freedom, equality, union and prosperity.

Conference of Mountain School Teachers.

EMMA L. THOMPSON, Asheville, North Carolina.



THE ANNUAL CONFERENCE of our mountain school teachers met at Ridgecrest, N. C., June 15-17. The Conference was organized by re-electing Dr. A. E. Brown chairman and Mrs. E. L. Thompson, secretary.

Twenty-two of the schools were represented as follows: Lee Institute, Va.; Chilhowee Institute, Tenn.; Cosby Academy,

Tenn.; Stoctons Valley Academy, Tenn.; Watauga Academy, Tenn.; Fruitland Institute, N. C.; Haywood Institute, N. C.; Mars Hill College, N. C.; Mitchell Institute, N. C.; Mountain View Institute, N. C.; Round Hill Academy, N. C.; Sylva Institute, N. C.; North Greenville Academy, S. C.; Six Mile Academy, S. C.; Long Creek Academy, S. C.; Hiawassee Academy, Ga.; North Georgia Baptist College, Ga.; Blairsville Institute,



Group of Teachers of Home Mission Board Highland Schools at their Annual Conference at Ridgcrest, North Carolina, July, 1914

Ga.; Bridgeport Academy, Ala.; Beeson Academy, Ala.; Eldridge Academy, Ala.; Gaylesville Academy, Ala. The enrollment reached seventy-six.

The Conference is rather unique in its methods and is perhaps one of the freest conferences conducted at Ridgecrest. Every member of the Conference fearlessly expresses his conviction upon every question that comes before them. Differences of opinion on methods of work are freely expressed, but this does not interfere with the good fellowship which prevails at all times.

Visitors were strongly impressed with the earnestness and consecration of the workers. Some of these teachers came hundreds of miles, paying their own expenses out of the meagerest of salaries, and went away without any regret for the expense incurred.

The opening session of the Conference was conducted as follows: Dr. Brown called the roll of schools, and as each school was called the representatives of that school arose. Then some member of the faculty stated briefly any matter of general interest concerning his school. The dominant note of these messages was the spiritual development of the pupils. Some reported much needed improvements made in the way of buildings, others in the way of equipment, others in the success of the various departments in their schools, but all stressed the religious development in the student body, and in stressing the religious growth great credit was given to Rev. J. C. Owen, the Evangelist for the mountain schools. The Home Board has been indeed fortunate in the selection of this man of God for this work.

Among the items of interest reported was the erection of a new dormitory for the girls at the Lee Institute, the opening of the dormitory for girls at the Stoctons Valley Academy, the wiring of the buildings of the Watauga Academy by the teachers and students; gardening being developed at Fruitland Institute, the destruction by fire of the girls' home at Haywood Institute, which is being rebuilt. The gift to Mars Hill College, for additional accommodations for boys, of \$3,000 by the Rivermont Church of Lynchburg, Virginia, of which Rev. O. E. Sams, a former student of this school, is

pastor. Mars Hill also reported four A-1 B. Y. P. U's.

Mitchell Institute reported a special department for training the public school teachers of Mitchell County, ninety per cent. of whom come from this school.

Mountain View Institute reported a new administration building finished, and Round Mountain Academy, a new dormitory for boys, a deep interest in the Home Economics department and a rearranging of their course of study so that students who cannot go to college can substitute more practical studies for Latin, etc.

North Greenville Academy has a new arrangement for utilizing the farm which will open the doors of the institution wider to deserving boys. Long Creek Academy reported its first session to be encouraging.

Gaylesville Institute, a great interest in the classes in art, manual training and domestic science.

Hiawassee Academy has done some work toward beautifying the campus. North Georgia Baptist College is seriously in need of boarding accommodations. Beeson Academy reported plans for enlarging the administration building and utilizing the land for a school garden.

The following are among the questions discussed: "Financing a School." "Object and Aims of a Mountain School." "The Tobacco Habit." "The Relation of the Teacher to the Local Church Work, the Work in the Association, Community Services, etc." "Best Method of Conducting a Board Department." "Co-operation among Members of the Faculty." "Standards and Ideals of Mission Schools."

The schools are to be divided into convenient groups with contests between these groups, the final contest to be held at Ridgecrest during the next Conference. Much interest was manifested in this. The mountain youth is a born orator.

Dr. P. E. Burroughs, who is one of the permanent lecturers of the Conference, gave most helpful discourses. On Wednesday night, Dr. B. D. Gray met with us for the first time, and not only delighted but greatly encouraged the teachers by his helpful address.

A pleasing incident of the Conference was the presentation by Rev. J. C. Owen, of

a loving cup to the Superintendent from the teachers of the schools. The love, sympathy and confidence existing between the Superintendent and the teachers of the schools is most beautiful. Dr. Brown was so overcome by his emotions that he was scarcely able to respond to the message Brother Owen brought from the teachers, in presenting the cup.

These gatherings have been of immense value to the schools. They bring the teachers from isolated districts together and a unity of the work is developed year by year. But it is a great hardship on some

of the teachers to pay their expenses, and the conferences are all too short to do the amount of work that is desired. Dr. Brown outlined a plan which he has had in mind for raising a fund to finance the Conference, which is to ask one hundred churches or individuals to pay \$10 a year for five years, this fund to go toward paying the expenses of teachers to the Conference, and also provide expert lecturers.

Two of the principals, Prof. J. M. Langston, of Beeson Academy, and Prof. R. Skaggs, of Watauga Academy brought their brides along with them.

Country Preachers and Country Churches.

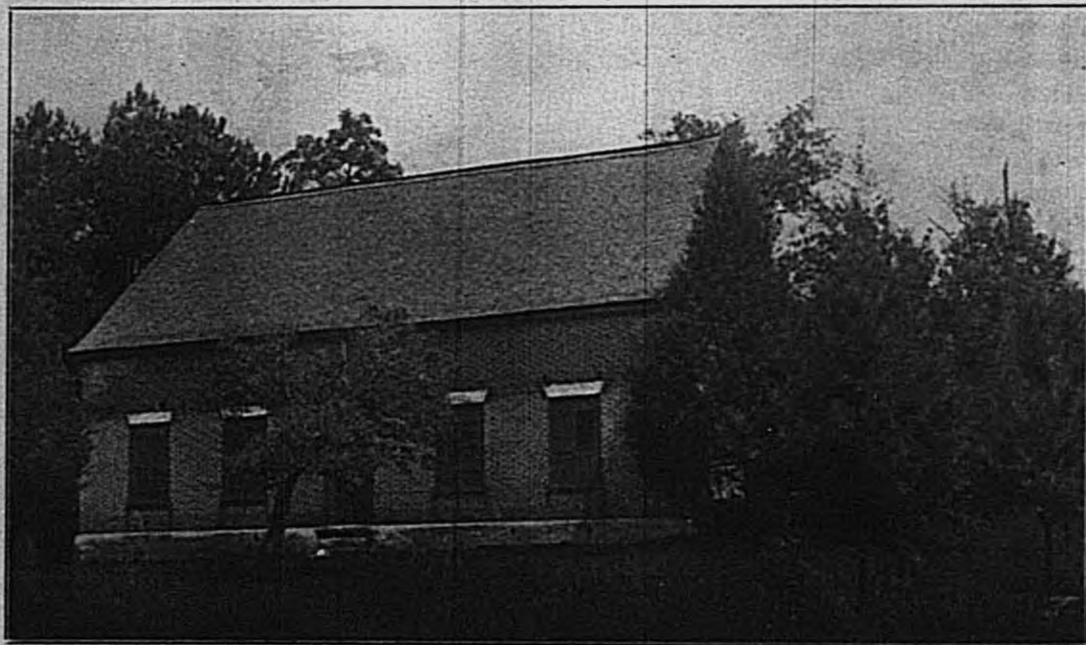
V. I. M.

THAT 16,000 OF the 24,500 Southern Baptist churches should be country churches which meet for worship only once a month, gives the denomination one of its unique characteristics. No other Christian body in America has managed to live and move forward under a program which provides so little of the preaching of the gospel and of teaching. Southern Methodists are the only other body which even approximates Baptists in this regard.

The survey made by the Home Board two years ago indicated 18,000 once-a-month churches; there are certainly not fewer than 16,000.

With tremendous sincerity Baptists insist upon the Bible as the only rule of faith, and then content themselves with a program which provides less opportunity to teach the Bible from the pulpit than any other large Christian body in America.

