

May THE 1916  
**Home Field**



The Pastor, Interpreter, Deacons and  
Deacons' Wives of the Pawnee Indian  
Mission Church, at Pawnee, Oklahoma

## Some Aphorisms For Baptists.

*WE ARE* commanded to feed the sheep. It is equally important to fold them. 4,000 of our churches are without a fold.

*WE LABOR* faithfully to shear the sheep. Must we not labor with equal zeal to aid in providing adequate pasturage for the flock?

*THE PASTOR* is the "Key to the Situation." But a "key" which is absent twenty-nine days out of thirty, cannot but leave locked up most of the resources of the local church.

*BAPTISTS* have had liberty without efficiency. They cannot have efficiency without liberty. They can and must have efficiency with liberty.

*SPEAKING* of efficiency, what about our 16,000 once-a-month churches? The subject is big enough for the efficiency expert, and we cannot go far forward while we ignore it.

*SOUTHERN BAPTISTS* have gone forward in gifts to Missions 350 per cent. in fifteen years. This is food for thanksgiving and encouragement. The restive efficiency expert of today who ignores it gets his perspective wrong.



# THE HOME FIELD

VOL. XXVII

MAY, 1916

No. 5

## Immigrants in the Coal Fields of Kentucky.

R. E. ZACHERT, Southern Baptist Theological Seminary, Louisville, Kentucky.

**T**HE IMMIGRANT is thrust upon us. We open the door and almost stumble over the crying infant left on our doorstep. Naturally we are inclined to be angry with someone for bothering us in this way; but anger changes to humility when we begin to see that possibly that particular wail was left on that particular doorstep in the providence of God, and that, as a denomination, we have been intrusted with a new responsibility.

Kentucky is facing such a new responsibility today. Sections of the State, which half a dozen years ago were slumbering in isolated peace, resting content with things as they had been for the past hundred years, have lately been rudely awakened by the advent of the civil engineer, the mining expert, the railroad and the immigrant; for the coal dug out of the mountains of Kentucky is the best in all the land and the demand, as well as the supply, seems unlimited.

Taking, as an example, a particular mining district located on the border-line where Kentucky touches Virginia, it will repay us to make a closer study of the social and religious conditions of immigrants at this place.

Of all the laborers employed sixty-five per cent. are foreigners. They do the actual mining—the drilling, exploding, picking and loading of the coal. Usually two of them work together, ever tunnelling farther into the bed of coal, each little group of two separated from their fellow-workers, who are

all working on tunnels of their own. After an explosion the dust and smoke linger for a while before the artificial ventilation can clear the atmosphere; but the immigrant does not wait, he is paid by the car and must hurry to get that car loaded before the driver comes to draw it to the main line. His little lamp cannot be seen a few yards away, but you can hear him shoveling and picking.

After putting in a good day's work, for which he will receive from three to five dollars, the immigrant miner goes to his home, seeing other miners, perhaps, for the first time that day, as he meets them coming from other parts of the mine. In his home he cleans up, eats his supper, sits around a little while, and, thoroughly tired out, goes to bed.



Typical Mining Scene, Showing Entrance to the Mine.



Home of Birt Tott, a Hungarian Miner.

Repeat this process every working day and the reader can picture the social activities of the immigrant family. The miners' homes are usually located near the mines. If there are a dozen mines in a single group, there will be a large centre where the Americans live and where social activities will manifest themselves in schools, churches, Y. M. C. A., clubs, etc., but there will be a separate group of buildings opposite each of the twelve mines where the foreigners live, and where social activities are rather limited.

When we bear in mind that these immigrants come mostly from southern Europe and that they represent a score or more different nations, each with its own language, we will see that the immigrant is not only isolated when at work in the mines but that he, together with wife and children, are left mostly to themselves at all other times as well. After a few years when each nationality will be more strongly represented, patriotic clubs will be organized and social desires will find some outlet through these.

Sunday is a quiet day in these hamlets. There is a general cleaning up—the weekly shave, the clean shirt and the clean pair of overalls. The women put on such finery as is at their disposal, (the Syrian peddler does a thriving business in these districts) and manage to show off their new ribbons and trinkets in various quiet ways. But

there is no gathering of these people in a meeting. No singing, no rejoicing, nothing that might be termed worshipping. They are religious, the slightest conversation will bring that out, but they left their religion back home in the old country; for haven't religion and state always been inseparably connected in their minds? How, then, could they leave the old country and not, also, the old religion? In this new country they expected to find a new civil government and a new religion. They have found the new government but not yet the new religion.

The point of contact in reaching these people is the English language. The one thing that every foreigner

in this country desires above all else is a knowledge of the English language. He desires it as much as the deaf and dumb man desires hearing and speech. And it is in our power to perform the Christlike miracles of opening the closed ear and loosening the bound tongue. By sending missionaries armed with the English Bible as text-book we can bring to the immigrants the glorious God-given message of a free land, a free religion, and, best of all, a free soul at last brought face to face with the Father in heaven.

The mines which have been recently opened in this section of Kentucky will produce coal for the next fifty years. Thousands upon thousands of acres of the finest coal land have not yet been touched. This means that the twenty to thirty thousand immigrants now in the coal fields of Kentucky will soon grow to two or three hundred thousand, for the opening of new mines occurs about as rapidly as the miners can be procured to do the work. Agents are busy drumming up these workers in West Virginia, Ohio, Pennsylvania and Colorado.

The Roman and the Greek Catholic priests follow the crowd. Gradually the immigrant community will crystallize into old country Catholicism and old country social customs. But it isn't so in the beginning. A new community of immigrants,



suddenly thrown together from all parts of the world, does not present a coherent whole, rather it is a conglomerate mass composed of very lonely individuals, not knowing their immediate neighbors, nor

the more distant Americans, nor the still more distant evangelical churches. It is the pitiful loneliness of the foreign men and women that should make the strongest appeal to our sense of brotherhood.

## Visit to an Old Indian Preacher.

ROBERT HAMILTON, Missionary to Indian Schools, Shawnee, Oklahoma.

ON ONE OF MY visits to the Collins Institute, a Chickasaw Indian school, I decided to look up an old Indian church some two miles south of the school.

The Superintendent offered me his team and driver, but it was a fine warm day in the early spring and I preferred to go alone and walk. Armed with a camera I struck out through the woods.

The farmers were ploughing in the fields and the women were working their gardens;

I told her that I was a Baptist preacher, but as that did not seem to impress her, I judged that she was a Methodist. I then asked if there was not a church south of there. She answered, "Yes, an Indian church, but no white people go there."

I continued my tramp and presently came upon a little cemetery with the queer little houses built over the graves, an old Indian man kneeling with bowed head in the midst of the graves.



I came in sight of the little unpainted church, with its arbor, cookhouse and other accessories.

the redbuds and dogwood were in full bloom and a few wild flowers were opening.

My path led me through a door-yard where a white woman was sitting in the door playing a melodeon and singing a gospel hymn. I asked her where the church was located, and she answered that at the school-house about two miles away the "Holiness folks hold out."

As he gave no heed to my approach, I contented myself with a "snap" at the solemn picture and continued my journey.

I soon came in sight of the modest little unpainted church with its arbor, cookhouse and other accessories, in a fine grove of post-oak trees.

I went in at the open door and knelt by the plain little wooden pulpit and prayed

that God might bless the brave little band of humble Christians who worship there, and thought how dear to the heart of Jesus must be their humble service. I found on the floor a copy of the minutes of their association which was illuminating. I discovered that each one of the benevolences had been contributed to by this little

is seventy-seven years old, was baptized by Brother Murrow in one of his meetings at Old Stonewall, many years ago. Not long after his baptism he was licensed to preach and, their associational missionary having recently died, he was selected to fill out the remaining six months. At the end of the year he was reappointed at a salary of \$1.00

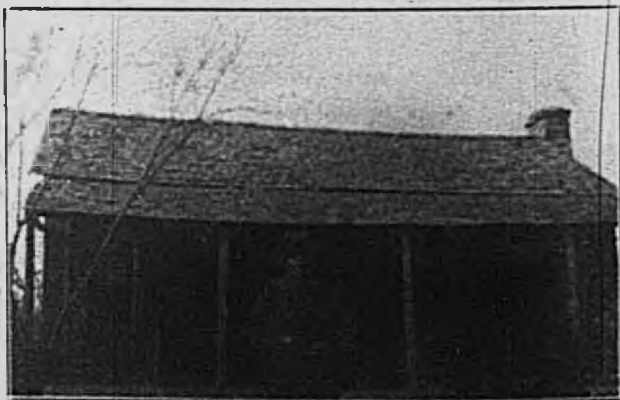


... came upon a little cemetery with queer little houses built over the graves, and an old Indian kneeling by a grave in prayer.

church, though the amounts were small. They also reported a Woman's Missionary Society with fifteen members, had held five meetings, and had contributed to all objects.

After looking about and securing a picture of the buildings, I took a path across a pasture toward a log house surrounded by a peach orchard in full bloom. On the way I met an old Indian carrying an ax. I introduced myself and tried to make as good an impression as I could. He listened to what I had to say, then said, "Do you know Brother Rounds?" I assured him that I did know Rounds, Washburn, and Stalcup. He evidently was convinced that my brand of theology was not far wrong, for he then threw down his ax and invited me over to his house. He told me a very interesting story of his life and labors. He

per month. During the year he had conversions, but not having been ordained, he was obliged to find some one to do the baptizing for him. This was inconvenient. Besides, he felt that the church ought to be thoughtful enough to call for his ordination. At the end of the year he gave up the work, and quit preaching.



He invited me over to his house.



