

# *The* Home Field

DECEMBER 1915



Merry

Christmas

# Christian Herald

## SOME SPECIAL FEATURES FOR 1915-1916

### **SOME REAL STORIES OF CHRISTIAN EXPERIENCES**

An illuminating series of Christian experiences in the lives of men and women of our own time who have made the world better for their having lived in it.

### **CHRISTIANITY AFTER THE WAR**

An evidential article illustrating the decadence of formalism and skepticism. How the nations have come to seek God as their only helper and Christ, all of which is expected to lead to the decline of churchianity and the triumph of Christianity.

### **HOW WE GOT OUR BIBLE**

The wonderful story of how the Great Book came down through the ages by way of the linguistic stream of Hebrew, Syriac, Greek, Latin and Anglo-Saxon, by the editor of the "Christian Herald."

### **RELIGIOUS TRAINING FOR THE YOUNG**

A plea for the daily inculcation of the truths of the Bible in the minds of the boy and girl and the methods whereby this may be done.

### **THE UNSELFISH CAREER**

Some denominations are making a special campaign to turn the minds of young people from plans for a selfish search for success to a life of sacrifice and service for others in the name of Christ. This article will tell of this movement and voice this appeal.

### **NEW METHODS OF CHURCH WORK**

Ministers who stick to old methods and ministers who have adopted new plans of church work will narrate their experiences and tell how they achieved success.

### **THE MINDS WONDER WORLD**

Scientists have discovered a new world in the mind. Their explorations throw amazing light on the problems of health, religion, society. How their discoveries will help people to be healthy, good and useful.

### **THE CHURCH AND THE MOVIES**

Do they conflict? Are they competitors? Should they get together? Can they be of mutual benefit? Here is a big subject handled in a big and convincing way.

### **OTHER FEATURES**

Stories, articles and poems by writers of wide reputation will be published in the "Christian Herald" during 1916. There will be a sermon by some well-known preacher published every week.

The Sunday School Department will be conducted as heretofore by authoritative writers. The Bible and Newspaper page by Rev. Ferdinand C. Inglehart; the Editorial Forum; Our Mail Bag, with its informative answers; Bible Questions; the Daily Meditations, one for every day in the year; Week in the World's News, which will keep you abreast of the times; articles by Margaret E. Sangster, Jr.; the Christian Endeavor Topic; the Epworth League Topic; the Baptist Young People's Union Topic, etc. These will be served weekly in the "Christian Herald."

## READ THIS!

The "Christian Herald" is read by nearly two million people every week of the year.

It does not confine itself to religious topics alone, but describes every event of national interest whether it happens at home or abroad.

It is illustrated on nearly every page.

In addition to news matter it publishes magazine features of interest to everyone in the family.

It offers one and one-half times the quantity of reading matter offered by popular monthly magazines.

Be sure to read on this page about our remarkable features, all of which you will enjoy if you subscribe at once.

*Send in your subscription At ONCE \$1.50 a year*

**The Christian Herald 669 Bible House, N. Y.**

# IMPORTANT NEW BOOKS

**WE WOULD SEE JESUS.** Geo. W. Truett, D.D. Price \$1.00.

Anyone who has heard this matchless preacher will want to read this book of his choice sermons together with a life sketch by Dr. Cranfill. Dr. Truett has a way of saying things which grips the heart.

**ACRES OF DIAMONDS.** Russell H. Conwell. Price \$1.00.

A lecture which has inspired thousands of people, now appears in book form, together with a brief sketch of Dr. Conwell's life. This lecture has been delivered over 5,000 times, and has earned over \$400,000.00. A wonderful source of inspiration.

**A MAN AND HIS MONEY.** H. L. Winburn, D.D. Price 50 Cents.

A book for laymen. It would be strange if a business man should launch an enterprise costing millions of dollars a year without provision to finance it. It would be stranger still if God had launched His Kingdom enterprises with their immense cost and made no financial plan. This book discusses the subject.

**EVERYDAY GLADNESS.** Fannie E. S. Heck. Price 50 Cents.

Happiness is a universal quest. All mankind is seeking it, and the message of this book is that to find it, life must be marked by harmony, beauty and power. These splendid qualities find true expression only when Christ is made the great Pattern for life and conduct.

## 1916 SUNDAY SCHOOL LESSON HELPS 1916

Peloubet's Select Notes.....	Postpaid, \$1.10
Tarbell's Teacher's Guide.....	" 1.10
Practical Commentary .....	" .60
Torrey's Gist of the Lesson.....	" .25
Haldeman's Lesson Quarterly.....	" .25

Write for rates in quantities.

## BAPTIST BOOK CONCERN

650 South Fourth Street.

LOUISVILLE, KENTUCKY.

# HOME MISSION BOARD

— of the —

## SOUTHERN BAPTIST CONVENTION

HEALEY BUILDING

ATLANTA, GA.

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

### OFFICERS AND MEMBERS OF THE BOARD

JOHN F. PURSER .....President  
 B. D. GRAY .....Corresponding Secretary  
 VICTOR I. MASTERS .....Editor of Publications  
 M. M. WELCH .....Office Assistant  
 WESTON BRUNER .....Superintendent of Evangelism  
 LOUIS B. WARREN...Superintendent of Church Extension  
 L. E. BARTON .....Recording Secretary  
 P. H. MELL .....Treasurer  
 CHAS. A. DAVIS.....Auditor

#### LOCAL MEMBERS.

JOHN M. GREEN,  
 E. L. CONNALLY,  
 A. D. ADAIR,  
 L. M. LANDRUM,  
 JOHN E. WHITE,

S. C. CALLAWAY,  
 C. W. DANIEL,  
 A. H. GORDON,  
 J. E. RALEY,  
 M. G. CAMPBELL,

WALKER DUNSON,  
 F. C. McCONNELL,  
 J. P. NICHOLS,  
 W. H. MAJOR,  
 J. L. WHITE

#### STATE MEMBERS.

POWHATAN JAMES, Selma, Ala.  
 JOHN E. BRIGGS, Washington, D. C.  
 J. E. SAMMONS, Griffin, Ga.  
 W. E. HUNTER, Somerset, Ky.  
 H. P. JACKSON, Baltimore, Md.  
 C. C. PUGH, Hazlehurst, Miss.  
 E. D. CAMERON, Muskogee, Okla.  
 E. L. ATWOOD, Brownsville, Tenn.  
 G. W. ALLISON, Marlon, Ill.

H. F. VERMILLION, Las Cruces, N. M.  
 J. C. MOSS, Lynchburg, Va.  
 GEO. W. TRUETT, Dallas, Texas.  
 LOUIS J. BRISTOW, Columbia, S. C.  
 C. E. MADDY, Raleigh, N. C.  
 S. E. EWING, St. Louis, Mo.  
 M. E. DODD, Shreveport, La.  
 C. W. DUKE, Tampa, Fla.  
 F. F. GIBSON, Fort Smith, Ark.

Superintendent Mountain Missions and Schools—A. E. BROWN.....Asheville, N. C.  
 Superintendent Cuban Missions—M. N. McCALL.....Havana, Cuba  
 Superintendent Missions for Mexicans—C. D. DANIEL .....El Paso, Texas

#### STANDING COMMITTEES.

Administration—Chas. W. Daniel, John E. White, A. H. Gordon, Walker Dunson, S. C. Callaway.  
 Co-Operative Missions—F. C. McConnell, John E. White, J. E. Raley, John M. Green, J. L. White.  
 Church Extension—A. D. Adair, E. L. Connally, Walker Dunson, W. H. Major, J. P. Nichols.  
 Cuba and Panama—E. L. Connally, M. G. Campbell, S. C. Callaway.  
 Custody and Investment of Funds—C. A. Davis, L. M. Landrum, A. H. Gordon, J. E. Raley, J. L. White.  
 Evangelism—A. H. Gordon, John E. White, C. W. Daniel, J. L. White.  
 Finance Appropriations—A. D. Adair, Jno. M. Green, E. L. Connally, J. P. Nichols, C. A. Davis, L. E. Barton, John E. White, A. H. Gordon, C. W. Daniel, F. C. McConnell.  
 Foreigners, Indians and Negroes—John M. Green, Walker Dunson, L. M. Landrum.  
 Mountain Missions and Schools—Jno. E. White,; M. G. Campbell, L. M. Landrum, F. C. McConnell.  
 Publicity—L. E. Barton, C. W. Daniel, Walker Dunson, W. H. Major.

# THE HOME FIELD

PUBLISHED BY THE

HOME MISSION BOARD OF THE  
SOUTHERN BAPTIST CONVENTION

SUBSCRIPTION PRICE - 35 CENTS PER YEAR.

1004-5-6-7-8-9-10 HEALEY BUILDING. ATLANTA. GA.

## CONTENTS FOR DECEMBER, 1915.

	PAGE		PAGE
Frontispiece .....	4	The Washington Campaign.....	14
To Enlist a Church in Giving.....	5	WESTON BRUNER.	
ARCH C. CREE.		Home Mission Receipts .....	15
The South Since the War.....	9	Editorial .....	16
P. H. MELL.		Mighty Challenge of Material	
\$1,000,000 from the Homeless		Wealth.	
Churches .....	10	Ten Years of Growth—A Com-	
L. B. WARREN.		parison.	
The Fair and Sin-Cursed Pacific		Dr. Bruner Remains With the	
Coast .....	10	Board.	
V. I. M.		Booker T. Washington.	
Our Country Churches.....	11	An Important Book.	
W. D. POWELL.		Separate Editorial.	
A Typical Louisiana Opportunity..	13	Fighting Missions.	
I. M. LOFTIN.		Paragraphic.	
		Woman's Department .....	29
		MRS. B. D. GRAY, Editor.	
		Honor Roll .....	32

THE HOME FIELD is the Home Mission Organ of the Southern Baptist Convention.  
Published monthly.

SUBSCRIPTION PRICE, 35 cents per year in advance; clubs of five or more, 25 cents each.

CHANGE OF ADDRESS. Requests for change of address must state old and new addresses, and reach this office not later than the 10th of the month preceding the date upon which it is desired to have the change made. Where this notification does not reach us by the date indicated, subscribers may have the magazine forwarded by sending two cents to the postmaster at the old address.

ADVERTISING. A limited amount of space is available for advertising purposes. The character of advertising will be restricted within definite limits, and no advertisements of any person, firm or corporation, nor of any business or commodity not known to be responsible and reputable, will be accepted for publication. For rates address M. M. WELCH, Business Manager, Atlanta, Ga., or FRED D. YATES, Eastern Representative, 150 Nassau Street, New York.

CORRESPONDENCE AND REMITTANCES should be addressed to THE HOME FIELD, 1004 Healey Building, Atlanta, Georgia.

Entered at the Post Office in Atlanta, Ga., for Transmission at Second-Class Rate.



## Joy to the World

Joy to the world! the Lord is come;  
Let earth receive her King;  
Let ev'ry heart prepare Him room,  
And Heav'n and nature sing.

Joy to the world! the Savior reigns;  
Let men their songs employ;  
While fields and floods, rocks, hills,  
and plains,  
Repeat the sounding joy.

No more let sin and sorrow grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow,  
Far as the curse is found.

He rules the world with truth and  
grace,  
And makes the nations prove  
The glories of His righteousness,  
And wonders of His love.

—ISAAC WATTS.





VOL. XXVI

DECEMBER, 1915

No. 11

## To Enlist a Church in Giving

ARCH C. CREE, Corresponding Secretary, Georgia Baptist Board of Missions.

