

# THE HOME FIELD

JUNE

1916

E. P. Allred, 1004 Bishop St.  
July 1916



"I am the grandson of a Baptist State Secretary, and I took the premium in our county for being the finest looking boy. If they had given premiums to dogs, Prince would'a got one too."

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— of the —

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HEALEY BUILDING

ATLANTA, GA.

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# THE HOME FIELD

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## Americanism in the Ascendancy

SO HIGH in the plane of patriotism and ethics have been some of the published utterances at the Republican and Democratic National Conventions, that only the brevity of our space has prevented us from reproducing it here. Particularly has the Democratic Convention sounded the high notes. Whatever the outcome of the forthcoming national campaign, there is ground to believe that the speaking and publicity it will elicit will be pitched on the level of patriotism, justice, brotherly love and Americanism. In this we all have great ground for joy and thanksgiving. Not a little of the national convention reports sounds like a good speech on Home Missions! This will unquestionably have a profound influence on the Home Mission propaganda.

We rejoice and take fresh courage! To date the Democrats seem to be the party whose stand for high Americanism is unquestionable. We should rejoice to see the Republicans take ground similarly above all question.

A hyphenated American victory in the campaign would be one of the greatest blows, if not the greatest, this country has ever received. Facing this issue all others sink into comparative insignificance.





VOL. XXVII

JUNE, 1916

No. 6

## Gigantic Advertising Scheme of Federated Church Movement

W. I. COLE, Topeka, Kansas.

*IN THE WORD AND WAY* of April 27 and of May 4, 1916, were published two articles by Rev. W. I. Cole, a Baptist pastor at Topeka, Kansas, "An Indictment and Challenge of the Federated Church Movement," which are so informing and timely that we wish they might be read by every Baptist in America. (Without having obtained permission to do so, we take the liberty here to say a request of *The Word and Way*, Kansas City, Missouri, enclosing ten cents in stamps, will bring the two numbers containing the article, so long as they last.)

We took early occasion to get in touch with Brother Cole and to assure him of our appreciation of his valuable contributions. Following which he has written at our request the following instructive article: Not a few of our more thoughtful brethren apparently doubt that the Unionists really have it in their purposes to destroy the denominational groups in favor of a Protestant hierarchy. We are definitely convinced that this is their purpose, and the staff of workers employed are among the shrewdest men in the country; some of them are unusually able men. We are delighted to give our readers the following article. There is great need for more Baptist writers and speakers who shall go to the trouble to examine the plans and arguments of Unionism and then tell our people what they find. Particularly is it a field for first-hand investigation by our busy editors, and their readers will not be slow to appreciate a service of this kind.

THE MOST GIGANTIC publicity campaign of which I have any knowledge is being vigorously pushed by the Federated Council of the Churches of America. It has left and is leaving absolutely no stone unturned that will bring its propaganda into the favorable notice of all churchmen and the world.

One of the evident purposes of this campaign is to create a favorable sentiment among the world folks, and then use this world sentiment to compel the Christian sentiment to favor federation.

But I am not writing of purposes now. I mean only to draw attention to their advertising activities. I have lived in Topeka more than six years. During that time many conventions of an interdenominational character, local, State and national,

have been held here. I have been present in most of these conventions. I think I am correct when I say that in every instance I heard some masterful advertising agent present the plans and hopes of this movement.

Six years ago, in Topeka, the movement was unpopular. Four years ago, about, after such an agent had presented his claims (such agents were not labeled, they would then as now loudly disclaim any such agency, they never appeared on the program in any such capacity, they were always program speakers, presenting some theme vitally related to the convention in hand, but at some point in the address or paper, would digress, turn entirely away from the matter under discussion, and use their greatest energy and skill in advertis-

ing this Federated Movement—this church of the New Departure), after he had given us such an excerpt, such a bracketed publicity statement, there was an enthusiastic hand-clapping by a small minority of those present. The next speaker on the program in referring to the publicity statement before mentioned, made something like the following remark: "The speakers who make such statements are becoming popular at these conventions, but they are the most unpopular men in their home churches." This was the State Interdenominational Sunday-School Convention.