Years went by and he was unhappy. One night while recovering from a spell of sickness he had a dream. An old Chickasaw preacher named Brown had died over near Stonewall and the following night came and stood near his bed. There appeared a long ladder about eight feet wide and reaching quite out of sight. On it appeared a company of beautiful angels whom Brother Brown assured him had come to take him up on high, but that if he preferred to remain and preach a while longer he could do so.

He thought of the many of his people who were yet unsaved and said he would rather preach a while longer.

The vision then vanished. When he was well he told it to the church and they called a council and ordained him. Then followed a long story of successes and failures, of faithfulness and unfaithfulness of

the little band who worship yonder in the little church on the hill, over which he has presided so long.

In such discourse the afternoon lengthened into twilight. We knelt together there in his dark little room and with his long bony hand in mine we prayed that our God might bless and comfort him and all his spiritual children. As I bade him good-bye and promised to meet with his little church at their conference meeting in May and turned my steps toward the school buildings, I thought how little we who sit in our cushioned pews, the mellow light flooding our sanctuary through art windows, and listen to the poetry of carefully prepared sermons, appreciate the efforts of the brave little bands of Indian brethren who under great difficulties maintain their humble worship throughout these hills and valleys.

## Texas-Mexican Evangelism.

CHAS. D. DANIEL, Superintendent, El Paso, Texas.



**EITHER** the revolution in Mexico nor the international clashes along the border have impeded the progress of Texas-Mexican evangelization. Indeed Texas-Mexicans seem more willing than ever to hear the gospel.

Congregations are larger, interest is more intense, conversions are more numerous and accessions to the churches more frequent.

The results of the year's work among the Mexicans may be set forth in tabular form, as follows:

Workers engaged (17 Mexican pastors, 4 women teachers).....	21
Preaching stations occupied.....	91
Religious visits .....	7,766
Sermons and addresses.....	3,580
Baptisms .....	363
Received by letter and restoration....	214
Total additions .....	577
Churches organized .....	6
Sunday-schools organized .....	14
Bibles distributed .....	525
Tracts distributed .....	98,416
Church buildings repaired.....	12
Students in El Paso school.....	280
Students from Mexico (included	

above) ..... 100

I think the results of this year's work should inspire Baptists to "strengthen their stakes and lengthen their cords," in this very needy but promising field.

A young, consecrated, active, intellectual American preacher should be employed as principal of the El Paso School, in addition to the present efficient faculty. He should be given a girl's dormitory to cost not less than six thousand dollars. A similar school should be inaugurated for Mexican boys in San Antonio or Laredo, to begin September, 1916, with an adequate faculty, buildings and other equipment. When dawning peace becomes a glorious reality to revolution-rent Mexico, our Texas-Mexican academies will rapidly grow toward self-support and they will be mighty factors in the growing of self-supporting churches, especially in the cities where they are located. Well equipped Mexican academies will draw patronage from Mexico as well as from the United States.

Several houses of worship, at strategic points, should be constructed as soon as possible. Our Texas-Mexican mission force is equal, spiritually and intellectually, to any other mission force anywhere. Take



Baptist Mexican Mission School at Laredo, Texas

for example the scholarly Felix Buldain, of San Antonio, who from the fact of having been a Romish priest commands the respect and attention of Romanists and Protestants everywhere. A few little priests have tried to discredit him among the Mexicans, but their attacks have simply advertised him as a powerful gospel preacher. Intelligent Mexicans know what the Romish Church has done for the elevation or degradation of Mexico during the past four hundred years, hence are eager to hear the gospel from an ex-priest who knows that anti-Christian system from "a to izzard." In addition to Bro. Buldain we have several other Mexican preachers of real ability.

It is nothing short of a tragedy to put such men as Buldain, Mixim, Westrup, Barocio and others in houses too small to accommodate the multitudes of lost souls who are hungering for the bread of life, but who cannot squeeze into the little mission houses, that these splendid men are forced to occupy. Our missionary teacher, Mrs. Bowen, of Austin, has written me that at the ordinary Mexican services in Austin, people are turned away for lack of room. The members of Bro. Buldain's church, who has during the year baptized fifty-seven believers, frequently leave the house and stand around on the outside so that the unsaved may be comfortably seated to hear the gospel. Bro. Geo. B. Mixim, of Brownsville, who has during this conventional year baptized fifty believers, is pitifully handicapped by his small, unattractive house of worship. These conditions should be remedied as soon as possible.

In conclusion, I wish to say a word to American pastors and laymen who have so earnestly pled for a Mexican preacher for their community: We simply have not sufficient trustworthy preachers to meet the vast destitution, nor have we the means with which to support them. Our Boards are loaded to their financial limit. It would not be wise for our Mexican preachers to scatter their work

ever a larger territory than they now occupy. The Mexican missionary who scatters his work may make great reports, but he will build up no great church.

I suggest that brethren and sisters who are interested in the evangelization of Mexicans in their communities, and who cannot secure a Mexican preacher, undertake to do personal work in the following ways:

1. Reserve a few good seats in your church for Mexican visitors, and invite



El Paso Mexican Family. The mother, daughters and youngest son are members of our mission church.



them to fill them, and welcome them when they come.

2. Organize them into a Sunday-school class and teach them the way of life through an interpreter, if necessary. This is a poor way, but it is better than no way. You may thus let them know that you are interested in their salvation and when they know this they will hear you and follow you. Some American Baptists are doing this very thing with glorious results. More than fifty Mexicans have thus been converted during this year and baptized into American churches. Such baptisms were not included in my report.

3. Give them gospel tracts and sell them New Testaments and Bibles. Dr. Frost of the Sunday School Board, Nashville, Tennessee, publishes the very best tract in Spanish. It is Dr. McDonald's, "Why I Am

a Baptist and not a Roman Catholic." Bro. J. V. Cova, of Cuba, translated it into Spanish and he did his work well. It should be given to the interested only, as it is too valuable for wholesale distribution. The American Baptist Publication Society publishes many tracts in Spanish, which may be bought at reasonable rates. Bro. J. E. Davis, of the Baptist Publishing House, Leon Gto, Mexico, publishes a splendid line of Spanish tracts cheap. He also publishes "El Expositor Biblico," a splendid Sunday-school Quarterly at twenty cents the single copy for a year, and fifteen cents for five or more copies. Write our Sunday School Board, Nashville; American Baptist Publication Society, Philadelphia; and American Bible Society, New York City, in reference to the donation and sale of Bibles and Testaments.

## Italian Baptist Mission at Tampa.

PASCAL ARPAIO, Missionary, Tampa, Florida.

DURING THE MONTH of March the good Lord showed his almighty power among us and we call on the brethren to unite with us in thanking God for his part that he played in the work.

Last Sunday, March 19, we started a revival in our Ellinger Branch, without any special notice to the people and during the week we have had the house practically full, although the Catholic priest every night come by to look inside our door and find out those that are coming. I am glad to say that we could not have a better system to spread the news of our meeting among the Italian, better of the Catholic priest, and I wish to thank him for his faithful work.

Last night nearly fifty boys and girls, married women and men, went home with Christ in their hearts. They came out to the front with the resolution of new life. May the Lord help them. If we consider that our place of worship is an old "nigger" bar-room without ventilation, without windows, without attractions, only side boards, I conclude that the time of the miracles is with us again.

Our meetings will last four weeks, and I am doing the preaching alone and hope to accomplish much good in the Lord. Will brethren pray for the work specially? I am sure you do, because this work is your work, my people your people. So help us God.

*"BAPTIST MISSIONS IN THE SOUTH" is kept for sale by most of the State Mission Secretaries, as well as by the Home Board, the Foreign Board, the Sunday School Board and various Baptist book stores. Order from your State Secretary or the nearest Baptist book store. 240 pages, cloth, 50 cents; paper, 35 cents. Five cents additional in each case for postage.*

# The Wool and the Pasturage.

The Editor.



TOO MUCH pressure for money, as compared with the amount of teaching and vision we impart to our people." These words are respectfully offered as a sentence-diagnosis of the reason for a degree of unrest which has been observed among Southern Baptists for the last several years.

Dr. W. R. Cullom, Professor in Wake Forest College, quotes Dr. A. T. Robertson as saying that too many of us are saying "therefore," when nothing has gone before on which to plant our "therefore." By and large, a million dollars given by Southern Baptists will represent a million dollars worth of information and conviction about the object for which it is given. When we render the service of "teaching them all things whatsoever I have commanded," on a thousand-dollar scale, we may not expect to reap results that betoken a hundred-thousand-dollar concern for the cause.

## Wisdom from Dr. Gambrell.

DR. J. B. GAMBRELL wrote a tract which became famous, on, "Who Owns the Wool?" Under the figure of the practice of the shepherd with his flock Dr. Gambrell drove home the truth that the sheep must be sheared, as well as fed, because the wool belongs to the owner, and because proper shearing is good for the sheep.

But it was also Dr. Gambrell's trenchant pen which first wrote in a single sentence the greatest diagnosis of our Southern Baptist lack ever put in so few words: "Baptists have evangelized, and they have baptized, but they have not taught; and out of that have come most of their troubles."

Not only does the wool belong to the owner; it is good for the sheep itself at the proper season to relieve it of its burden of wool. Baptists of the South within the last ten or twelve years have stressed the benefits of giving, both to the giver and receiver, more than ever before in their history. Great and blessed results have followed. Probably more than twice as many of our churches are contributing in 1915 than contributed in 1900.

The shearing has helped the sheep. When the shepherds came with sack and shears

to the fold, they told the flock that the wool was greatly needed for many causes, and that it would improve their health and enlarge their appetite and pasturage, if they would freely give up the wool.

It was true teaching, but it was not all of the truth. Those who have much to say about the ownership of the wool should be equally concerned about proper pasturage for the flock.