*BEFORE DR. ARCH C. CREE, now Secretary of the Georgia Baptist Board of Missions, gave up his work as Enlistment Secretary of the Home Mission Board, he prepared a tract in response to many requests on how to enlist a church in giving. The Enlistment Field Workers of the Home and State Boards number only about eighteen. These brethren become experts in helping the pastor to develop the churches in giving. But these workers cannot possibly touch more than a small per cent. of the churches which need the service. The tract edition is exhausted. We have decided to publish it here that it may have a more general circulation. We will, on request, furnish additional copies of this number of THE HOME FIELD free to any pastor who wishes to use it to facilitate the efforts of tardy churches more fully to enlist their resources.*

**T**HIS ARTICLE is written in response for information on how to enlist a church in systematic giving.

The subject matter has in part been compiled and adapted to Baptist usage from the literature of the Laymen's Movement and others dealing with the financial side of the church life and in part has grown out of the experience of the field-workers of the Department of Enlistment and other Baptist workers.

This plan is given to our Southern Baptist constituency for what it is worth and with the earnest prayer that the blessings already conveyed to many a church by this plan of enlistment may be duplicated in many another church by its adoption and that Christ shall be honored in the better and more systematic financing of his Kingdom.

This plan is for the use of pastors and churches without the aid of Enlistment field-workers and the writer has sought to outline the plan step by step in practical

details just as it has been successfully operated.

### Preparation.

1. The Pastor: Let the pastor thoroughly prepare the church for the Enlistment campaign by sermons and addresses on the various phases of mission work, church support, stewardship, tithing, and systematic and proportionate giving. Mission literature can be secured free of charge from the mission boards. Let literature covering these subjects be distributed among the members.

2. The Officers: Let the pastor hold an informal conference with the officers of the church, the Sunday-school and other auxiliaries and such other leaders, key-men, and key-women, who will most likely be interested and of service in planning and projecting such an Enlistment campaign and Every-Member-Canvass.

Let this conference carefully select a suitable committee of sufficient number to have a team of two for each district or list—much depends on the selection of the proper



That the Reader of Mature Years May Realize How Far We are Getting from the Old South, Let Him Ask the Post Bellum Youth What the Above Device Is. We Tried It on Mr. Frank L. Stanton, the Gifted Post Interpreter of Southern Life. Mr. Stanton Did Not Know What It Was.

committee in making an Every-Member-Canvass.

3. The Accessories: Have an analysis made of the financial record of the church for the past year or period of years. Have a chart made, showing the aggregate annual contributions of the church, the totals for each object, the per capita contribution, the number of contributors, the number of systematic contributors, the number of non-contributors, etc. As a rule such figures are startling.

Prepare a revised list of the membership—preferably card indexed. Secure a supply of pledge cards covering both local church expenses and all missions and benevolences and also a supply of the Baptist Duplex envelopes, as furnished by our Sunday School Board, Nashville, Tennessee.

#### Presentation.

1. The Meeting: (Sunday). Have a well advertised and well attended meeting of the membership of the church, preferably on the Sunday preceding the canvass, at which the Enlistment plan shall be outlined in detail as to the canvass, the com-

mittee, the subscription cards, the envelopes and the objects to be contributed to, etc., illustrating the value of all this by what has been done elsewhere and showing the local need by the facts, figures, and charts prepared.

2. The Call: Let the pastor and other key-men make short addresses calling on the church for hearty co-operation in attempting larger things and outlining something of the possibilities in reach of the church by co-operation and systematic efforts. Erect a standard and challenge the church to measure up to it.

3. The Committal: Have the church take formal action endorsing the Enlistment campaign and canvass, authorizing and appointing the committee suggested by the preliminary conference and, if desired, adopting a budget or at least a basis or proportion by which all undesignated contributions for missions and benevolence shall be divided. (See last paragraph).

By all means set up a goal to which the church shall strive, a goal sufficiently ahead

## THE HOME FIELD



"From here to where the louder passions dwell  
Green leagues of hilly separation roll:  
Trade ends where yon cotton ridges swell."—Lanier.

of anything the church has ever done to constitute a decided advance.

4. The Commission: Have the committee presented personally to the congregation at this service and formally commissioned with prayer, and thus dignify both them and their task. Definitely dedicated both the people and the plan to God.

### Projection.

1. The Conference: Monday night have a conference of the committee with the pastor and other key-members to work out the details of the campaign and to organize and coach the teams for the canvass.

2. The Teams: Divide the committee into teams of two—a team of two for each district or list and a team of two to correspond with the non-resident members. Associate on each team two persons who are thoroughly congenial, as much depends on this.

3. The Lists: Divide the roll of the church membership into as many lists as there are teams, making the lists either with regard to residence by districts or with a view of sending the right team to the right people. Make a special list of the non-resident members to be solicited through correspondence by the team appointed for that purpose.

4. The Canvass: (Tuesday to Friday). The object of the canvass is to secure a subscription, both for local church expenses and for all missions and benevolence from every member of the church to be paid every Sunday the church meets for worship. It is advisable, purely as a suggestion and guide, to set a definite amount for which each member shall be solicited. Aim for a subscription from every member of each family who is a member of the church. Make this an Every-Member-Canvass.

Set a definite time for beginning and closing the campaign. Sometimes, especially with smaller churches, the canvass can be made in a single Sunday afternoon, but it is the experience of the Enrollment field force that it is better to take more time. Haste makes waste. Beginning one Sunday and closing the next Sunday is the best plan. If it is worth doing at all, it is worth doing well.

Enlist the members of the committee and the pastor and officers of the church before beginning the canvass as an example to others. Do not leave pledge cards where one fails to secure a subscription. Make another visit, if necessary. It pays.

As the canvass progresses make it clear to every member solicited that the subscription is to be paid every Sunday.

Above all else seek to enlist the personal interest and activity of each member in the whole work of the church. This is the main thing.

5. The Pastor: The pastor is the natural leader of the campaign. He is truly the key to the situation. He should make himself felt everywhere, especially where the task is hardest. Being first with this team and then with that team, conveying to each team his faith in and his enthusiasm for the canvass.

#### Conservation.

1. The Committee: (Friday Night.) At the close of the canvass have a meeting of the committee, the church officers, the pastor and other leaders to arrange for special visits to those who seem not to have done their duty; to tabulate the results of the canvass and to compile a report for the church; to plan permanent financial organization to be recommended to the church such as current expense committee, mission committee, assistant treasurer, if necessary, to do clerical work in keeping records, collectors, if necessary, envelopes, as furnished by our Sunday Board, etc., and church action instructing the treasurer to make monthly remittances of all money contributed for missions and benevolence.

2. The Church: (Sunday.) Have a final meeting of the church, preferably on the Sunday following the canvass to receive the report of the canvass, to consider and adopt such further permanent financial organization as may be recommended and found necessary and for prayer and thanksgiving and definite dedication to larger effort in the interest of the whole work of the Kingdom of our Lord and Saviour, Jesus Christ.

3. The Future: (Monday Night). At an early date have a meeting of the permanent committees and officers in the new financial organization with the pastor for mutual instruction and conference as to the future.

It is vitally important to the success of the whole plan that it should be kept con-

stantly before the congregation. Both the mission committee and the current expense committee should call on each delinquent and each non-subscriber at least once a quarter.

The mission committee should see that suitable mission literature is thoroughly distributed among the members of the church in proper season.

Another good feature is a circulating library of books on mission topics, stewardship, tithing, and general church efficiency.

It has been found advisable by some churches adopting this financial system to have about four special offerings during the year by which delinquents are given the opportunity of paying up and those who have not subscribed or contributed are given an opportunity of contributing—about as follows: In September for State Missions, in December for Home Missions, in March for Foreign Missions, and in June for the lesser objects. Make it clear that these special offerings do not constitute an appeal to those members who have done their duty in the weekly offerings.

Continue the team appointed to correspond with the non-resident members until the correspondence is completed.

Repeat the canvass each year in order to reach new members, to give an opportunity for pledges to be increased and for its educational value.

4. The Benefits: Every member reached  
....More contributors enlisted....Contributions increased....Church Fellowship cultivated....Backsliders reclaimed....Church attendance increased....Official burdens lightened....Pastoral work supplemented  
Interest accounts abolished....All the work supported....Christians educated....Prayer promoted....Churches edified....God glorified....Christ honored....Amen.

Suggested Proportion: Foreign Missions, 30 percent....Home Missions, 20 percent.. State Missions, 20 percent....Orphanage, 10 percent....Ministerial Education, 5 percent....Ministerial Aid, 5 percent....Other Objects, 10 percent....Total, 100 percent.

# The South Since the War.

P. H. MELL, Treasurer the Home Mission Board.

**T**HE SOUTH has passed through two periods since 1865 which greatly influenced the development of its people. One of these was known in history as the "Reconstruction" times, when desolation and destruction prevailed everywhere, and when a severe lesson of endurance, patience and long suffering was forced upon the entire population of the South. The trial almost reached to the crushing point.

The second period began about 1900, and is now in progress, when God is blessing the South with a marvelous prosperity it has seldom been the experience of this country to enjoy. The farms have produced, and are still yielding, food-crops in vast abundance. The leather and wool yielded by the cattle upon a thousand hills and vales, together with the tremendous crops of cotton, have supplied all the demand for raiment. The vaults of the banks all over the South, are now filled with money indicating that the outpouring of God's bounties has allowed the people to save the incomes from their labors and thus provide for satisfying the demands for the necessities and luxuries in the present and in the future.

These two periods, under the providence of God, have in various ways, developed the characters of the Southern people. Many individuals came out of the first period who, through great tribulations, were brought close to God and thereby were strengthened in faith and trust in their Heavenly Father. It was no uncommon sight to witness the churches, in those days, filled with men, women and children in the devout worship of their Lord. He had brought them safely through fearful adversity and trouble and they were drawn very close to him. Revivals in the churches were frequent and many souls were saved from eternal death. At the close of the so-called Reconstruction, and for many years thereafter, crime did not stalk in great power and destruction over the land. Crimes were committed, but the people were not overwhelmed by them. They were too close to God to allow that condition to become prevalent. Family

worship was almost universal throughout Christian communities, and men and women became serious and earnest in the faithful discharge of their religious obligations. Neighbors were brought close together in mutual sympathy and helpfulness.

During the second period, now in force, when great prosperity possesses the minds and hearts of the Southern people the test of the stability of character is as strong as it was in the first period. How have God's people stood this test? To answer this question let us examine some of the facts that are presenting themselves from the conditions governing and controlling this great prosperity.

1. The minds of the people have become greatly absorbed by desires to accumulate wealth for gratifying the demands for comfort, social pleasures and luxurious tastes. Many seem to believe that happiness will be found in engaging in such pursuits.

2. This struggle for material things has so largely filled the minds of many of our people that the spiritual part of their beings has, in many cases, become sadly warped. The pews of the churches are rapidly becoming empty. The automobile blessing is becoming a hindrance to church attendance because of the temptation to spend the Sabbath morning in the country during the time that God's houses are open for his worship. This factor has become a serious interference with the establishment, growth and development of churches throughout the South, especially in the cities.

3. Society has become feverish in the search on the part of many of its devotees for happiness through questionable ways pursued by them.

4. Although the banks are prosperous through the savings of the people, God's treasury is often empty, because of the small contributions coming to the churches for benevolence, and the cause of Christ is suffering everywhere. Souls are calling out for salvation, and there is not sufficient money in the treasuries of the churches with which to pay the cost of sending the gospel to them in all parts of the world.

## \$1,000,000 from the Homeless Churches.

L. B. WARREN, Superintendent of Church Extension.

**N**OT \$1,000,000 for the homeless churches, but \$1,000,000 from the homeless churches.

Not a plea for the helpless, but a statement of what has been done by the helpless who have been helped.

Not theorizing on what can be done, but recounting what has been accomplished.

The Annual Year Book of one of our sister denominations is just from the press. It gives these facts and figures,—facts which are significant and figures which are far from dull.

This denomination has raised a Loan Fund of \$1,115,475. This capital has aided the homeless congregations in the sum of \$2,700,377. The fields thus aided have locally raised \$6,000,000 for church building purposes. Thus almost \$9,000,000 has been added to the denominational holdings, and 1,717 homeless churches have been housed and enlisted.