Under this inadequate system Baptists have not only survived but made much



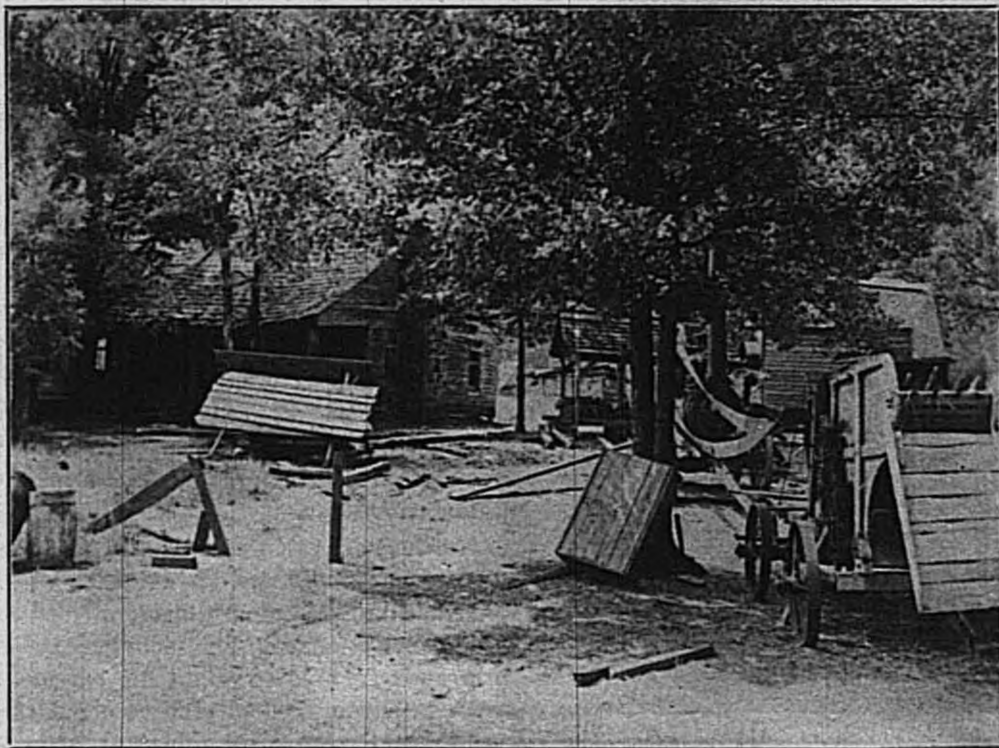
Old Kiokee Baptist Church. In Georgia Association, Georgia. This building was erected in 1772. The church was organized by Daniel Marshall. Here the Georgia Association was organized in 1784. The building was abandoned two years ago and the church moved to Appling, the county seat. Both places are sixteen miles from the railroad.

progress, which speaks much for the winning power of the truth which they hold.

Eighty per cent. of our Southern people are rural and more than eighty per cent. of the Baptists are rural. The prophets and poet-spirits, who have hitherto made the South a section where high ideals have had their birth, were a product of our rural life. The city church members and business men, the students who fill our colleges and the preachers in our pulpits, the doctors, teachers and professional men who serve society, nearly all came, not from town or city, boasting of its bigness, through which it seeks to dazzle the eyes of the simple. They came from out where the

pilgrims to life-ends higher than money-getting, social dissipation and pleasure. On the other hand, there are great city churches, whose spires point high, whose architecture is imposing, whose membership is large and wealthy, whose choirs have in them talent which could serve in the opera, whose pulpits are served by great preachers, and yet there are not a few of them which have not for twenty years sent out a single preacher of the gospel of Christ. Take out from some of the city churches the fresh blood sent in from the country and the situation in many a church would become pathetic and distressing.

The country must continue to give its



An Old South country home far from the railroad. Picturesque and appealing, but its dilapidation suggests one reason why so many young people leave the country for town.

fields and woods and growing crops are, from country homes and churches.

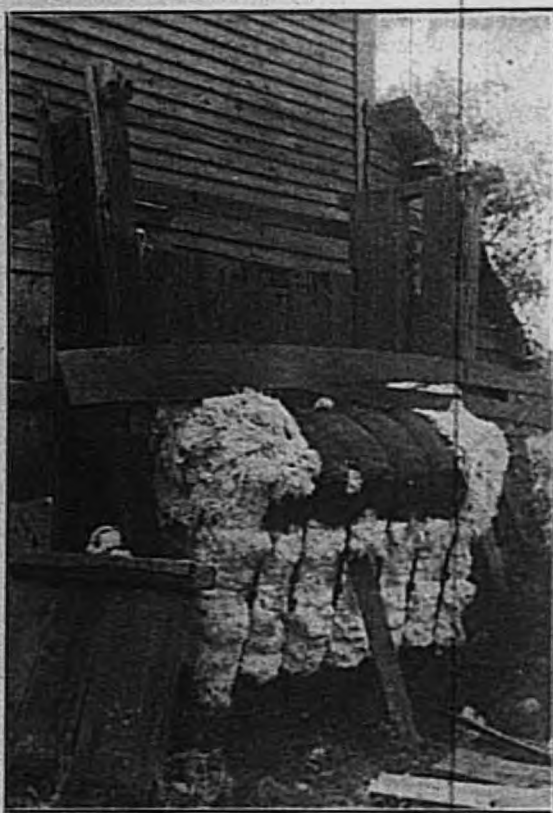
They must, so far as we can see, continue to come from the country, if they come from anywhere. The city has not so far commended itself as a nursery for the souls of prophets and idealists who long to serve the common weal. One can find small country churches which have in a generation sent out a score of men and women to preach and teach and point their fellow

boys and girls to the city. But, how shall the country church give character-material adequate to the strains of town life, on its almost-starvation program of once-a-month preaching? Yet this particular program is ours to a distressing extent, from Virginia to the Rio Grande and from Missouri to the Florida Keys.

How long will Southern Baptists wait before directing the whole moral force of the denomination to helping the country

churches into a better and fuller life than that which the once-a-month preaching program indicates. Beginnings have been made in so-called Enlistment work in seven States. These seven States do not hope to be able to do all the intensive mission work among the churches which is necessary. But they do hope to be able by giving demonstrations of what the churches themselves can do, when they are aroused and shown how, to lead other churches to grapple with the situation by themselves.

The pastors of country churches in the Southern Baptist Convention will compare



You can find individuality in plenty in the country. This far-from-railroad citizen has shown some of his by packing a bale of cotton and leaving it three years in the press.

very favorably in faithfulness and in character and in general usefulness to the people with the pastors of our town and city churches. They are less prominent in the councils of the denomination than are the men in urban pulpits. Therefore it seems necessary to remind ourselves now and then that their less prominence does not indicate less worth.

The country pastor is not specially to be held responsible for our almost universal

once-a-month program. Like the rest of us he is influenced and conditioned by his environment at the same time that he worked on his environment to improve it. One Sunday preaching, three Sundays no preaching, is an inheritance in the rural churches of the South. It is hard to get rid of for several reasons, the main one of which is that the churches believe themselves to be unable to pay the pastor even half his support. Four times out of five they are able but they think they are not able, and their psychological inability becomes an actual inability.

Speaking of psychology, where can we find a field for dealing with it which promises more for the strengthening and enlargement of the usefulness of a great religious body than in trying to break the spell of the psychological poverty of these once-a-month Baptist churches?

If Baptists cannot be brought to look upon the welfare of this great mass of churches, sometimes little struggling churches, as a matter of particular importance, then we had just as well make up our minds that not all the other things put together which we may do for progress will really bring progress in any large, adequate way. How can we expect progress of our whole body, as long as we leave two-thirds of our churches tied to an entirely inadequate program for their own vitalization and enlargement?

One dislikes to confess it, but it is a fact that it is regarded an evidence of lack of ambition and good judgment for a gifted and educated young preacher to go out into a country field to begin his career. Or, if he is encouraged to take hold out there, he is at the same time told that, after he has had some years there for quiet study and preparation, he can have enough striking things to preach about and enough bright sermons to get off to be able to win and hold some town pulpit.

In the meantime our young man, if he acts upon this advice, takes that time to educate himself for the future, while the country field and community needs every bit of his time to help to enlarge and vitalize its life and institutions, if he only had eyes to see the need and ability to supply it. Is this honorable? It would be an

entirely wholesome thing if we could bring country churches to where they would let such men understand that they do not want them.

May the day come soon when many of our brightest and most gifted young men shall open their eyes and see that the great forces of material and spiritual dynamics in our Southern life are still rural and that the preacher who can command and develop these dynamic forces is rendering a service to society beyond that which is possible in four town churches out of five.

Men and brethren, how long will we, a country-bred denomination in a rural section of the nation, do ourselves an injustice and the religion of Jesus Christ an injustice, by our attitude toward the great mother of our Baptist strength, the country church and country community? It is unworthy of us and I do not see how we can expect that God will bless us with our fullest usefulness until we can get rid of this false attitude.

There is not a secretary of any Board in the South, or editor of any paper, who does not have many applications from preachers who want town and city churches. Not one in forty of them seems to have any concept of how useful his life might be among people out among the fields and forests and growing crops out where are eighty per cent. of the people.