Concerning this latter, our word has always been that the pastor is the key to the situation. And this too is a true word. But what if it should transpire that this also is only a partial truth? It is tremendously worth while for Baptists of the South to camp in the vicinity of this basal thought until they have rightly apprehended all its dimensions.

## A Suppository Case.

SUPPOSE the reader knew nothing of Southern Baptist church life and its limitations and environment. Suppose some one should tell him of a denomination of Christians with 25,000 churches and 2,700,000 members, of which 18,000 are rural and more than 16,000 dependent on once-a-month preaching for instruction, nearly always by absentee pastors. Suppose he was informed that the average salary paid by these tardy once-a-month churches was less than \$150, in very many cases less than \$50, and that it was usually not paid till near the close of the year.

Suppose he was then told that nearly half of this 16,000 were contributors to co-operative work, along with the other churches whose opportunities to receive teaching had been larger; that many of them have come into the contributing class within the last ten or fifteen years, despite the glaringly inadequate opportunities of the pastors to teach them; that the sum total result of the increased enlistment of these and the full-time and half-time churches, has been an advance of from \$390,000 to missions in 1900 to \$1,700,000 in 1915. Suppose all this—what does the reader think his conclusions would be?

We think he would conclude that, if so many churches, remote from fame and with glaringly inadequate opportunity for learn-



ing of Kingdom work and their relation to it, have gone forward so well under a pastoral service which provides so little opportunity for the shepherd to feed the sheep, there is a joyous prospect that they would make a notably great advance in Kingdom co-operation, if there were more days than one or two in a month for the shepherd to watch over the sheep, to lead them to good pasturage, protect them from the onslaughts of wolves, and from thorns and pitfalls.

#### Giving Little Money, They Have Given Much Else.

AND, IF OUR BROTHER was further told that these same once-a-month churches had given to this great Christian body most of its preachers, most of its members, most of its students for denominational schools, most of its workers for the common welfare, and most of the members who bear the burdens in town and city churches, and a large part of those who fill responsible city positions, we think we see his eyes kindle in an honest pride in the thought of these fine people, who, gave so much, though so little money, and who did so much to make society better and to furnish burden bearers for its loads, even though their teaching had been so pitifully meagre.

We think he would say to his informer: "Surely that Christian body must be filled with love for the great group of inconspicuous churches unheralded by fame; surely it will magnify these churches for what they have done for it and for Christ and will turn all the enginery of holy purpose and consecrated statesmanship to the task of helping to provide good and adequate pasturage for the good sheep, which have amid the gullies and thorns and drought, with the shepherd nearly always absent, produced wool more than could be expected under such conditions. Such sheep would assuredly produce abundant wool if the pasturage was adequate."

#### "The Key to the Situation."

IF OUR BROTHER was told that the denominational activities were so much in need of funds, and that the few men set to serve these causes are kept so busy crying out for more wool and seeking new flocks to shear, that, after saying hurriedly, "The pastor is the key to the situation," they

have no time to give to definite concern about helping to provide adequate pastorage—if he was told this, we think he would say: "How sad! With such a large number of flocks, and such an encouraging average of tractability, it would seem that the denomination through its Conventions and agencies would give great attention to adequate food for the flock."

The pastor is the key to the situation, we truly say. But the situation is one of a church door which is for nearly all the time locked from the preached word, because the "key" is unavailable. The "key" cannot unlock the door unless it is at hand. Bright and adaptable it may be to many locks, but if it is most of the time in use among the distant neighbors unlocking their "situations"—what then?

#### Has the Whole Body an Obligation, or Has It Not?

IS IT OR IS IT NOT true that our whole spiritual body is under the same kind of obligation to put itself behind the problem of providing adequate teaching service for the churches of Christ, as it is to put itself as a united power behind the task of making disciples and organizing churches? On the answer we give to this question logically depends the attitude we shall assume to the proposition that the pastors alone must bear the responsibility for the tardy and unenlightened condition of many of our churches.

Sooner or later Southern Baptists will give this question much larger consideration than they have done until now. They were the American pioneersmen in the conflict for religious liberty. God used them in that conflict to bring unspeakable blessings to the nation, though in missions they were immeasurably more undeveloped than now. Holding the Negro in bondage, these Baptists so loved the man they "owned" that they brought him to Jesus. Of 700,000 Negro Christians in the South in 1860, 400,000 were Baptists. Our Baptist fathers chastened their individualism; the love of Christ constrained them so to limit their independence that they might co-operate in missions at home and abroad. Insisting on personal faith as the only way into the church and thus making entrance more difficult, yet they won more converts and are still winning more than any of the

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have no time to give to definite concern about helping to provide adequate pastorage—if he was told this, we think he would say: "How sad! With such a large number of flocks, and such an encouraging average of tractability, it would seem that the denomination through its Conventions and agencies would give great attention to adequate food for the flock."

The pastor is the key to the situation, we truly say. But the situation is one of a church door which is for nearly all the time locked from the preached word, because the "key" is unavailable. The "key" cannot unlock the door unless it is at hand. Bright and adaptable it may be to many locks, but if it is most of the time in use among the distant neighbors unlocking their "situations"—what then?

#### Has the Whole Body an Obligation, or Has It Not?

IS IT OR IS IT NOT true that our whole spiritual body is under the same kind of obligation to put itself behind the problem of providing adequate teaching service for the churches of Christ, as it is to put itself as a united power behind the task of making disciples and organizing churches? On the answer we give to this question logically depends the attitude we shall assume to the proposition that the pastors alone must bear the responsibility for the tardy and unenlightened condition of many of our churches.

Sooner or later Southern Baptists will give this question much larger consideration than they have done until now. They were the American pioneersmen in the conflict for religious liberty. God used them in that conflict to bring unspeakable blessings to the nation, though in missions they were immeasurably more undeveloped than now. Holding the Negro in bondage, these Baptists so loved the man they "owned" that they brought him to Jesus. Of 700,000 Negro Christians in the South in 1860, 400,000 were Baptists. Our Baptist fathers chastened their individualism; the love of Christ constrained them so to limit their independence that they might co-operate in missions at home and abroad. Insisting on personal faith as the only way into the church and thus making entrance more difficult, yet they won more converts and are still winning more than any of the

Christian groups have won who practice infant baptism.

#### Remarkable Baptist Advance in Giving.

THROUGH recent years a continued campaign for giving has been strenuously pushed. The response has been large. No such rapid advance in monetary gifts has been recorded in another large Christian group in America. We asked for more wool, and the churches have given it. Their response has been far more ready and large than could be expected by one who will duly consider all the circumstances. We told them God owned the wool, but did not with the same zeal and concern address ourselves to the mandates and implications of the words of our Lord, "Feed my sheep." Very many of them responded to our appeals, and the mission treasuries are yearly much fuller.

But must there not come a time when under the great requests for wool and far fewer efforts to provide for adequate pasturage, the sheep will become restive? Has it not already come? Wiser heads than that of this writer are seriously grappling with the problems of our denominational methods and activities. May God give to them and to our whole spiritual body wisdom

sufficient to our needs, that we, whom he has so wonderfully blessed and led forward, may now go forward wisely, and in the power of His might.

#### Weary of "Problems," We Yearn for the Kingdom.

MANY OF US are weary of the very word "problem." So many of them are thrust at us in this day of the New Civilization, of organizations, and of the printing press, and the story of them becomes so monotonous. Also our expert human wisdom so often becomes so barren and vain in dealing with them. At the heart of all problems is the necessity of bringing individual men and women into right relations to God. Is it not true that at the heart of the wool question as it stirs Southern Baptists today is the necessity of bringing our people more fully to obey the command, "Feed my sheep?" They do not need less shearing, but they do need more adequate feeding.

Praying that these modestly spoken words may be deemed worthy of consideration, and that God shall ever show us the way into the truth, I offer them for the prominence of publication for the reading of faithful and kindly men.

## Home Board Evangelism.

WESTON BRUNER, Superintendent of Evangelism.

THE EVANGELISTIC Department of the Home Mission Board has just rounded out its ten years of history. It was organized in May, 1906, made its first report to the Convention in 1907, which report showed that there were five evangelists, who had received for baptism 699, by letter 348, with total addition reaching 1047. There were also 120 volunteers for the ministry and missions. This first year under the efficient leadership of Dr. W. W. Hamilton was marked by the divine favor. Since then each year has witnessed a happy growth in every way until the present year the Department reports the remarkable record of 23,439 conversions, 20,709 baptisms, 7,005 by letter and otherwise, and total additions reaching 27,714.

During these ten years of service, the figures for this Department are as follows:  
Baptisms ..... 60,276

By letter and otherwise.....23,893  
Total additions .....84,169  
Volunteers for the ministry and  
missions ..... 6,556

These are only some of the tabulated results. The entire fruitage is much greater than can be tabulated.

While the city campaign has featured our work a great part of each year, and has demonstrated that Baptists can unite in a voluntary endeavor so as to move in solid phalanx against the hosts of sin, there are other features of our work not so widely known, that are counting mightily for the progress of the kingdom.

During this convention year we have organized several District Associations into an Evangelistic Campaign, and have discovered that the principle of co-operation can be effectively applied in the rural sections as well as in the great cities. We are



largely a rural folk and cannot hope to fulfill our mission unless we can adequately care for the spiritual needs of the rural sections of our Zion. We believe the Great Commission rightly interpreted includes not only every nation, but every section of every nation, the country as well as the city, the town as well as the village, and under the commission we dare omit no inhabited place.

