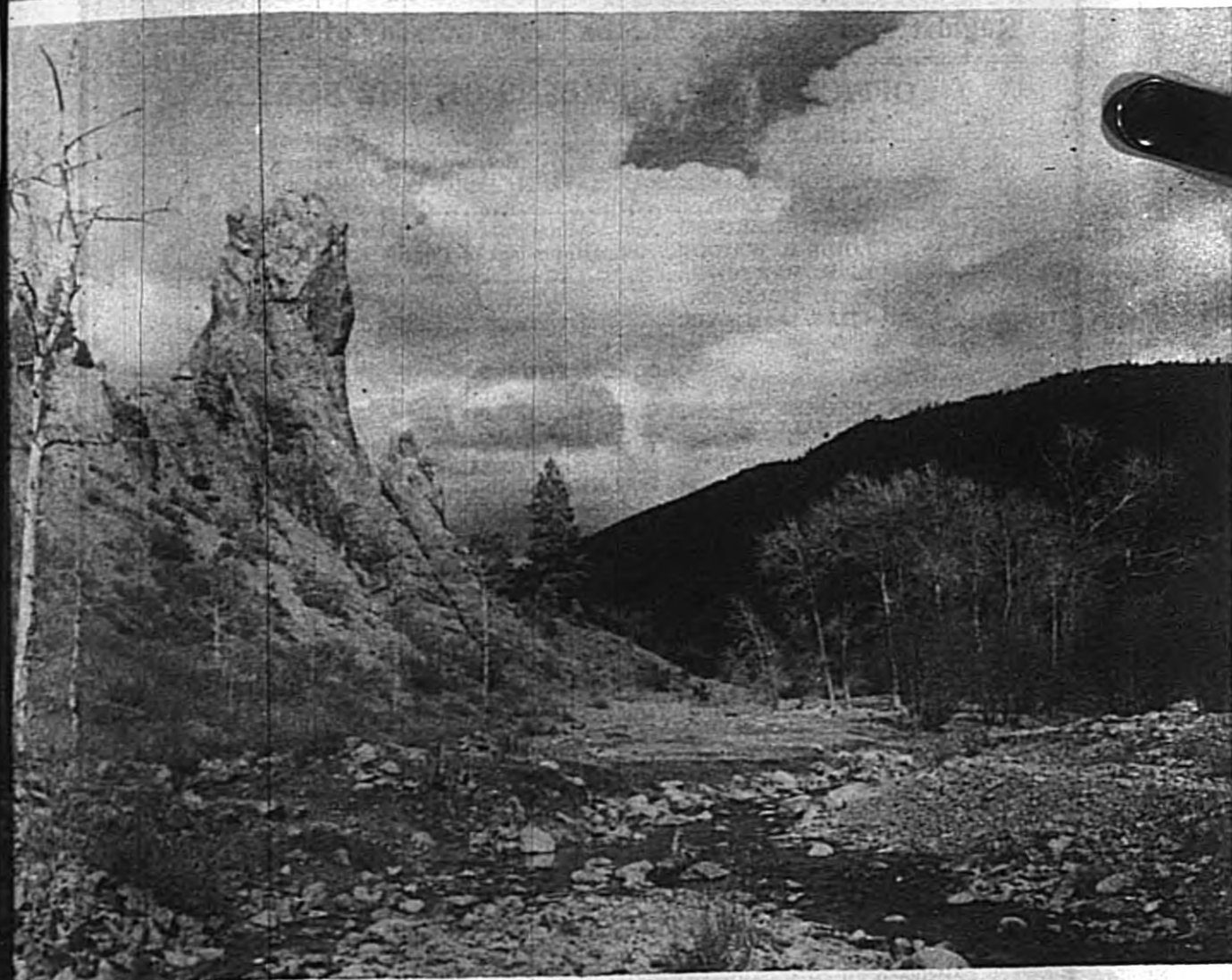


THE HomeField

APRIL

1916



NOW ON THE HILLS I HEAR THE THUNDER MUTTER,
THE WIND IS GATHERING IN THE WEST:
THE UPTURNED LEAVES FIRST WHITEN AND FLUTTER.
THEN DROP TO A FITFUL REST.
LOOK! LOOK! THAT LIVID FLASH!
AND INSTANTLY FOLLOWS THE RATTLING THUNDER,
AS IF SOME CLOUD-CRAG, SPLIT ASUNDER,
FELL, SPLINTERING WITH A RUINOUS CRASH.

James Russell Lowell.

THE HOME FIELD

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No. 4

A Suggested Solution of a Sore Problem.

C. C. BROWN, D.D., Beaufort, South Carolina.



ABOUT A MONTH AGO, I stood in a pulpit before a well filled house, all Negroes. The pastor had read John 3, and read it better, with more meaning to it than I had heard any white man read in a twelvemonth. This same pastor had recently told me of his pastoral troubles—that one deacon was unreliable and his word not to be trusted—that another deacon could not handle money righteously—that the church knew these charges to be true, but—

And there I was, on my feet, about to speak to such a people. My soul cried out within me. I longed for some genie, gifted with insight into human emotions, to come and analyze my mind, and tell me "where I was at." I felt sure I could not locate myself. I was dragged hither and thither by conflicting emotions, and wished rather to run away from the surroundings, until I could come to myself. I did not know how to speak nor what to say. I beat the air for a time in self defense. Finally I found myself in the odd condition of a man who was saying one thing—because he had to talk—and thinking another, because what he thought would not be acceptable.

I carried away with me the unspoken speech. Since then, a third speech has come to me, and I am bold enough—if that's the word—to spread it out over the page or two of the blooming acres of *The Home Field*, with the capital letters relegated to the rear.

The Case Stated.

THE NEGROES are here, eight or ten millions of them. In my heart, I harbor no

animosities against them. Next to my mother's, the face my infant eyes first looked upon was the face of my old black Mauma. It followed me through the years, nor has it ever suggested an unpleasant memory. When she died, I wept at her grave, and with my jack knife cut her name in the bark of a big tree near by. That was her only monument. Forbes, in his "White Helmet," said Hannibal was the one man produced by the African continent who could smile derisively in the face of the choicest monuments of marble. He would be remembered without one. But this is true of other Africans. It is true of my old black Mauma, and true of yours, too, if you had one.

The Negroes did not bring themselves to our shores—the Southern people did not bring them. Hence neither they nor we can stand guilty before the world. They have been converted into a problem, without their connivance, and that problem has been thrust upon us for settlement, without our permission.

But the problem is here—with us, and we are to settle it, or fly the field. Some problems settle themselves—death solves some.

All sorts of makeshifts have been suggested.



Dr. C. C. Brown.

The Distress of the Home Mission Board.

B. D. GRAY, Corresponding Secretary.

THE HOME MISSION BOARD is in anxiety and distress. When this falls under the eye of the reader it will be only one month till the close of the fiscal year. Eleven months have passed. In eleven months only an amount of approximately \$141,000 has been raised for Home Missions.

This leaves \$300,000 to be raised in thirty days, if the Board is to reach its apportionment and be able to pay for the largest and most gracious year's work ever performed by a Mission Board in America!

Last year we had great financial stringency. This year we have much prosperity. But a digest of the situation will show that the Home Board from all of the States, with one exception, averaged no better in its receipts for eleven months out of the twelve than it did last year for the same period.

Yet our churches can raise this \$300,000 for Home Missions this month. Will they? Yes they will, if every pastor and layman and superintendent and woman leader will put the great cause of Home Missions on the heart of the church and Sunday-school and Woman's Society. Particularly in this hour of distress do we plead with pastors to preach a sermon on and take a collection for Home Missions in every church in the South, which co-operates in the work of the Kingdom.

Before the European war, religious seers pointed out that as America goes, so goes the world. Following the period in which Mars has had his unspeakably horrible reign, there will be a moral cataclysm and poverty of spiritual resources in the stricken nations, which will place the burden of spiritual leadership even more weightily on American shoulders.

How will our Republic measure up to the hour of its unmatched opportunity and obligation? When kingcraft is toppling, how will Southern Baptists, the most democratic religious body in the world, meet its opportunity to help the hungry people of other nations by showing them in America an example of a nation whose institutions are shot through with Christian spirit?

Brethren beloved, everywhere come up in a holy co-operation to the strengthening of your Home Mission Board and its work in this hour of sore distress. Co-operation, prayer and active effort will bring success. Let everyone help Home Missions now!

History has been quoted, until the students thereof discovered that a man can prove or disprove almost any proposition by appealing to historical precedents.

Makeshift-Solutions which Have been Suggested.

AMALGAMATION was suggested, until wise physiologists declared that a mulatto woman in the third generation was barren. This destroyed the outlook in that direction. "Ship them to the North where racial antipathies are not so strong," said another. But this fell down when it was discovered that while the Northern folks were willing to help the Negroes at long range, they were rather disgusted at short range. They preferred to "pass by on the other side," and dispense their alms at the end of an umbrella or walkingstick. The Negro's untidiness and sloth were too much for the people long accustomed to white servants, or to no servants.

Then another prophet popped up. He said, "Colonize them in Liberia." And away they went by the boat-load, only to show that, without the white man's example and ideal, they had a tendency to revert too soon to the original type, and were on the verge of social and religious destruction.

"Let them alone," said the great diviner of the future, "and they will go as the Indian has gone." For fifty years, we have been waiting to discover if this is true. The four or five millions of 1865 have grown into eight or ten millions in 1916. His going is not noticeable, while his coming startles us.

My Almost Radical Remedy.

IS THIS ALL? Are we at the end of our tether? I think not, and yet my remedy is almost radical, and comes near to arousing my own sense of disgust. Pray, take a good long breath while I name it—we must educate the Negro preacher in collegiate branches, and educate the masses along industrial lines, while we bring to bear upon all of them the best influences of the Christian religion.

This seems to be perfectly simple. We are willing to say. We could do this, if we wanted to. But hold—to educate the Negro preacher among Negro ideals will never lift him up high enough to enable him to

lift others. What he needs is a higher ideal. He cannot find it among his own people; and hence the Negro preacher who is to become a genuine benefactor to his race must be educated by Southern white people, and—saints and ministers of grace, defend us!—among Southern white people.

This is the crux of the case. This is the bone that hitches in the throat of the Southern white man, and this is the bone he must learn to swallow. This is the Southern white man's burden—not simply to give his money to aid in Negro education, but to give himself. If God fastens this burden to our shrinking shoulders, let us pray for grace to bear it. I don't want it any more than my brother does. The nightmare of social equality—a something of which I am not able to divest myself—disturbs all the best dreams of my life. It is not a law of caste, but a law of nature. It manifests itself, in some manner, among all the peoples of the earth, and is beyond their control. It is not my sin; it is my racial inheritance.