These 1,717 churches have returned the money loaned to them, and it is now in the hands of other homeless congregations repeating its work for good. And these 1,717 once homeless bands have to date contributed \$1,095,000 to the cause of missions. Their missionary contributions during the

past year amounted to \$141,234, an average of \$82 each.

Southern Baptists have 4,000 houseless congregations.

If our 4,000 homeless bands had been aided as have been the homeless congregations of this denomination, their missionary contributions to date would have been \$3,555,000, and their gifts last year in the sum of \$328,000 would have lifted our Boards from debt and made possible the larger operations which we now hardly dare to plan.

In this connection it is fitting to again quote the words of Dr. J. F. Love, who by reason of his long connection with every department of our denominational affairs is well qualified for expert testimony. Dr. Love says: "I have never known a homeless congregation aided by a loan, even to the extent of \$50.00, which did not become a regular contributor to every phase of our denominational work."

In the light of the above, is this statement too strong?

The million dollar loan fund of Southern Baptists is the basis of enlisting the unenlisted, of rendering contributory the non-contributing, and lays the foundation for enlarged missionary operation in home and foreign fields.

## The Fair and Sin-Cursed Pacific Coast.

V. I. M.

**T**HE NATION is pretty well informed about the shameful way in which San Francisco outraged the Christian sentiment of the country by keeping a "wide-open" town and a "wide-open" Exposition during the time its recent great centennial fair was in progress. The fair was open on Sundays and the most scandalous and lascivious exhibitions are reported by the religious denominations who had exhibits there.

Now comes a statement in the secular press which shows that suicides have been more numerous on the Pacific coast during the last year than elsewhere in America. The statement makes a bad showing for

America, but nearly three times as bad for the Pacific coast. San Francisco, which has been busy this year waving the happy hand to the nation, telling us all to come over and be joyous in viewing the wonders—San Francisco wins the distinction of having bred more utter and hopeless despair than any other place. She of the Exposition had 234 suicides last year. How many near-suicides this means, heaven only knows, but it suggests many such there in the joy-city by the Pacific.

From his earliest childhood this writer drank in from the voice of his mother a love for the Pacific coast. Three of her brothers, daring lads, had in their boyhood

challenged the dangers of the overland trail in the early days of gold. With dreamy eyes and soft tones the mother whispered to her children of the great West which had years before swallowed up her playmate brothers. One died en route; two became Baptist preachers and good citizens; one, Rev. Joseph N. Borroughs, a venerable prophet of God, yet lives in Oakland. But not all the glamour of distance and of childhood dreams, nor even a sincere kinship love, can shut our eyes to the fact that the Pacific coast has become the nation's most conspicuous example of what a horrible thing it is for a civilization to leave God out of its count.

Far be it from us of the "East" to patronize. We need to walk humbly, lest we also fall. We have no Christianity to boast of; but, thank God, the Christian faith is yet a mighty and prevailing force in shaping the ideals both of individuals and of society in the South, the Southwest, and measurably also in the East.

The gospel of every man for himself and the devil take the hindmost, hardly has anywhere else in America so many open advocates as on the Pacific coast. Buddhist temples are there; Christian Science so-called is there; false philosophies, invented to excuse sinful practices, are there. In San Francisco there are about as many Unitarians as Baptists. By the religious census of 1906, the city has only one member of an evangelical body to every twenty of population. Even polyglot New York has one in ten. San Francisco has a total of 20,000 members of evangelical bodies, but 116,000 Roman Catholics. Where Roman Catholicism dominates, either in America or elsewhere, there sin and shame and misery do abound.

Poor San Francisco, carefree child of the Forty-Niners' fever of gold and of the brave, adventurous spirit of America's fearless

young men of the mid-nineteenth century! Would that the people of God of the various evangelical bodies of America had had the faith and the vision in the day of the forming of the daring and energetic civilization which gathers about you there on the shores of the great western ocean,—oh, that they had had the statesmanship and the love of the Master in their hearts to lead them to show you the better way, so that your splendid powers would today be marshalled under that Banner which is able to bring peace and hope even out of bitterness and despair, instead of trusting in shrewd imaginings of your own brain and the astute deeds of your own prompting, wherein you have lost the power to perpetuate your own resourceful energies, and in the midst of your brave front of self-sufficiency are driving not a few to suicide and many more to the death of their souls!

Once Southern Baptists did Home Mission work in California. It was the day of beginnings. Came the War, and we were not able soon to go back to the west coast. Northern Baptists had gone in by the time we of the South had recouped our fortunes and re-established our civilization. But, though comity has since kept us out, we cannot shut our eyes to the great religious need on the Pacific coast. We are Americans as well as Southerners, and our hearts go out to our needy brothers in the whole nation. In the Southern Baptist Convention territory approximately thirty-three per cent. of the population have membership in evangelical bodies, while in California only ten per cent. have such membership and in Oregon and Washington about twelve per cent. Let us pray for the Christian bodies who are helping to establish Christianity in the western coast country, for there is not a more needy or difficult, and scarcely a more appealing field for Home Missions in the entire country.

## Our Country Churches.

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

**C**HRIST HAS GIVEN to his churches a complete message pulsating through and through with his heart's deepest feelings. It is a message of light, love, and redemption, with all of their transforming

powers. We as Baptists must be true to that message. We must live and work by it without trying to substitute the suggestions of those who are strangers to the spirit of our Lord or being drawn into ways

and works which were never meant for the disciples of the meek and lowly Nazarene.

We hear now-a-days of a certain phase of Socialism which would substitute spasmodic charity for earnest faith and excuse or divorce us from divinely imposed duties by "illegal intercourse with chance acquaintances."

We must extend more practical and definite aid to our country churches in strength-



Dr. W. D. Powell, a gifted Secretary, who carries a song in his heart and who is never happier than when itinerating among the brethren.

ening their membership and developing their financial resources. We must encourage longer pastorates in country churches. We must place emphasis on the church as a force for the upbuilding of the community while the community furnishes the material for recruiting the church. We should tactfully co-operate with rural pastors in the task of the re-organization of the social

forces of the communities upon which the very life of the country church depends.

We believe the time has come when we should increase the number of our Co-operative Evangelists, asking the Home Board to join with us in this work, that we may launch the work on a more extensive program and assign more definite tasks to each individual worker. We are conscious of the difficulties in the situation which must be overcome. It will be pioneer work and we must give our men liberty to feel their way, a chance to make mistakes and correct them, and allow ourselves ample time to justify this forward move.

We do not need the introduction of any independent element or work that would be the source of discord or confusion. Our purpose is rather more work than more machinery. One direct influence of these workers should be to hasten churches on to self-support and, if wisely done, it will stimulate gifts to missions and make some of the present grants of the Board unnecessary, because the fields would become self-sustaining. We realize that this is a bold advance, but we recognize that there is prevalent a deep study of Country Life abroad which places at our command a wealth of significant facts. We should seek to be a leader in taking judicious and sane advantage of the rising tide of interest in rural affairs.

We are not disposed to surrender the accepted standards set for us by our glorious ancestors. These men should do the work of evangelists and then suggest for the new converts and revived Christians a program of activities, capable of conserving all the spiritual advantage of wise evangelistic effort and increasing the financial support of the pastor and all denominational work. If a revival meeting leaves a church simply gazing heavenward, instead of doing with their might what their hands find to do, according to the program of Christ, the church has received no material advantage.

*YOU HAVE GOT to keep behind any system of enlistment, if it is to work. All my life I have known people who were trying to invent perpetual motion. We are not going to enlist every man and church. If you can't enlist one, go around him. Many a man has made a good crop by plowing around stumps.—J. B. GAMBRELL.*

# A Typical Louisiana Opportunity.

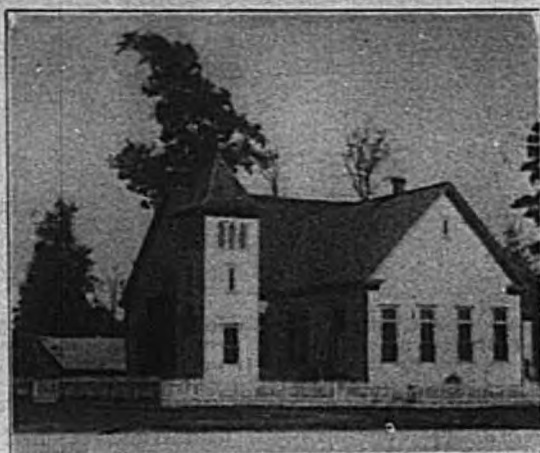
I. M. LOFTIN, Elizabeth City, North Carolina.

**R**ECENTLY I WAS in Clark's Louisiana, for eight days, and most of my observations and impressions of the State were gathered from this place. Louisiana is the second greatest lumber State in the Union. It is in this section that Clark's is located.

I found a population made up from many States, and in this we see an opportunity of reaching the whole country through this moving population. The people are money makers, and hence business plans and methods work well in the church. They are in no rut. They are responsive, liberal, and systematic. Trained pastors are necessary to enlist the people. There are many native Louisiana preachers, but I am told that, with the exception of two, all the pastors of full-time, self-supporting Baptist churches are from other States. The large proportion of unsaved surprised me. It is estimated that in Clark's less than a third of the responsible persons are Christians. And these unsaved ones attend church well.

Clark's is a town of 2,500 people, one-third Negro population. Four years ago, A. T. Howard, a North Carolinian of Wake Forest and the Seminary, accepted the pastorate of the Baptist church—the only church there. The active membership was fifty-six; now it is 202. The church budget was \$1,100, now it is \$3,650. No offerings were being made to missions, whereas now this church measures up to the average

church of its strength in this respect. The Sunday-school attendance was averaging 125, now the average is 200. The Sunday-school has been A-1 for three years. One of the adult Bible classes has an average attendance of sixty-five and is in the standard of excellence. They have two live B. Y. P. U.'s. The church is the center of life



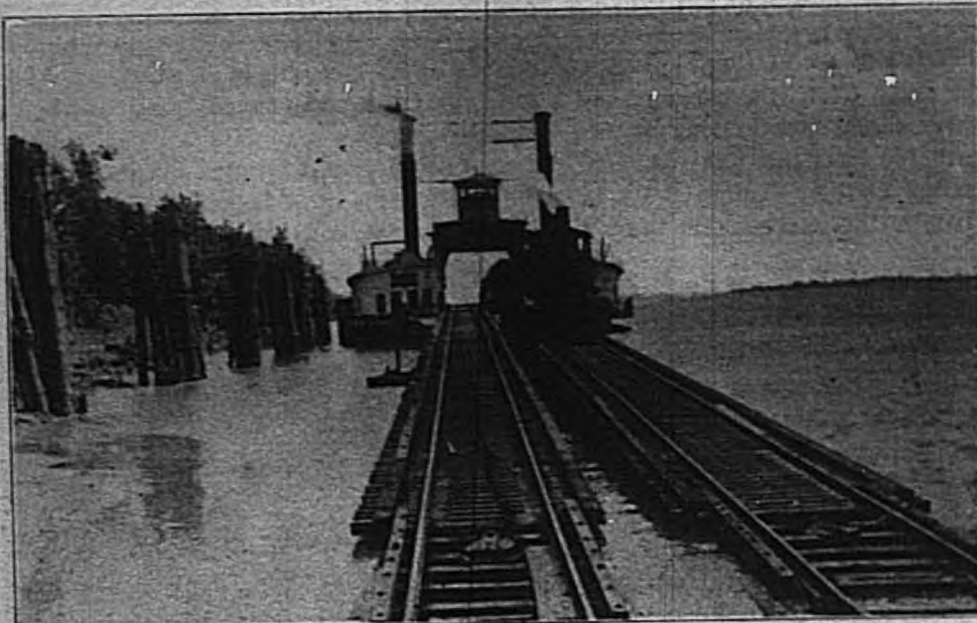
The Church at Clark's.

and interest. It is, in the judgment of the town, the greatest thing they have.