God has greatly blessed our evangelist to our thirty-four mountain schools. Over 500 of the volunteers for the ministry and missions were found in the student body of these mountain schools. Somehow the young men and young women of the Highlands seem to be nearer to heaven and hear with greater facility God's call, or else their hearing has not been deadened by the incessant drum of the busy city life. The evangelist to the deaf and dumb has been blessed in his beautiful ministry to the silent folk, who, though they cannot hear the sound of man's voice, are not deaf to the still, small voice. But the most remarkable blessings of the year have been among our colored brethren. This work has prospered from its very inception four years ago. The first year there were 500 additions, the second year 2,500, last year nearly 5,000, and this year they total 12,-

000. In my judgment the Board is not doing a greater work in its marvelous possibilities than this work among the ten million Negroes.

We have today a staff of trained soul-winners such as no other denomination on earth has. They are men, chosen from the pastorate because of their gifts for this work. They are sane, fearless, faithful to the Word of God and to the truth as we

This staff includes nineteen evangelists and six evangelistic singers. We have one evangelist to the deaf and dumb; one to the thirty-four mountain schools, and two Negro evangelists who give their time to work among their own race. We have on our staff men who are specially gifted as teachers to train groups of individuals in the various churches for soul-winning; we have men who know how to reach the student life and win young men and young women to consecrate their lives to the service of God; men who know how to go down into the streets and into the slums, into the factories and into the shops and reach for God the tolling masses or the neglected and abandoned ones. They are trained to do team work. This is Scriptural. "One shall chase a thousand and two shall put ten thousand to flight," provided they fight together.

## Home Mission Receipts.

P. H. MELL, Treasurer, Healey Building, Atlanta, Ga.

STATES	May 5, 1915—April 22, 1916		May 1, 1914—April 22, 1915	
	General Fund	Evangelism	General Fund	Evangelism
Alabama .....	\$ 10,407.49	\$ 1,983.88	\$ 11,691.94	\$ 1,834.27
Arkansas .....	1,063.94	725.20	5.00	563.83
District of Columbia.....	1,531.88	1,906.15	1,393.13	33.00
Florida .....	3,124.11	185.09	2,551.26	5.31
Georgia .....	16,969.49	4,863.51	17,254.67	2,996.85
Illinois .....	780.00	1,268.91	509.00	1,151.32
Kentucky .....	31,843.23	338.55	20,796.69	2,012.65
Louisiana .....	2,924.39	428.10	3,647.70	1,702.28
Maryland .....	6,571.99	369.53	5,716.01	3,345.15
Mississippi .....	6,041.11	266.22	9,174.11	893.76
Missouri .....	10,857.47	291.56	11,486.56	100.00
New Mexico .....	514.35	322.05	330.92	.....
North Carolina .....	12,468.74	2,571.64	12,370.22	2,128.56
Oklahoma .....	1,709.36	882.05	962.29	662.03
South Carolina .....	22,591.97	1,505.65	19,464.38	1,051.89
Tennessee .....	9,119.34	707.10	5,869.89	165.14
Texas .....	207.15	3,889.33	182.45	3,917.82
Virginia .....	18,710.15	1,817.36	19,311.13	5,004.13
	<b>\$157,446.16</b>	<b>\$24,321.88</b>	<b>\$142,717.35</b>	<b>\$27,567.99</b>

## Dr. C. W. Duke on Our New Book.

*WE HAVE BEEN* deeply gratified at the large amount of the favorable comment on the book, "Baptist Missions in the South." For a book of its class the demand has been and is large, beyond any similar book of which we know. The book has been before the public only about four months. In that time practically 3,300 have been disposed of. We have published many favorable comments on the volume, but a still larger number equally helpful we have not and cannot publish. The Home Board is glad it could render this service to the brotherhood and the author is grateful for the opportunity of doing the work. On the advice of friends we have decided to reproduce the following all but too generous editorial estimate of the work by Dr. C. W. Duke in "The Baptist Witness."

**B**APTIST MISSIONS in the South is the title of a recent volume by our esteemed friend and brother, Victor I. Masters, Editor of Publications, Home Mission Board, Atlanta, Ga. This is not by any means his first attempt in the field of religious literature, but it is by all odds his best. While it is written for the avowed purpose of use in mission study classes, and so each chapter is accompanied with a series of questions, still the volume is not at all of the grade and class of an ordinary text-book. It is real literature as well as history. Once taken up it impels one to read to the end. One does not need to be a Baptist in order to enjoy it. Masters is evidently a master of English. He writes with the fluency and grace that fascinates. If he has any literary superior among Southern Baptist writers we have not formed his acquaintance. The State Secretaries made no mistake when they invited him to undertake this great task. He has added laurels to his own fame, and has given honor and prestige to his denomination. He has given us a great book.

Having said so much we may be allowed to offer one adverse criticism. Seems to us that his attitude towards the Campbellites does not possess the judicial fairness that characterizes towards the Presbyterians. His discussion of the former is not on the high plain of the historian such as of the latter. This is no doubt due to personal experiences that have not always been pleasant.

The ablest chapter in the book is that which deals with the struggles of the Baptists for religious liberty. He effectively

refutes the claim of certain Presbyterians to pre-eminence in that struggle. He shows that they were a long way behind the Baptists, though their nearest successors, in opening the way for a complete separation of Church and State in this country. The traditions of the Baptists have always been on that side, and hence it was easier for them to lead in the struggle. They have never in any country been tangled in such an alliance. All honor to the Presbyterians that they were so prompt to catch the idea and to advocate it. It should not be held severely against them that once at least they stood ready for a compromise, agreeing that all churches should alike be patronized by the state, since under the leadership of the Baptists they so promptly abandoned the proposition.

It should fill us with humility as a people that God has so highly honored our little denomination by bringing the Christian world so rapidly to our ideas of religion. Of course they have learned some of these ideas without taking lessons in our schools, but in many things we have not only been the discoverers of the ideas, but the teachers of others. Of course many have yet a long way to come, and no doubt we also shall continue able to learn valuable lessons from others.

Dr. Masters has met a real need, has written a book that will fill an important place as history, and has placed the denomination under obligations to him. We heartily commend the book for use in mission study classes as well as for general reading. It should be in every Sunday school, B. Y. P. U. and church library.







## ANSWERS TO SOME CHURCH UNION CASUISTRY

BEFORE US LIE two articles which lean strongly toward formal Church Union. As an exhibit of the real astuteness of the Church Union apologists, we wish to quote from each, and comment upon the quotation. We trust the comment may aid in showing the reader the emptiness of many of the high-sounding phrases which have now become shibboleths of Church Unionism.

The first article is published as a pamphlet by the Home Mission Council (Interdenominational). It is by Rev. Roy B. Guild, Executive Secretary of the Commission on Federated Movements of the Federal Council of the Churches of Christ in America, and was first delivered as an address by him before the Council. Incidentally some of his arguments will cause the reader to wonder whether the Council does now, as it at first announced that it would, seek to preserve the integrity of the denominations and the principles of denominationalism.

The second article is by Helen Barrett Montgomery in the *Watchman-Examiner*, the well known Baptist paper in New York City. It should be said that the unionistic leanings of this lady are not shared by the *Watchman-Examiner* or by the majority of Northern Baptists. Mrs. Montgomery is a prominent Baptist woman leader in missionary work. Neither a woman nor a man who held the views she seems to hold could long remain a trusted Baptist leader in the South.

Rev. Roy B. Guild speaks about "Possible Advance Movement in Christian Co-operation." The astute unionists have apparently bethought themselves that the best way to get the denominations to abdicate for their proposed Protestant hierarchy, is not to call the thing by such a terrible name, but to begin by getting the denominationalists to work together, with the assurance they can thus be insensibly tolled down the lane into the Union fold and the bars put up, before they will know just what has happened! "Co-operation" is a more amiable word with which to conjure, but Mr. Guild warms to his subject in a way that make "co-operation" look like a mighty inadequate signpost to point toward such radical utterances.

1. "Sectarianism must not stand in the way of the Kingdom," declares Mr. Guild. By sects he means the various Christian bodies, and by sectarianism denominational spirit and loyalty. The use which he makes of the term throughout the pamphlet justifies this conclusion. The term "sect," innocent in its primary meaning, has become offensive in the secondary meaning attached to it. Primarily it means a company following a particular authority or having a common belief or allegiance, a denomination. A sectarian is a denominationalist, or a party in a State Church country, which has separated itself from the Establishment. "Sectarianism" is defined as devotion to the interests of a party, excessive partisan or denominational zeal.

The whole presentment of the pamphlet suggests that the writer regards denominational spirit and a bigoted sectarianism identical. Thus, while he softens his plea for formal church union by calling it "co-operation," he casts reflection upon denominational group loyalty, by assuming that it is a partisan, bigoted thing. This effort to beg the question by a disingenuous use of words, is characteristic of much of the unionism literature.

Mr. Guild assumes that sectarianism (denominationalism) does stand in the way of the Kingdom, but is adroit enough to put it in the milder form of a conditional sentence. Now, does this contempt-flavored word by which these experts habitually refer to the great denominational bodies—does "sectarianism" stand in the way of the Kingdom? These gentlemen have tried to move heaven and earth to prove that it does. They have pictured fellow-worker denominations as greedy partisans seeking and gloating in each other's downfall. They have portrayed two local churches, instead of being gratified each at the good its fellow does and helping the other by a holy emulation, to be full of spite and maliciousness toward each other. Crying "over-churched," "efficiency," and "needless duplication," they have set forward some infrequent town of 600 souls with three or four churches in it, till one would think the whole nation was made up of little towns of 600, and that these three churches always served only 600 people, instead of 3,000 or 4,000 in the surrounding country, as they usually do.

Of such kind have been their arguments to convince themselves and the simple that "sectarianism" stands in the way of the Kingdom.