But the thing must be dealt with. The Negro preacher can never be properly educated by Northern people among Negroes. We who are willing to send or carry the gospel to the Negro in his far-away African home must get our consent to do something for him here in this new world. Contact with the best white men, direct and immediate, is the one means of properly educating the Negro preacher, and imparting to him the higher ideal which he must have if his education is not to be a failure.

A Task for the Southern White Man.

IT MUST be done by Southern men—sons of the slave owners—for they best understand the Negro, and are best able to put up with, and condone, his weaknesses and lack of character. The Northern man—even the philanthropist—seeks to measure the Negro by a straight rod—one that is perfectly straight; but the Southern man measures him by any crooked old stick he can find lying around. He knows the Negro—does not know so much what is in him, as what is not in him. The Negro as he is cannot be held down to any strict and unbending law in integrity. He has many of the tendencies of his forbears, who wan-

dered naked and virtueless through the equatorial wilds. The Southern white man knows this. The knowledge does not warp his judgment. It counts with him, but he does not discount the Negro because of it.

The second dose from my remedy bottle—the giving of an industrial education to the masses—can be easily swallowed. We'll not strangle at that, but pity, alas, the second dose cannot be taken until we take the first, and even if we could take the second first, it would bring no healing; for the Negro masses will never rise above the Negro preachers, and the Negro preachers will never get far above the level of the masses until they acquire the white man's ideals directly from the white man. Jesus laid his hand on many of those whom he healed, and we must learn from him how to do the same thing. The "absent treatment" is too much like that which Mrs. Eddy was willing to give, and too little like that which Jesus gave. It occurred to others, but never to Jesus, that any place or person would or could defile him. When we labor on the same plane with him, we shall be prepared then to give the Negro preacher the teaching and the ideal he must have. While being taught, surrounded by a white environment, coming into contact with those who know him, he will be just as uncomfortable as his teachers are; but he will come forth new-born, and can then reach down his hand to help those who are below him.

To solve this problem—to make such a thing possible—is the Southern white man's burden. As far as I am capable, I have thought through and around and over and about the thing for many years. Almost all the books I have read lead up to the same thing. Mrs. Hammond's excellent book, "In Black and White," published in 1914, declares that the Negro's sorest need is a loftier ideal—that is, he must see things from a white man's view point. But she pauses just on the verge of the truth. How is the Negro to get this ideal? Can he steal it? I make bold to go one step further, and say, Give it to the Negro preacher—let the white man give it to him—give it to him directly and immediately—give it to him face to face—give it to him by contact with him—in a Southern school—maintain-

ed by Southern money and taught by Southern teachers. We must do as Jesus did—break the bread and bless it; then give it to the Negro preachers that they may give it to the multitudes. The Northern man cannot teach them; they cannot teach each other.

Have We Grace and Wisdom for the Task?

NOW, SIRS, ye Solons and Solomons and chronic wiseacres, put your heads together and you'll find that you are an aggregation of asses. No matter how much you know, you cannot solve this problem, the one I have outlined. But you other men—you who are willing to crucify yourselves for Jesus' sake—you who preach and teach and say you believe that God is no respecter of persons—you whose hearts easily bleed at the sight of human misery—you men who know what it is to have Jesus live in the inner chamber of your being—you can devise a plan for imparting the white man's ideal to the Negro preacher by a process of education in the white man's presence—if you really want to do so.

I think I know some men who would have grace to do this work, if they only had wisdom sufficient to enable them to lay the foundation for it. The whole South must get behind it. This will take away the odium; nothing else will. We shall have to drive our chariots over the kickers, and among those of feebleness and baser nature, a great cry will arise. The Board that undertakes the work may suffer for a time in its income. There will be strikes financial and strikes ecclesiastical; but only for a time. The plan will reveal itself, whether it is God's plan or not. As we climb the first steep, our feet may bleed, but if we come to the table lands, and find we are walking with God, we shall be happy at having largely, if not entirely, solved the Negro problem.

By nothing that I have written is it my purpose to throw stones at my brethren in the North. They are just as fine a people as we are, and we, of course, are the very choicest in the world. So I'm saying a good word for all. But they just don't know the Negro. If they could wrap their ideals in brown paper, and hand the thing to the Negro, done up and ready for use, the Ne-

gro would not have exactly the thing he is in need of. It would put him out of adjustment with his environment. The Southern man will never come to believe that the Negro is just as good as he is, and the only difference is in the color of the skin. We who live among them—and they themselves—know this is not true. It would never occur to us to teach such heresy. Our doctrine would be better, and based upon the truth. But as it is now, we are teaching them almost nothing. They live at our doors, and sleep about our houses; we feel kindly towards them, and the great major-

ity of us rejoice when we see them prospering. In the face of all this, we are not pushing any missionary or educational propagandism among them, and they die and rot morally at our feet unhelped.

I am not unmindful of the work that Dr. Bruner with his Negro helpers is doing in the way of evangelistic labors in some sections of the South; but—what is this among so many? Is the Southern conscience to be appeased by such measures? Or—shall I ask it?—has the South any conscience about this matter at all?

New Mexico as a Mission Field.

H. F. VERMILLION, General Missionary.



NEW MEXICO is one of the newest in the sisterhood of States. She has only recently begun to co-operate with Southern Baptists; hence many of our people know little of her. Those are my reasons for writing this article.

The impulse is strong within me to tell of New Mexico's prehistoric peoples; of her numerous relics of antiquity and extensive ruins; of the early conquest of her ancient races by Europeans; of her interesting and thrilling history, including the daring adventures of her numerous heroes and heroines, who amid countless dangers and fearful privations, made possible her present development and assured her future greatness; of her wonderful, health-restoring climate; of her great natural resources, including her sheep, horses, cattle, farms, factories, forests and mines; of her rapidly developing life and industries; of the sublimity and grandeur of her natural phenomena, her towering mountains, her far-extending plains, her enchanting mesas, her extensive moss-hung forests, her streams, her lakes, her waterfalls, her gorgeously beautiful and entrancing sunsets. But I must turn from these tempting themes to one nearer my heart—the religious needs of New Mexico.

The Past Centuries.

NEARLY FOUR centuries ago (1540) what is now New Mexico was conquered by

Coronado for the Spanish crown. Not many years later the seat of Government was established at Santa Fe and in 1606 the Palace of the Governors was built. It has been the home of 106 Governors under four different governments; Spanish, Indian, Mexican and United States. This palace still stands and is the oldest government building in the United States. It is used as a museum by the New Mexico Historical Society and by the School of American Archeology and contains a wonderful collection of antiquities. It was in this building that General Lew Wallace while Governor of New Mexico wrote Ben Hur.

The Spanish conquerors of New Mexico baptized the Indians and their children at the point of the sword and made Roman Catholics of them and called them Christians. By enforced labor, San Miguel Church at Santa Fe was erected in 1541 and this building is still used as a chapel, being the oldest house of worship in the United States. Before the beginning of evangelical work in New Mexico practically the whole population were Roman Catholic.

A Population Survey.

THERE ARE in round numbers twenty thousand Indians without a Baptist worker among them. There are about 140,000 Spanish-Americans with only three missionaries among them. They are a mixed race descended mostly from Indians and Spaniards. They speak Spanish. In addition to these there are about 200,000 English-speak-

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ing Americans who have come to New Mexico from other States, only a few of their number being natives.

In eastern New Mexico and in other small areas the English-speaking people predominate. Most of the Indians and Spanish-Americans are in central and western New Mexico. Some of the State officers and many of the county officers are Spanish-speaking people. Some of the county officers and many justices of the peace, constables and other officers do not speak English. But they are all loyal American citizens and our fine public school system is rapidly teaching all the youths the English language.

Baptist Beginnings.

THE BAPTISTS were first among evangeli-

persecutions and endured much privation. At one time they were driven from the plaza at Santa Fe by a mob, said to have been incited by the Catholic church authorities. One of the brethren held his Bible up to protect his head from a stone and the Book was knocked out of his hand and left behind. A native picked it up and it resulted in the conversion of himself and family. One of his descendants is a Baptist preacher, Brother J. G. Sanchez.

After the Civil War.

ON ACCOUNT of the Civil War the Home Mission Society dropped its work in New Mexico for about twenty-five years, beginning again in 1885. Other evangelicals came in and the Presbyterians especially did much good work. The Presbyterians now



Kiva, or Ceremonial Chamber of Prehistoric Cliff Dwellers in New Mexico.

cal Christians to preach the gospel in New Mexico. In 1849 the American Baptist Home Mission Society sent missionaries here and soon after established several churches among the Mexicans and Indians. Santa Fe was occupied and a house of worship erected there.

These early missionaries suffered many

own the property formerly owned by the Baptists in Santa Fe and in Socorro and have vigorous congregations at each place.

It is a source of much regret to the Baptists of New Mexico that we have no Baptist church now in the State Capital. Our State Board of Missions has prayed much over that question and often discussed the

establishment of a work there, but the limited means at our command and the high cost of starting such work together with other difficulties in the way have prevented our doing so.

In 1900 the New Mexico Baptist Convention was organized. There were then about 1000 Baptists in the Territory. There have never been enough Baptists to have a great Convention in numbers. We now have above 5,000 members, 3,500 of these being the net increase of ten years. We have 138 churches now and they report property valued at about \$185,000.

A Missionary Field Bigger than Most States.
THE SECTION of New Mexico to which the writer confines his labors mostly, has an area of over 60,000 square miles and a population of about 200,000. In this vast field there are twenty-two Baptist churches and eleven Baptist Sunday-schools. Most of these churches and schools are very small and weak. In this section are six counties with an area of more than 18,000 square miles and over 80,000 people that have three Baptist churches and only one of them is self-supporting. There are literally hundreds of villages in which there is no evangelical service and there are grown white people who never heard a gospel sermon. There are over twenty towns of from 500 to 3,000 people in which there is no Baptist work.

The difficulties of carrying on our work in New Mexico are greater than those of any other section known to me. The churches are far apart in most sections. From El Paso, Texas, to Albuquerque, New Mexico, a distance of 250 miles; there is only one resident pastor. From Albuquerque to Raton there is only one. These are not extreme examples but are common to central and Western New Mexico.