This year I heard the general paid field worker of the same State convention "do" the same publicity stunt, and not a ripple of displeasure was evident, and those of us who were opposed had to endure in silence. This last convention was held in Wichita, and was composed mostly of young people from the smaller towns and rural districts, therefore easily led.

These questions arise in my mind: Do these speakers get extra pay from these Federated bodies for these publicity excerpts, or are they arbitrarily using these program privileges as opportunities for injecting their peculiar personal prejudices and ideas along this line, into these conventions? And, in either case, is this done by and with the consent and approval of the various managing boards? And if so, are such boards acting honestly and fairly with their constituency? If they favor this federation, why do they not declare for it? Or, are they rather purposely creating sentiment with the view of declaring for it later, when the time is ripe?

What I have written concerning the interdenominational Sunday-school conventions is multiplied ten times in the Men and Religion Movements. In the last Laymen Missionary Convention, held in Topeka, these publicity excerpts were frequent, and some of them went beyond being merely advertising excerpts, they were bitter attacks upon those who dared to refuse to federate. One speaker went so far as to say that any church or pastor who refused to federate was an undesirable factor in any Christian community. Therefore the same questions that I have asked concerning the speakers and managing boards of

the Sunday-school convention, I ask, with a ten-fold more emphasis concerning the speakers and managing boards of the Men- and Religion Movements.

I offer the following questions to the managers of our Baptist affairs: Brethren, can you not see that, in spite of the heroic effort put forth in these undenominational laymen's conventions, you have not reaped adequate returns in the totals of your finances? And is it not evident that your attitude toward this federated movement publicity excerpt propaganda is cutting the nerve of activity at the source of supply?

Let me get back to my subject, the gigantic advertising campaign, etc. The biggest thing that has been undertaken along this line, by any sect, or section, or denomination of Christians, has been undertaken by this sect, or section, or denomination of Christians, self-styled "The Federated Churches of America." It lies in the self-appointed championship of the physical needs of the Armenians and other war sufferers. They have undertaken to monopolize the task of feeding and clothing the destitute Armenians, and are calling upon every pastor and every church, of any, and all denominations to send through them, as their acknowledged heads and leaders all their gifts for war-desolated peoples. What a scheme to gain, under the guise of religious sympathy for the war-ridden destitute, recognition of their church federation monopoly, and thus get favorable consideration from those opposed to their federated scheme.

In order to show the thoroughness of their scheme I will relate just how they worked with me, who am only an uninfluential pastor of a Baptist church, in the little Western city of Topeka, Kansas. First, there came to me, addressed in the most flattering style, from New York, a pathetic appeal in behalf of these starving war sufferers. This made a direct effort to play upon my vanity by urging me to be one of the very generous Christians to honor my Master in taking a large offering from my church for this cause, to be distributed by the Federated committee.

I fully recognize the supreme importance of ministering to the necessities of these and other sufferers, but what I want you



to see is the great skill with which this movement lays its hands on the most sacred and tender things in order to bring itself to your approving consideration and thereby secure your co-operation. They well know that if they can secure your cooperation in these matters it will not be long before you will be cooperating in other matters. We will say nothing of the audacity of a self-appointed board attempting to manage the benevolences of all the Christian groups in America and the world.

This first appeal was sent out by "The Christian Work," as one of the agents of this Federated committee.

In a few days followed quite an elaborate, expensive, and attractive circular of sixteen large pages, with the seeming endorsement of all sorts of men in all sorts of positions. This was from the Federated Council itself.

Then followed a circular letter from one of the official members of the council. Followed a second circular letter, enclosing a clipping from the Topeka "Daily Capital," championing this undertaking by the Federated Council. This clipping was almost a column long, and seemingly placed the "Capital" in perfect cooperation with the Federated Council. The "Capital" is the paper read. These shrewd people take pains to know how to influence you.