My conviction is that the people will follow well if the preachers will lead in Louisiana. It is largely foundational work. It is hard work. However, results can be readily seen, for the people are responsive. The people will do the work if the preacher will point the way and let them do it.



It is Tremendously Worth While to Help Such Young Men as These in the Baraca Class at Clark's.



How One Crosses the Mississippi at Vicksburg to Get There. The Picture is Instructive, but Leaves Something to the Imagination. The Railway Tracks Descend to the Water Level in a Direction Almost Parallel to the River Bank.

Trained leaders are most needed where the work is foundational, constructive, and where the people are naturally progressive.

I know of no State or section where a young, consecrated preacher can count for more in the Kingdom than he can in Louisiana, right now while it is in the making. While the State may be old in some respects it has the air and spirit of a new commonwealth. The climate is excellent. The land is fertile and the people are anxious to hear

the gospel preached just as it is in the Book.

The State has the best sanitary laws to be found in the Union. The schools are good in most sections. The Baptist need is men. It seems to me that the Home Board should seek to place as many men in that State as it can. We truly feel that there is a bright future just ahead for the Baptist in that section if we can only get a number of the A. T. Howard type located there.

## The Washington Campaign.

Weston Bruner, Superintendent of Evangelism.

**O**N OCTOBER 24th, we opened our campaign in the Capital of the nation. Practically all the churches were enlisted, although more than one-half of them are affiliated with the Northern Convention.

We met at Calvary Church for our noon day service, where we were greeted with magnificent congregations throughout the campaign. It was a great joy to labor with the pastors and churches of the National Capital and to realize the fact that there has been a greater growth among the Baptists of the Capital City in the last ten years than among any other denomination.

The total additions among the white churches will go beyond 700. The remarkable feature of this campaign was the pentecostal work among the fifty-eight Negro Baptist churches. Their central place of meeting was the Metropolitan Church. Day by day, more than one thousand people met to hear the lectures on personal work, the reports from the various centers and the sermon by the appointed evangelist.

The total additions will go somewhat beyond 1,500 among the Negro churches, and the total additions in the entire campaign in Washington will go beyond 2,200.

The work among the Negro churches is

a remarkable demonstration of the value of unity and co-operation. In a number of cities where we have conducted campaigns, some of the Negro churches declined to affiliate until near the close of the meetings, but after a visit by Evangelist Richard Carroll and the Superintendent of Evangelism, there was unity among the Negro Baptist churches in Washington from the beginning. They have some great preachers and leaders in their midst. They believe that they can see in this movement among Southern Baptists, great things for their race; not only in America, but in Africa also.

Dr. S. H. Greene, the nestor of Baptist pastors of Washington, and pastor of Calvary Baptist church, cheered and inspired us by his presence during the first week, but during the second week, owing to a severe cold, we were deprived of his presence. We are glad to say, however, that he is much improved.

All the churches of the city, except Petworth, have pastors who are leading them in aggressive and successful effort and the coming year promises to be the best that the Columbian Association has ever experienced.

## Home Mission Receipts.

STATES.	Receipts May 1—Nov. 1, 1915		Receipts May 1—Nov. 1, 1914	
	General Fund	Evangelism	General Fund	Evangelism
Alabama .....	\$ 4,837.05	\$ 1,279.01	\$ 4,365.17	\$ 1,565.62
Arkansas .....	58.44	714.80	.....	561.96
Dis. Columbia.....	538.35	582.86	438.22	31.00
Florida .....	808.52	.....	937.07	3.11
Georgia .....	7,201.43	9.50	7,419.16	2,384.43
Illinois .....	.....	888.15	4.00	559.77
Kentucky .....	17,159.58	196.95	11,461.67	162.26
Louisiana .....	1,118.06	166.10	846.14	1,690.83
Maryland .....	3,238.08	123.51	3,120.97	.....
Mississippi .....	2,713.53	266.22	5,833.14	438.06
Missouri .....	7,197.15	150.70	6,644.46	.....
New Mexico .....	14.35	322.05	24.34	.....
North Carolina.....	3,109.03	1,253.65	3,302.24	1,674.59
Oklahoma .....	1,339.13	402.05	520.80	656.07
South Carolina.....	8,090.79	1,021.59	6,235.75	955.31
Tennessee .....	2,495.91	380.97	3,427.90	109.66
Texas .....	122.49	3,529.13	73.47	1,128.38
Virginia .....	11,334.48	1,216.85	11,291.13	3,134.06
Totals.....	\$71,376.37	\$12,504.09	\$65,945.63	\$15,055.11

\*The church building funds which were included in some of the tables published in the issues of The Home Field in 1914 are omitted in the above comparisons.

The increase of receipts over 1914 amounts to \$5,430.74.

P. H. MELL, Treasurer.



## MIGHTY CHALLENGE OF MATERIAL WEALTH.

THE MANUFACTURER'S RECORD of Baltimore is the leading industrial paper in America. It is devoted to the upbuilding of the South and it is impossible that the constructive forces of that section should estimate too highly the value of this exponent of Southern growth and clean Southern business ideals.

The economic and industrial life of the South are large factors of the environment which the various Christian bodies are seeking to quicken with an adequate spiritual dynamic. Therefore, if we could, we would place this publication in the home of every preacher in the South.

The Record is authority for the statement that America has six per cent. of the land area of the earth and six per cent. of its population, but one-fourth of the accumulated wealth of the world. We cannot imagine any other statement of concrete facts which in so few words might set forth a situation so loaded with moral and spiritual significance. In a single mild declarative sentence, it expresses a thought which is laden with the most tremendous meaning.

If, perchance, this is not enough to awaken men who slumber and do not discern the signs of the times, this prophet of industrial progress calmly utters another sentence, which is as a second douche of ice-water to the sleeping. "What has actually been accumulated," proceeds the Record, "is very small compared with the possibilities for accumulations on a far larger scale, and far more rapidly than we have ever known in the past."

What is it the esteemed Record is saying? It is saying in effect that all the golden glory of fable and story, pales into dun flatness when compared with the wealth of America today; that the splendor of kings and emperors was built upon resources incomparably less than the wealth possessed by the citizens of the great Republic. And, as if that was not enough, this great industrial organ sets forth that all of this wealth is but the beginning of the things which are to be.

Softly, oh prophet of material bounty. Give us time to accustom our eyes to your marvelous visions. Switch on the lights a few at a time. In the realm of morals, of social efficiency, and of spiritual dynamic, we are already bewildered, good prophet, because of the problems which the wheels of industry, revolving rapidly under the urge of gold, are throwing off into society. Already the most pressing of questions before our American civilization, is whether men are strong enough to control this material bounty and direct it to high and worthy ends, or whether the careering wheel and insensate machine shall crush and maim the souls of men.

And must we, in the midst of this maze of material bounty, to serve which we do not feel we have yet commanded and put to work an adequate spiritual dynamic—must we anticipate that the trial shall become more acute still, and at an accelerated rate of speed?

Whoever may take the moral significance of this golden bounty with care-free joy, it is very certain The Manufacturer's Record does not. Its editor is at once one of the most prominent and one of the most far-seeing laymen

in the South. Seer of Southern prosperity as he is, over and over we have read from the pen of Mr. Richard H. Edmonds, even in the columns of his great industrial weekly, warnings to the effect that great material wealth without character and moral stamina adequate to direct it to high and worthy ends, will surely curse our beloved section, and that only a renaissance in the characters of men in the New South of that patriotism and high idealism which made distinguished the Old South, will enable this section to withstand disintegration from wealth acquired and used for selfish ends.

History hardly teaches any lesson with more regularity than that the piling up of wealth by nations has been often accompanied with decay of men. A nation to endure must be built on foundations of moral character. This character is the principal element of national as of industrial strength. Righteousness tendeth to plenty, but through yielding to the seductions of selfish pleasure and indulgence, once the plenty is in hand wherewith to buy what the world has to offer, this plenty in turn surely gives way to a shameful betrayal of both the individual and the nation that love themselves so much that they forget God.

Are Southern manhood, Southern womanhood, Southern faith, and Southern character great enough to rise above the siren seductions of riches, which by way of cushions and silks and luxurious living have destroyed many a people before now, who complacently believed that the strength of Samson was in their much gold.

We pray God that it may be so. But how little of our wealth today is available for spiritual and moral needs? Where one dollar in our boasted Christian civilization is given to strengthen and aid the forces of uplift and salvation, it gives ten dollars to depress these things. With an opportunity to make and keep a Christian civilization in the South not surpassed in history, many men who name the name of Christ, give little heed to these things, for all their thought is on the mad chase of money-getting.

God of grace, give to thy people in this Southern land a spiritual power adequate to arouse the South from such an absorption in material affairs that they shall not be able to see and know that the ultimate sources and condition of a people's greatness are in their soul and character, and not in the abundance of the things which they possess. We dare not turn our backs upon the opportunities and responsibilities of our day, for thou has sent them. Yet, Thou knowest how the pitiful, greedy, sinful worship of material bounty has brought to shame and destruction many foolish men and nations. God of mercy, hear thou our cry; open thou the eyes of thy people. If we must be tested by wealth and prosperity, such as the world has not seen, we humbly beg, O Lord, for strength and for wisdom, for character and for stamina, that we may not with a whorish carnality of heart, forget and turn our faces away from the only true God to wallow in the vain conceits of wealth.

Thou knowest, Lord, that many of thy servants would prefer poverty with godliness to wealth with a craven and destructive fat-heartedness. Lord, deliver this people from temptation beyond its strength to bear. Yet we pray for strength equal to our tasks rather than for tasks equal to our strength. In our Southern society and in the nation, we pray that thou wilt so fill the hearts of men with the fear and love of God, that wealth in their hands may be held in trust for God and used in his service. Forbid, we pray, that through wealth pride shall swell and selfishness flourish so that thou shalt cast them out. May ours be a land in which righteousness shall dwell, where justice and truth shall rule, and where all evil shall be cast out. We ask it in Jesus' name, Amen.

## TEN YEARS OF GROWTH—A COMPARISON.

AN ITEM OF THE TRACT literature being distributed by the Interdenominational Laymen's Missionary Movement is a table showing the advance which most of the large evangelical bodies in America made in giving during the ten years from 1904 to 1914. This advance is considered encouraging. It includes the following denominations: Northern Baptists, Congregationalists, Disciples, Lutherans, Methodists (North and South), Presbyterians (North and South), United Presbyterians, Episcopallians, Reformed Church and United Brethren. These make up all the large evangelical bodies, except Lutherans, Southern Baptists, and the Negro Baptists.

We will give in parallel columns the percentage of increases of all these bodies combined and of Southern Baptists. Our readers may remember that we have frequently asserted that Southern Baptists have made more progress in giving since the opening of the twentieth century than any other considerable religious body in America. The figures which follow confirm our contention in a striking way:

Item of comparison.	Per cent. increase of other bodies 1904-1914.	Per cent. increase Southern Baptists 1904-1914.
1. Number of congregations.....	19 per cent.	19 per cent.
2. Church members .....	23 per cent.	41 per cent.
3. Contributions for local expenses (sal., bldg., repairs, etc.).....	37 per cent.	131 per cent.
4. Contributions to missions, educa- tion, and benevolent work in U. S.	55 per cent.	163 per cent.
5. Contributions to Foreign Missions	87 per cent.	97 per cent.
6. At home and in foreign lands, (4 5 combined) .....	65 per cent.	148 per cent.
7. Weekly average per member to local expense .....	11 per cent.	64 per cent.
8. Weekly average per member to all missions and benevolence .....	36 per cent.	75 per cent.

It will be noted that the Southern Baptist increase is ahead of that of the other bodies at each point, except that of the number of congregations. They equal the average at this point, but approximately double it in the increase of membership. This suggests that "over-churching," of which we hear much, is not a fault which applies with force to Southern Baptists.