The high cost of travel and the fact that there are almost no persons interested in our work who are able to entertain a preacher are difficulties that confront us. I

recently held a meeting in a town where I had to stay two weeks at the hotel. At another town some good women, two of whom were not Baptists, secured a vacant room and helped to furnish it, where I kept bachelor's hall while I preached, my meals being supplied by these ladies. In one place I stayed several days at the hotel and no one offered to pay anything toward my expenses.

Many Difficulties But Good Heart and Progress.

THEN THERE is the general godlessness and death-like indifference of the people here to religion. There is also the opposition of the Catholic clergy and the prejudice that exists among Catholics against us. Race prejudice exists to some extent and is continually cultivated by certain politicians of the baser sort. To these causes of slow progress might be added the pleasure-loving worldliness and downright ungodliness of some professing Christians. Then there is the fact that the whole social atmosphere of these communities has in it a chill for religious zeal and a deadening effect upon Christian impulses. The vast wealth and the abundant resources of New Mexico are largely in the hands of those who are given over to godless greed and the masses are stupefied and the fountains of life are dried up by a social order that robs men of their birthright.

Notwithstanding these things God is with us and we are making encouraging progress. We are gaining some and our speed is constantly accelerated. Jesus reigns and his word is conquering. The day dawns and God's people in New Mexico expect victory. No material reward nor easy work awaits the laborer here, but we crave the material support and the earnest prayers of our brethren who are in easier circumstances than we. If they will co-operate with us we will share the joy of conquest and the glory of triumph.

\$300,000 must be raised for Home Missions during April, if the apportionment is to be raised. All of the amount is needed. If every pastor and every worker will preach and work and lead our people to give, it can be done. Success depends on thousands acting together and promptly. The welfare of a great and gracious cause is at stake.

Enlistment At Plaquemine.

C. E. PERRYMAN, Enlistment Field Worker In Louisiana.

THE HOME FIELD publishes many thrilling and inspiring stories of the work of the Kingdom. But we do not think we have ever published a more fascinating story than the following. It has taken all our self-command not to have the article set in large and black-face type, if perchance it would thus transpire that fewer would unwisely fail to read it. We would give much to have a picture of Field Worker Perryman quieting that crowd that gathered to see the wonder of baptism in a parish (county) in which there had never before been a baptism by white Baptists. But let the reader read and see what he thinks of the value of this kind of work.



NOR ABOUT the tenth of April, 1915, Dr. George H. Crutcher, Corresponding Secretary of Missions for Louisiana, requested me to get in touch with parties living in Plaquemine, with a view of holding a meeting there, the object being, if possible, to organize a Baptist church in that town. He requested that I should correspond with Mrs. Paul Jones, which was immediately done, she answering and asking me to come at once and begin the meeting.

A few friends of our cause there had secured the Methodist house of worship from the Methodist minister for the preaching services. After preaching on Sunday morning at eleven, we were notified that we could use the house for only four services. The Presbyterian minister was present and very kindly tendered the use of their house for day and night services as long as we desired to use it.

An Epitome of Results.

WE WENT on Monday to the Presbyterian house of worship and continued the service until the 23rd day of April, on which date, we succeeded in organizing the First Baptist Church of Plaquemine, Louisiana, consisting of twenty-three members, and the next day there were nine approved for baptism and two received by letter.

We also organized a splendid Sabbath-school with five classes. A mid-week prayer meeting was organized and a strong W. M. S., and on the same day we enlisted every member of the church in all departments of the denominational work, raising in good subscriptions \$600 for local work, missions and benevolence.

The church now sustains three regular Sabbath-schools, having from the beginning had on the field a pastor for half time, he

giving the other half of his time to the New Roads Church, which we organized there.

Rome Was Stirred—But Not With Joy.

ALONG WITH ALL the difficulties that arose in connection with having to seek another place of worship, we had to meet the arguments of two priests of Rome, who were sent out from New Orleans, so we learned, who claimed they were there to hold a mission, but unquestionably their object was to keep people from attending the Baptist worship. They continually harangued the people, day and night, saying that the people who were not married by the priests were not married and that their children were illegitimate, and that they were living in adultery. This contributed to increase our audiences; some who were formerly aligned with them threw off the yoke of popery and attended our services. Some of these were wonderfully saved.

During the services, we had as many as twelve or fifteen Romanists at the same time attending the meetings. They reached their climax of opposition to our work there, when they boycotted one Mr. Daigle, who was a baker, because he and his wife were attending our services. So when we learned that they had boycotted him for attending our services and for reading *The Menace*, we made request of every Baptist in the place and around it and also requested all the Protestants with all the fraternities to buy all their bread from Mr. Daigle, instead of their grocerman. This, with the Romanists, who would slip in after night and before daylight to buy bread of him, so increased his business that he had to secure another delivery wagon to deliver bread to the people, and so the boycott proved to be a huge joke.

Baptizing Amid Difficulties.

THE CHURCH arranged to have the baptizing done on the ninth day of May at two o'clock, so brethren repaired to the lot they owned, made an excavation in the ground about four by eight by four feet deep. This they lined with flooring, making steps to enter in, putting a fence about twenty to thirty feet around it. Long before the hour for the administration of the ordinance of baptism, perhaps more than 2,000 people gathered in the vacant lot around this pool to witness the first scriptural baptism ever administered by a white Baptist in Iberville Parish.

Some twenty or thirty minutes before the hour for baptism arrived, a messenger came to Brother Jones, where the Enlistment Field Worker was being entertained, and announced that the clothing of one of the converts had been locked up and the street patroled in front of the house to keep this party from being baptized. She had been a Romanist for sixteen years but having professed faith in Jesus Christ during the meeting and having been approved for baptism by the church, along with others, the Romanists sought in this way to prevent her from being baptized, which they succeeded in doing for the time being.

Many reports were current that there would be disorderly conduct at the baptizing, and when we neared the pool with the converts there was a great deal of noise and confusion among those who had gathered.

Preaching at the Pool-side.

WE STEPPED FORWARD with an open Bible held on our left hand. We got the attention to the concourse of people by telling them that the city of Plaquemine

and the Parish of Iberville expected every citizen of their commonwealth to deport themselves in such a way as to do honor to themselves. We impressed upon them the fact that this was a divine worship and service as much so as if it were conducted in the finest cathedral in the world, that the Triune Godhead had honored an occasion of this kind by their presence and sanction. Then we proceeded to preach to them the gospel of the grace of God.

Many of these people never having heard the gospel message before, gave rapt attention and some were moved to tears and sobbed during the preaching. While praying there was a great power of prayer over all the people, many sanctioning the prayer by "amens" and "praise the Lord."

Notwithstanding there had been many statements made that there would be noise and confusion while burying them with Christ in baptism, so exceedingly solemn and impressive was the scene, that the silence in the audience was intense. Not a word was spoken audibly during the administration of the ordinance.

Very many of these people, who had never before witnessed this ordinance by Baptists, went away from the service favorably impressed and were frequently heard to comment on the Baptist way favorably.

This young church has the real missionary spirit in it and in its evangelistic work is continually winning souls to Jesus Christ. We are convinced more and more, as the days go by, that the Word of God is the instrument of His power for the salvation of men and women, and the Holy Spirit the effective agency in our Lord's scheme of redemption. Let us be true to the old book and victory will be perched upon our Lord's banner,—even among the Romanists.

Among the Red Men On the Plains.

THE EDITOR.



T WAS OUT in the open plains, miles from any railway. A white lessee's diminutive cottage stood on a plains hill top, sans yard fence, sans outhouses, sans trees, frankly announcing to all who came within ten miles that it was there and able to stand alone, thank you,

barring the possibility of a cyclone coming along some day. To offset which possibility the farmer had a hole in the ground out in the yard to which he could flee for safety in time of peril, provided the "twister" should not get there first.

A few miles away is the Otoe Indian Agency, also in the open plains, but with a

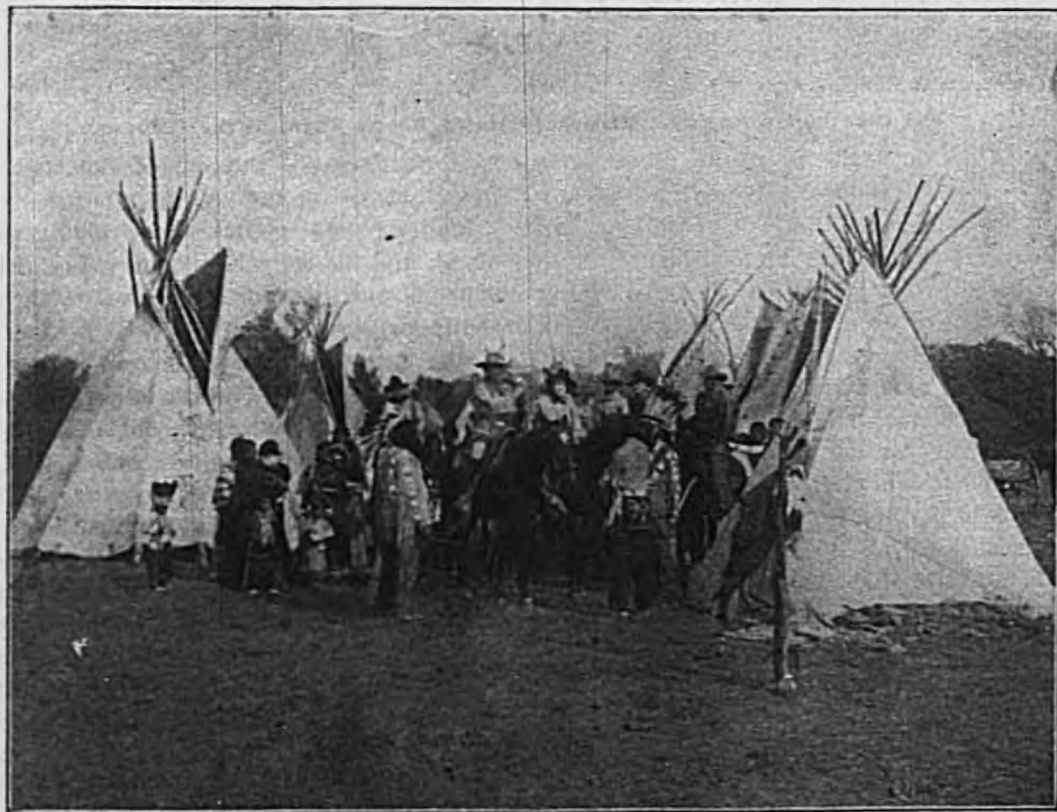
creek and stunted trees in the background. Also here and there, far distances apart, other cottages, rearing their heads some eighteen feet above the plains level, where nothing else in nature was so bold, except the buffalo grass, which, thanks to the good judgment of the proprietors of the noted Ranch 101, is here protected from the ever-inquisitive plow of the lank, resourceful, try-a-new-place American pioneersman. The buffalo grass does the best it can, which is well.