Perhaps we cannot change older men. May we not appeal with confidence to our Theological Seminaries and our Baptist colleges to try to open the eyes of young preachers now in training to the bigness

and worth of the opportunities in the country pastorate.

Instead of there being in the country a soft place for incompetent men, who go there because they cannot find somewhere else to go, there is actually much greater need of the gift of leadership on the part of the country preachers than there is in the towns and cities. Town and city churches have their life and activities more fully organized. Much of their work is done by the members, of which at most the pastor only has a general supervision. But the country church, which has given us the majority of strong individual characters from its membership, has always lacked and does lack in leadership and knowledge of how to co-operate in the church and community life. Therefore both for the work of the church and for the enlargement of the life of the rural community, there is growing need that the country preacher should have the gift of leadership. This means that they should be men, not only of devout character, but men who know their fellows and how to hold them together and direct them in efficient co-operative action.

Much has been written within recent years on this subject. It is to be hoped that more will be written, both by the pastors who are now in the country and by all of us who are entrusted to write in our papers and denominational publications concerning the matters which are of much importance in the on-going of our Baptist Zion. There is no bigger practical matter on which to speak or write and no worthier matter at which to work.

"Every Day Like Sunday."

Missionary Among the Mountains.



OMETIME AGO a missionary of the State Mission Board of North Carolina was trying to "make" all the Associations in the Highlands of that State that he possibly could.

At one Association, after speaking from eleven to twelve o'clock on State Missions, the people gathered around him and insisted that he should preach for them before he left for the next Association.

The missionary said that he could not do so as he had to leave as soon as he and his horse could eat. However, the demand of the people that he preach was so great that he consented, provided they would let him preach at the noon hour while his horse was eating.

Accordingly, the people were asked to wait their dinner until after the sermon. About eight hundred people gathered at the stand to hear the sermon.

In the crowd was the son of a pioneer preacher, who had labored under the Board for years, but who had gone to his reward without seeing his son converted. This son was a born leader of men, but up to this time he had led them in the ways of evil. He spent a good deal of his time drinking, playing cards and other rowdyism. He was leaning against a tree while the minister was preaching.

Somehow, the missionary felt that there were lost men in that throng, and they ought to have a message of hope delivered to them. He chose as his text, "The Master is come, and calleth for thee."

He preached with unusual unction, and the crowd was moved mightily by the Spirit of God. An invitation was given for any who desired an interest in the preacher's prayers to stand. A large number responded and among them was this son. After the congregation had been dismissed he rushed to the preacher, saying, "I mean to live a different life from today. God bless you, and when you can, please come this way again."

This man did not live in the neighborhood of the church where the Association was being held, but several miles back in the mountains. About six months after this Association met, the missionary was back in the community holding a meeting. At the first service this man was present and at the close of the meeting with several others he joined the church.

Then began his active Christian life. Back at his home under the mountains where blockade stills were running he organized Sunday-school. It was something new for Douglass to be interested in Sunday-schools. So the people came from far and near, prompted for the most part, no doubt, by the novelty of the situation. The school grew and the interest deepened until in the

fall, when two preachers were invited to hold a meeting in the school-house. They came and preached for ten days. Thirty-five grown people, heads of families were converted and joined the church. A church was organized and a neat little church was erected.

Once again the missionary is back in the community where he preached that day at the stand, this time to assist in the dedication of a beautiful little church house built by Mr. Douglass and his neighbors. The service is over and he is resting in the home of Mr. Douglass. Douglass' wife is saying to the missionary, "We can never forget you. Before you came there were six or eight stills around that mountain. Our husbands and sons spent much time at them drinking. They spent the Sabbath running over the community. The brother of Douglass was shot down just yonder. All night long I have sat here afraid of what tomorrow would reveal. But after Douglass was converted he went to these distillers and told them he was their friend and did not want to get them into trouble, but that if they did not stop their blockading he would have to report them. They have quit, some of them are members of our little church, and every day is like Sunday, now."

[The above is the literature at its best of missions at home. Of such stories the work of State and Home Missions is full to overflowing. But few of our brethren seem willing to write these intimate stories of the power of the gospel. The beloved and highly useful brother who sent the above did it only after the editor besought him earnestly face to face to do so. Of these intimate stories, showing the actual and blessed results of our mission work in the South, written to the point like the article above, it is impossible to have too many. We invite others.—Editor.]

PARTICULAR ATTENTION is called to Dr. P. H. Mell's statement of Home Mission receipts on page nineteen. It will be seen that the receipts up to September 15 were \$4,000 behind those of last year at the same date. This notwithstanding the financial distress following the declaration of war in Europe last year, and the far better condition this year, accompanied by cotton at eleven cents and above. Let every child of God pray that the prosperity of His people shall be accompanied by a consecration of their means to His service.



Evangelistic Notes.

WESTON BRUNER, Superintendent of Evangelism.

EVANGELIST W. M. ANDERSON has spent the larger part of his summer in meetings in Alabama and Louisiana. God has greatly blessed him in each meeting. He joins us in the Norfolk-Portsmouth Campaign, beginning October 3rd.

Evangelist A. J. Copass began his fall work with Pastor Stevens at Roanoke, Virginia, September 12th. In our great Roanoke Campaign last October, Copass was with Pastor Stevens. They had about 250 additions and now at the end of the first week this fall, the additions reported are sixty-seven.

Evangelist W. F. Fisher left the "Old Dominion" long enough to join us in the North Greenville Associational Campaign in August, but is now back in his native State, giving the bread of life to the good people on the Eastern shore.

J. W. Hickerson conducted two splendid meetings in connection with the North Greenville Associational Campaign, one at the Washington Church, the other at Greer. There were about ninety additions in these two meetings. He is likewise to join us in the Norfolk-Portsmouth Campaign.

S. W. Kendrick spent the larger part of his summer in New Mexico, where God honored His Word as it was faithfully preached in a most difficult field. He also joins us in the Norfolk-Portsmouth Campaign.

Evangelist F. D. King has been greatly blessed in his summer work in his native State. Particularly blessed was the meeting at Chapel Hill, N. C., the seat of the State University, where he and Singer Wol-

slagel held what is claimed to be the best meeting the church and town have ever known. He too joins us in the Norfolk-Portsmouth Campaign.

Evangelist J. W. Michaels, who gives his entire time to the ministry of the deaf and dumb of the Southland, made a trip during the summer to California and the Panama Exposition with a great throng of deaf and dumb who attended the Exposition. He preached to them in the sign language on the way going and coming and while on the Pacific slope.

J. C. Owens has pushed the work among our Highland neighbors with great vigor during the entire summer under the direction of Superintendent A. E. Brown.

Ray Palmer has held meetings in a number of country churches during the summer. All of these meetings have been greatly blessed, particularly the one with Pastor Haynesworth, near Sumter, S. C. He goes from Goldsboro, N. C., where he is now engaged in a meeting, to Calvary Church, Roanoke, Va.

T. O. Reese has held a number of splendid meetings in Alabama, as well as a great meeting in Texas during the summer. In fact he is tied so closely at work in Alabama that he cannot be with us in our first Fall Campaign, but expects to join us in the Washington Campaign, beginning October 24th.

Evangelist J. A. Scott has pressed the battle in Oklahoma during the larger part of the summer and is now in a splendid meeting with Pastor Albert Maddox in an old time country church in the "Blue Grass"

State. He too will join in the Norfolk-Portsmouth Campaign.

Evangelist L. C. Wolfe, like Evangelist Scott, spent most of the summer in Oklahoma, but had also a great meeting in Eldorado, Ill. He likewise will join us in Norfolk-Portsmouth Campaign.

Evangelist Raleigh Wright has given much time to mission work in Tennessee during the summer, where God has greatly honored his work. We regret that Mrs. Wright is about to undergo a serious operation. We trust that it may be most successful and that her recovery may be speedy.

Singer M. J. Babbitt has been with Evangelists Lamb, Wright and Palmer since our Little Rock Campaign. We are glad that he too is to join in the Norfolk-Portsmouth Campaign.

Singer J. L. Blankenship, of Dallas, has been in great meetings with the pastors at Waxahachie, Hedley, and Sulphur Springs, Texas, and is now with Evangelist Scott, near Union, Ky. He is on his way to Norfolk-Portsmouth.

Evangelist Henry Miller spent a portion of his summer in New Mexico, but returned from the West in time to join in the North Greenville Associational Campaign. From South Carolina he went to Alabama to help Pastor Ray. He is to be with us in the Norfolk-Portsmouth Campaign.

Singer W. E. Rodgers spent his summer in New Mexico and Texas. For some weeks in New Mexico he was with Evangelist Kendrick and then later with Evangelist Ridley in Alpine, Texas. He joins us in the Norfolk-Portsmouth Campaign.