Then came a most urgent letter addressed to the Topeka pastors, from a local committee, championing this effort of the

Federated Council to monopolize the management of the war benevolences of the Christians of America, in behalf of the suffering Armenians.

Then came another letter from the Secretary of the Topeka committee, most urgent in the request for cooperation. "Cooperation" is the idea.

Some might say, "There is nothing unusual in this advertising propaganda; the publicity committee of all the big denominations are making their various appeals direct, each to its own legitimate constituency for the support and cooperation that each legitimately has the right to expect." But this committee of the Federated council is paying no attention to legitimate constituency. It is making a strong, direct appeal personal, pretentiously with the most hearty approval of many notable men in all walks of life, to every preacher, church and Christian in America, and also to the men of the world, to cooperate with them, and to work through them, in relieving the necessities of these destitute sufferers.

Are there any lessons for us to learn from this publicity campaign?

[The Home Field has been the recipient of perhaps a dozen circulars from the Federal Council to the same purport as those Brother Cole received. Also many others about other schemes in advertising which our "valuable aid" is sought.—Ed.]

## Home Board Evangelism

WESTON BRUNER, Superintendent of Evangelism.

**I** WISH TO GIVE expression of my deep gratitude or great appreciation of the interest of the brotherhood at Asheville in our Evangelistic Conference held for four days in the Central Methodist Church, during the Convention. The audience on Wednesday numbered over 500. This was the smallest attendance we had. Each day marked an increase until more than 1,500 were present at our closing conference on Saturday morning.

The speakers were at their best; the spirit of the meetings was tender, the singing by male quartett and the Negro Evangelist Smiley captured all of our hearts. The

wonderful address by Dr. Lee R. Scarborough on "Our Seminaries and Evangelism" has been published in a number of our papers by unanimous request of the fifteen hundred assemblies in conference.

Dr. C. S. Morris made a profound impression in his remarkable address on "Religion the Negro's Greatest Need." His was a plea for his race that moved all hearts profoundly. Surely we are face to face with the colossal opportunity of rendering far-reaching service to our brother in black. Shall we face it unflinching or shall we let it pass at the peril of our own race as well as at the peril of the Negro

race? Rev. Richard Carroll, of South Carolina; John E. Ford, of Florida; and many other great leaders of the Negro race have a vision of their present need and are ready to respond to our every approach in the name of our common Lord and Master.

Dr. Carroll has shown himself a master and statesman in his power in organizing his people for Kingdom work and his ability to elicit the good will and aid of influential whites.

## A Suggested Solution of a Sore Problem

C. C. BROWN, D.D., Columbia, South Carolina.

*NEVER BEFORE* in our time has THE HOME FIELD republished an article. Its pages are all too few to present even once all the good things which belong in it and which are available. The following article by Dr. C. C. Brown, of South Carolina, appeared in the April number of the magazine. Soon all the spare copies were exhausted in an effort to supply special requests for them. The demand grew; it waxed into a veritable clamor. If we had had a thousand copies extra we could scarcely have supplied the demand.

At last we capitulated at the request of a leading Negro minister, whom the editor is glad to claim as his friend, and who has a way of getting what he wants out of white people—Rev. Richard Carroll, of South Carolina, one of the evangelists of the Home Mission Board. We are reproducing the article of Dr. Brown. Barring the fact of Dr. Brown's racy style of writing, the message of his article is substantially that which might be had from hundreds of our Southern Baptist leaders.

Many of the requests for copies and the congratulations have come from the North. It always seems to be a revelation to our Northern friends and brethren that we do anything with Negroes down South besides lynch them or put them on chain gangs. That is because the poor Northerner, like a lot of Southerners who ought to know better, gets his idea of the South and the Negro from the sensational secular press. If we modestly might, we would suggest to these good friends to read Southern religious papers and mission magazines. They would then not be startled into extreme activity when by chance it breaks in upon them at some point that the Southern whites have a conscience for the Negroes. The Southerners love the Negro, though many of them deny it. The North does not always love him, though it shouts words from the house top on the subject, at the same time it lectures the South for badness concerning the race question.