A New Gas Well.

FOR MILES and miles as Brother Bock and I drove from the Otoe country across the plains, we heard a strange roaring

the towering derrick through which the drilling had been maneuvered.

It was an impressive spectacle. If all the railway locomotives of the Frisco System, which carried me safely to and from Oklahoma, a road of 7,000 miles trackage, were placed side by side with their safety valves popping, it might make a hissing sound of half the volume which that monstrous jet of gas made. Next day, thirty miles away, we heard it distinctly. It had been blowing off for about four days and was said to be getting stronger. I suppose there was escaping enough gas to supply Louisville, Richmond, Atlanta, Birmingham and more! That gas spelled success for its own value,



The Red Man Staged for Paleface Beholders.

sound. As we journeyed it became even louder. Then we drove upon the top of a hill and looked down into a plains depression and saw what it was. For some weeks men had been drilling a well there, prospecting for oil. It was the first trial in all that section. They drilled a hole 5,000 feet deep, casing it in with a pipe eighteen inches in diameter as they went. Then something happened. Gas began to rush out of that big hole, almost knocking down

but still more for the great oil deposits which it indicated.

Enter Dame Industry.

FOLLOWING the find, Mr. Hoyo, the courteous Otoe Agent, told me that his office was bombarded dally by Tom, Dick and Harry of the Anglo-Saxon vintage, seeking by any hook or crook to get an advantageous oil right lease on the Indian lands in that vicinity. The lank paleface in the two-

room cottage over on the next hill must have been amazed. In his yard, absolutely without protection, stood an enormous threshing machine, a big wheat cutter and binder, a horse rake and a buggy. These

growl of that gas well is imposing, almost like an earthquake. There is something uncanny about such a monstrous monotone from deep in the bowels of the earth, where never before was the quiet disturbed save



The Otee Indian Agency. Missionary Harry Bock's Team in the Foreground.

devices put in a pile would fill much more space than the house. Even if he by any chance has escaped the fate which overtook other farmers of the region during three of the last four years, and saved his crop from death by drouth, he can scarcely think now about taking a living out of the soil by dint of his plowshare, wherewith he has slaughtered the buffalo grass on which a hundred generations of buffalo herds grazed, and induced wheat to grow when the rainfall would permit it, for under his lands untold riches lie.

Good-bye in that vicinity to buffalo grass, to winds which whisper amid the hills, to jack-rabbits, and the rest. The hiss and

by the infrequent thunder of the clouds or the crack of an Indian's gun.

Industry now claims those plains round about, and industry is a dame who is much courted, but not for her beauty and aesthetic culture. What she will do for that plains region is to erect scores of derricks, run a lot of pipes, build a lot of ugly little shacks, cut up the earth till it is only a dust heap or mud hole alternately, and displace the restful quiet of ages by the smiting clamor of a material civilization.

To what end? That people may have oil, and that the men who pay court to Madame may have great houses, and lands, and bank accounts, the wherewithal of pleasure and comfort and power. Here my sermon ends. Madame is a useful shrew, if she is ruthless. She will do very well, if she can be brought to serve the general human weal, instead of the insatiate and greedy designs of individuals, who worship her more than God and love her more than they do their fellows in the market place. Ugly old hag, because she seduces and ravishes souls, she is who knows how to use her yet a kind friend to him



The Pawnee Mission Church, Pawnee, Oklahoma.

without becoming her victim.

An Opening Otoe Mission.

BEFORE we came to the gas well, we were with the Otoes, and before that I was with Missionary Robert Hamilton at Chillico. For some months Missionary Bock to the Pawnees, has been going every two weeks to tell the Jesus Way to the Otoes. Twenty-eight Otoes joined the church at Pawnee, coming far across the plains to hear the man tell of the New Way. These want our missionary to go over to their tribe to teach their fellows about Jesus. The part of the tribe which lives contiguous to Red Rock numbers 475. They are more industrious than most Indians. Nearly all of the Otoes farm, each family living in a palceface house on its own land. The immemorial religion of the Otoes, as of all of the other tribes is peyote worship, and this practice is demoralizing and ruinous, as we shall see in a separate story on this practice.

The Otoes took kindly to Bro. Bock, and even honored him with an invitation to their all-night peyote pow-wow, which he accepted, sitting up all night for two nights while they chanted, drummed, rattled the gourd and danced, and ate the peyote button or bean, until he was afraid he would swoon and see visions such as the peyote drunk and all-night dirge enables them to see.

It is the desire of Bro. Bock and of the Otoe Christians to establish a church near Red Rock. The Home Board is encouraging this. It is a very promising opening. An Indian woman wants to give ten acres for a church lot near the Agency, a most desirable location. The promise there is for a capital work for the Master.

A College Student Mission Church.

BEFORE I CAME to the Otoes I was at Chillico Indian College to aid Bro. Hamilton, Sunday night, January 16, in ordaining three deacons of the student church there. It is a beautiful plant, which must have cost more than \$1,000,000, besides the thousands of acres of land which go with it. The training tends toward the vocational and from what I could gather, gives the Indians of Oklahoma an admirable institution for college training. The student body numbers 500 and 200 of these are from Baptist families. Brother Hamilton, with

the approval of the school management, has organized a church among the Baptist students. It has fifty members and five more joined the night I was there on a profession of faith. [Two more have joined since.]

This is the most unique church organization with which I have ever met. More than 200 students were present at the ordination that night. Knowing the lack of reverence outcroppings of which is to be expected among a body of young men and women at college among the Anglo-Saxons, I watched the crowd with some solicitude, hoping that the formal ceremony of the ordination, would touch them with a sense



Showing the Three Young Men Ordained as Deacons of the Student Church at Chillico.

of its seriousness and significance, but fearing it would not.

But it did. I have not seen men and women of mature age in our old and established churches, demean themselves with more reverence than those more or less immature young Indian men and women did. It made on me a profound impression. I told them so, and declared, as I do now, my belief that the Anglo-Saxon would do well to learn reverence from the Indian.

(Continued on page eighteen)

Negro Evangelism.

WESTON BRUNER, Superintendent of Evangelism.

EVANGELIST J. W. BAILEY of Marshall, Texas, organized the seven Negro Baptist churches of Valdosta into a simultaneous evangelistic campaign which lasted throughout the month of January. The Lord poured out his spirit in mighty power, and nearly five hundred were led to make public confession of their faith in Christ. Brother Bailey found it difficult to break away, as the revival fires were still burning brightly when he was forced to go on to Jacksonville, Fla., where we now have a great campaign among the twenty-one Negro churches.

Richard Carroll of South Carolina.

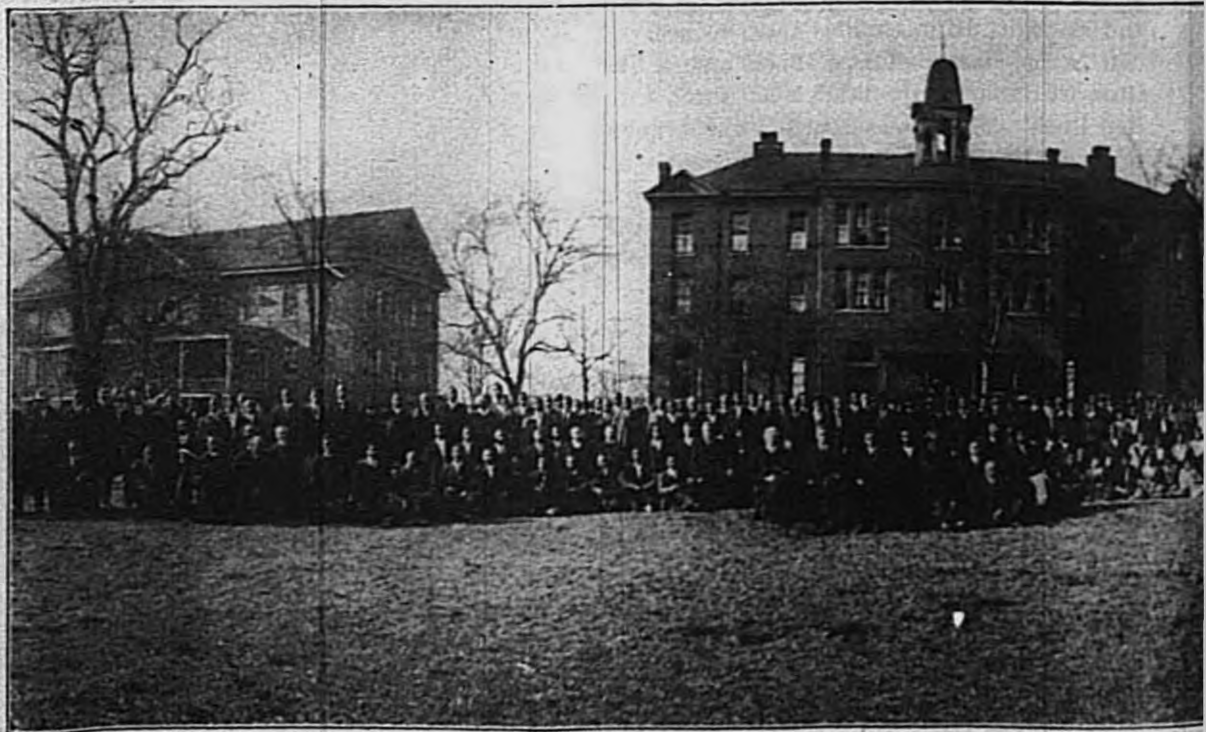
DR. C. C. BROWN with his trenchant pen writes as follows about Richard Carroll, of Columbia, S. C., one of our Negro Evangelists: "Richard Carroll, our Negro philosopher, now working under Bruner and the Home Board, has been down here on a visit to us colored Beaufort folks (sic). He is a genius and a master of assemblies. He is an orator without forensic fire, but with something better. He loads his intellectual gun with shot rather than with powder. He

does not tear a passion to tatters, but leaves large rents in the self-satisfaction of his audiences. He works upon others rather than upon himself. His speeches are full of aphorisms, apt stories and illustrations, most of them taken out of his own life. Here is a saying of his: 'A Baptist feels that he is saved as soon as he gets into the church; a Methodist is never sure of it until he gets to heaven.' He has won a place in the confidence of the white people everywhere, and we ought to be glad to know that now, at last, the white man in the South is trying to do something to help the black man."