Singer J. P. Scholfield finished his vacation just in time for the South Carolina Encampment, after which he held a meeting with Evangelist McManaway and then joined Rev. J. D. Crain in the North Greenville Associational Campaign. He is now with Evangelist Lamb in DuQuoin, Ill., and will go from there to the Norfolk-Portsmouth Campaign.

Singer E. L. Wolslagel has given much of his time with Evangelist King to a num-

ber of fine meetings in North Carolina and between times has been attending the Junaluska and Ridgecrest Encampments. We expect him in the Norfolk-Portsmouth Campaign.

Singer I. E. Reynolds has resigned his position with the Board to accept the professorship in the Southwest Baptist Seminary at Fort Worth. For five and on-half years he has rendered conspicuous service as he preached the gospel in song throughout the Southland. It has been a great joy to watch him grow in power and efficiency year by year. He is a rare spirit and has been faithful to every trust. His going will be a great loss to our Department but we believe that he is thoroughly capable of rendering conspicuous service in his new field of labor. We wish to most heartily and unreservedly commend him to the faculty and students of the Seminary at Fort Worth and to the brotherhood at large.

Evangelist J. W. Bailey, of Marshall, Texas, has continued the work among the negroes of his native State since our great Texas Campaign. God has greatly honored the efforts that he has made for the salvation of his race. He is expected to join in the Norfolk-Portsmouth Campaign.

Evangelist Richard Carroll, who was added to the force of Evangelists a year ago, as the second Negro Evangelist on our Staff, has spent his summer in South Carolina. He organized the Negro churches in eight counties in the greatest Evangelistic movement that our Board has ever known. During the months of August and September there have been more than 4,500 additions and the work continues with unabated interest. Some white brethren contributed a large tent which Brother Carroll is using to the glory of God. In the name of the Home Mission Board we wish to express our sincere appreciation of this generous and useful gift.

The 26th of September Brother Carroll goes with his tent to Alcolw, S. C., where the whole county joins him in an evangelistic effort. Mr. D. W. Alderman, our Baptist lumber king of South Carolina, has arranged for this meeting and is nobly backing Carroll in his efforts.

We are rejoiced to be able to announce that Mr. A. I. Ruby, of Asheville, N. C., has been elected one of the singers of our Staff of Evangelism. Mr. Ruby has had wide experience in Evangelistic work, as well as in conducting the department of music in a number of our leading churches. He comes to us most highly recommended and we are quite sure that his genial spirit will enable him easily to fit in with the team work and the fellowship of our men.

Evangelist J. E. McManaway, of Greenville, S. C., has had an unusually blessed summer in the Palmetto State, in addition to rendering invaluable service in the arrangement of our North Greenville Associational Campaign. He has held a large number of meetings, upon which the blessings of God have rested abundantly; in fact his invitations were so pressing that he denied himself of a much needed vacation.

So thoroughly satisfactory was the North Greenville Associational Campaign that we are preparing to conduct work next summer in a number of Associations on an even larger scale. Not only did the churches have great revivals and in most instances a large number of additions, but the interest of the churches was deepened in regard to every Kingdom work and the possibility of effecting evangelistic effort by a simultaneous movement in the country was fully demonstrated.

The Fall Campaign opens in Norfolk-Portsmouth on October 3. The Department of Evangelism has sufficient force to conduct simultaneously a campaign in these two cities. Four years ago we held a campaign in Portsmouth which resulted in about 250 additions to the churches, and we are trusting that this, by the inclusion of most of the Norfolk churches, we may have a campaign that will not only awaken God's people, but will bring a great host of the lost to know Christ and then into his

churches. When we were in Portsmouth four years ago, the only work we did among the Negroes churches was to hold two mass meetings for them on Sunday afternoon, but we are glad to say that in this campaign, both in Portsmouth and in Norfolk, the entire brotherhood of our colored brethren are joining in the campaign. Evangelist Raleigh Wright will conduct the personal workers conference at the union day service in Norfolk and Evangelist E. V. Lamb will conduct the union service at Portsmouth. The Superintendent of Evangelism will divide his time in Norfolk and Portsmouth.

The Campaign in Washington, D. C. will open October 24th. It includes all but three or four of the churches in the District of Columbia and some five or six churches across the Potomac in Virginia. This is as it should be, for there is a population in Virginia that for all practical purposes belong to Washington and we are delighted that they are going to co-operate with the Washington brethren in this Evangelistic Campaign. We are aware of the fact that the Baptist forces in Washington are divided in their affiliation. A number of the churches co-operate with the Southern Convention in all its work and the rest co-operate with the Northern Convention in all its work. We ask the brotherhood to pray that God may give us a great victory in the Capital City and that Baptist stock may even go above par.

The Campaign in Knoxville, Tennessee, is booked to begin November 2. There will be over twenty churches co-operating in this Campaign. In fact, there is no territory within the Southern Baptist Convention that has a larger number of Baptists to its population than Knoxville and vicinity. If we may judge by the number of churches there. There are some strong men in Knoxville, as well as some strong, aggressive churches, and we are confidently hoping that this will be one of our greatest campaigns.

As to Our Efficiency Work.

Editorial in The Baptist Courier.



WHEN THE ENLISTMENT Department of the Home Board was organized this writer did not believe in it, not because there was no need for the work it proposed to do, but because, as we thought the needs were too vast to be met by such methods. Some of the parallels pictured were the making of tiny fires round and on a glacier to melt it; the building of an occasional few feet of good road here and there at widely separated points as a remedy for our general bad roads condition in the South; the—well, these will do.

Something more commensurate with the need must be tried, so we thought. But we said none of these things and are glad now that we did not for time has discounted them; and we have come to feel that the Enlistment work of the Board is an eminently wise and hopeful movement.

What one thinks of this work will depend largely on his estimate of our unenlisted churches. If he undervalues these he will take a hopeless view of the present efforts to reach them. And it is very, very easy to undervalue them.

The churches we have in mind—and they are the vast majority of those of the unenlisted class in South Carolina—are well described by the word backward. And too much must not be read into this word. In a great many most vital respects these churches are among our best.

Wherein are they lacking? In answering this common justice requires that certain distinctions be made. These churches ought not to be identified with their communities and made to bear all the evils that can be found in the ignorant and wicked world about them. They are located in backward communities but they are as far above their surrounding evils as city churches are above the evil about them.

This discrimination is too seldom made. It should also be said that there are evils that can be found in these backward church people that are not peculiar to themselves; but are common to us all: and these are the evils that are the hardest to remove and which constitute the abiding and universal

problems of our religion. If a way could be found to remove these evils quickly from our backward churches, it ought at once to be brought into universal use.

Now it is not difficult to give a fairly full and accurate enumeration of these evils. They are as follows: The unusually low salaries paid pastors; once-a-month preaching; the lack of a Sunday-school or the presence of one that is hardly worthy of the name; the failure to give anything to the mission and benevolent work of the denomination of the making of gifts so small that their seeming niggardliness is their only mark of distinction; the absence of all of our modern church organizations; and the great difficulty of forming compact fields so that parsonages can be built and pastors settled among them. The things which make certain churches in our territory backward.

Those things which we have just enumerated, let us say by way of a needed warning, can most easily be thrown in a darker light than a considerate justice should allow. They can be made to mean that these churches are criminally indifferent to the evangelization of the world; are sunk to deadness in covetousness and selfishness; and bound hand and foot by prejudice and ignorance. Such judgment is, we think, wholly unwarranted and indicates a blurred insight into the cause of present conditions.

There is another and truer way to look at these backward churches. They are backward not because they have retrograded but because they have not gone forward. They have failed to imbibe the spirit of progress that has been at work in the denomination. In other words they have failed to realize their unity with the denomination and are still living in the spirit of isolated independence which necessarily characterizes our churches for more than a century. The more recent spirit of denominational unity, the spirit that is the mother of all our great common work in missions and benevolences, has not reached these backward churches.

We enumerated above the several evils which make them backward. They seem to be many. But it is far nearer the truth to say that these churches have but a single

need. They need to realize their oneness with the whole body of their sister churches. It was failure at this point that caused them to be left. If this sense of unity can be imparted to them almost every evil we have spoken of will begin at once to pass away. These churches are now where the common life of the denomination can not have free access to them. The one supreme need therefore is to establish this connection.

We read our efficiency work in the light of what we have just said. This work is, we know, many sided; but it can be truly described as an effort to minister the spirit of denominational unity to the thousands of our churches that are yet living in their isolated independence. In accomplishing this it accomplishes all else. This work, as we see it, is moving in line with the plan, the purpose and the working of God's Spirit

in our denomination; and for this reason it accomplishes effects far beyond what could be expected from the human efforts put forth.