What are the facts? Ninety-nine per cent. of the evangelizing of sinful and lost men, of the building up of Christian character, of service to human needs at home and abroad, has been done and is being done by these "sectaries," who we are told by the Church Union protagonists, "must not stand in the way of the Kingdom"!

We admire equanimity of spirit and dignity of utterance in speakers and writers, but hardly can this writer forbear to sacrifice these here in an effort to express the resentment which he feels toward the abounding assurance with which these would-be betrayers of the liberty of the people of God, set forth their unproven claims.

We repeat that ninety-nine per cent. of the religious work and progress in America has been brought about by the faithful effort of those great religious bodies, who are now discredited by a group of restless, ambitious idealists, who seem to think far more in terms of managing a visible group of people than of winning lost souls to the invisible God. The Unionists must not be permitted to deceive the public on this point by sheer unchallenged iteration.

2. "The time has come when the denominations must treat each other as Christians," declares Mr. Guild. Inference: They have not done so, but we, the broad and export leaders, will make them do better.

The assumption is false and unworthy of any fair-minded Christian man. Let our brother specify or speak more modestly. Christians have human frailties and these show in the denominations. But let our brother produce one instance of a denomination as such treating another in an unchristian way, and we undertake to show a half a hundred instances where one body sincerely rejoices at the spirit and work of Christ in the other.

3. Proceeding in his veiled defamation of the denominations, the speaker before the great Federal Council said that he was once a Home Mission Superintendent for a denomination and that he had to carry the plans of his Board "sewed up inside his vest," for "if I had not, some other denominational general would have 'beaten us to it'."

We personally know of the denominational relationships only in the South; but we believe the denominational leaders in the North are also true and good men. We personally know that this charge is absolutely false to the facts as they exist among Christian bodies in the South today, and we would not hesitate to call on either Presbyterians or Methodists who are in a position to know, for confirmation of our statement.

Let the reader pause to consider the spectacle of an accredited speaker before the Home Missions Council, who is also an official in it and a man whose words are given wings in a pamphlet issued by it—consider this man sneering



at the very denominations the Council said it was to serve and to conserve. Then let him hark back to the soft-footed "Co-operation" with which this speaker conjured before he proceeded to let off fireworks such as the samples we are producing!

4. Many more such exhibitions are in this pamphlet, but one more must serve for our purpose. Says Mr. Guild in the pamphlet: "The writer recently brought together four missionary leaders of one of our great commonwealths who had never before met each other." (Sensation; acclaim; fine man this writer; naughty, narrow missionary leaders!)

Well, we seem to remember that Nathaniel, a man devout and guileless, would probably have not met the Saviour face to face had not Philip brought him. There were then, however, no experts to turn this against guileless Nathaniel as an evidence that he hated God and his Son. Atlanta is the home of Bishop Warren Candler of Southern Methodists, a great leader and a great soul. Often have we thrilled at his written words. But after seven years in this city we have not met or heard him; we doubt if Dr. Gray or others of the Home Board staff have met him.

What therefore? Bishop Candler is busy, doing a great and good work for a great company of people; so do Dr. Gray and his associates have a great task for a great people. If the bishop and we had less real work for real and progressive Christian bodies, we could loiter around more at meetings gotten up for fellowship by people who are in need of special meetings for that. As for the bishop and us, we have ten times as many as we can attend now. We are on the job and not croaking injuriously about men who are doing something. Thank God for Bishop Candler and for thousands of disciples like him. They are not Baptists, but they are Christ's. If we cannot meet much here, we will beyond, and here we rejoice in them, and have fellowship with them—unity of spirit, if you please, but not the noisy, Union-expert kind.

5. Perhaps a single quotation from Mrs. Montgomery must suffice. It will do for a sample. Here it is: it is adroit; it is one of the favored shibboleths of the Union cult: "Why cannot we Baptists trust the truth? Do we wish to proclaim it only to an audience already convinced?" Nay, dear lady. But let us have time to find our wits in the winsome presence of this lady. During which moments, we remark aside that Mrs. Montgomery is arguing for Union Mission schools on foreign fields and such like.

"Cannot we Baptists trust the truth?" Yes, we can. But we cannot trust it in hands which will not deal fairly and honestly with it, either because they do not believe it, or because they are willing, for the sake of favor with men, to compromise it. This is no "narrow-Baptist" contention. Any serious Methodist or Presbyterian would say the same thing.

We can trust the truth, but there are some individuals whose teachings we cannot trust. Paul discovered and spoke of some such. He said in Romans: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them . . . by good words and fair speeches they deceive the hearts of the simple."

What, Paul! Can you not "trust the truth?" He said: "Come out from among them and be ye separate, saith the Lord." But Paul, you surely would not have your followers to be a narrow, hermit denomination! It is not our business to try to make the teachings of the great Apostle comport with the amiable softness of the latter-day Unionists. Let them see to that.

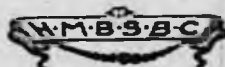
"Do we wish to proclaim the truth to an audience already convinced?" Really we do not, madam; not all the time. Though it is a fact that most of the "already-convinced" need the proclamation far oftener than they get it. We wish to do more in that way, but we also yearn to reach those not convinced.

However, we have our own ideas about the best way to do this. To begin

with, we would not go into an atmosphere at once surcharged with disbelief of the peculiar beliefs which we hold, and in which at the same time common courtesy and Christian comity would forbid us to try to teach our peculiar doctrines. As well set a man to play a piano blindfolded and with his hands tied firmly at his sides.

Southern Baptists have discovered a better way. Some 200,000 converts a year come into our churches as a result of preaching the truth as we hold it to the people who do not believe, but who are open to be convinced, also people to whom we can speak the truth without discourtesy. And we are having more success this way with the truth than all the Unionists in America or the world will have in ten times as long a period.

The pen falters from cramp, the reader is weary, and yet Union wisdom galore remains to be replied to. Is it worth while? We think it is. If we will crack some of the hard nuts offered by the experts, now and then, we shall scarcely convince any of them, but we shall save the unthoughted of our own people from being deceived by such well-sounding, but destructive sophistries.



### A FINE INSTANCE OF CO-OPERATION

WE HAVE BEFORE US a letter from Dr. J. S. Rogers, the General Secretary of Arkansas Baptists, to Dr. Weston Bruner, Superintendent of Home Board Evangelism. The letter contains information about the Evangelistic Campaign which will be conducted by Dr. Bruner and fifteen to twenty of his associates in Arkansas beginning May first.

The substance of the letter does not matter for our present purpose. We are interested in it as an example of the good spirit and ability with which a State Secretary may throw himself into a co-operative effort such as one of these State Campaigns. On one side of the sheet Dr. Rogers has announced the dates for the different sections where the progressive campaign will be held. At the bottom of the sheet are these printed words:

"Home Board Evangelistic Campaign May 1 to September 1. It is our hope and prayer that every Baptist church in Arkansas will have a meeting during that time. We want every preacher in the State to volunteer for at least one meeting. Our prayer is for 10,000 conversions and additions. Get your church to join us!"

Two things stand out: First, Dr. Rogers puts himself and his Board squarely behind the movement and calls on his brethren everywhere to join in making the campaign a great success. Second, he gives hearty and full recognition to the Home Mission Board, whose Evangelistic Staff will for four months be largely devoted to helping meet Arkansas' needs. This hearty and full recognition at once puts the Home Board's Superintendent of Evangelism in efficient contact with the work and enables his staff to give a better account of itself.

This is co-operation! Neither the Home Board nor the State Board desires any selfish credit or glory out of this or any other work. Still less does either desire to take to itself credit that should properly go to the other. Each wants the work of the Lord to have free course and understands that this can be best accomplished by co-operation. Real co-operation with another involves recognizing and honoring the other, thus helping each the other to the confidence, appreciation and fellowship of the people.

Such is co-operation. Without this spirit the Home Board could not do its work. Without it State Boards could not do their work, when it involves co-operation with the Home Board. But by co-operation each strengthens both



the other and itself. Dr. Rogers is not the only State Secretary who has shown aptitude in fraternal co-operation with the Home Board. It is a gift which all representative Southern Baptists need and are likely to have. We are thankful it is true. May all our leaders excel in this grace. The churches have a right to expect it of them. Fundamentally it is the child of democracy, unselfishness and generosity. It is one of the best possible precipitants for Baptist progress.



## WHERE TYPICAL AMERICANISM ABIDES

TO ONE WHO READS Northern mission magazines, sociological books, and other uplift propaganda from that section, it must after a while become apparent that the South is but little in the thoughts of many of those people as a real part of America.

We wish it was not so. It would be advantageous to the South for the North to understand us and it would also be advantageous to the North. It appears that religious circles are the slowest to give up the attitude of mind that either ignores the life and forces of the South or considers them a liability rather than an asset in their survey of the forces for American salvation.

Here is an editorial writer in "The Assembly Herald," which is the missionary magazine of Northern Presbyterians. He has not sinned more than others of his kind, but less. He does not even mention the South, but speaks on this wise:

"It is manifestly true that the forces which are developing the Middle West are more normal and grow more directly out of old American traditions than is the case in any other wide section."

By the Middle West the writer means Wisconsin, Illinois, Michigan, Indiana and Ohio. The South has a territory about three times as large as that of these States, and has a population nearly twice as large. The Middle West is largely made up of immigrants who have come into America within recent years. On the contrary, the white population of the South, which is greater than that in the Middle West, is more than ninety per cent. native American. The Middle West is not in the same category at all, when it comes to the matter of adherence to the "older American traditions." Indeed every intelligent thinker in America ought to know by this time that the South is the great American seedbed of evangelical faith and native Anglo-Saxon citizenship.