We appreciate these words from Dr. Brown and believe that they are true.

South Carolina Race Conference.

THE SOUTH CAROLINA Race Conference recently held its fourth annual meeting at Columbia, S. C., February 5th to 12th. Richard Carroll is the organizer and President. For this conference he arranged a most remarkable program in its breadth and variety. On the program were both white and colored speakers, and the topics



Showing Group of Negroes at Richard Carroll's Race Conference at Columbia, South Carolina. Background

discussed ranged from Pellagra to Evangelism. Dr. Green, of Knoxville, Tenn., the most noted colored physician in this country and one of the most noted physicians among white or black, a specialist on Pellagra, was present to impart technical knowledge on Pellagra and to deliver a masterful address on "The Layman as an Evangelist."

Dr. B. F. Riley attended the entire conference, speaking on numerous occasions. Mr. B. E. Geer, of Greenville, S. C. and Mr. R. J. Alderman of Alcolu, S. C. by speech and presence added much to the occasion. One of the finest papers was on "The Qualifications of the Ministry for Today." The writer was a Negro preacher, who gave evidence of a training and a vision worthy of any minister, white or black. There were other speakers who made notable addresses, read instructive papers, or preached inspiring sermons. In fact, the entire program was a revelation to those who heretofore had not realized fully what progress the negro is making and what hopes inspire his soul.

It was my privilege to speak on evangelism and to preach a number of times. The opportunity to address the students of Benedict College and Allen University gave

me a chance to see the admirable work these two schools are doing for their fourteen hundred students. Dr. Valentine, as President of Benedict, and Dr. Beckett as President of Allen University, are men sent of God.

Dr. C. L. Butler, who recently assisted in the great evangelistic campaign among the twenty-nine Negro churches of Savannah, Ga., where the number of conversions went beyond nine hundred, was present and rendered valuable assistance both by speaking and by presiding at some of the conferences. It was necessary to use two or three churches at the same time in order to accommodate everybody. Brother Butler had just closed a remarkably blessed meeting at Benedict College, where one hundred and twenty students were converted, leaving not one in the whole student body who had not professed to be a Christian. Brother Smiley of Louisville, Ky., did great good by his singing. The music was a marvel to those who had not heard the negroes sing before.

The evangelistic work is having almost marvelous success among the Negroes, and is doing good it was not anticipated by the Board when it was commenced.



Benedict College, One of the Most Successful Schools for Negroes Maintained by Northern Baptists.

AMONG THE RED MEN.

(Continued from page fifteen)

he does not seem to know how to treat any expression of religious hope or faith with lightness. It is a beautiful thing in the Indian. Could the reader see it, his eyes, like mine were more than once on my fore-gathering with the Red people, would be dimmed with tears. I hope we shall be able to show herewith the faces of the three splendid young fellows we ordained as deacons.

An Unique Work Among the Indian Schools.

I HAD BEST TELL here of Brother Hamilton's work. He resides at Shawnee, Oklahoma, and is the missionary of the Home Board to the Baptist students in twelve Government Indian Schools.

Investigation has shown that eight hundred of seventeen hundred students in these schools are of Baptist religious preference. The authorities in charge met with cordial approval our Baptist offer to furnish a missionary to look after these students from Baptist homes, and Brother Hamilton makes the complete itinerary of the schools. Even the heathen Indian has reverence; once a month. This is a work of marvelous potentialities, and greatly strengthens the force of the Home Mission impact on the Red people of Oklahoma.

Why are those students from Baptist families? Because Baptists have done more mission work for the Oklahoma Indians than all other Christian bodies combined. This will be interesting information to our people. Brother Hamilton has made investigations, the sum of which amounts to conclusive proof, the most imposing being the eight hundred students of Baptists families out of a total school attendance of seventeen hundred.

It came about from two causes. First, Southern Baptists started mission work among the Five Civilized Tribes in 1855 and have kept it up ever since, barring the time of the war and just after it. Just before the war we had more than forty Indian churches. Under that noble veteran, Dr. A. G. Washburn, the work among the Civilized Tribes has taken on new life in recent years.

Then the Northern Baptists at a later time took up and developed a considerable work among the Blanket Indians. Dr. A. J. Holt, of the South, was the first missionary among the Wild Tribes. But until about six years ago our Northern brethren did about all the Baptist work among the Wild Tribes. Then Southern Baptists began the work about which I am writing in these articles. At first it was only to Osages and Pawnees. Now it includes the Otoes, and Brother Hamilton's fine work among all tribes at the schools.

Visiting Among the Pawnees.

TUESDAY AND WEDNESDAY, January 18 and 19, I was with Brother Harry Bock among his Pawnee people. The Pawnee tribe is divided into four sub-tribes, and each of these has its camp or community headquarters five or six miles out from the town of Pawnee, and each in a different direction. Each sub-tribe or camp has its council for the management of its internal affairs. The council house is built of grass sod placed over a willow matting, which in turn rests on a frame work supported by posts.

The Grass Council House shown here-with is of the sub-tribe six miles south of Pawnee, of which Roam Chief is the head. We visited Roam Chief and his Council House, and I have elsewhere written the story of our visit to him. The Council House is circular and sixty feet in diameter inside. An open space at the top center lets out smoke from the fire and lets in light. This opening is the only one except that of the entrance door. It is a picturesque structure and all the tribal meetings are held in it. In the Dakotas, from which the Pawnees came forty years ago. Brother Gillingham says scores of Indians would inhabit one of these Grass Houses during the bitter winter cold, the central fire serving both for warmth and for cooking, also for light at night.

On another day we had dinner out in the country home of Brother Charles Allen. Brother Allen and his wife are two of the most esteemed members of the mission church. It is a comfortable and well appointed home, furnished according to our Anglo-Saxon standards, and its Christian atmosphere was a delight to the visitors.

The Pawnee Mission Property.

I MUST SAY something of our Pawnee Mission property. It includes thirteen acres of land. Perhaps six of this is cultivated by Brother Bock. His salary is not large enough to enable him to feed the three horses he finds it necessary to keep in order to do the traveling for which his work calls among his people in Pawnee County. So he cultivates forage to feed his stock and reduces the cost.

When a Pawnee becomes a convert, he almost always moves out from the "camp" of the non-Christian Indians on to the farm. Each Indian has a land allotment, but this is neglected by most of the peyote Indians, who carouse and dream rather than work. When our converts move out to their farm homes they scatter throughout the entire county. The missionary must look after these, as well as the peyote Indians. Also Brother Bock must journey thirty-five miles to the Otoes every two weeks.

The mission church and parsonage are well located on an eminence overlooking Black Bear River, in the Pawnee suburb, and quite near the excellent government school for the Pawnees. Across the road from the parsonage is a little cottage, also of the mission, which is occupied by our devoted and cultivated woman missionary, Miss Mary P. Jayne. In the church yard is a large room used by the church as a lunch room on Sundays, as it is their practice to spend the whole day at the church.

In the church yard a sod of bermuda grass looks well. It is to be hoped that the barbed wire fences around this and our Osage mission will be replaced by something more appropriate. We do not think it is our business to conduct a demonstration plant to show the Indians everything that may be desirable in material improvements, but surely we may show them how ugly and unfit a lot of rusty barbed wire is about a residence or church. It is barbed wire everywhere and about every home in the Blanket Indian country—with the whites too. The church has recently installed at its own cost a beautiful new electric lighting system. The Home Board has also aided in some needed repairs to the buildings.

Brethren Bock and Gillingham.

ELSEWHERE I have told the story of Brother Harry Bock's coming to this work. It only remains for me to say that I was much impressed with his whole-hearted devotion to the work and to the people, and with his unusual equipment in his knowledge of practical affairs. This gives him a useful advantage in his relation to the work, and tends to reduce the expense of maintaining the mission. Indeed I was much impressed with all of our Indian missionaries. They are doing a work for Southern Baptists worthy of the devotion and the spirit of our best people, and worthy of their confidence and unstinted support and good will. They are cheerfully bearing burdens which are heavy, if they would give themselves time to think about it—which they do not, they are too busy.

Brother David Gillingham, our Pawnee interpreter, is a remarkable man. His father, White Eagle, was a Pawnee Chief. Brother Gillingham inherited both his father's name, White Eagle, and his office as Chief. But what advantages the young Chief had from regal blood and leadership in his tribe he counted as naught, that he might come into the knowledge of Christ and follow in his footsteps.

Herewith we present a picture of Brother Gillingham and the writer, made as Brother Bock and he visited with me among the people. Brother Gillingham has a noble face and a poise and dignity which is pleasing and impressive. He is a graceful speaker and a splendid interpreter.

Education and Christian Faith as Saving Forces.

ELSEWHERE I HAVE shown that more than one-half of the Christian preference of the Oklahoma Indians is for the Baptists. Baptists have done perhaps two-thirds of all the mission work which has been done among them. They number 118,000. Much is still to be done, and the Lord has opened to us an inviting door.

The government is doing a great work educating the Indian, and much to conserve his economic interests. The only failures of the government seem to be in cases where cheap politics and frequent changes in officials have been in evidence. But,

great as is the advantage of the government's service in the Indian schools, I have nowhere seen such an impressive demonstration as among the Indians of the inadequacy of education alone to save a people, even as related to their temporal welfare.

Remember that the non-Christian American Indian is a heathen, pure and simple. He has his unique race characteristics. In their wild way they are regal and impressive. The Red Man does not lack in personality. He is justly noted for physical courage and for mental astuteness. The paleface vices, however, destroy and uproot the wild strength of the Indian. Whiskey alone is competent utterly to unman and undo him.

Comes Education to save him. Education opens for his youth excellent white-man schools. To these the youth go in considerable numbers. There they learn the lore of the Anglo-Saxon. Also they

wear the white man's clothes. They are bright, and much of the knowledge imparted is of a practical nature. But hundreds of the young Indians return from the schools to the tepee, the blanket, and the peyote worship. The tepee and blanket are innocent in themselves. Their only evil significance is that of allegiance to the old life. The peyote worship is debasing in the extreme. The picture herewith shows a young Indian school graduate, who has come back home only to become a priest in the abominable peyote powwow. He is educated; his features show that; but it is peyote and debasement for him. Hundreds, even thousands, of educated Indians do the same.

The story must break here, though unfinished, for less than an inch of space remains. The Jesus Religion does for the Indian what he needs, and what not even education can do.