On the surface these Boards appear to be attacking here and there only a few of the many evils that extend to the end of our territory. Apparently to help in one place will do no good to the thousands of others not touched; and to remove a few evils will do but little good when others are left to work their will. But this is a superficial judgment. It misses the right view point and throws the whole work in a false light. These Boards are in truth working at the great underlying cause that keeps these churches in the backward class; and the limited human efforts put forth to remove this cause are not dependent solely on the human strength that puts them forth.

Home Mission Board Receipts.

	General receipts May 1-Sept. 15, 1915.	Collected by Evangelists May 1-Sept. 15	Total receipts for 1915 May 1-Sept. 15	Total receipts for 1914 May 1-Sept. 15
Alabama	\$ 1,660.39	\$ 805.13	\$ 2,465.52	\$ 2,601.62
Arkansas	58.44	464.60	523.04	9.92
District of Columbia.....	136.52	1.00	137.52	222.31
Florida	519.52	519.52	813.13
Georgia	3,172.95	9.50	3,182.45	8,766.50
Illinois	536.25	105.00	641.25	2,467.11
Kentucky	11,310.84	71.75	11,382.59	7,757.10
Louisiana	536.25	105.00	641.25	2,467.11
Maryland	1,836.01	122.00	1,958.01	1,872.23
Mississippi	303.58	183.17	486.75	1,004.57
Missouri	4,490.80	50.70	4,541.50	3,792.82
New Mexico	14.35	322.05	336.40
North Carolina	3,049.47	764.65	3,814.12	4,800.70
Oklahoma	1,108.94	378.85	1,487.79	756.51
South Carolina	5,021.47	463.75	5,485.22	4,416.29
Tennessee	918.60	205.97	1,124.57	1,989.25
Texas	114.99	3,207.30	3,322.29	708.55
Virginia	5,500.60	80.11	5,580.71	7,918.43
Totals.....	\$39,753.72	\$7,653.53	\$47,407.25	\$50,460.81

One third of the Convention year is now ended, and the churches owe the Home Mission Board, under the Convention apportionment, \$107,498.28. With cotton selling at eleven cents per pound it ought not to be difficult to pay this debt within a very short time. May the good Lord move his people to be more liberal to his cause in the future than they have been in the past; and the pastors are urged to bring this question before the churches through prayer and solicitation.



BAPTIST PROGRESS IN FIFTEEN YEARS.

IT IS PROBABLE that the last fifteen years has witnessed on the part of Southern Baptists a progress both in extensive growth and intensive development never exhibited by any other American evangelical body in so brief a time.

From 1900 to 1915 the Southern Baptist membership increased from 1,608,000 to 2,588,000, sixty-one per cent.; the number of churches from 18,963 to 24,388, twenty-eight per cent.; and the baptisms from 73,000 to 151,000, 105 per cent.

During the same period the contributions to missions increased from \$390,000 to \$1,750,000, 353 per cent.; and the total gifts to all objects from \$3,069,000 to \$13,074,000, 333 per cent.

To put this profoundly significant growth in other terms: Within fifteen years our membership has increased 980,000, our churches 5,375, our baptisms 77,806, our gifts to missions \$1,369,000, and our gifts to all objects \$10,000,000. More than ninety-nine per cent of all this money came from the churches. Southern Baptists have developed fewer large contributors through cash or bequests than any other considerable religious body, but during recent years they have led forward their churches in giving much more than any other religious body.

Space is given here to this digest showing our wonderful growth, to offset the restlessness which in some cases is shown on account of the fact that so many of our people are still unenlisted. The enlistment work ahead is immense, but there is certainly no cause for discouragement or criticism when so large a body as ours can show such almost marvelous growth within the last decade and a half. Prayers of thanksgiving become us, and added courage and zeal for tasks yet ahead become us; restlessness and criticism discredit our faith and the splendid achievements with which God has crowned our efforts.

It is true that tasks of colossal size are just ahead. It is true that the dead-heartedness of unconsecrated wealth stares in the face the appeals for Christian stewardship without seeming to understand or respond. Many men in our churches spend more on an automobile in six months than they give to the Lord in ten years. And there are women in the churches whose dresses, hats and social functions in half a year cost more than their gifts to the Lord amount to in a life time. Social injustice is more subtle and demoralizing than ever, and the jungle law of tooth and claw makes business safer for the heartless strong than for the righteous. An age whose symbol is the insensate machine and the careering wheel subjects every moral and spiritual resource of society to intenser strains than the world has hitherto known. There is enough surely to make men think seriously, enough to bring the Christian to his knees, begging God to show us how we may go forward.

But there is cheer in the wonderful speed with which Baptists have responded to the appeal for more earnestness, more liberality and more active effort in the Kingdom. And it is only just and wise that we should remember the goodness and blessing of God upon our efforts until today, as we confront the lions which beset the path in which we must walk tomorrow. It is an exercise to strengthen faith and courage and hope, and we must have all of these as we grapple with the needs of our times.

MISSIONS AND THE OTHER DOCTRINES.

WONDERFUL PROGRESS has been made among Baptists in fifteen years in the doctrine and practice of missions. Far more progress yet needs to be attained. But it does not need to be made at the cost of proper attention to teaching all the other great doctrines of the Word, and must not be.

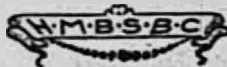
There has been in recent years on the part of some brethren a manifestation of impatience toward Baptists who give much attention to other doctrines, but small attention to the doctrine of missions. This is unwise. Impatience with God's people is never proper and it never wins them to better ways. It takes love and sympathy to win people.

It could be successfully maintained that it is as lop-sided to preach only the doctrine of missions and neglect other cardinal doctrines, as it would be to preach the other doctrines and neglect missions. It is not wise in urging a larger participation in missions to seem to belittle a profound regard for the other doctrines of the Bible. True the other doctrines without missions may seem unfruitful, but to no greater degree than missions will be unfruitful if it is not the expression of a faith which reverently accepts the truth of the whole Bible, and not alone such parts of it as may be convenient.

Paul was at once the greatest missionary and the greatest preacher of all the doctrines. His example ought forever to save the people of God from the errors of doctrinal flabbiness and missionary indifference. In our Mission Boards we have measurably institutionalized our propaganda for missions. But we have not in any similar measure institutionalized a propaganda for the other doctrines, though we have the fullest appreciation of the great service in this line rendered by the Sunday School Board and by the Evangelic Department of the Home Board.

By no means ought we to lessen our propaganda for missions. It might with great advantage be largely increased. But it would injure missions and everything Baptists do and stand for, if in our intensified appeal for missions our people should at the same time become careless concerning other fundamental teachings of the Bible.

Much as we long for a greater participation in Home Missions, and in Foreign and State Missions, and though we devote all our time working for a larger Home Mission interest, we would regard it not less than a calamity for the increased emphasis here to be accompanied by a cooling of concern for and a neglect to teach to our people, the whole body of truth of the Word of God. As the Texans say, we do not want lop-sidedness, either between different kinds of mission work or between the doctrine of missions and the equally important doctrines of the competence of the soul with God, the deity of Christ, believer's baptism, etc.



HOME MISSIONS AT THE ASSOCIATIONS.

DR. J. B. GAMBRELL in a newspaper article recently remarked that the attitude of worship and reverence made the best psychological climate in which to do the work of the Lord.

Reading his words, we thought of the pertinacious insistence with which the brethren generally in the District Associations hold to the old-time custom of having much preaching at their annual meetings. A number of these have not only the annual sermon but one or two more sermons, even when the body holds together for only two days.

The representatives of various missionary and benevolent activities of the denomination have sometimes felt that their particular interests were crowded

out of an opportunity for a proper hearing at the Association, because of the taking of nearly all the best hours of the meeting for sermon deliverances.

There is no doubt of the fundamental importance of the principle laid down by Dr. Gambrell. As between the expert presentation on the one hand of the activities of the denomination in an atmosphere which smacks more of human shrewdness than the humble worship of God in thanksgiving and supplication, and on the other an earnest seeking after God for his wisdom and guidance through prayer and worship, it is better to choose the latter.

But it is possible to be both devout and efficient, both prayerful and active, both humbly and intelligently engaged in the affairs of the Kingdom. In our Associations we ought to seek efficiency, but at the same time realize that our greatest efficiency is failure except as the Lord of hosts is with us.

A great many interests need to be presented at the District Associations. The average Associations will have a discussion of the following themes:

State of the Churches, Education, Aged Ministers, Orphans, State Missions, Home Missions, Foreign Missions, Denominational Literature.

Each one of these subjects is of importance, though some require more time for effective presentation than others. It is unfortunate when these causes are not pressed and elucidated before the representatives of the churches. If these eight subjects are discussed and if the brethren engaged spend an hour in organization and two hours or more in hearing sermons, it will certainly be found impossible to get through with the work of the Association within two days. In general the tendency to shorten the period of the meeting to two days is very unfortunate.