Our writer probably does not mean any harm to the South. When he thinks of America he simply does not think of the South as being a part of it. He would probably not consciously say an unkind thing. But he has a penchant for trying to find the best and most startling and the biggest and most promising of everything American in those sections in which his Christian body operates.

We wish it was not so. Southern Baptists are accredited by almost every Christian body as being narrow more than others. We are not narrow; we are only democratic, and we have more regard for allegiance to the Word of God than for conformity to the theological preferences of our brethren. Such as we are, we certainly do not claim everything for our section of the country. We are, of course, more interested in the work down South, because it is our prime responsibility, and it is big with hope and promise of blessing to the whole nation.

We suggest to our brethren that in all of their learning and brightness, and they have much of both, they learn just a bit more about the South and sometimes bring it in for something in their preachment other than to "point a moral" about slowness and inefficiency. If we were not a mission journal and under bonds to maintain dignity of manner and expression, we would say that this nonchalant assumption of superiority on the part of some Northern writers sometimes makes us very weary. The facts of the case about the constructive forces in American society do not justify a minimization of the South, religiously, socially, economically or politically.

## ROME SEEKING FAVORABLE PUBLICITY

THE SUBTLETIES, indirections, and fair-seeming politeness of official negotiations between nations is simplicity itself compared with the sagacious scheming of the agents of the hierarchy. Rome prides herself on her age. We take knowledge of its significance thus far, that it has given her an accumulated experience in the cunning wherewith to attain her ends against the will of people and nations, such as no other institution ever had.

Unbiased publicity is one of the last things on earth which Romanism desires, and the hierarchy is doing its utmost right now to prevent such publicity in America. Other religious bodies have to take from the American press very much what it chooses to give them. Not so with Rome. In the Menace case and the Tom Watson case, Rome did her utmost to put out of business papers which had fearlessly and effectively exposed the un-American pretensions of the hierarchy.

Falling time and again before American juries to convict the men who had published damaging facts about Romanism as a covert political power, the friends of the hierarchy now have before Congress two bills, the passage of either of which would restrain the press from turning the light upon the acts of Rome which she desires to keep in the dark. It is almost inconceivable that either of them will pass, but it would be well for our readers to let their representatives at Washington know what they think of this and all similar attempts to muzzle the press. The laws as they now stand amply protect persons or institutions against false published charges. If damaging charges are proven false, the guilty publisher can be punished through the courts.

Not less industrious than Rome's attempt to destroy unfavorable publicity in this country is her effort to secure by every means a great deal of advantageous publicity. It has become a matter of common remark that Romanism is making great headway in monopolizing the moving picture shows as a means of advertising itself favorably. Themes are presented which call for priests and nuns, and when the theme does not require a priest, he is often lugged in.

Some of the so-called national weeklies appear to be aiding Rome. The Irish are largely Romanists and have a great aptitude for politics. In some of the national weeklies and magazines it has come about that the stories can scarcely get along without paying tribute to some son of Erin. Collier's Weekly, which has been preaching lay sermons to other papers about medicine advertisements, and which is a consistent and potent enemy of John Barleycorn, yet prints an undue number of stories which are calculated to popularize Rome. The leading article in the current number is about the religious revival in France. France is by tradition Romanist, though France has repudiated Rome's efforts at civil control and shorn it of much of its power. The "religious revival" in the article is Roman Catholic, of course.

One does not particularly object to that, though he tires when he finds his trusted paper with its eyes wide open to use opportunities for Romanist exploitation, but closed like a bat in winter quarters against seeing significant religious movements among evangelicals.

But when the exploitation of Rome is sandwiched in almost everywhere, the reader in this country of democracy and evangelical faith becomes weary. A recent article in Collier's opens by telling of a winsome lass on a remote ranch in the Northwest who lives on galloping steeds and in the sunshine of "dad's" affections. Before the third paragraph the reader is told that Susie has just



returned from the "convent school." In the current number of this same weekiy is a story about running the boats between Washington State and Alaska. The swearing captain in an early paragraph is declared to be of lamb-like docility when Father Blank, his spiritual adviser, is about.

And what shall we think of a publication like the Literary Digest giving about one-half of all its so-called religious department to the discussion of Catholic topics? There are in America about 80,000,000 population whose religious affiliation and proclivities are evangelical, while 15,000,000 of the population are Roman Catholic. There are about six evangelicals to one Roman Catholic. The entire population is 100,000,000 and 85,000,000 are displeased at Rome being thrust upon their attention in an unfair and disproportionate way. Yet these papers live mainly by the support of this great majority, whose sense of justice they insult by their gratuitous exploitation of Rome! Surely the agency must be powerful and dangerous which can exert pressure sufficient to seduce great papers from the plain course of self-respect and patriotism!

We would not be censorious, but we confess that when we become convinced that a publication is deliberately and unjustly playing into the hands of Rome, we lose respect for it and quit supporting it. We do not wish to persecute Rome, though Rome frankly persecutes whom and when it can. But we enter our protest against what appears to be a covert and sinister effort to pervert the public mind in favor of the un-American hierarchy which has announced its purpose to capture and control this great Republic.



#### Board Exhibits at Asheville.

THE FOREIGN MISSION BOARD, Sunday School Board and Home Mission Board will have attractive booths for the exhibition of their books and publications in the Y. M. C. A. building which is near the Convention Hall at Asheville. A large sign will announce the location of these exhibits. We invite everybody to visit the booth of the Home Board. Not having a general book sales department, our booth is less elaborately furnished than those of our co-workers, but our welcome will not be less hearty and there will be more unfilled space in which to extend it. Come to see us and if you find us out, kindly take possession and be at home.

#### Evangelistic Conference.

FOR SEVERAL YEARS, through its Evangelistic Department, the Home Mission Board has conducted an evangelistic conference during the meetings of the Southern Baptist Convention, and yearly these conferences have grown in popularity until now they are perhaps the largest sectional meetings held in connection with the Convention. Many will be glad to know that the Conference will be held again this year at Asheville. Dr. Bruner of the Evangelistic Department of the Board, has arranged to have meetings as follows: On Wednesday, May 17, from 10 a. m. to 12 o'clock; on Thursday, Friday and Saturday from 8 to 9 a. m. The program is attractive and will include addresses by successful evangelists and specialists.

#### Mrs. Woodall and a Mountain School Presentment.

MRS. W. H. WOODALL, of Asheville, is arranging an exhibit for the Mountain School Department for the W. M. U. meetings at Asheville which will be great. We know none of the details, but Mrs. Woodall is a very capable woman, and we predict that the Baptist women who attend the Asheville meeting have a treat in store on this particular thing, and will go away with a distinct and enlarged

conception of the bigness and worth of the Mountain School System. We congratulate Mrs. Woodall in advance, for it is probably the only way to be ahead of many others who will enjoy the fruits of her work.

#### Dr. Henry Miller.

THE HOME FIELD extends sympathy to Mrs. Henry Miller and his other loved ones on account of the death of Dr. Henry Miller early in April in Louisville, following an operation. Dr. Miller was a native of Kentucky, but for several years had lived and labored in South Carolina, where he is broadly known, honored and loved. For the last two years Dr. Miller had served with the Home Mission Board as one of its evangelists. His good work was appreciated by the Board, and he was warmly loved by his fellow workers. We are sad to chronicle that within the last few years three of the evangelistic workers have passed away. These men are above the average in abounding health and vitality. Perhaps it is true that their arduous labor and expenditure of nerve force accounts for the flame of life flickering and going out more rapidly. It is a sacrifice many men of God make without considering it worthy of comment and our lamented brother was such a man.

#### God Save Mexico and the Mexicans!

POOR, TROUBLE-RIVEN Mexico has at last, through the bad deeds of Bandit Villa, gotten the United States mixed up into her pandemonium of disorder. We pray that the going of our troops into Mexico may further peace in that afflicted land and not war. We rejoice that our mission work for the Mexicans in Texas is succeeding so well, notwithstanding the Mexican trouble. The article by Superintendent Chas. D. Daniel elsewhere shows that the Mexican work in Texas has been abundantly successful. We call particular attention that one hundred of the students in the El Paso School were from Mexico. The plant is thus, among other things, a fine helper to the work of our Foreign Mission Board in Mexico, which is now temporarily so sadly crippled. Superintendent Daniel was seriously ill during the winter. We rejoice that he is now well and that he is able to report so great a year's work.

#### Attractive Sidelights on the Indian.

IF THE READER will peruse the article elsewhere by Missionary Robert Hamilton, he will get some instructive sidelights on the Indian's religious characteristics, when he is Christianized. That old man kneeling by the grave, and that old preacher whose cottage the missionary shared for the night, while the host recounted how the Lord had led him by a strange path—these things help to show what Christian faith is to the Indian. Reverence is the keynote to the Indian's religious faith. Famed in story and song for guile and subtlety in his wild days, the converted Indian is as simple and trustful as a child in the new life which he has in Jesus. It is a lesson for his paleface brothers.

#### Clamoring for The Home Field.

THE ARTICLES in The Home Field for April were so fine that a veritable clamor for extra copies has assailed our devoted ears from then till now. So economically inclined are we, however, in trying to make our sixty-cent magazine for twenty-five cents without leaving enough balance of cost to encourage brethren to get after us about the thing, that we printed very few extra copies and they soon disappeared. Here is a telegram from Dr. John E. Briggs of Washington, urging us to send an extra hundred copies. Another strong plea comes from Oklahoma, two from South Carolina, one from Philadelphia, and many others. This month we have plucked up a bit more of courage. We are again ordering an extra thousand to at least partly supply the great demand for the magazine for tract



purposes, for which use it costs less than one-third the usual cost of tracts. But the two-thirds saved in this use does not show as a saving in the annual report of The Home Field costs. It shows as added cost, and we live in a glass house, should any wish to cast a stone, and cannot most of the time explain or cast back the castigating projectile without doing more harm than good. Anyhow, we are happy The Home Field is so good that discerning Baptists, aroused by its excellences, cannot refrain from calling for extra copies! May it ever be so! (Still, if we had a good chance at these friends, we would suggest a fine way to remedy the lack: Subscribe for the magazine and get your people to do so.)