The Hilarious Giver.

L. B. WARREN, Superintendent of Church Extension.

THE HILARIOUS giver, and the Pharisees!

All of the Seminary students remember these two points.

Some of Dr. Robertson's words are possibly forgotten, but two recollections will never fade. The invectives pointed at the Pharisees, and the description of the hilarious giver.

Here is a letter from a giver who is happy—from a group of givers who are hilarious.

Read it. Note the method, the results, the attendant joy.

The letter is written by the President of a Woman's Missionary Society.

"Just a year ago, March, 1915, I wrote you for information and literature on our Church Building Loan Fund, which you promptly sent.

"Now I am ready to give you interesting information on our use of it, and the results.

"I at once read everything you sent and made myself familiar with the work, so I would be able to explain to each individual what this Fund would mean if we raised the

million which we hope to, and which I have faith to believe we will.

"I canvassed the membership of our Woman's Missionary Society, carried the literature to each one myself and explained as fully as it was possible for me to do. I asked the ladies to think and pray over it until they heard more about it, or further from me. The matter was kept prominently before them, and finally an apportionment was made to each member, urging a partial payment each month with the time limit March 6th, 1916.

"Now with what joy I write you that we have the \$500 Memorial Fund in cash in bank ready to send you—memorializing our own Society, the Woman's Missionary Society of the First Baptist Church.

"Just the members of our own Society gave this, and I would say that not more than fifty had any part in it.

"I made it plain that this was not to interfere with our regular giving, and I know you will rejoice with me when I tell you that we are far ahead in our regular giving, surpassing any previous year.

"Pardon my long note, but I am so happy

\$300,000 must be raised for Home Missions during April, if the apportionment is to be raised. All of the amount is needed. If every pastor and every worker will preach and work and lead our people to give, it can be done. Success depends on thousands acting together and promptly. The welfare of a great and gracious cause is at stake.

over our Memorial Fund, and so interested in this great movement of our denomination. I could write pages. As President of the Society and as your co-worker I was privileged to write this good news.

"May God bless your work and every department of our Southern Baptist work, and keep us ready to do with our might what our hands find to do."

The cheerful giver,—more, the hilarious giver. Blessings are multiplied in a gift like this. Almost every day during the past

month letters like this have come, letters which show the joy which comes to the giver, joy which will increase with the increase of the good following the gift.

And other letters come, letters which tell of churches built and souls saved because of such donations,—and other letters, innumerable letters, telling of pressing needs and asking help.

As this hilarious giver writes, "May God bless the work, and keep us all ready to do with our might what our hands find to do."

Home Mission Receipts.

P. H. MELL, Treasurer.

HERE ARE the facts in figures for our editors, secretaries and other leaders. Please translate them into terms which will impress the pregnant meaning on readers and audiences.

\$441,750 is the apportionment for the year. With only five weeks remaining **\$300,000** is still to be raised!

States	May 1, 1915 to March 25, 1916		May 1, 1914 to March 25, 1915	
	General Fund	Evangelism	General Fund	Evangelism
Alabama	\$ 7,875.06	\$ 1,849.88	\$ 6,391.61	\$ 1,783.27
Arkansas	63.94	724.70	562.83
District of Columbia.....	937.14	1,906.15	1,166.30	31.00
Florida	1,652.22	106.69	1,440.00	3.11
Georgia	11,190.06	2,102.82	12,282.46	2,445.77
Illinois	275.00	1,268.91	4.00	1,151.32
Kentucky	28,926.24	307.00	14,931.37	2,012.65
Louisiana	1,957.07	428.10	1,437.99	1,701.83
Maryland	6,066.62	369.53	5,030.02	3,247.65
Mississippi	3,876.60	266.22	6,221.46	644.56
Missouri	9,329.74	291.56	9,167.62	100.00
New Mexico	514.35	322.05	60.00
North Carolina	11,217.38	2,215.61	10,517.29	2,128.56
Oklahoma	1,659.36	832.20	950.27	622.03
South Carolina	14,613.00	1,510.65	11,433.13	1,049.54
Tennessee	4,243.80	606.50	4,652.03	159.32
Texas	177.75	3,879.43	179.15	1,818.63
Virginia	15,782.05	1,817.36	15,311.15	4,994.13
Totals.....	\$120,357.38	\$20,807.36	\$101,175.85	\$24,496.20



THE SITUATION IN HOME MISSION RECEIPTS.

THE SITUATION as regards Home Mission receipts has become embarrassing. While the Home Board has tried to keep the brethren posted as to the lagging receipts, we have perhaps made fewer strenuous appeals than in former times.

When this comes to the eye of the reader, it will be only one month until our fiscal year closes. On the twenty-fifth of March, with only five weeks in which to gather in the money to pay for the work, only \$141,000 had been received, and \$300,000 remained to be raised within one and a half months.

On the 25th of March in 1915, the Board had received \$125,600. Apparently the receipts this year are \$15,000 ahead, but really such is not the case as it relates to the general activity among the churches. Kentucky has sent in monthly a proportionate part of its apportionment. This accounts for the difference in receipts. An examination of the statement by Treasurer P. H. Mell, which will be found elsewhere, shows that the receipts average about the same as they did for the same date last year.

At this time last year the great war in Europe had been waged for nine months. Commerce was paralyzed and business in America was suffering serious depression. Since that time business conditions in America have come back to prosperity. Money is plentiful, and the year 1915 witnessed remarkable agricultural prosperity in many sections of the South.

Another fact would seem to make the situation somewhat more strange, if not alarming. It is the fact that much stress has been placed upon regularity in giving in many of our churches during the last three or four years. While a large majority of the churches are still dependent upon what is known as the campaign or periodic method of raising money, quite a respectable number of churches are supposed to have adopted a regular schedule of contributions for the year. This would lead one to expect larger receipts throughout the year on the part of the Home Board.

But neither prosperity nor the stress on regularity in giving has brought in the money wherewith to pay for the greatest year's work which has ever been accomplished by the missionaries of the Home Board!

We confess we are puzzled and in great distress. We feel that the brethren tire of urgent pleas; we know they do. We feel tempted to try to keep ourself in good feather with the brethren by not writing the things which cause anxiety and distress. But what can we do? What ought we to do?

The work is not ours. We have the privilege of serving in the work. We desire to be faithful in the service. But when the men who are rendering the service shall have passed out, the work will remain and the responsibility will remain just where it is now, on the churches and the church members of the Southern Baptist Convention. What ought we to do? Ought we not to try to put the responsibility and the necessity for prompt aid in liberal giving on the hearts of the brethren? If there is any other way around, we have not discovered it.

Therefore we come, as we have done in the past, as we may have the opportunity and obligation to do in the future, to put this burden on the shoulders of

our faithful pastors and leaders and ask them to help us put it on the consciences of the brethren and sisters in the churches.

There are indications that the Board will make the greatest report of results in souls saved and in the building up of the cause, that it has ever made. For a number of years our reports have been larger and larger each year. The results have gone forward with more rapidity than the receipts have advanced, showing a growth of efficiency on the part of the workers where already great efficiency existed.

There is no doubt at all about the success of Southern Baptist Home Missions being note-worthy and almost phenomenal. A search through the annual reports of the Home Boards of other Christian bodies indicate that in the matter of baptisms and additions to churches our Boards secured not less than three times the results secured by any other Home Mission Board. All of those Boards do what we call "co-operative work," as well as we. If the co-operative mission work of our Board be left out of account, yet our report of baptisms will be nearly twice as large as that of any other Mission Board in America. At the same time we are devoting more attention to developing the implanted life of the disciples. In mountain schools and immigrant schools and in the enlistment work a great cultural missionary activity is being conducted.

The editorial grows long and we grow tedious. We have discovered no cunning whereby an appeal for money can be made fascinating on the printed page.

For the sake of the twenty million people in the South who do not profess to know our Lord Jesus; for the sake of the large number who call on him but whose powers of service have not been developed; for the sake of the immigrant and the Indians and the Negroes and the backward people; for the sake of true religion and undefiled; for the sake of homes and kindred and native land; for the sake of all that we hold dear in this land of liberty and of all that we hope for in an effective impact for Christ of our civilization on those civilizations which know not our Lord; for the sake of our Lord Jesus and of fealty to the vows we have made to serve him, shall we not come up in a brave, triumphant way to the support of this great agency which Southern Baptists have established that through it they might express their combined concern and put their united energy to the single task of making here and maintaining here a civilization in which the Lord shall be God!

Such is the longing desire, the hope, the fervent prayer of our Board.



SHALL WHITE BAPTISTS EDUCATE NEGRO PREACHERS?

THE ARTICLE ELSEWHERE by Dr. C. C. Brown of South Carolina on the Negro Problem, will be read with interest, both on account of the charm of the writer's style and because of the important subject matter. There is no greater particular civil and religious problem confronted by the Christian bodies of the South than that which is created by the presence here of nearly 10,000,000 people of a race distinct from that of the dominant Anglo-Saxon.

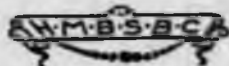
We live and move and have our being in an environment saturated with this problem, and are in danger of failing to see it because it has become of one color with all other things which we take as a matter of course. The so-called Negro problem, Dr. J. B. Gambrell says, is mainly a white-man problem. Is the stronger white man good enough to treat the Negro justly and fairly before God? That is the major part of the Negro question.

We know the Negro's virtues and vices. We know the race, albeit, as Dr. Brown says, we know them rather by what is not in them than by what is in

them. But the white man knows some of the Negro's virtues. He knows his good nature, his kindness and the absence of brooding bitterness from his heart. He knows the Negro's power for affection.

Are Southern Baptists ready to accept the strong doctrine preached by Dr. Brown, that Southern white Baptists must educate the Negro preachers through white instructors? We believe they are. We think there is no escape from the reasoning of Dr. Brown that we can only impart our higher ideals and standards by personal contact. This would not necessarily mean that all of his theological instructors should be Southern white men. But it surely would require that Southern white men should participate in the work.

Dr. Brown is of the opinion that the proper education of the Negro preacher is more difficult of attainment than a suitable vocational training for the rank and file. We believe in both, but doubt it being more difficult to educate the preachers. The fact is, vocational training is being tried and has already proven a success. The other will also be a success when adequately tried.



PUBLICITY DEPARTMENT OF THE HOME BOARD.

THE PUBLICITY DEPARTMENT of The Home Board does both the publicity and educational work of the Board. Its main but not its only work is education in Home Missions through publicity.