It appears that Southern Baptists are about twice as effective in winning the lost as is the average church of other evangelical bodies. In this connection, we cannot fail to note the significance of the fact that the largest success in evangelism has been that of the denomination which has more than any other in America stood out against the plausible propositions of Church Union at the top by elimination and constraint. God has especially honored our body because it has honestly desired to be loyal to the truth of his word, even at the sacrifice of the applause of the world and of many good men. It would be expected of a Christian body that desires rather to please God than men, if need be to be discredited by men for the sake of loyalty to truth, that God would place the stamp of his special approval upon such faithfulness. That is exactly what has happened in recent years, in which a more insistent propaganda has been conducted in this country for church union than was ever before known. That denomination which honestly loved Christian brethren of every body, but demonstrated that it loved God more by seeking rather to obey him than men, had the most remarkable success.

It will be seen that the contributions to all classes of missions and benevolence have within ten years gone forward among Baptists more than twice as rapidly as they have among the average of other bodies. For missions and benevolence in America, Southern Baptist progress has been three times as fast.

There are some other considerations not included in the tabular statement of the Missionary Education Movement, that would make the case of Southern Baptist progress still more striking. For instance, the total gifts of our body to all objects from 1885 to 1900 amounted to \$3,000,000; from 1900 to 1915, they amounted to \$13,000,000, or more than four times as much as they did during the first period. Our gifts to missions for the first period of fifteen years mentioned, were \$390,000; during the second period, they were \$1,750,000, an increase of 353 per cent. This statement of mission increase does not include gifts to educational and other benevolent objects, as does the statement of the Missionary Education Movement.

While there is every reason to be gratified at the splendid showing of Southern Baptists in their recent growth, both intensively and extensively, it is due to be said that our per capita gifts are not yet so large as the average per capita gifts of other bodies.

We will give below the table showing how we compare with other bodies on the items treated above, in the table of percentage of increase:

Item of comparison.	Other bodies in 1914.	Sou. Baptists in 1914.
1. Number of congregations.....	103,906	24,338
2. Total members .....	13,873,469	2,588,633
3. Total local contributions.....	\$127,446,000	\$9,634,463
4. Contributions for missions, education and benevolence in U. S.....	18,693,000	2,470,000
5. Contributions to Foreign Missions.....	11,098,000	539,000
6. Total to missions and benevolence at home and abroad.....	29,792,000	3,007,000
7. Weekly average per member to local church expenses .....	.159	.072
8. Weekly average per member all missions and benevolence .....	.041	.022
9. Yearly average per member to Missions and benevolence in U. S.....	1.35	.95
10. Yearly average per member to Foreign missions .....	.80	.20

It will be seen that, notwithstanding our more rapid recent growth, we are yet behind the average of actual per capita gifts. We have gone forward 75 per cent. and gifts per member per week in missionary and benevolent, while other bodies have gone forward nearly 36 per cent. But we are giving a total of about 2.25 cents per week to these objects, against 4.10 cents given by others. This does not look so well. At the same time, it is really very encouraging when the facts are understood.

About 85 per cent. of the Baptists in the South are in rural churches. More than two-thirds of the entire number of our churches are dependent for instruction on once-a-month preaching. Every one of the bodies which enter into the composite with which we are now comparing Southern Baptists, have a larger proportion of their membership in town and city churches. Not one of them has anything like so many churches dependent upon the inadequate once-a-month system. Southern Methodists more nearly approximate our Baptist situation in this matter, but not even they have more than one-half as

## TEN YEARS OF GROWTH—A COMPARISON.

AN ITEM OF THE TRACT literature being distributed by the Interdenominational Laymen's Missionary Movement is a table showing the advance which most of the large evangelical bodies in America made in giving during the ten years from 1904 to 1914. This advance is considered encouraging. It includes the following denominations: Northern Baptists, Congregationalists, Disciples, Lutherans, Methodists (North and South), Presbyterians (North and South), United Presbyterians, Episcopalians, Reformed Church and United Brethren. These make up all the large evangelical bodies, except Lutherans, Southern Baptists, and the Negro Baptists.

We will give in parallel columns the percentage of increases of all these bodies combined and of Southern Baptists. Our readers may remember that we have frequently asserted that Southern Baptists have made more progress in giving since the opening of the twentieth century than any other considerable religious body in America. The figures which follow confirm our contention in a striking way:

Item of comparison.	Per cent. increase of other bodies 1904-1914.	Per cent. increase Southern Baptists 1904-1914.
1. Number of congregations.....	19 per cent.	19 per cent.
2. Church members .....	23 per cent.	41 per cent.
3. Contributions for local expenses (sal., bldg., repairs, etc.).....	37 per cent.	131 per cent.
4. Contributions to missions, educa- tion, and benevolent work in U. S.	55 per cent.	163 per cent.
5. Contributions to Foreign Missions	87 per cent.	97 per cent.
6. At home and in foreign lands, (4 5 combined) .....	65 per cent.	148 per cent.
7. Weekly average per member to local expense .....	11 per cent.	64 per cent.
8. Weekly average per member to all missions and benevolence .....	36 per cent.	75 per cent.

It will be noted that the Southern Baptist increase is ahead of that of the other bodies at each point, except that of the number of congregations. They equal the average at this point, but approximately double it in the increase of membership. This suggests that "over-churching," of which we hear much, is not a fault which applies with force to Southern Baptists.

It appears that Southern Baptists are about twice as effective in winning the lost as is the average church of other evangelical bodies. In this connection, we cannot fail to note the significance of the fact that the largest success in evangelism has been that of the denomination which has more than any other in America stood out against the plausible propositions of Church Union at the top by elimination and constraint. God has especially honored our body because it has honestly desired to be loyal to the truth of his word, even at the sacrifice of the applause of the world and of many good men. It would be expected of a Christian body that desires rather to please God than men, if need be to be discredited by men for the sake of loyalty to truth, that God would place the stamp of his special approval upon such faithfulness. That is exactly what has happened in recent years, in which a more insistent propaganda has been conducted in this country for church union than was ever before known. That denomination which honestly loved Christian brethren of every body, but demonstrated that it loved God more by seeking rather to obey him than men, had the most remarkable success.

It will be seen that the contributions to all classes of missions and benevolence have within ten years gone forward among Baptists more than twice as rapidly as they have among the average of other bodies. For missions and benevolence in America, Southern Baptist progress has been three times as fast.

There are some other considerations not included in the tabular statement of the Missionary Education Movement, that would make the case of Southern Baptist progress still more striking. For instance, the total gifts of our body to all objects from 1885 to 1900 amounted to \$3,000,000; from 1900 to 1915, they amounted to \$13,000,000, or more than four times as much as they did during the first period. Our gifts to missions for the first period of fifteen years mentioned, were \$390,000; during the second period, they were \$1,750,000, an increase of 353 per cent. This statement of mission increase does not include gifts to educational and other benevolent objects, as does the statement of the Missionary Education Movement.

While there is every reason to be gratified at the splendid showing of Southern Baptists in their recent growth, both intensively and extensively, it is due to be said that our per capita gifts are not yet so large as the average per capita gifts of other bodies.

We will give below the table showing how we compare with other bodies on the items treated above, in the table of percentage of increase:

Item of comparison.	Other bodies in 1914.	Sou. Baptists in 1914.
1. Number of congregations.....	103,906	24,338
2. Total members .....	13,873,469	2,588,633
3. Total local contributions.....	\$27,446,000	\$9,634,463
4. Contributions for missions, education and benevolence in U. S.....	18,693,000	2,470,000
5. Contributions to Foreign Missions.....	11,098,000	539,000
6. Total to missions and benevolence at home and abroad.....	29,792,000	3,007,000
7. Weekly average per member to local church expenses .....	.159	.072
8. Weekly average per member all missions and benevolence .....	.041	.022
9. Yearly average per member to Missions and benevolence in U. S.....	1.35	.95
10. Yearly average per member to Foreign missions .....	.80	.20

It will be seen that, notwithstanding our more rapid recent growth, we are yet behind the average of actual per capita gifts. We have gone forward 75 per cent. and gifts per member per week in missionary and benevolent, while other bodies have gone forward nearly 36 per cent. But we are giving a total of about 2.25 cents per week to these objects, against 4.10 cents given by others. This does not look so well. At the same time, it is really very encouraging when the facts are understood.

About 85 per cent. of the Baptists in the South are in rural churches. More than two-thirds of the entire number of our churches are dependent for instruction on once-a-month preaching. Every one of the bodies which enter into the composite with which we are now comparing Southern Baptists, have a larger proportion of their membership in town and city churches. Not one of them has anything like so many churches dependent upon the inadequate once-a-month system. Southern Methodists more nearly approximate our Baptist situation in this matter, but not even they have more than one-half as

many once-a-month churches as we have. The Northern denominations have a large proportion of their membership in cities.

It is comparatively easy to get larger contributions from an urban membership. This does not mean that the urban people have more piety or character. It means that they are more used to spending money and that there is more opportunity to teach them to give to religious work. While they give more than country people on the average, not a little of the most distressing niggardliness towards religious work and lack of knowledge about it will be found exactly in these same city churches.

We also call attention that the yearly average gift of Southern Baptists to mission and benevolent work in America, approximates the average of other bodies much more nearly than do our gifts to Foreign Missions. When our rural membership and once-a-month churches are duly considered, it may be safely asserted that the gifts of our people toward building up Christ's Kingdom in America indicate a larger and more alert interest than is shown by most other bodies. At the same time, our smaller gifts to Foreign Missions probably do not indicate less interest in that great cause than is shown by others. Having a much larger task and responsibility for saving the lost and developing our own people than is possessed by the average Christian body of this country, our people have comprehended the need and have responded to it. There is urgent need that the response shall be greatly increased above what it is now—for cultural missions, Christian education, and evangelism.

Southern Baptists have a great work to do in enlarging the co-operative liberality of their people. But there is certainly no reason for us to be discouraged, even where we seem to fall short of our brethren of other bodies. A closer examination will often show that it is no more than a seeming.

One of the cudgels which has been used by certain Christian Union protagonists to beat the Baptists of the South into quiescence, is the statement that our strict adherence to Scripture teaching about baptism, etc., is not accompanied by an equal orthodoxy in good works. These men, so they think, have the orthodoxy of good works and we of doctrine, and they claim that their orthodoxy is worth as much as ours. Moreover, they have misled some weak-kneed Baptists by this presentment; not many, but some.

Our reply would be that there are three horns to this particular dilemma. As between two evils, choose neither. The gentlemen who make this argument against our Baptist stalwartness, are without exception, men who claim and to whom we concede unusual opportunities for breadth of knowledge.

On the other hand, the mass of people among Baptists who are not yet enlisted in co-operative missionary work, are unenlisted because they have not been taught their duty. Men of unusual knowledge ought to know better than to try to dodge one duty by claiming their diligence in another. As for unenlisted Baptists, they are accepting their obligation to support missionary work just so rapidly as we really teach them that it is the will of the Lord that they should engage in such work. Southern Baptists accept full responsibility for teaching and leading forward this great mass of people whom God has given them. That they are making magnificent progress in accomplishing so large a task, the figures above indicate.

We promise for our people that they will follow in all the appointed ways of the Lord, including missions, just so rapidly as they understand that it is really God's will. Will these expert brethren, who acknowledge that Baptists are faithfully obeying the Scripture on their own peculiar tenets, but who themselves have declined until now to join Baptists in such obedience—will these good men promise to do as well as the untaught element of the Baptists, once they are instructed? We pause for a reply. Do not all answer at once.

## DR. BRUNER TO REMAIN WITH HOME BOARD.

IT WILL GIVE great satisfaction to our people throughout the South to know that Dr. Weston Bruner, who has for six years been the Superintendent of the Department of Evangelism of the Home Board, has decided to remain in the work which he has conducted with such phenomenal success.