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

And there I was, on my feet, about to speak to such a people. My soul cried out within me. I longed for some genie, gifted with insight into human emotions, to come and analyze my mind, and tell me "where I was at." I felt sure I could not locate myself. I was dragged hither and thither by conflicting emotions, and wished

rather to run away from the surroundings, until I could come to myself. I did not know how to speak nor what to say. I beat the air for a time in self defense. Finally I found myself in the odd condition of a man who was saying one thing—because he had to talk—and thinking another, because what he thought would not be acceptable.

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

### The Case Stated.

THE NEGROES are here, eight or ten millions of them. In my heart, I harbor no animosities against them. Next to my mother's, the face my infant eyes first



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

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

been thrust upon us for settlement, without our permission.

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

All sorts of makeshifts have been suggested.

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

**Makeshift-Solutions Which Have Been Suggested.**

**AMALGAMATION** was suggested, until wise physiologists declared that a mulatto woman in the third generation was barren. This destroyed the outlook in that direction. "Ship them to the North, where racial antipathies are not so strong" said another. But this fell down when it was discovered that while the Northern folks were willing to help the Negroes at long range, they were rather disgusted at short range. They preferred to "pass by on the

other side," and dispense their alms at the end of an umbrella or walkingstick. The Negro's untidiness and sloth were too much for the people long accustomed to white servants, or to no servants.

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

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

**My Almost Radical Remedy.**

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

This seems to be perfectly simple. We are willing to say. We could do this, if we wanted to. But hold—to educate the Negro preacher among Negro ideals will never lift him up high enough to enable him to lift others. What he needs is a higher ideal. He can not find it among his own people, and hence the Negro preacher who is to become a genuine benefactor to his race must be educated by Southern white people, and—saints and ministers of grace, defend us!—among Southern white people.

This is the crux of the case. This is the bone that hitches in the throat of the Southern white man, and this is the bone he must learn to swallow. This is the Southern white man's burden—not simply to give his money to aid in Negro education, but to give himself. If God fastens this burden to our shrinking shoulders, let us pray for grace to bear it. I don't want it any more than my brother does. The nightmare of social equality—a something of



DR. C. C. BROWN.

which I am not able to divest myself—disturbs all the best dreams of my life. It is not a law of caste, but a law of nature. It manifests itself, in some manner, among all the peoples of the earth, and is beyond their control. It is not my sin; it is my racial inheritance.

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

#### A Task for the Southern White Man.

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

The second dose from my remedy bottle—the giving of an industrial education to the masses—can be easily swallowed. We'll not strangle at that, but pity, alas, the second dose cannot be taken until we take the first, and even if we could take the second first, it would bring no healing; for the Negro masses will never rise above the Negro preachers, and the Negro preachers will never get far above the level of the masses until they acquire the white man's ideals directly from the white man. Jesus laid his hand on many of those whom he healed, and we must learn from him how to do the same thing. The "absent treatment"

is too much like that which Mrs. Eddy was willing to give, and too little like that which Jesus gave. It occurred to others, but never to Jesus, that any place or person would or could defile him. When we labor on the same plane with him, we shall be prepared then to give the Negro preacher the teaching and the ideal he must have. While being taught, surrounded by a white environment, coming into contact with those who know him, he will be just as uncomfortable as his teachers are; but he will come forth new-born, and can then reach down his hand to help those who are below him.

To solve this problem—to make such a thing possible—is the Southern white man's burden. As far as I am capable, I have thought through and around and over and about the thing for many years. Almost all the books I have read lead up to the same thing. Mrs. Hammond's excellent book, "In Black and White," published in 1914, declares that the Negro's sorest need is a loftier ideal—that is, he must see things from a white man's view point. But she pauses just on the verge of the truth. How is the Negro to get this ideal? Can he steal it? I make bold to go one step further, and say, Give it to the Negro preacher—let the white man give it to him—give it to him directly and immediately—give it to him face to face—give it to him by contact with him—in a Southern school—maintained by Southern money and taught by Southern teachers. We must do as Jesus did—break the bread and bless it; then give it to the Negro preachers that they may give it to the multitudes. The Northern man cannot teach them; they cannot teach each other.