We are very anxious that Home Missions shall receive a good presentation at each of the Associations. The setting forth of an adequate program for the salvation of the South and a brief epitome of the noble work being done, is the least that should be had at an Association on this great cause. In addition it is of more importance than brethren sometimes think to make an effective presentation about the tract and book literature of the Board, and especially to take time and effort to get a club of subscribers to *The Home Field*. During the course of a twelve months the presence in the homes of the brethren of the monthly message of the magazine cannot but do a great deal to inform the minds and invite the hearts of Southern Baptists to this cause.

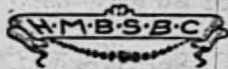
The associational representative of the Home Board in each Association will work to see that Home Missions has a good period and good presentation, to the extent that this may be done without injustice to other important interests. We respectfully urge that pastors and brethren will come to the assistance of our representative to this end and also that they will help him push the circulation of our magazine.

Baptists have made great progress in Home Missions within the last fifteen years, as is shown in another editorial in this magazine. But still we confront to-day greater issues which depend upon the adequacy of our missionary impact in the South, than ever confronted Baptists or any Christian body in this section.

We affectionately urge that each Association will adopt the apportionment suggested by the State body and instruct its executive committee to re-apportion it among the churches and urge the churches to take regular collections for Home Missions.

Baptists have never used and are not using the District Associations as they might be used as centers of inspiration and of planning for the work. Representatives of denominational interests crowd to a few of them, more than

the Association can use, while at the same time there are a large number of other Associations meeting without any general interests being represented or almost none. As a denomination we really have no serious plan for using the Association to the largest advantage while at the same time we render the largest service to its needs. The Lord greatly bless the coming together of these bodies during the present year and cause his face to shine upon his people as they counsel together.



FOR A HISTORY OF SOUTHERN BAPTISTS.

BAPTISTS HAVE a saying that they have been so busy making history that they have had no time to write it. It would be truer to say that they have been influentially busy making history, but so few of them have appreciated the importance of studying their history that writers have been discouraged from writing it. This seeming indifference is not to the credit of Baptists.

Cicero said that not to know what has been done in the past is always to be as a child, and Emerson that the sole terms upon which the past can become usefully ours is to subordinate it to the present. Because what we are now is linked to what we were yesterday as one part of a living organism to another, we should know the past. What is past is not more certain than that what is future will grow out of that which is past.

When the writer was instructed to prepare a book for mission study, which book has just been completed, using the historic method to present an epitome of the impact of the Baptist body on the life of this country, he was immediately confronted with the fact that we actually have no history of Southern Baptists. There are valuable books which tell the story of the denomination in most of the different States, and he made the large use of these.

One book stands out above all the others, *The History of Baptists of the South, East of the Mississippi River*, by Dr. B. F. Riley, of Birmingham, Alabama. It is an inspiring work. But the author was limited by space conditions to the necessity of bringing a story of the on-going of the largest democratic religious body in the world into the limits of a single medium-sized volume. He was further limited by not telling the story of Southern Baptists west of the Mississippi River.

Dr. Riley has also written a complete history of Texas Baptists and one of Alabama Baptists. Each of these volumes is most profitable and attractive reading for any person who cares to know what God's dealings with our Baptist people have been.

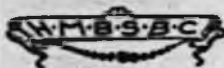
If we should here make an appeal to broad-minded Baptists, who are the people to do it, that they should get behind some capable writer and announce the preparation of a history worthy of this great Christian body, we would be doing nothing original. Others have made the appeal and some of the best men in the South are weary at heart and discouraged at what they believe to be a lack of appreciation of Baptists for their history.

We can hardly believe they are right. There is an encouraging spirit of group loyalty among the Baptists and intelligent group loyalty will not be slow to see the value of a history of Southern Baptists worthy of their great record.

The historical work which the writer has done in the Mission Study book about the Baptist saving impact on life in the South, is of course only a modest effort. It has, however, the tremendous advantage of the backing of the Home Board and the State Boards and of the great increase of mission study classes

in our churches. Therefore, we have no doubt that the demand for the book will be steady and large. One of the frank desires and purposes of the Boards is that it should increase among our people the desire to know something of their own history.

Carlyle, the historian, said that a people who do not care to know and honor the worthy deeds of their ancestors will not do deeds worthy to be remembered and honored by their descendants. Do Southern Baptists believe the statement of Carlyle and are we willing to be judged by it? We are not willing to be judged by it, and we must improve our ways.



BIOGRAPHY OF WILLIAM E. HATCHER, D.D., LL.D.

ONE OF THE MOST remarkable personalities of our times was Dr. William E. Hatcher, of Virginia, who died in 1912. Large in body and of unusual physical vigor, he was brilliant and witty, tender, sympathetic and winsome, while at the same time he was a man of rare poise and judgment, an orator of rare gifts and powers and a writer of great charm. He was equally at home and apparently equally happy in the most sedate or learned or cultured circles, and among the plain and simple people of the most remote community. His personal magnetism was such that he became the center of every circle without seeming to try, and his wisdom and heart so mature that he was considerate and kindly to the most retiring and unassuming person he met.

How he loved young people, and how he put cheer and hope into the hearts of young preachers! All young people, including neophyte preachers, gathered about him as naturally as iron filings gather about a magnet. A rare, a precious gift it was, the gift of giving one's self helpfully and quickly to others and making them better and fuller of courage and of quiet joy in the giving. Nothing interested him so much as a human being, seemingly any human being.

It would take a book, a big, well-written book to tell of the life of this great and good man, who walked among Southern Baptists to bless and to help until God took him.

Such a book has been written and it gives to us the cue of these lines. His gifted son, Dr. Eldridge B. Hatcher has just brought from the press of the Hill Printing Company, of Richmond, a large and handsome volume of 996 pages, illustrated, beautifully bound in cloth with gilt top. There is not a dull chapter in it all.

Biography is one of the most instructive forms of literature—especially for the young. Emerson says that there is properly no history, only biography, and Carlyle adds that biography is the most universally pleasant and profitable of all reading. The biography of a great and good man, such as Dr. Hatcher was, a man who rose by his own exertions to eminence and usefulness, is an inspiring and ennobling study. It would be difficult to recommend to our young men especially a more inspiring story than this which cultured and able son has written of a brilliant and distinguished father.

It is charged that our Baptist people will not read their history. If it is a true charge, we should blush and hasten to correct the evil. We can hardly believe that there will be less than a large and general demand for this fascinating life story of one of the most remarkable, strong and winsome personalities whom Southern Baptists or any other Christian body ever gave to our country. We have not seen a better executed work of the kind, and we heartily wish for it a reading by thousands of our people in every State. It may be had from the Sites-Caldwell Company, Roanoke, Va. Price \$2.50 net.

TWO BOOKS OF GREAT VALUE.

THE STRUGGLE FOR RELIGIOUS LIBERTY IN VIRGINIA, was written by Dr. Chas. F. James, sometime President of Roanoke Female College, Danville, Virginia, in 1899. Baptists Mobilized for Missions was written by Dr. Albert L. Vail, of Philadelphia, in 1911.

The first book is 272 pages and the second 176, both are attractively bound in cloth. Dr. Vail's book may be had from the Baptist Publication Society, Philadelphia, and the book of Dr. James from the Baptist Book Concern, Louisville.

For a different reason each of these books will be found of unusual value to Baptists. The volume of Dr. Vail treats of the history and the philosophy of co-operative organization among Baptists in America. It is the only work on this subject of which we know. Baptists in the South are doing more thinking than before in this generation on the subject of their organizations. The book by Dr. Vail makes most instructive reading for the student. It is a serious effort to show how efficiency and democracy may be brought to dwell together in our Baptist life; how the churches may strengthen and maintain their Boards and at the same time keep these agencies responsive to the churches.

Here are two quotations: "One error in connection with our agencies is that of the many who think that they know off-hand how to manage as well as a few who have been endowed by nature and educated by experience for that business. They do not, and they never can, without a miracle that will probably not be wrought for them, at least until they give more attention to the business. The other error is that of the managers of agencies who seem to think that they have closed the discussion when they have announced that they understand the needs and possibilities better than the people do. Usually that is true. Grant that more wisdom applicable to the business of a Board of Management may sometimes be found under a sunbonnet than under a silk hat of a member of the Board; Still, as a rule, the member is wiser and better informed than the sister. Give the managers, then, all the superiority in the business of managing that they may reasonably claim, and come back to their error when they think that they have ended the discussion by claiming this distinction. They have hardly begun it. It cannot be finished until it is carried seriously and vigorously into the realms of prayer and gift. It must cultivate the broadest fields of supplication and stewardship."

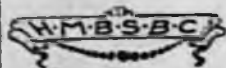
This is enough to show the democratic and free spirit of the writer and also that it is a very illuminating discussion. We cannot too highly recommend the book. After the above Dr. Vail proceeds to make an appeal for more of the spirit of prayer and sacrifice on the subject of denominational Boards and says:

"The increase of applause for brilliancy and wit in our missionary assemblies, parallel with the decrease in them of this kind of prayer, relatively, is an outstanding and admonitory sign. It marks a decadence of that quality of spirituality for which there is no substitute on earth or in heaven."