The work of the Department is done by the Editor of Publications of the Board. He also gives some of his time to the general field work of the Board.

Like every other activity of our general Boards, this work is much larger than is generally understood. Ideally, the Publicity Department has set for it the task of reaching with the Home Mission message each of two million six hundred thousand Baptists scattered throughout seventeen States in the South and Southwest. Keep this in mind, and you will see how when one man does all he can possibly do, he feels very much like a needle lost in a hay-stack.

It would be a great gain to Baptists in the South if they could more generally appreciate the largeness of the tasks which they have put into the hands of the few brethren who are chosen to labor in the various activities of our Boards.

A brief statement of the work of the Publicity Department of the Board may be set forth as follows:

(1) This Department edits and circulates *The Home Field*. The circulation of *The Home Field* averages about 21,000. This could be more than doubled, if the editor could be allowed to give adequate time to look after the circulation of the magazine. But the publicity work reaches in many directions, and the Editor of Publications is also expected to give aid in the work of the Board that has nothing to do with publicity.

(2) This Department furnishes during the year hundreds of articles on Home Mission activities, which are published in the twenty denominational papers of the South. The papers do not wish to take duplicate articles, so it requires a very large amount of information to write a sufficient number of articles that are at once worth while and different from those that are furnished to other papers. He recently wrote more than 25,000 words on a single visit to the Indians in Oklahoma. When scattered out among so many papers it was not much in any one place, but it required considerable pains and work.

(3) The Publicity Department writes or edits and has published an up-to-date stock of about twenty tracts which bear upon the various phases of our Home Mission work and which are prepared and printed with the greatest care. Last year the Department circulated five and one-half million pages of free tracts throughout the South.

(4) The Editor of Publications for several years has written for the Home Board yearly one book, which has been used for Mission Study. All of these books have proven popular, but none so much so as Baptist Missions in the South, the first edition of which promises to be exhausted in four months after its publication. The study and work necessary to write these books is not small. It is a service for the entire denomination, and the rapidly enlarging demand testifies to its worth.

(5) This Department keeps on hand a set of twenty stereopticon lectures which are in use throughout the South at all times, and which need considerable attention. It also furnishes from time to time new sets of Home Mission charts, supplies and material for special exhibits, etc.

(6) This Department keeps in touch with the Home Mission books which are issued in America, both the good and the bad, so as to be able to give an intelligent reply to any requests for information as to books on Home Missions.

(7) The Department writes on the average fifteen or twenty informational letters daily, in response to inquiries about the work of many kinds, which cannot be answered by tracts and form letters. Under the direction of the Corresponding Secretary it also grapples with the many form letters to pastors, Associational Representatives, women leaders, etc., which are sent out by the thousand. That the reader may have an illustration of the classes of informational or educational letters written, we will say that this article is one of them, written at the request of a Woman's Society President, and put in *The Home Field* as an after-thought.

These are the general activities of the Publicity Department. As was said when starting out, when one seeks to bring such activities into touch with the great mass of Southern Baptists, the bigness of the task is almost beyond computation. It should have been added above that the editor in charge of this Department frequently gives time to teaching classes at Institutes, delivering special lectures, Home Mission addresses, etc.

Baptists are a great people, and there are many tasks which need to be rendered for them and in their name. Even the more modest of these tasks become large and important when one takes into consideration the vast masses of people to be informed and influenced. We yearn for an understanding on the part of the brotherhood of such facts as these, and for that generous treatment which Baptists will always accord their work and workers when they do understand.



"The Child That Tolleth Not."

WE HAVE READ a remarkable book on "The Child That Tolleth Not." It is by Thos. R. Dawley, Junior, and from the press of Gracia Publishing Company, New York. 490 pages, profusely illustrated, \$1.50. It contends that most of the poorer class of mountaineers who find their way to the mills, do so for the simple reason that they will be better off there than in their mountain cabins. It is the most informing contribution to the child-labor discussion, as it relates to the Southern mills, that we have seen. We wish every student and leader among our people might read it. We expect to review it and its contentions more fully at a later time.

Gone, But Saved.

WHEN IN OKLAHOMA, in company with Missionary Harry Bock to the Pawnees and Otoes, the editor visited out on the plains a very ill Otoe Indian, Albert Green. Under date of March 18, Brother Bock writes: "Albert Green passed over the River to his heavenly rest on last Friday. Before going, he called father, mother,

and wife to his side and told them that he was going home, and that he did not want his funeral conducted in the old heathen way. But he wanted them to be happy and glad because he was going home to be with Jesus. He begged his people to come into the Jesus Way, which he had found out was the only way. I am sorry to say his father did not heed his request, but carried out the old heathen funeral customs on Sunday, feeding at his home more than 350 people. Monday morning we took charge of the body and gave it Christian burial. There were more than 150 Otoes at the services and they took a deep interest in all that was said and done." Thus our missionary is winning the Otoe tribe to Jesus.

Brother Hamilton Training Young Indian Christians.

UNDER DATE of February 22, Rev. Robert Hamilton, Home Board missionary to Indian Schools in Oklahoma, writes: "I have just returned from Chilocco Indian College, where our Baptist student church is and where you aided in ordaining the three deacons. On this visit I baptized seven more students into the fellowship of the church, the five we received the evening you were with us, and two other fine young men who came out Sunday. My ambition for them is that they may go back to their tribes thoroughly familiar with all the institutions and activities of our denomination. One of the girls read an interesting paper on the Orphan's Home of Oklahoma Baptists and next time another will read a paper on Home Missions." Brother Hamilton, who is an experienced and most valuable missionary to the Indians, is actually training the young Red people in many of the schools in religious activities and interests, much better than thousands of paleface churches are trained.

Large Demand for Our Books.

IN RECENT YEARS the Home Board has issued three mission study books: The Home Mission Task, Baptist Home Missions, and Baptist Missions in the South. The first was popular and the edition has been exhausted for more than a year, though there is still a lively demand for it. Baptist Home Missions as a study book has been more popular still. It has been before the public for more than two years. Only a few dozen copies are left and the demand is still lively. Baptist Missions in the South has been before the public only three months, yet the first edition is three-fourths exhausted. It is by far the most popular Baptist mission study book which we have had to do with. The prospect is a new edition will be required within four months of the time the first edition of 5,000 was put before the public. This is a most significant and gratifying testimony that our people anxiously await an adequate book literature on the work and problems of Home Missions and of our other Baptist activities. In the face of this demand there is no doubt that the Home Board will continue to do its share of service in supplying the requirements. A number of live subjects and large await such treatment.

Getting Subscribers for The Home Field.

WE CALL ATTENTION to the fine showing of The Home Field Honor Roll elsewhere. It shows more than 1,000 subscribers. The women are most consistent and faithful helpers in circulating our Baptist periodicals and literature. Yet three-fifths of the subscribers reported on the Honor Roll this month were secured by men. Evidently the men believe in The Home Field also, and read it. That shows good taste and judgment. Thanks to our friends, we never have any serious trouble getting subscribers to The Home Field when we can take time to keep in contact with the workers on the firing line. Then when we go to Conventions and Associations these days, we speak on The Home Field five minutes, get about seventy-five or one hundred subscribers, and let the magazine speak in those homes for twelve months. After which we essay our

own would-be eloquent and impressive address to the brethren. The address may happen to misfortune by the wayside, but The Home Field in the homes of those delegates does its work well. It is NOT spending big speech-time unwisely to get subscribers to The Home Field. How happy we would be if we could convert certain worthy preachers whom we know to this faith—about seven thousand of them!

Let Every Pastor and Church Help Now.

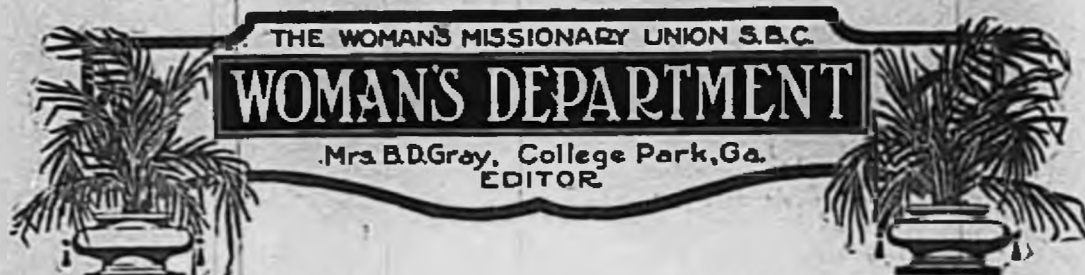
IT IS THE EARNEST hope and request of the Home Mission Board that every pastor who has not preached on Home Missions during this season will do so in April. On request we will promptly send tracts and other helpful material to those who wish to make new preparation before preaching on the great work of saving the South. The material will be found helpful and inspiring. We are not unmindful of the large number of our brethren who preach to once-a-month churches. We especially hope that these brethren will present the cause of Home Missions to each of their churches during April. Let liberal collections be taken everywhere and promptly. That is the only way to raise the \$300,000 that must be raised by April 30, and that will do it! Let every pastor and church help now!

Our Associational Vice-Presidents.

THE HOME BOARD is fortunate in having more than 800 Associational Vice-Presidents or Representatives, one in each Association throughout the South. These brethren through the year look after the interests of Home Missions. They are particularly busy and valuable at the annual meetings of the Associations and during the trying period of the Home Mission Campaign each spring, in the midst of which we now are. We have recently addressed a personal letter to each of these valued workers, expressing our appreciation of his frequent aid to our great cause and beseeching him to buckle on the full armor of alert concern and strategic effort just at this time. By interviews with, and letters to pastors, by ordering and making use of The Home Field and Home Mission tracts, where practicable by personal effort and public addresses, the efforts of these honored men will be of tremendous significance in the final results. Godspeed their efforts, and may each feel free to call on the Board for any assistance in its power! The time is short and every soldier must be full panoplied out in the ranks!

A Blessed Work Among the Negro Baptists.

BESIDES THE LARGE results of the work attained for the Negroes by the Home Board through its Evangelistic Department, as shown in the number of converts won and the churches trained and strengthened, there is another truly gracious result from the work in the bringing of our preachers and leaders into a larger and more understanding contact with the leaders of Negro Baptists. It is inspiring that there are men of large gifts and of proven character among them whom their own white Baptist brethren did not know of, and that the approach provided in the evangelistic campaigns conducted among their people, is exactly adapted to securing a fuller expression of fellowship and understanding between the responsible leadership of the two races. With only two Negro evangelists, and an additional one temporarily, exceedingly helpful and gratifying results are being obtained, and the work is receiving the hearty endorsement of the most esteemed and respected Negro leaders. We do not know of any religious work which is giving larger returns in proportion to its cost.