Have We Grace and Wisdom for the Task? NOW, SIRS, ye Solons and Solomons and chronic wiseacres, put your heads together and you'll find that you are an aggregation of asses. No matter how much you know, you cannot solve this problem, the one I have outlined. But you other men—you who are willing to crucify yourselves for Jesus' sake—you who preach and teach and say you believe that God is no respecter of persons—you whose hearts easily bleed at the sight of human misery—you men who know what it is to have Jesus live in the inner chamber of your being—you can de-



vise a plan for imparting the white man's ideal to the Negro preacher by a process of education in the white man's presence—if you really want to do so.

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

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

brown paper, and hand the thing to the Negro, done up and ready for use, the Negro would not have exactly the thing he is in need of. It would put him out of adjustment with his environment. The Southern man will never come to believe that the Negro is just as good as he is, and the only difference is in the color of the skin. We who live among them—and they themselves—know this is not true. It would never occur to us to teach such heresy. Our doctrine would be better, and based upon the truth. But as it is now, we are teaching them almost nothing. They live at our doors, and sleep about our houses; we feel kindly towards them, and the great majority of us rejoice when we see them prospering. In the face of all this, we are not pushing any missionary or education propaganda among them, and they die and rot morally at our feet unhelped.

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

## Dr. C. C. Brown and the Negro.

E. C. MORRIS, D.D., President of the National Baptist Convention.

*SOUTHERN WHITE BAPTISTS should esteem highly the confidence which is reposed in them by the Negro Baptists of the South. It is a fact creditable both to the whites and blacks, that our Negro brethren have unshaken faith in the sincerity and unselfishness of the interest which their white brethren have in them. Just now our Negro brethren are having an unfortunate trouble among themselves. Our friendship is for the whole race, and Negro Baptists—all of them—have a righteous claim upon us for help. We cannot take sides in their troubles, but we deplore them and would cheerfully aid in settling them. We are glad to publish the following article from Dr. E. C. Morris, which is apropos of the article of Dr. C. C. Brown, which we reprint. Dr. Morris' article breathes a spirit of fellowship which, we believe, rightly interprets the feeling of Negro Baptists for white Baptists.*

**A**NY ONE who has read "Baptist Missions in The South" by Dr. V. I. Masters, and the "White Man's Burden" by Dr. B. F. Riley, will have great pleasure in reading the splendid article "A Suggested Solution of a Sore Problem" by Dr. C. C. Brown.

I am not able to account for the fact that it gives me peculiar interest to read anything written by a representative Southern

white man about the Negro, and I seldom lay the paper or book down until I have read the last word. I am not pretending in this brief article to write a complete review of Dr. Brown's contribution to The Home Field, but rather to express my thanks to him for the open, frank way in which he lays the matter before the dominant race in the South.

In stating the case about which he writes,

Dr. Brown removes the possibility of any unfavorable criticism by the Negroes, and brings them into his confidence by saying, "In my heart I have no animosity against them." It is words like these which strengthen the belief in the black man that a brighter day is rapidly coming for all the people of this section of our great country.

It is perhaps no longer thought, and has never been true that the Negroes look upon all the white people of the South as their enemies. It has been evident to the black man from the days of slavery until now, that there has always been a choice element of white men in the South who were ever ready not only to advise, but to lend them a helping hand in their efforts to improve themselves under the changed conditions, and I am glad to say, that the number of such white men is greatly on the increase.

It is only necessary to point to such men as Drs. Gray, Gambrell, Frost, Mullins, Bruner, and the editor of *The Home Field*, to explode the fallacious doctrine of social equality. These distinguished gentlemen, whose positions as religious leaders often bring them face to face with black men, doubtless spend hours at the time talking with leading Negro men about the interests of the Kingdom, and I venture to say that not a single one of them can point to an instance where any black man has ever intimated that there was a desire for the social intermingling of the races.