Dr. Bruner is a successful and experienced pastor as well as a gifted evangelistic leader and the call which was recently extended to him by the St. Charles Avenue Church of New Orleans, greatly appealed to him. In fact, he had given a favorably reply to the church, conditioned upon the action of the Home Board.

When it became generally known that Dr. Bruner might leave the leadership of the Home Board Evangelistic staff, a chorus of protests came up to him or to members of the Board from throughout the entire South. Indeed not a State was unrepresented in the letters of regret which were written by our brethren. That the conviction of the Home Mission Board is in entire consonance with the feeling thus generally expressed, is indicated by the following resolution which was offered by Dr. John E. White at the November meeting of the Board and unanimously adopted:

"Resolved that the Home Mission Board is reluctant to accept the resignation of Dr. Weston Bruner as Superintendent of Evangelism. The Board believes that the successful service of Dr. Bruner as the head of this Department indicates the favor of God upon his leadership in this great work, and that he cannot otherwise serve the cause of Christ in the Southern Baptist Convention in so large a way as in this position.

"Therefore, in sympathy with the petition presented by the Evangelists of the Board and many similar expressions, we earnestly request Dr. Bruner to reconsider his resignation and, if it is possible for him to do so, to withdraw it and continue in the Superintendency of Evangelism of the Board. We believe it is the general feeling of Southern Baptists that he should do so."

Very significant and doubtless very touching to Dr. Bruner were the unanimous and insistent expressions of regret and protest on the part of the twenty-five approved men of God who are associated with him in the great work of Home Board Evangelism.

It is a matter of joy to us that Dr. Bruner has seen in this unanimous insistence of his brethren an indication that it is not the will of the Lord that he should give up the work in leading which he has been so wonderfully blessed.

Southern Baptists are so used to doing great things in the way of evangelism and in some other ways, that it is very difficult to excite enthusiasm among them in connection with the most remarkable successes. We have a great zeal for winning the lost; it is a work in which it is always possible to precipitate a consuming spirit of unity among our people. Still we have been surprised that it seems difficult for Baptists of the South to grasp the full significance of some of their wonderful successes.

There is no more notable recent example of phenomenal success in religious work than that which is shown by Home Board Evangelism during the first eight months of the present Convention year of the work of the Evangelistic Department. It reports 20,394 additions to churches and 15,231 for baptism. If this record should be kept up for the year, it would mean thirty thousand additions and twenty-two thousand and five hundred baptisms.

We respectfully ask the reader to ponder the above statement for a moment. There is not a Home Mission Board in America which reports more

than ten thousand baptisms for the entire year, including all classes of missionaries and taking into count co-operative as well as independent missionaries. Whereas, a single Department of the Home Board in two-thirds of a year, reports fifteen thousand baptisms.

We wish we had the platform power of a great orator or the cunning pen of some master of literature long enough to set forth the tremendous and blessed significance of this Baptist effort in such way as would excite among our people the degree of rejoicing and gratitude which we believe it merits.

We heartily join in the general sense of thankfulness that Dr. Bruner will remain at the head of the great work which the Lord has enabled him to conduct so wonderfully well. We wish we could properly speak of the personal sacrifice, both to him and to Mrs. Bruner and their interesting children in the almost continual absencies from home which his work makes necessary. It is a sacrifice which Dr. Bruner and all the other evangelists make for the sake of the work whereunto the Lord has called them. They do it cheerfully, but it involves anxieties and cares more than most of us have or understand.

God bless those evangelists' wives. To one and all of them we extend hearty Christmas greetings. We remember also the wives of the Enlistment Field Workers of the Home and State Boards, whose husbands are almost equally as much from home in the Lord's work, and other devout women, wives of Home and State Missionaries, who share the sacrifices and burdens of their husbands, but without the sustaining enthusiasm that comes to the men from their actual contact with the people and with the work and its successes.

God richly bless them all. If the elect women who read *The Home Field* will receive from us a Christmas suggestion, it will be that they shall hunt out the wives of one or more of those noble men of God and send them a card or other token in Christmas greeting. Let them know they are remembered and that their sacrifices for the things which are noble and true are appreciated. No group of people in the land is more worthy to be remembered and honored than these quiet women and mothers, who share the labors and self-denials of men who are in the highest of all callings, without sharing the love of and contact with those who are benefited by the work. Let us cheer their hearts. They need it, but they can do without it much better than we can afford to forget them and their labors of love.



### FIGHTING MISSIONS.

**BAPTISTS BELIEVE** in democracy. Therefore we fail to see how they can meet the onslaughts of open opposers of missions at home or abroad on any lower platform than that of a patient, persistent, and loving effort to instruct the people.

It is very natural for even the children of light to become annoyed and restive under the demagogic goadings of men who seek to discredit a work which is noble in its spirit and conducted by faithful and approved men on a high and unselfish plane. But Baptists ought not to lose their patience. Among the fundamentals of our Baptist faith is the right of the individual to decide for himself. That means that we cannot expect to enlist the individual without convincing him, and we cannot expect to convince him until we teach him the truth so he will both know and do it.

It is no new thing for Baptists to face open opposition to missions. In fact, that which remains today of such opposition is inconsiderable compared with what our fathers confronted and defeated. If our Baptist program leaves

a great mass of our people dependent upon the inadequate opportunities for instruction afforded by once-a-month preaching, what right have we to suppose that some festive protagonist of prejudice shall not enter into the wide-open door and have a merry time in his appeals to the covetousness of men who are untaught and who, like the rest of us, are likely to be prejudiced against those things about which they are uninformed? Of course he will. We may deplore it, but we have undertaken no less job than that of so instructing the people of God that they will be proof against the attacks of such wolves in sheeps' clothing.

It is anomalous that Southern Baptists, who are the most democratic religious body in the country, should have a larger number of churches which under the once-a-month program are inadequately provided with instruction, than any other Christian body in the country has. Our democracy is a clarion challenge that we shall be in the vanguard in educating the people in our churches. If we do not do it, let us not blame men who mislead the people, but blame ourselves for leaving the bars down, so these outsiders can come in and trample the tender crops. The open gap is an invitation to them; of course they will come. With tremendous sincerity we insist upon the Bible as the only and sufficient rule of faith and practice, and then in the once-a-month program provide less opportunity for preaching the Bible from the pulpit than is provided by any other large body in America!

The chief difference between us supporters of missions and a member of some remote once-a-month church, (or a member of some big church in a town) who is ready to believe any prejudice-fanning misstatement about missions, is that we have had better opportunities to know the truth than he. The points of similarity between us are many times as numerous as the points of dissimilarity. He is not instructed, and any capable but unscrupulous man, who is willing to appeal to the prejudice which naturally accompanies lack of information, has a good chance to get a follower in this man.

It will do no good to anathematize unjust and demagogic methods used in fighting missions. We had much better call ourselves to account for having had no program by which through loving helpfulness and service to our less instructed brother, we may adequately help him. There are literally thousands of Baptist churches in the South which can be won by such approach. Oh, that we would inaugurate a program large enough to accomplish the result.

The Home and State Boards are making a beginning in the so-called enlistment work. There is no work before Southern Baptists which is more worthy of their loving support and encouragement. We will win those churches to the constructive work of the Kingdom, just so soon as we show them we are worthy of their love and confidence by our rendering to them the patient, sympathetic aid which they have a right to expect of us. They will respond to such approach and the unscrupulous opponents of mission work will cease for lack of a following. Of all people Baptists have least right to expect them to cease before. They are simply using the same liberty we claim for ourselves and for all men. True they are misusing it, and God will hold them accountable. But so will he hold us accountable for our failures—one of which is that of not inaugurating an adequate program to instruct and help our own less favored brethren to greater and larger views.



### BOOKER T. WASHINGTON.

IN THE DEATH RECENTLY at Tuskegee, Alabama, of Booker T. Washington there passed from life the greatest Negro man of his day. Booker T. Washington had in him elements of greatness which would have made him a

man of distinction in any race. He was a Baptist and most of the Negroes are Baptists, but his work, while distinctly religious in its tendency and spirit, was not identified with any particular religious body. More characteristically than any other educational institution for the blacks in this country, the work of Tuskegee Institute in its origin, methods, and ideals represents the heart and brain of the Negro race.

In Tuskegee Institute Booker Washington has left a great monument. Its work for the blacks commands the approval and moral support of Southern whites as well as people of other sections. It was a touching thing, the aroma of which shall abide in the hearts of all generous white men of the South, that the great educator desired to die, as he had lived, in the South. He was filling an engagement at the North when his final illness came. He had them place him on a train and bring him back to Tuskegee to die. For he said, "I was born in the South, I have lived all my life in the South, and I want to die and be buried in the South." A few hours after they bore him from the train to his home, he breathed his last.

Member of a weaker race group, which is appointed to the poignant task of working out its destiny in an environment dominated by another race, alive and alert to the race limitations, besetments, and prejudices, with which the presence of the two races in the same environment afflicts them both, this black man knew no bitterness. In his desire to be buried in the South, where his mother was a slave and where his own lot was that which comes to the weaker group, this man showed that in his heart he carried that love for the South and the whites, which in the great mass of Negroes today is a characteristic full of beauty and hope, and which cannot but appeal to the nobler and higher impulses of the whites.

Booker Washington's life carried with it a lesson which is particularly suitable to all our religious agencies in the South today: he saw and loved and went after the ordinary Negro and sought to provide for his needs, rather than the exceptional man, those opportunities and ideals suitable to his place and needs in life. In that he showed himself at once a statesman and a seer. Oh, for men with a vision of the people, the real, ordinary people, and whose passion and unfaltering effort is to render a service in terms of their needs.

Washington's ideal for the Negro was that he should be honest, clean and God-fearing; that he should learn how to make an honest living; that he should be a better farmer, better blacksmith, better carpenter; that he should gain the respect of men by deserving it. His educational plant sought to work these ideals into the students, and that it has succeeded thousands testify. Booker Washington understood the greatness of simple things and of doing first things first. He did more than any other man ever did to demonstrate the value of sane education for Negroes. We have never heard of a responsible white man who failed to approve of Washington's work, once he saw it. He showed his race what to do, and the whites what to encourage for Negro youth, by himself conducting an immense demonstration plant.

The common sense of Washington, who really did a full man's job to meet actual conditions and bring the Negroes into actual touch with worthy and attainable ideals, subjected him to the loud-mouthed opposition and vindictive hate, of some Boston Negroes, who do not know the conditions, but who seem to please Boston whites by their childish whine about the alleged hardships forced on the Negroes of the South by the whites.

Boston learning and conceit may be impervious to so mild a thing as our remark, but we affirm that those ridiculous Boston Negroes and the local white folly which gives countenance and vogue to their inane noisiness, are a positive injury to the Southern Negro, while the common-sense states-

manship of Booker Washington and other Negro leaders of his kind in the South is an immense blessing, not only to the Negroes but to the whole life of this section.

He was a great man and he never more beautifully set forth the patient meekness and love of the Negro which does not harbor bitterness, than when he had them bring him back home to the South to die. It was worthy of him and of the best traditions in the South of his race, whom God will bless and perpetuate because they cried out to Him in song and surrender even in the time of their bondage and knew no bitterness, but rather love, to the race whose slaves they were.



### AN IMPORTANT NEW BOOK.



WE PRODUCE HERewith a picture of our new Mission Study Book, Baptist Missions in the South. It is just from the press, has two hundred and forty pages, and is attractively printed and bound. We also introduce a picture of the author of the book at work on its production. The picture is by an amateur friend and was made in the backyard of the home of the writer in an Atlanta suburb.

In that backyard, from which the view is that of nature in riotous emerald evidence—forest and hill and dale,—and where a convenient umbrella china tree furnished shade from the sun's heat, the author wrought during what afternoons there were in July and August last, diligently seeking to learn and to set down the most significant things from our Baptist past about the impact of our spiritual body on life in the South. The whisper of the winds, the call of the partridge,



The Editor Engaged in the Labors of Authorship in August.

the song of the mocking-bird were there for local atmosphere, and glorious sunsets off yonder in the west.