The Struggle for Religious Liberty in Virginia is by far the best and completest discussion we have seen on that conflict in the Old Dominion, which more than any other cause brought religious liberty in America. In connection with writing the new Study Book of the State and Home Mission Boards, Baptist Missions in the South, the writer has had occasion to examine every work on that subject which he could get. Many we find to be valuable, but the treatment by Dr. James is complete and conclusive.

Inasmuch as it has come to pass within recent years that the spokesmen of many religious bodies are seeking to claim a primacy for their denomina-

tions in bringing religious liberty, with a zeal which is much beyond that which those bodies showed when the conflict was really on. It would add tremendously and helpfully to the denominational self respect of Baptists if they would read the book by Dr. James. It conclusively demonstrates the primacy of Baptists in bringing the blessing of religious liberty to this great Republic. Such a reading could not but encourage and strengthen our people as an agency for a high and unselfish service to the nation in our own day.



A NEW MISSION STUDY BOOK.

LAST MONTH WE announced the forthcoming Mission Study Book of the State and Home Mission Boards. The manuscript was finished on September 15, and we now expect to have the book from the press by November 1.

It will be called Baptist Missions in the South and will contain from 225 to 250 pages. Part of the edition will be cloth bound with gold lettering, and will be furnished at fifty-five cents postpaid. The rest of the edition will be in substantial paper covers and will sell for forty cents postpaid.

The method of the book is novel in Mission Study; it is historical. It is not the history of Southern Baptists and not even a detailed history of the impact of Baptists on Southern life. It is the epitomized history of the most significant events in the saving impact of Baptists in their on-going in the South.

To illustrate: One might write a book on the early Baptist preacher in the South, and it would be a fruitful, fascinating theme. In the new book there is a chapter on the early Baptist preacher. A vigorous effort is made to make him stand out so the student will see and know him for what he was and what he was worth to the Kingdom. The chapter deals much in concrete illustrations, and of course it was impossible to use even one-hundredth part of the abundant material. It is believed the student will find the study of these early days both interesting and inspiring.

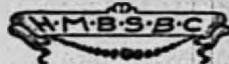
About half of the book is devoted to what may be called the Preorganization Period of our Baptist career in the South—the period during which our individualist forbears were learning that individualists may co-operate, but had not translated the lesson into a complete system of organization, which they accomplished in 1845. The chapters will be as follows:

- I. Early Days and Early Baptists.
- II. The Early Baptist Preacher.
- III. Baptists and Religious Liberty.
- IV. The Conflict for Religious Liberty.
- V. Missionary Beginnings.
- VI. The Conflict of Missions and Anti-Missions.
- VII. Organization of State Bodies.
- VIII. Mission Work of Educational Agencies.
(Sunday School Board, Educational Institutions, Woman's Missionary Union, Baptist Press.)
- IX. Development and Devastation.
1845-1865.
- X. Partial Paralysis and Recuperation.
1865-1885.
- XI. Organization Service and Successes.
1885-1915.
- XII. The Past and Future.

It will be observed that there are two chapters on the struggle for religious liberty in Virginia. The part which Baptists played in that struggle was so

important, not only for Baptists but for all Christians and to the nation, that the author was urged by brethren not to turn the subject loose until at least the central facts of the struggle were set forth in their relation, and so well proven as to satisfy the needs of the average student. This was felt to be all the more important, in view of the disposition which is being prominently shown in recent years to take away from Baptists the primacy which certainly belongs to them in connection with that glorious struggle.

We expect to have the book from the press by November 1, and will be glad to receive advance orders. The book may also be had from the State Secretaries and from our Baptist book houses.



DR. M. N. McCALL, Home Board Superintendent of Missions in Cuba, has been taking a brief rest with Mrs. McCall in South Carolina and Georgia, but has now returned to Havana. While in "the States" Dr. McCall rendered valuable service at Associations and churches, speaking for Home Missions and particularly of the work in Cuba, which is so near his heart. Dr. McCall is highly seemed by the members of the Home Mission Board and all the brethren who know him and he has proven himself a faithful and able servant of the denomination in its Cuba work, of which he has been in charge since Jan., 1905. ability, versatility and usefulness. The white Baptists of South Carolina, who

IN THE EVANGELISTIC NOTES Dr. Bruner refers to the liberality of the white friends of Rev. Richard Carroll, of South Carolina, Negro Evangelist of the Home Mission Board, in providing Bro. Carroll with a large tent for his evangelistic meetings. It seats 1,500 persons and has already proven wonderfully useful. Dr. Bruner speaks in the highest terms of Bro. Carroll's executive ability, versatility and usefulness. The white Baptists of South Carolina, who have long known and honored Richard Carroll, will not be surprised that he should have proven remarkably useful in the general work in which he is now engaged.

THE NEGRO BAPTISTS had internecine troubles in the recent meeting of the National Baptist Convention in Chicago. The differences centered around the management of their Publication Board at Nashville. Patience becomes us in our attitude toward Negro Baptists in their efforts to get a grip on themselves in their organizations. Organized life is comparatively new to them. It is probable white Baptists ought to direct more of their help toward aiding the Negro brethren toward efficiency and orderliness in their co-operative organizations. At least the responsible Negro leaders want and deserve the sympathy and patient good-will of their white brethren. We sincerely hope and pray they may be able to compose their present troubles without a division in their Convention. Our white Baptist example has not always been as perfect before the Negroes in this respect as could be wished.

THE OLD NEGRO making cotton pickers' baskets in the cover design was getting ready to harvest eleven-cent cotton down near Oglethorpe, Georgia, and our farmer-photographer friend, Mr. W. M. Edwards caught him at his work. Which would the reader prefer for the November design, some of these baskets full of the fleecy staple, with the humble ebon pickers emptying more cotton from the pickers' sacks into the baskets, or the picture of an old-time long-arm cotton screw press, all forlorn and ready to fall down, standing in Edgefield County, South Carolina, by the side of the old pine field, where it was erected in 1795? At any rate, we expect to give him one or the other. Meantime, shall eleven-cent-and-more cotton be a blessing to us, or shall it be —? It is so hard for even the children of right to see moral danger in financial prosperity.



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

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

A LIFE LAID DOWN.

I have but one life to live,
'Tis not the highest in Life
To make a Living,
How much more Glorious
To make Alive,
Those that are Dead,
And would remain Dead,
Did not I give my Life for their Lives,

But who through my Life laid down,
Shall LIVE forever.

"Hereby perceive we the love of God,
Because He laid down His Life for us,
And we ought to lay down
Our LIVES for the brethren."

—1 Jno. 3:16.

Samuel M. Glasgow.

WHAT THE BIBLE HAS DONE FOR THE NATIONS.

THE OUTLOOK gives these thrilling facts under the above caption. Among the almost innumerable conventions held in San Francisco this summer the World's Bible Congress has a wide interest.

The mere fact that in 1914 over 28,000,000 Bibles were issued and distributed is not without its significance.

Dr. Kuyper, former Prime Minister of Holland, and now a Senator and also a professor of theology, traced the effects of the use of the Bible on the development of mankind in European history.

"Where the Bible has gone it has developed a sense of the value of the individual and has laid a foundation for democracy.

"Then, it has created in the community in which it has been disseminated a taste for reading and a love for literature.

"It has at the same time enlarged the historical views and the world sense of the people."

"Where no Bible reigns and no Christian school is open to youth, people really are acquainted only with their own folk in their own land and times. On the contrary, where the Bible prevails the quite different life of the Orient is open to us, and people become acquainted with the old life in Egypt, in Assyria, in Babylon, in Persia, and more especially in Israel."

This influence of the Bible on the life of the nations is not merely a historical fact; it is no less a present fact.

Thus Dr. Scudder, quoting a leading



MISS FANNIE E. S. HECK

thinker of Calcutta, showed that denominational Christianity does not greatly attract the population of India, but that population recognizes the beauty of the "Sermon on the Mount."

"The Bible has been translated in whole or in part, into more than a hundred Indian dialects, and it is estimated that 250,000,000 of the people of India have some portion of the Scripture in their own language.

"It is regarded, not only by British, but by many Hindu officials as one of the most important aids to the English nation in the government, education, and betterment of the people; is studied as a text-book in a great number of schools and colleges; is bringing together the conglomerate races into a human fellowship, and by imbuing them with a spirit of humanity is gradually undermining the caste barriers which have hitherto been one of the greatest obstacles in the way of true human civilization in India!"

Could anything be more encouraging to the Foreign Mission worker?