MISS FANNIE E. S. HECK,
President, Raleigh, N. C.

Union Headquarters: 15 West Franklin Street, Baltimore, Md.

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

Monthly Topics for 1917.

January—Planning for 1917.

A Study of the Individual Society, Outlining Methods for Its More Efficient Work; General Policy and Forward Plans of Woman's Missionary Union, S. B. C.

February—Building for the Kingdom.

W. M. U. Training School; Church Building Loan Fund.

March—"And Samaria."

Home Missions; emphasis upon March Week of Prayer and Thank Offering.

April—"Unto the Uttermost Part."

Foreign Missions.

May—The Home Base.

A Survey of the Forces Maintaining the Foreign Mission Enterprise.

June—Missionary By-Products.

Home and Foreign Mission Treatment; Emphasis upon Medical, Educational and Printing Activities on Foreign Fields.

July—The Uplift of Two Races.

Indians; Negroes.

August—"In Jerusalem."

City Missions both in South and on Our Foreign Fields; Emphasis upon Personal Service.

September—"In All Judea."

Mission Work as Conducted by State Mission Boards and W. M. U. Central Committees; Central and Specific State Mission Needs.

October—"Look on the Fields."

World Survey.

November—Modern Missionary Movements.

Laymen's Missionary Movement; Baptist Student Missionary Movement; Student Volunteer Movement; Foreign Missions Conference of North America; Federation of Woman's Boards of Foreign Missions of North America; Home Missions Council; etc.

December—China's Call.

Emphasis upon the Christmas Offering and the January Week of Prayer.

Editorial Paragraphs.

An Interesting Group.

The picture of the "Mountain Girls" with Mrs. Wingo in the midst was so beautiful that I wanted to share it with The Home Field readers. The note below from Mrs. Wingo, came with the picture to me. The original hangs in my room as a part of the Calendar made by the girls: "A group of your mountain girls at North Greenville. They are no happier than their happy school-mother in their midst. Wish all had been in the group. With a heart of gratitude for the privilege of serving and saving these dear girls and boys."

The "School Mother."

Mrs. Wingo went to North Greenville Academy first as a teacher of music. Becoming interested in the work, she was induced to become "School-Mother." What a work she is doing!

The Schedule of Topics.

We are presenting the schedule of "Study Topics" for 1916-1917.

Much to our delight Home Missions is given good consideration.

The deeper we go into the study of missions, the more profound the conviction be-

comes, that we must save America, if we expect to save the rest of the world. The day of romance and sentimentalism about mission work should be past. Bed-rock conviction; loyalty to Christ; a hunger for the souls of men and women; will transform the repulsive foreigner on our city streets into the same attractive personality that we are prone to think of when he is

Think of it, dear readers! By subscribing now you will get the Convention news, and the resume of the year's work just closing—and the projected view of what the Convention will undertake for 1916-1917. Think of the price:—75 cents for a whole year's provender. The movies are not so cheap. Give yourself a real treat by joining the band, and be a real missionary by getting



Mrs. I. W. Wingo and Her Mountain Girls.

far away on a foreign shore. "Distance lends enchantment" in landscape gardening; but actual touch reveals the soul-possibilities alike at home and abroad. God speed the day when we can value all souls as God places values.

While it is true that all souls are of equal value in His sight, it remains for us to make our lives of equal value to Him.

Excellent Advice and an Appeal.

Why not subscribe for The Foreign Mission Journal, The Home Field and Royal Service right now? You can get all three magazines for a whole year—making thirty-six copies for the paltry sum of seventy-five cents.

a dozen other women to do likewise. Look at our Honor Roll this month. Won't you be on it for May?

Think of twelve copies of The Home Field for 25 cents—the price of one first-class ice-cream; one good soda-water—or one lunch at the popular cafe. This comparison will appeal to the city girl or woman. But, listen, my dear sister from the country; one dozen eggs sold in the market will give you one year's subscription, 12 copies of The Home Field. Is it not worth that much to our women of the Southern Baptist Convention? Get busy and let us see what we can do toward making the subscription list grow.

\$300,000 must be raised for Home Missions during April, if the apportionment is to be raised. All of the amount is needed. If every pastor and every worker will preach and work and lead our people to give, it can be done. Success depends on thousands acting together and promptly. The welfare of a great and gracious cause is at stake.

"BAPTIST MISSIONS IN THE SOUTH."

A Review of the Book by Mrs. J. H. Couch, of Roanoke, Virginia, Who Taught It to a Class of Women in the First Church of Roanoke.

A CURSORY reading of Dr. Masters' recent book, "Baptist Missions in the South," might impress one that it would be difficult to teach and hard to hold with it the interest of the class. I have just finished teaching a class of eighteen representative women of First Baptist church of Roanoke, Virginia, these women being from five different States. The book gripped the class from the opening chapter and the interest was held to the finish.

I feel that this volume meets a long felt want in our denominational life, in giving a history of Southern Baptists in a concise, clear and readable way.

The author brings out in a masterful way the homelife of one hundred years ago and how its beautiful simplicity and honest toil made men worth while, and how from these homes came men who are the foundation of all that is best and purest in our lives and the church life of today.

The book would be well worth study if it brought out nothing but the history of how our District Associations, General Associations and Southern Baptist Convention

developed as a natural outcome of organized endeavor.

Dr. Masters shows a fine spirit in discussing Religious Liberty. He shows 'tis a pretty clear-cut truth that the Baptists were the Lord's chosen ones to fight the battle between Church and State, as they are the only denomination that has never received State support.

Missions and Anti-Missions, Education and Colleges, our Baptist Newspapers and the Women's Missionary Union, how and when the Home Board and State Boards were organized, the Reconstruction and the years following, are all discussed in the different chapters. The work is written so practically, so intelligently, so concisely, that the busy father, the over-worked mother, the school boy, and girl, can read its pages and find instruction and inspiration.

I had the pleasure of having among my women the daughter of the first Secretary of the Home Mission Board, Miss Holman. My women were thoroughly enthusiastic about the book and expressed regret at close of class.

HONOR ROLL FROM FEBRUARY 15 TO MARCH 15, 1916.

THE FRIENDS OF The Home Field have been busy during the past month, and the indications are that their good work will be much in evidence during the next month. Besides the large number of subscribers sent to us singly or in clubs of fewer than ten, we show on the Honor Roll below 1010 subscribers sent in by forty-four workers. At the head of the list is that gifted, resourceful and versatile State Secretary, Dr. W. D. Powell of Kentucky, and next to him is Mr. J. L. Blankenship, one of our Home Board Evangelistic Singers. One or another of the Evangelists is monthly either next to Dr. Powell or next above him.

We gladly call attention to another fact: 644 of the 1010 subscribers this month were sent in by men. Everybody knows how admirably our Baptist women have always aided in circulating all classes of denominational and missionary literature. They have not become slack in their interest, and many of our clubs each month are sent in by faithful and valued women friends of The Home Field. But we will be pardoned for expressing the pleasure we feel that our brethren appreciate and help The Home Field, as well as our sisters. We are gratified at the fine showing the men make this month.

All it takes to get our people to subscribe for The Home Field, is to go after them about it in a tactful way. If our friends will get them, we promise faithful efforts to try to hold them by furnishing stimulating material on Home Missions and the many domestic problems which touch Home Missions.

Dr. W. D. Powell Louisville, Ky.....	173	A. B. McCoy, Phoenix, Ariz.....	12
J. L. Blankenship, Dallas, Texas.....	76	Rev. S. P. Hair, Fort Mill, S. C.....	11
Rev. J. E. McManaway, Greenville, S. C.	50	Mrs. J. G. White, Chester, S. C.....	11
Rev. L. C. Wolfe, Muskogee, Okla.....	50	D. W. Heckle, Blacksville, S. C.....	11
Rev. J. C. Blallock, Amory, Miss.....	39	Mrs. Judson Harris, St. Petersburg, Fla.	11
Rev. J. A. Scott, Oklahoma City, Okla..	33	Mrs. A. B. Cason, Mitchell, Ga.....	11
Rev. S. W. Kendrick, Nashville, Tenn...	32	Emma J. Dowell, Rock Hill, S. C.....	11
Rev. Ray Palmer, Warrensburg, Mo.....	29	Mrs. F. M. Hedrick, Amarillo, Texas...	11
M. J. Babbitt, Abingdon, Ill.....	29	Mrs. J. T. Garrett, Oklahoma City, Okla.	10
Mrs. S. W. Morrisett, Winston-Salem, N.		Mrs. G. Clintwood, Wichita Falls, Texas	10
C.	24	Mrs. W. N. Grubb, Norfolk, Va.....	10
Mrs. J. G. Reynolds, Slater, Mo.....	24	Miss Jane Hunsinger, Westminster, S.	
Rev. D. Weston Hlott, Pickens, S. C.—	22	C.	10
Rev. E. B. Atwood, Albuquerque, N. M..	21	Rev. D. W. Hlott, Pickens, S. C.....	10
Mrs. J. G. Harselle, Meridian, Miss.....	20	Mrs. W. T. Brown, Sylacauga, Ala.....	10
Rev. L. E. Goodgame, Mobile, Ala.....	19		
Mrs. Dan Kenner, Chattanooga, Tenn...	17		
Mrs. T. P. Dodson, Greenbrier, Tenn...	16		
Mrs. O. J. Frier, Winnsboro, S. C.....	16		
H. E. Stevens, Brookneal, Virginia.....	16		
Rev. R. T. Tumbleston, Easton, Md.....	16		
Miss Mamie Howard, Pickneyville, S. C.	15		
Miss Vesta Graham, Laurel, Miss.....	15		
Mrs. E. B. Stone, Lumberton, N. C.....	15		
Mrs. W. E. Stanton, Miami, Fla.....	15		
Mrs. P. J. Hufford, Georgetown, S. C....	15		
Mrs. J. F. Stone, Cairo, Georgia.....	14		
Rev. F. D. King, Charlotte, N. C.....	14		
Mrs. L. F. Frock, Walbrook, Md.....	12		
Mrs. M. V. Smith, Belton, Texas.....	12		
Mrs. C. J. Mooney, Davidson, N. C.....	12		

NOW IS THE TIME

Burke said: "To read without reflecting, is like eating without digesting." Much is written which would poison the system if it was digested. The Home Field will not poison but feed. Help us circulate it.

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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.

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