The author is also the editor of *The Home Field* and is venturing considerably on the good nature of the reader in putting this picture here. But he found the natural surroundings so much in consonance with the theme which he was trying to elucidate for the common Baptist heart, that his eyes were sometimes bedewed from a sense of the hidden harmony, and if the picture even mildly suggests this concordance, it will not do any harm.

The life of Baptists has been lived and their greatest service to the commonweal rendered out in the open places where nature's voice is heard. If we could think that something of that spirit of unity has woven itself into the fabric of the book text, we should feel more than compensated for any lack of scholastic impression which there may be in its pages, for somehow we fail ever really to do much for the mind except by way of the heart.

The book has twelve chapters, arranged both for the student and the general reader. It was produced under the auspices of the State Mission Secretaries and of the Home Mission Board, and published by the Home Board. The Supervisory Committee of State Secretaries read the entire manuscript, and here is part of what they had to say about it:

Dr. J. W. Gillon, Secretary of the Tennessee State Board of Missions, and Chairman of the Committee writes: "I have read with interest, yes, with increasing interest, every page from the first to the last. It is an admirable contribution to our denominational history. You have done a good job."

Dr. Livingston Johnson, Secretary of the North Carolina State Board of Missions, writes: "Permit me to say in all sincerity that, in my judgment, this is the best piece of literary work you have ever done. It will not only be helpful to Home and State Missions in the South, but it gives a view of conditions in this section which every man who lives in the South should read. To say that I am much pleased with the manuscript puts it very mildly. You have certainly made a fine contribution to our denominational literature and you have had to do a vast amount of research work in order to get up the data."

Dr. F. M. McConnell, formerly Secretary of the Texas State Board of Missions, now Superintendent of the Department of Evangelism in the Southwestern Baptist Theological Seminary, writes: "I read your manuscript with a great deal of interest. Your book is a splendid one. I was struck with two things: the great wealth of Baptist history in the South, (your book shows outcroppings everywhere of a perfect mine of fascinating history) and your undoubted great power of self-control in resisting making the book larger by going down more at length into this mine of gold. I thank you sincerely for your work. It will do a great deal of good, and if others are affected by it like I was, they will be intensely interested."

Whatever timidity the author may have had about telling Baptists they should not fail to read this modest volume, he has cast off since receiving the generous and hearty approval of these gentlemen, who acted for the whole body of State Secretaries in scrutinizing the work. We believe that the book is worthy of the scrutiny of our scholarly brethren and it contains matters which the rank and file of us need very much indeed to know.

We respectfully urge pastors and laymen and women leaders to procure copies of it, for the information it contains and with a view to estimating its fitness for Mission Study use. It is expected that it will be for sale by the various State Secretaries, and it may be had from the Foreign and Home Mission Boards and all our Baptist book stores. The price is 55 cents, beautifully bound in cloth, 40 cents in paper covers, carriage prepaid.

**John Lowe.**

It was our privilege to have John Lowe as our travelling companion between some of our Baptist assemblies which met in November. Rev. John Lowe is broadly known as one of the ablest missionaries of the Foreign Board in North China. He has an unusual gift for putting the great cause on the hearts of our people, both through his public addresses and in personal intercourse. He is a man of deep consecration and unselfish devotion to the ideal which is the guiding-star of his life. It is extremely sad that many of our people are still so untaught that they will believe the most violent and demagogic representations against Foreign Missions and missionaries. But it is a fact that they are.

**Rather Adequate "Room in the Sunshine."**

Dr. H. F. Vermillion, State Member for New Mexico of the Home Mission Board, has become General Missionary under the State Board in New Mexico. The Baptist New Mexican, in announcing Dr. Vermillion's acceptance of the work, says his field will embrace about 60,000 square miles, or the western half of the State, and that it ought to keep him rather busy. We think so, too. But, if Brother Vermillion should feel cramped for lack of sufficient room in the sunshine, we venture to suggest that he might come over into this "East" for half of his time and add all of South Carolina and half of Georgia to his field of operations. This would double the size of his field, and Carolina and Georgia would not be slow to appreciate the work of a man of Brother Vermillion's gifts and consecration.

**A Christmas Miss.**

The picture which graces our cover design is that of a little tiny mite miss who lives on our street and was made by a young amateur photographer who abides in our home, and who is beginning to make the father realize that there are lots of things worth knowing that he never somehow got a squint at. We heartily join the fair maid of the cover in wishing everybody a Merry Christmas! May it be a season in which our people shall be happy in the thought of the Child whose birth angels announced to shepherd folk in Judea one winter's night, long, long ago. And in Him may we all know what a good thing it is to love one another—love everybody. Oh, God of grace, that this Christmas love may soften hearts which are hard, and bring sunshine into souls that are sad and Jesus to spirits held under the thralldom of sin.

**About Lopsidedness.**

The Baptists who believe in and support one of the co-operative activities of the denomination, are exactly the Baptists who believe in and support the others. An examination will show that more than ninety per cent. of the money raised for any one cause is given by the people who regularly support the other causes. This deserves to be accepted as an axiom. We would prefer to find our moot questions for discussion, not in this a, b, c spelling-book, but in more advanced fields. For instance, there is a possibility of false relative emphasis, as between the different causes supported. There is very little danger of too much emphasis for any one cause; there is often danger of magnifying some one cause so constantly as to shut out opportunity for putting other causes of equal moment on the hearts of the people. This is a danger to be avoided. It is what Texas Baptists call lopsidedness. May we all be saved from lopsidedness. We want it understood, however, that it is not lopsided for an exponent of the work of any one of our Boards to speak and write for his cause with his whole heart. Every cause we support merits and needs that kind of presentation.

**State Annual Meetings.**

In November, State Conventions and State Associations crowded upon one another. In a single week seven met. Dr. Gray in that week was in the Georgia Convention, just out of Mississippi and going to Virginia, Dr. Warren in Texas, and at the Tennessee Convention. It became the privilege of the writer to attend that week the Kentucky, Alabama, and Arkansas meetings. The effort was somewhat spectacular and involved his being up the larger part of three nights, but it succeeded by generous courtesy and kindness of the brethren at the different gatherings, and The Home Field editor came home tired, but with a new sense of what a privilege it is to serve Southern Baptists. In his valise he brought a large number of subscriptions to The Home Field from the very best people in the land.

**'Believing in Home Missions but Not in Foreign Missions.'**

We sometimes hear people say they believe in Home Missions but not in Foreign Missions, and oftener we hear about people who profess such views. It is an embarrassing thing for a Home Mission Secretary to hear. To begin with, he has constant intimate observation to show that these people are almost never telling the truth. He knows that not one-half of one per cent. of the support given to Home Missions comes from these persons who advertise their belief in Home Missions but discredit Foreign Missions. They are people whom it would be less embarrassing not to have as advocates. With all our soul we believe in Home Missions. It is stupendously important that our people shall both believe in and loyally support Home Missions. But, if the cause were dependent upon the support of the folk who chant the formula of words about believing in Home Missions but not Foreign Missions, our country would revert to heathenism, so far as Home Mission support is concerned. This "belief in Home Missions" is usually merely a convenient background for damning Foreign Missions. We do not want enemies, but could manage to work very comfortably without the enthusiastic friendship of this group.

**Dr. L. E. Barton on the New Mission Study Book.**

We are glad to be able to give our readers the following words of Dr. L. E. Barton on the new Mission Study Book. Dr. Barton is the beloved pastor of Jackson Hill Church in Atlanta and chairman of the Publicity Committee of the Home Mission Board. He read the book in manuscript and aided the author through valuable and appreciated suggestions. He writes: "The Home Mission Board has just brought from the press a very important mission study book entitled Baptist Missions in the South. The book is prepared under the supervision of the Publicity Department of the Board at the suggestion of the various State Secretaries and written by Dr. V. I. Masters, the Editor of Publications. It deals not only with Baptist Missions, but is a brief and succinct story of Baptist progress, giving some insight into the saving impact of our people on society. It will give an exalted view of the dignity and destiny of our denomination, whet the appetite for reading the history of the great people of whom it treats. It will be a real force and factor in giving to our young people a historical perspective, in supplying too long neglected information about important matters, and in evaluating the power of the Baptist message on the national life. One of the great incidental values or by-products of the book is the treatment of the struggle for religious liberty. Dr. Masters shows the primacy of the Baptists in this great work but duly appreciates the service of others in the same cause. All ought to read the book, and specially pastors and young people."

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

# WOMAN'S DEPARTMENT

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

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

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

## Eliza S. Broadus Church Building Loan Fund.

By L. B. WARREN.

**T**HE ELIZA S. BROADUS Church Building Loan Fund recently subscribed by the Kentucky Woman's Missionary Union in honor of Miss Eliza Somers Broadus, was the object of Statewide interest in Kentucky on Thursday, October the twenty-first.

The Eliza S. Broadus Day followed the five District Meetings of the Kentucky Woman's Missionary Union, which were held during the preceding week at Ashland, Frankfort, Elizabethtown, Williamsburg and Hopkinsville. At each of these meetings the Broadus Fund was presented in connection with the presentation of the Million Dollar Church Building Loan Fund. The Societies of the State were requested, where ever it proved possible, to pay their subscriptions to the Broadus Fund during the present year, instead of extending the payments through a period of three years as was the original intention.

The Eliza S. Broadus Fund has its place of honor with the fund subscribed in memory of Mrs. W. D. Chipley by the women of Florida, with the Emma Amos Fund subscribed by the women of Georgia, and with the memorial fund to Mrs. M. J. Nelson, subscribed by the women of Texas.

These monuments are being erected by loving hands in appreciative recognition of consecrated lives given to work in the Master's name. The monuments are of unfading and ever increasing beauty. The original subscriptions will be many times multiplied with the passage of the years and through their instrumentality thousands of churches will be built and ten thousand times ten thousand souls will be born anew if the Lord delay his coming.

That the Woman's Missionary Unions of our other Southern States will do what has been done by Florida, Georgia, Kentucky and Texas, is assured.

\*\*\*\*\*

Certain subscriptions received during the recent tour of Kentucky are interesting in that they are illustrative of the various ways in which contributions can be made for the relief of our homeless congregations.

Each of these subscriptions look to the establishment of perpetual memorials in The Southern Baptist Hall of Fame.

A son, mindful of his mother's love and unwearying devotion, wished to establish a



Miss Eliza Somers Broadus.

memorial to her. He presented New York Exchange for \$500. God had blessed him in his stewardship, and he was able to establish the memorial in one cash payment.

A wife wished to erect a monument to her husband. She was unable, on account of pledges already made, to establish the memorial with one cash payment, so gave her note for \$500 payable in one year's time. The date of maturity read "October

14th, 1916." When she read the date, she said, "Will you please change that to November 9th. That is the anniversary of my husband's birth, and I wish this memorial to be his birthday present."

A son wished to memorialize his father and mother. He was unable to do this by one cash payment, and he felt that other phases of the work would suffer if he made the payment of \$500 in a single year. So he gave his obligations covering a period of five years time, together with the photographs of the father and mother whose lives and labors he wished perpetuated in the records of Southern Baptists.

A wife was desirous of erecting an unfading monument to her husband. Her means were small. Her dependence was upon interest from some invested funds. So she established the memorial on the Annuity Plan. The Home Board receives from her the \$500 necessary to the establishment of the memorial, and on January 1st and on July 1st of each year will pay her interest at the rate of six per cent. In this way the desire of her heart is satisfied, the monument is built, the houseless churches are aided, and her annual income is increased by returns from an investment which is absolutely safe and which, moreover, is not subject to taxation.