#### A Mission Study Class at the Convention.

WE HAVE DECIDED to conduct a Mission Study Class at Asheville during the Convention this month. The classes will meet at three p. m. on Thursday, Friday and Saturday in a room in the Christian Church, opposite the Convention Hall. "Baptist Missions in the South" will be the text-book and Dr. Masters of the Home Board will be in charge. It is proposed to cover two chapters of the book each day, beginning at the first. This will enable the class to get a fair idea of the first half of the book. There will also be a special address daily by a recognized expert on phases of the Mission Study problem. Mission Study has grown so rapidly among Southern Baptists in the last decade that the Home Board, without having a regular Department of Education, has found itself under the necessity of rendering an ever-enlarging educational service. In fact it does most of the work done by such a department, except that it has not so far maintained a sales department for other books than its own. The extent of the service the Home Board is rendering in this direction has not been generally understood, and yet brethren have a right to know and will rejoice at this added evidence of the enlarging study of missions among our people. We hope many of our readers who attend the Convention will arrange to attend these classes.

#### A Timely Book by Dr. McGlothlin.

"INFANT BAPTISM" is a new book from the pen of Dr. W. J. McGlothlin of the Southern Baptist Theological Seminary, 50 cents, cloth, Baptist Sunday School Board, Nashville, Tennessee. We have not yet read all of it, but we have read enough to make us desire to congratulate Southern Baptists that Dr. McGlothlin has performed this service. However much the reader has studied the history of infant baptism, he will be edified and charmed. On the other hand, if he has not studied the subject, the treatment is so logically articulated and the style so shot through with that simplicity which comes of the writer knowing his subject from beginning to end, the student will find in this work the very best treatment of the theme. As Dr. McGlothlin ably shows, infant baptism versus faith baptism is a crucial point in religious history and in the constitution of religious institutions. At the risk of being trite, we declare that every Baptist preacher ought to get this book at once, and thousands of laymen as well. No more effective and winsome Baptist polemic has appeared for long. It is impossible for a pedobaptist to get offended at the author's kindly style, and how on earth he can read it and still hold on to infant baptism we do not know—but many will, of course. To give up the accepted teaching of a life time is not easy. Still, Dr. McGlothlin has distinctly moved forward the date when we may expect all evangelical Christians to discard this rite, which they got from Rome, and not from the New Testament.



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

## WOMAN'S DEPARTMENT

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



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

IT IS A MATTER of personal rejoicing with us that the Southern Baptist Convention is to meet in Asheville. Whether we are fortunate enough to attend the session or not our heart will respond to the call of the great hosts of Baptists assembled for service and inspiration.

Years ago, perhaps in 1895, our own beloved Dr. L. T. Tichenor fired the hearts of Southern Baptists with his graphic description of his first visit to Asheville.

This was prophetic of what the future would reveal. We give elsewhere a portion of that great speech. As early as 1885 Dr. Tichenor began to place special emphasis upon the mountains. Hear him:

"This mountain region, extending from Virginia to Alabama, and embracing parts of these States, as well as portions of Georgia, Tennessee, North Carolina, Kentucky and West Virginia, must, in the not distant future, develop an amount of material wealth of which many of our people have little conception. It is filled with Baptists!

"From out of the fastnesses of these mountains will come men who, nurtured amid their rugged grandeur, and ennobled by lifelong communion with them, will make the world feel their power and wonder at their strength. Cultured and developed by the pure truth of the gospel, such men will pour forth their streams of influence upon the world, as their mountains pour their rivers to the sea. They will be strong to battle for the right as their own sturdy oaks are to wrestle with the storm."

With our Dr. A. E. Brown, Superintendent of Mountain Schools, at the helm, the Home

Mission Board is trying to convert this prophesy into history. Falling from the lips of Dr. Tichenor more than thirty years ago they thrill us yet.

Dr. Tichenor's greatest written deliverance on the mountain work is to be found in his report to the Convention at Fort Worth in 1890. Concerning this report, Dr. John A. Broadus said: "Let every member of this Convention read carefully the report of our Home Mission Secretary. And if you will not read it for its masterful marshaling of facts and conditions in our Southland as they are to Baptist opportunity, then read it as an example of pure English undefiled."

In 1891 the Board gave its first direct financial aid to Hiwassee Institute in the mountains of North Georgia. Twenty-five years later we can report thirty-four schools with more than 5,000 pupils.

"I sometimes feel that I am a traitor so far away from home. The Home Mission Board made my school and made my church, and the two made me. If I did not know that with God there are no foreigners, I'd be in a mission at home, to glorify, if I could, the Home Mission idea." These are the words of "Hendle" the little mountain girl, whose story Dr. C. C. Brown so graphically relates. She is now a missionary to China. She gladly acknowledges her indebtedness to the Home Mission Board. God grant that thousands may come forth from our mountain schools, equipped for the Master's service at home and abroad.





## Dr. Tichenor's First Impression of Asheville, N. C.

WE REACHED Asheville just "as the sentinel stars set their watch in the sky." The train would resume its journey to Salisbury with the morning light, so I sought the Swannanoa hotel and retired to rest at the usual hour. I could not sleep. The recollections of the day lingered in my soul. Had I been permitted to walk through Eden before sin had stained its glories, and seen what, since its unopening gates have been forever barred, no human eye can see, I should scarce have been more enraptured by its remembrance than I was that night.

Before the dawn I had descended from my chamber to the office where, fortunately for me, the proprietor was on watch. "You are awake early," said he. "It is more than an hour before your train. Have you ever been in Asheville before? Would you like to see the sun rise from the top of the hotel? You have plenty of time." In a few minutes an opening in the roof let us out into the cool air of the morning. At first all was dark except a streak of gray dawn upon the eastern horizon. Then as our eyes grew more accustomed to the dark, and the light slowly increased, there came out the dim and ghostly outlines of the giant mountains emerging from the floods of darkness.

Far away to the east the narrow line of glowing crimson is broadening on the upward arching sky. There the stars are paling in the growing light. The arrowy

beams of the coming day are transforming the mists of morning into the light of heaven. Just in front of us old Pisgah's bald and craggy summit, smitten by the coming sun, looks as though the morning star had fallen upon her and invested her with its molten glories.

Far away westward peak after peak is meeting the rising day. Balsam and Clingman and Serbal and Junaluska are all aglow as though the watchfires of heavenly guards had been kindled on their summits. A hundred more was joining in the line of glory. Standing on these heights so near to heaven, angels' hands seem to be disengaging the curtains of the night, and down their rugged sides and deep ravines the loosened draperies of darkness fall.

Swiftly eastward across the broken plain the hosts of morning are driving the shadows of the night, and field and forest and mountain crag and the wide reach of flowing river are seized by the conquering light until Swannanoa's forest-tangled fountains yield to the dominion of the day, and in token of her loyalty she sends back from her every winding the morning's glowing beam. These old forests, covering the hills to their very summits, clad in their autumnal robes of crimson, green and gold, look like high priests of the world ministering at nature's altars, and lifting their rich-fruit offerings to their God.

## Not Much To Lose; But So Much To Save

C. C. BROWN, D.D., in The Baptist Courier.

**H**E WAS the oddest of preachers—the only man I ever saw who could gesticulate with his hips. But his head was always on its job, except when, as he said, it went off on a strike. Being a preacher's head I guess it struck for higher wages. And yet—that cannot be, or what a strike would prevail over the wide world!

After the sermon, I asked, "Was that man saved or lost?" I referred to a hypothetical case he had described.

"Neither," he replied, "there was nothing to lose."

Finally I caught his idea. It was not a soul he had in his mind, but just a kind of a soul—a something like a soul—a dwarfed and runt thing—a something out of which grace could have made much—but not much to lose—a soul that had to be made again, and made over at that, in order to amount to anything.

About all this, I had my own thoughts. I kept what I had too.

The years went by. Four of us—all preachers—with our covered wagon, were camping beside a mountain stream. Night

by night, we fell asleep under the song of the tumbling waters, which came as music to us through the rhododendron thicket. Across the ridge, and not far away from the mountain road, we had noticed, as we passed, a little hovel known as a home. We bought our supplies there—potatoes and milk and chickens. A little girl brought them to us. One morning, I said to her:

"Little sister, have you no buttermilk?"

"Yes, sir," she said, "but we uns feeds that to we uns hogs."

However, a trade was made, and the next morning, Hendie—for so she was named—brought us a ball bucket of buttermilk, for which she charged us the sum of ten cents in the coin of the realm. We set the bucket in the spring. It contained thirty-nine teacups full, and as only three of us drank buttermilk, the rule was that after any one of us had drank thirteen cups during the day, his allowance was exhausted. This became the iron rule of the camp. Decapitation was to follow as the penalty for the most pious sort of infringement.

Day by day, Hendie came over with the milk. One morning, as I lay half way under

she scampered up the side of the ridge and over the rocks.

Six years went by. The Home Mission idea had grown larger. You know, ideas grow just as people do. The conviction had arisen that while there may not be much to lose in the mountains, there is much to be saved.

It came to pass in my journey that I had occasion to go again along the old mountain trail—the trail of other years—let's call it the buttermilk trail. My former companions were left behind. One was a busy pastor—one had been laid aside by paralysis—and the third—the real scholar of the party—was asleep in Alabama, with the dull dust of the earth upon his brow.