Listen again, dear reader, to the testimony of Dr. John R. Hykes as to the Bible's influence on China. He traces the radical changes for the better in Chinese life, character, customs and government to the influence of the Bible. Dr. Hykes states "that the Bible has been translated into Chinese by Chon-fu, Provincial Treasurer of Shantung, in conjunction with Li Hung-Chang."

They copied out the entire Bible in the literary language, their object being to pro-

duce an independent version in what they considered a more acceptable dress, in order to acquaint the literary class with its contents and remove the prejudice against Christianity. It is probably largely due to the influence of these two high officials that the Bible has been introduced into some Government schools as a text-book, in response to a demand coming from the pupils and the people.

Dear reader, does all of this sound like a fairy tale?

Thank God that it is really well authenticated statement of truth. Think of millions in India and China studying our Bible as a text-book by government orders!

In a survey of Foreign Missions this is refreshing to the heart and mind.

The editor of the Outlook closes this review of this wonderful Bible Congress with this strong statement:

"We wish that some writer, possessed of the ability to present facts in an interesting, vital, and dramatic form, would take the papers read at this Bible Congress and out of them make a small volume, giving the history of the work of the Bible in the world.

"Adequately done, it would really be a history of the development of modern civilization and would be the best antidote to the prejudice of those who imagine that Christian missions are nothing but an attempt to crowd out one set of dogmas and put another set of dogmas in their place."

SUMMARY.

IN MAY, 1914, the Foreign Mission Board reported on the field:

300 missionaries; 635 native helpers; 380 churches; 30,000 members; 5,252 baptisms; 339 schools; 9,376 scholars; 22,022 Sunday-school scholars.

These figures can give only a very inadequate conception of the marvelous advance on foreign fields.

We should add to the above: 8 hospitals

where 11 medical missionaries treated last year, 74,839 patients. Also a number of printing plants which send out millions of pages of literature.

The report fills 151 pages of the Convention minutes.

Oh! that every woman in the bounds of the Southern Baptist Convention could read those 151 pages!

They are more thrilling than a novel.

TWENTY-FIVE YEARS AFTER THE FIRST CHRISTMAS OFFERING

OCTOBER, 1889, twenty-five years ago, Pingtu, China, had her first baptism, and her first church was organized with six members.

Now, in October, 1915, we have in Pingtu, 15 churches, with 4,230 members! Has not the Lord multiplied our first Christmas offering to China in a miraculous way that answers all cavil at Foreign Missions?

We have 31 schools for girls and 109 for boys. 467 girls were enrolled and 1,955 boys, making a total of 2,660 boys and girls in all of our Pingtu schools.

37 girls and 285 boys have been baptized in our village schools. These have been instrumental in bringing 250 mothers and fathers to Christ. Facts more wonderful than any fiction. The countries in which our Foreign Missions are conducted are Africa, China, Japan, Italy, Argentina, Brazil and Mexico.

Gifts to all fields for 1914 stood \$537,073.66.

Miss Janie W. Lide, in writing about the North China Mission, says: "Life is too short for but one thing—to show forth the excellencies of our Lord. In the apostolic record we constantly see accounts of great missionary work "which God had wrought," and those who heard of it "glorified God."

Nobody seemed to take special notice of the human agency. Even when Jesus worked miracles, men glorified God. That God used man—any man—was cause of glory to God, not to the man used. To Him be the glory."

It is with this spirit that our missionaries work on all fields. They rejoice and are satisfied that the eye of the Master is upon them.

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

Jno. M. Anderson, Morristown, Tenn....	72	A. T. Stoudenmire, Union, S. C.....	13
The Baptist Standard, Dallas Texas....	60	Miss Ida Haynes, Asheville, N. C.....	12
Rev. J. C. Owen, Asheville, N. C.....	50	J. T. Moore, Hattiesburg, Miss.....	12
Mrs. E. B. Atwood, Albuquerque, N. M....	47	Dr. J. D. Adcock, Tallahassee, Fla.....	12
Dr. W. D. Powell, Louisville, Ky.....	32	R. D. Cecil, Dayton, Tenn.....	11
Rev. F. D. King, Clayton, N. C.....	29	Miss Pearl Finchew, Dandridge, Tenn....	11
B. F. Rodman, DuQuoin, Ill.....	26	Mrs. W. H. Ramsey, Wedgefield, S. C....	10
Mrs. O. C. Hall, Thomasville, Ga.....	22	W. C. Wood, Paragould, Ark.....	10
H. L. Strickland, Birmingham, Ala.....	17	A. W. McDaniel, Brevard, N. C.....	10
T. Platt, Deming, N. M.....	15	Rev. Wallace Bassett, Amarillo, Texas....	10
D. W. White, Burnsville, N. C.....	15	Chas. F. Marsh, Baltimore, Md.....	10
Mrs. D. Rich, Winston-Salem, N. C.....	14	Mrs. Geo. Morrow, Birmingham, Ala.....	10
Mrs. A. J. Langley, Roanoke, Ala.....	13	Mrs. Carrie Etheridge, Leeville, S. C.....	10

"SEEING IS BELIEVING"

HAVE YOU SEEN THE HOME MISSION BOARD'S beautiful and instructive new 52-page Album of Home Missions. "Home Missions in Pictures?" If not, there is a pleasant surprise in store for you. It contains individual pictures of fifty-six Home Mission workers, two charts, four maps, thirty-six group pictures, and thirty-five pictures of churches, school buildings, landscapes and ornamental views. These pictures nearly all are artistic and many of them tell a story for Home Missions which is captivating and compelling.

It is an exquisite example of the printer's art, is printed on the highest class of paper in two colors and will be found instructive in the home and especially useful in the Missionary Society and B. Y. P. U. It will grace the table of the sitting room or parlor. Sent postpaid for 25 cents.

Address PUBLICITY DEPARTMENT, BAPTIST HOME MISSION BOARD
ATLANTA, GEORGIA.

Each
Song
a Gem.

THE NEW SONG BOOK "HERALD"

Send
for
Sample.

PUTS FRESH LIFE INTO CHURCH MUSIC

The Book suitable for all departments of church work, and at a price which will enable you to have an abundant supply. Let all the people sing.

Recommended and used by Dr. Weston Bruner and the Home Board Evangelistic Staff.

A Song Book With a Message Printed In Round and Shaped Notes. No Other Book on Earth Has Such a Collection at Such a Price.

This Book was used in both Northern and Southern Baptist Conventions in May. The fact is—this compiler has furnished the song books used in practically all the Baptist Conventions, North and South, for seven years. Coleman's books are in such general use throughout the land that they are familiar to nearly all the churches. Young and old alike love them.

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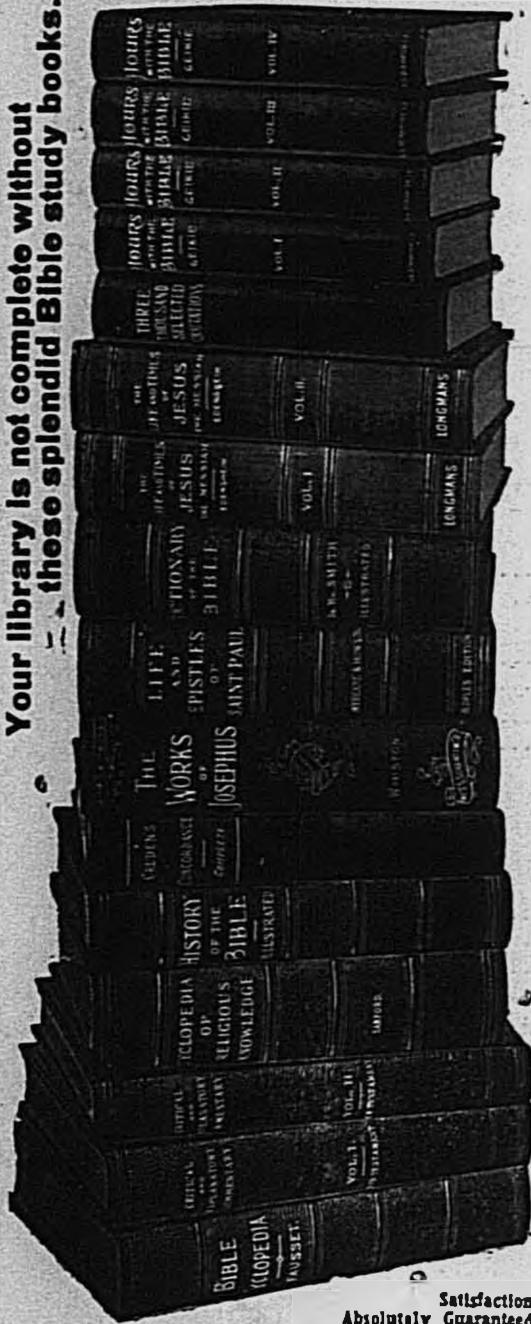
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