A W. M. S. desired to have part in the work of aiding the homeless thousands of

our Southern Baptist brethren. By vote of the Society, the President signed obligations covering four years time. A cash payment of \$100 was made. By this subscription, one-fifth in cash and four-fifths in future obligations, their memorial was established, to be annually published in the Hall of Fame in company with the picture of the church, and there is sent to the Society the Memorial Certificate which, finding place in the room where they meet each week, will prove a constant reminder of the wonder-working power of their investment.

\*\*\*\*\*

Wherever the work of the Church Building Loan Fund finds an opening for presentation, there are found many who are willing and anxious to respond. Some are able to make cash payments, some can promise payment within a year, some extend their subscriptions over five years time. Some, unable to take part in any of these ways, invest their money with us on the annuity basis.

There are few of our two and a half million Southern Baptists who cannot aid in one of these four ways. Will you not prayerfully consider the appalling needs which, coupled with the infinite possibilities if these needs are met, constitute such a glorious opportunity for the investment of money in the Master's work.

### "EVERYDAY GLADNESS."

THIS LATEST of Miss Heck's earthly labors came from the press during the last days of the author's fatal illness. I do not know whether Miss Heck saw the finished product. Her sister, Mrs. Alphonso Smith, kindly sent us a copy after the hand that wrote the book was still.

Her spirit still lives with us and is wonderfully manifest in the four divisions: "Harmony," "Joy," "Beauty," "Power."

Under the topic Power, Miss Heck seems to mount on wings. Hear her:

"There was never a time when power was so much sought after, and so highly valued as now. Into the hands of the world are coming undreamed of powers. The power to conquer the earth, air and sea,

which has been gained has made men greedy for new powers.

The church of the living God is crying today for power; crying generally for the recovery of lost power.

Someone must lead, why not you? The passive soldier neither leads nor enjoys victories. Lead forward in harmony, joy, beauty, power.

Power cannot be given into the hands of those who do not know its uses. No one would think of putting a boy in charge of the electric centre of a great city.

Death and destruction would follow if an ignorant person were put there to turn off and on the power. Power is a great trust.

Simon the Sorcerer wanted power. He



was willing even to pay for it. But the apostle, instead of giving it to him, turned and said, "You know not the power of the Living God."

Be true to your spiritual aspirations.

Power did come to one small group, and it shook the world.

The touch of God gives power.

These are only extracts from this wonderful little book. I would suggest that "Everyday of Gladness" will make a beautiful gift for the holidays

It is printed by the Revell Company, and can be had from the Mission rooms at Richmond, Va.

### HOME FIELD HONOR ROLL, OCT. 15—NOV. 15, 1915.

Dr. W. D. Powell, Louisville, Ky.....	438	Mrs. W. M. Norris, Lamesa, Texas.....	11
Baptist Standard, Dallas, Texas.....	163	Mrs. J. H. Moore, Dallas, Texas.....	11
J. L. Blankenship, Morristown, Tenn....	88	Mrs. A. L. Harlan, Alexandria, Ala.....	11
J. A. Scott, Clarendon, Va.....	75	T. J. Moore, Hattiesburg, Miss.....	11
Miss Sue O. Howell, Oklahoma City, O.	40	W. E. Wilkins, Greenville, S. C.....	10
T. F. Hendon, Jacksonville, Fla.....	39	Mrs. A. J. Wyatt, Brantley, Ala.....	10
S. H. Campbell, Little Rock, Ark.....	36	Maggie Ford, Plant City, Fla.....	10
B. F. Rodman, DuQuoin, Ill.....	32		
F. D. King, Clayton, N. C.....	26		
Mrs. S. B. Boykin, Humboldt, Tenn....	25		
Jno. M. Anderson, Morristown, Tenn...	23		
J. C. Owen, Asheville, N. C.....	21		
J. M. Justice, Columbus, Ga.....	21		
Geo. H. Crutcher, Shreveport, La.....	19		
E. O. Ware, Alexandria, La.....	18		
R. E. Lambert, Darlington, Ala.....	17		
S. A. Cross, Greenville, Fla.....	16		
J. P. Harrington, Columbus, Miss.....	15		
Mrs. O. W. Deland, Monroe, La.....	15		
Mrs. P. H. Drummond, Switzer, S. C....	15		
Mrs. T. S. Guy, Kernersville, N. C.....	14		
Mrs. J. S. Major, Liberty, Mo.....	13		
Rev. A. P. Turner, Gallatin, Mo.....	12		
Mrs. W. E. Stanton, Miami, Fla.....	12		
Mrs. G. Butler, Willsonville, Ala.....	12		
Rev. R. L. M. Wallace, Clinton, Tenn...	12		
Rev. C. E. Perryman, Hammond, La....	12		
Mrs. M. L. Carithers, Athens, Ga.....	11		

## CUTS & DESIGNS

*THAT MAKE BUSINESS*

for ADVERTISERS, MANUFACTURERS and PRINTERS



**WE MAKE CUTS TO ILLUSTRATE YOUR PRINTED MATTER**

**BUILDINGS  
PORTRAITS  
LETTER-HEADS  
CUTTING-ILLUSTRATIONS  
ADVERTISEMENTS  
LABELS-TIME MARKS  
MAPS AND POSTERS  
—IN ONE OR—  
MORE—COLORS**



**CHRISTOPHER ENGRAVING CO. INC.**

**RICHMOND, VIRGINIA**



**JUST OFF THE PRESS!**

**"The King of Song Books"**

**"MAKE CHRIST KING, COMBINED"**

Combines "Make Christ King" and the "New Make Christ King" with many new songs. (Orchestrated.) Edited by Prof. E. O. EXCELL, DR. W. E. BIEDERWOLF and over seventy leading Evangelists. The "Make Christ King" Song Books have been the best sellers in the United States, having exceeded all sales of any other book by a wide margin. Regardless of expense the editors tried to make this the greatest song book ever published. Send 15¢ for Sample Copy. THE GLAD TIDINGS PUBLISHING CO., LAKESIDE BUILDING, CHICAGO, ILL.



# ROYAL PALM

TO

# CHICAGO

Cincinnati Louisville Indianapolis

VIA

## SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH

Leaves Atlanta, (daily) .....	6:20 a. m.
Arrives Chattanooga .....	10:55 a. m.
Arrives Cincinnati .....	9:20 p. m.
Arrives Louisville .....	9:10 p. m.
Arrives St. Louis .....	7:31 a. m.
Arrives Indianapolis .....	2:25 a. m.
Arrives Chicago .....	7:47 a. m.

Pullman Sleeping Cars. Free Reclining Chair Cars.  
Observation Car, Dining Car.

### KANSAS CITY FLORIDA SPECIAL

Leaves Atlanta .....	6:25 a. m.
Arrives Birmingham .....	12:20 p. m.
Arrives Memphis .....	8:00 p. m.
Arrives Kansas City .....	10:20 a. m.
Arrives Denver .....	7:45 a. m.

FOR INFORMATION, RESERVATIONS, ETC., CALL AT



CITY TICKET OFFICE 74 PEACHTREE STREET

J. C. BEAM, A. G. P. A.

R. L. BAYLOR, D. P. A.

# Christmas Present

The many unsolicited letters of commendation which we have received from Teachers and Students who have ordered our Bibles for Christmas Presents, and the satisfaction generally expressed, assure us of the appreciation of our efforts to supply at so low a price this most suitable gift. It gives us pleasure to announce that we have this year made arrangements with the publishers to furnish readers of this paper during the Holiday Season, a Bible far superior to any offered heretofore, which is the famous

**\$ 4 International \$ 1.50 Each**  
**Self-Pronouncing**  
**Teacher's Bible at**

Carefully packed in a box  
 and sent by  
 mail or express with  
**All Charges Paid**

The regular price of this handsome Bible is \$4.00. The above special price is about the cost of manufacture in very large quantities, and is offered as a special courtesy to The Home Field readers, giving them the advantage of all middlemen's profits.

This Self-Pronouncing Teacher's Bible is printed on the best paper in bold, black type, with Morocco binding, divinity circuit (overlapping edges), extra grained lining, will not break or give away in the hinge, is very flexible, has round corners, with red under gold edges; contains all the helps and references, maps, concordances, etc.

In referring to this Bible, the Central Baptist says: "A decided bargain. Those receiving it will be well pleased."

The Sunday School Times says: "The arrangement is simple and clear, the illustrations and maps new and admirable. It marks progress toward the true ideal."

Bishop W. X. Ninde said: "Its cheapness is such that everyone can afford a Bible, durable and beautiful in form."

Cumberland Presbyterian says: "Before recommending this Bible to our church and friends, we submitted it to a committee composed of able and scholarly men. After careful, painstaking, and unprejudiced examination, the Bible was recommended in the strongest words of praise."

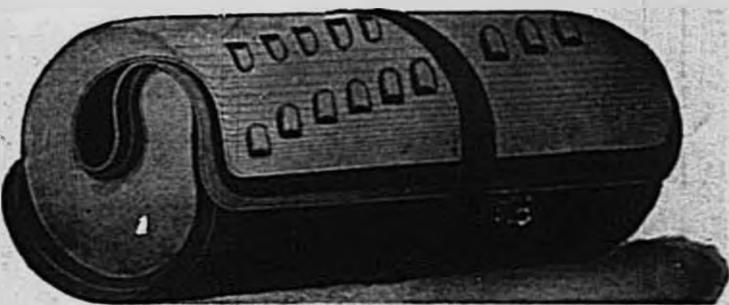
A more appropriate and acceptable Holiday Gift could not be made to a relative or friend, to a Minister, Sunday School Superintendent, Teacher or Scholar.

**For \$2 with**

**All Charges Paid**

we will send this same SELF-PRONOUNCING TEACHER'S BIBLE, with silk head band and silk marker, silk

sewed with your name (or any other name you prefer) engraved in pure gold on outside cover, with ostent thumb index cut in edge and stamped in pure gold. If you prefer, we could enclose your card and send the Bible to any address, to arrive just in time for Christmas.



Size Open  
 6x11 1/4 inches

## DO NOT DELAY

As there is such a demand on the facilities of the mail and express companies before the Holidays, we suggest that you send us your order at once, so as to be sure of getting the Bible in good time.

## WHY THEY ARE BEST

They are Self-Pronouncing, have Large Type—restful to the eye, and superior Paper, Strong Flexible Binding, 60,000 selected marginal references. Complete Concordance. Latest Maps. Best Teacher's Helps, 4,500 questions and answers, etc. They have stood the test of time, criticism and competition, proving their adaptability for every need of the Bible student and reader, never failing to give complete satisfaction.

## APPRECIATIVE EVIDENCE

Gentlemen: Bibles have arrived. They give perfect satisfaction. I would not take four times the price I gave for them.  
 Respectfully,

NELL M. REYNOLDS, Loami, Ill.

Gentlemen: I received the two Bibles I ordered of you in due time. To say that I am pleased with them is putting it mildly. They are marvels of cheapness and beauty—two very commendable virtues. It's a rare chance to buy a serviceable Bible combined with beauty.

REV. W. H. STEVENS, Kingsville, Ont.

Gentlemen: Your handsome Bible was received today. I am highly elated at being the recipient of such a valuable book for the amount paid for it. It is as represented, and well worth \$4.00. Its clear type and beautiful finishings commend it to the public as a gem of much admiration. Its helps and aids are a feature of special delight to me. I was once a S. S. Teacher and wish I could have had such a volume as this. I would recommend it to every S. S. Teacher and Scholar.

Yours truly,

C. T. GORDY, Mobile, Ala.

If the Bible is not perfectly satisfactory we will return your money promptly. Remit by express or postoffice money order or draft on New York Bank. It is unsafe to send cash, unless by registered mail. Be sure to write your name and address plainly.

SEND ALL ORDERS DIRECT TO US AS FOLLOWS:

**ECONOMY BIBLE CLUB, 1303 to 1339 American Tract Building, NEW YORK**