Not far from our ancient camp out in the mountain fastness, the Home Mission idea was largely in evidence. You can see the signs for yourself this very day—a church and a school.

My text that day was, "To him that hath shall be given." My idea was to teach a doctrine like this—The more you have—the better use you make of it—the more you can get.

We all stood up to sing, and my eye fell upon the organist. Saints and ministers of grace, defend us! It was Hendie! They were singing the "Glory Song" that Alexander carried around the world; but as I looked at Hendie, I seem to hear a refrain from the mountain cove, that got all tangled up with "That will be glory for me."

It was, "We uns feed that to we uns hogs." But there she was, and the sixteen year girl was playing and singing and glorifying the

Home Mission idea, and preaching to my soul the sermon I had held in doubt years before, when that oddest of men said so vehemently—"Not much to lose, but a great deal to save." I saw something—saw men as trees, walking. A soul had been born. The father

was the little mountain church—the mother, the mountain school—and over all brooded the spirit of the Home Mission Board.

I wondered if I should see Hendie again—wondered that day as we parted, after I



HENDIE.

my tent, reading Tucker's "Old Theology Restated," Hendie timidly threw near me a bundle of flowering golden rod. When I rose to thank her she was gone like a sprite, and I saw her bare feet and slim shins as



had reminded her of the buttermilk and the golden rod.

The world all about us is a great panorama, and God is always turning the wheels and changing the pictures. Our scene now moves to town. Everything and almost everybody moves to town these days. We must put on our best dike, as the boys say, and be very proper. Hang your hat on the rack there, and come along. I guess the auditorium will seat eight hundred persons—the auditorium to this female college to which we have come. The rostrum was large, and the pianos had been sown around over the platform like a farmer sows his oats. We had music galore, and recitations, and diplomas and flowers, and the very air was heavy with the fragrance of perfume. Surely those girls had broken all their alabaster boxes that day—on themselves. The president made some sort of a speech—I don't remember what it was. No one has to listen to the speech of a college president. That's only the padding for the occasion. But he said something about a prize essay that would now be read by the first honor girl, and—let the whole world give attention—out walked Hendie. I had a swimming in the head. I saw things. The mountains rose up before me—the ridge and the cove, and the waters that tumbled over the rocks, and the smoke from Hendie's novel, and a voice which said, "We uns feed that to we uns hogs." There was such a jumble of things in my mind that I was dazed. I had too much to think about—too big a job for a head like mine. But there she was—Hendie of the buttermilk and golden rod—the jewel cut out of the mountain side, radiant in face, lithe in form, rich in voice, the beautiful child of the mountain school and the mountain church, whose creative genius was the Home Mission Board. While she read, and the ribbons fluttered, and her eyes gleamed, I heard an echo from the long ago. It was something I was becoming used to now. It seemed to say, "Not much to lose, but a great deal to save." And I was partly

ready to believe the great hereby—the latter half of it any way.

Last week I received a letter—sometimes I get lots of them in one day. One of them bore on its upper corner a foreign stamp, and a lot of gibberish that no self-respecting American will consume time in deciphering. And—will you believe it?—It was signed "Hendie." She was in a far away land. She had heard a voice and seen a vision. The bunch of golden rod had fallen from her hand, and instead thereof, she was waving the white flag of peace and love among a people whose tired feet were stumbling upon the dark mountains. Not buttermilk now, but herself she was feeding to the—shall I say hogs? So we—in our racial pride and haughtiness have come to look upon the almond-eyed denizens of the yellow world, emphasizing always, "Not much to lose." Hendie, however, has had a superior vision. She got hold of those other and better words. "So much to save." And this is the last sentence in her letter—"I sometimes feel that I am a traitor so far away from home. The Home Mission Board made my school and made my church and the two made me. If I did not know that with God there are no foreigners, I'd be in a mission at home, to glorify, if I could, the Home Mission idea. I have not forgotten your mountain sermon, 'To him that hath shall be given.' Beginning with what was given me, I am growing richer each day."

If the people would only think! If they would only try to know! Everywhere over our land—in the mountains—in the great cities—in the widespread plains—in the Indian tepees—at all the seaports—everywhere, the cry of the neglected is rising. The white hand of the Home Mission Board reaches to help, and its ears are open to a thousand cries which others ignore. In the day of the Son of Man, its glorified work will reveal the fact that in maintaining a cause like this, we have all the time been handing out refreshing cups of water in his name, and so slaking the thirst of his own desires.

## Home Field Honor Roll March 15-April 15, 1916.

LAST MONTH there were 1010 names on the Honor Roll. Nearly two-thirds of the subscribers were sent in by the brethren. So long have our Baptist women been the most faithful agents in circulating missionary magazines and information that most of us had concluded the mere men do not count at all in such matters. But they counted well last month.

And this month, too. The Honor Roll this month totals 1202 names. Of this number 760 were sent by men and 442 by women. So the men have gotten nearly two-thirds

have observed and reflected upon during all of our days. If the ladies do not smile, at least a kindly condescending smile—oh, well, we ought not to have said it any way!

The picture herewith shows some valued Honor Roll helpers. The bright girls are workers who came to our aid in an Atlanta church, and brought in one of the very largest lists The Home Field has ever received.

While we are glad to have occasion to celebrate the fine aid the brethren give The Home Field, and hope it will help to drive out the idea that the women do it all, we want to say that year in and year out the women have been for many years the most helpful friends this publication has had. We are so anxious to arouse the ninety per cent of the women who still have not helped by setting down the fine exploits of the one-tenth of one per cent. of the men who are helping, that we have proclaimed the men's good work here. We hope the men will keep it up, but we wish the ladies would do far more than the men, like we have long had occasion to say they do in mission magazine circulation.



Young Ladies Who Got Up a Large Club in Woodward Avenue Church at Atlanta.

of the subscribers again. Much as we admire our Baptist women for their undoubted leadership in missionary education and their invaluable and unselfish aid to every missionary cause, we confess we sometimes get very bold, and almost ready to champion the contention that the men are worth more in Kingdom work than we have allowed.

We trust our women friends will smile indulgently on us the while we fashion these plausible words in favor of the male sex. If they do not smile, we confess we shall at once lose countenance and favor with ourself and duck for the exit. Southern traditions helped to fashion us and the chivalry which flourishes in these parts we

Rev. J. A. Scott, Stillwater, Okla.....	200
Dr. Ray Palmer, Warrensburg, Mo.....	117
Dr. W. D. Powell, Louisville, Ky.....	79
Rev. J. E. McManaway, Greenville, S. C. ...	39
M. J. Babbitt, Abingdon, Ill.....	35
Rev. F. D. King, Charlotte, N. C.....	34
Miss Aretta Beswick, Kansas City, Mo...	33
Mrs. A. L. Freeman, Knoxville, Tenn...	27
Rev. M. M. Richardson, Clover, S. C...	26
Rev. W. James, Crewe, Va.....	23
Mrs. J. B. Runsdell, Knoxville, Tenn....	21
A. F. Hagan, Greenwood, S. C.....	21
Mrs. J. L. Love, New Orleans, La.....	21
Rev. T. O. Reese, Birmingham, Ala.....	20
J. D. Ray, Birmingham, Ala.....	20
H. S. Kendall, Baltimore, Md.....	20
Jas. R. McKiltrick, Swanson, S. C.....	16
Mrs. J. H. Mullis, Morganton, N. C.....	16
Miss Mary Northington, Marlon, Ill....	16



E. P. Henderson, Richton, Miss.....	16
Rev. J. P. Harrington, Jackson, Miss....	15
J. G. Lowrey, Mathews, Va.....	15
Mrs. L. S. Kemp, Clinton, Ky.....	15
Mrs. Lillie Malphrus, Ridgeland, S. C....	15
Mrs. Lidle Harris, Laurens, S. C.....	13
Mrs. W. E. Yeager, Hope, Ark.....	13
Mrs. R. H. Burris, Newberry, S. C.....	12
Miss S. O. Howell, Oklahoma City, Okla.	12
Rev. J. W. Hickerson, Louisville, Ky...	12
Miss Mary Mercer, Alto, Texas.....	12
Mrs. W. N. Grubb, Norfolk, Va.....	12
Mrs. J. D. Bailey, Hardaway, Fla.....	12
Ellis M. Weaver, Waco, Texas.....	12
Mrs. L. L. Ray, Blue Mountain, Miss...	12
Mrs. A. S. Lowe, Ballinger, Texas.....	12
Miss Julia Dabney, Heath Springs, S. C.	12
Mrs. W. H. Deltrick, Danville, Va.....	11
Mrs. P. B. Carter, Franklinton, La.....	11
Miss Laura Seward, Hot Springs, Ark...	11
Mrs. J. L. Maret, Seneca, S. C.....	11
Miss Letha Edwards, Bells, Tenn.....	11
Mrs. L. G. Grist, Yorkville, S. C.....	11
Mrs. Jas. R. Gibson, Inman, S. C.....	10
Miss M. Lizzie Harvey, Lynchburg, Va...	10
W. T. Rouse, Memphis, Tenn.....	10
Daisy S. Miller, Broadway, Va.....	10
Miss Kate D. Perry, McAlester, Okla...	10
Mrs. J. T. McMillan, Columbiana, Ala...	10
Rev. D. Noble Crane, Pawhuska, Okla...	10
Mrs. Isla Crumpler, Latta, S. C.....	10
Mrs. W. M. Strain, Lancaster, Texas....	10
J. B. Hardy, Dallas, Texas.....	10
Miss Ida Williams, Lebanon, Texas....	10
Mrs. Temple Hill, Culpeper, Va.....	10
M. L. Blankenship, Carthage, Texas....	10

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