Dr. Brown makes a strong plea for an educated ministry for the Negro masses,

and I wish to give my hearty approval to that plea, and too that a large portion of the burden in furnishing that ministerial education be borne by the Southern white people. But in saying this, I do not intend any criticism whatever on the Northern white people, for they have done a marvelous work for the Negroes of the South, and are yet doing a great work, and I may add that much of what the Northern people have done has been along the line of training the Negro ministry.

The fact is that a very large majority of the Negro people live in the South, and will in all probability remain in the South, which will very largely make the education of the Negroes a problem of the South. Then too, if Southern ideals are to take a firm hold on the black man, to the extent that the tremendous numbers of black people here shall feel that the interest of the white man and the interest of the black man are identical, then it stands to reason that the advanced race should take an active part in the education of the backward race.

The Southern white Baptists have taken an advanced step in this direction in proposing to build a Theological Seminary at Memphis, Tennessee, for the training of Negro preachers, conditioned upon the Negroes providing a site on which the buildings are to be erected. I am reliably informed that the site has been secured, and as a matter of course the white Baptists will carry out their part of the agreement. Such action on the part of the Southern white Baptists point to a brighter day for all the people of the South.

## "Union" By the Violation of Conscience.

V. I. M.



IT WILL BE remembered that two or three years ago there was a certain degree of unrest among our Baptist people, lest the "entangling alliances" sought and proposed by Union, should have inoculated the streams of our Southern Baptist life. St. Louis Convention and the much-discussed motto, "Fraternal sentiment is good, but loyalty to Christ is better," was a vane which marked the wind movement on this topic.

So was Nashville Convention and its strong pronouncements on denominational integrity. So in a specific matter was Asheville Convention in its utterances on Union Mission Schools.

In all these things the spirit of denominational group loyalty and of loyalty to the teachings of the Bible triumphed clearly and overwhelmingly. We rejoice in these portents. They are full of promise. But before we leave this question we will do well to take stock of our situation, lest



It should transpire that these easy victories shall give a false sense of security, and prevent our seeing graver dangers yet ahead.

Southern Baptists have repeatedly put themselves on record against the deceitful preachments of Unionism, but Unionism has not therefore ceased to address itself to carrying out its astute campaign of education. This campaign has abundant, almost unlimited money behind it.

It is commonly reported that one entire floor of an office building in New York City is being furnished rent free by one of our Baptist brethren for the uses of religious progress through Unionism. Other Unionistic schemes find abundant money ready at their call. There are many secretaries, and they are men of unusual astuteness. All of which smacks much of "Efficiency," as it is coming to be defined, and, along with other activities of a similar nature, suggests that there is growing up a colossal scheme to bring about a great Protestant hierarchy, "efficient," like Rome. If so, it is anti-Christ in a new guise. Contrary to the Bible, it proposes that the Kingdom shall come by money and human wisdom, and the manipulations of astute men.

Coming now to things which are more immediately under our personal observation. The Y. M. C. A. and Y. W. C. A. activities among the students in State schools everywhere tends to lead them to accept the Unionistic dogmas and to become weaned from and discredit the work and worth of their own denominational groups. In many cases, while the denominations slept these organizations have even got into the denominational schools.

The scores of big meetings inter-denominational, which like waves have surged across the country for a number of years, always with worldly wisdom going to big cities and putting forward all the big men astute scheming could come at; are another part of the Unionistic plan. Months are given by able, vigorous exploiter agents working up these meetings. Wisdom like unto that of a national political convention works out the schedule to be followed, steering each meeting so as to make Unionism seem good and holy, and denominationalism little, or even petty and mean.

As long as the Unionists can secure such results, we may look for their expensively and laboriously gotten-up big city meetings to continue.

The Mission Study book literature of the Y. M. C. A. almost habitually discredits denominationalism. That of the interdenominational Missionary Educational Movement often, if not usually, does the same thing. The unproven formula of Unionism and Liberalism are with wearisome iteration shouted from the housetop as panaceas for the ills of Zion all and sundry, while the spirit of denominational group loyalty is belittled and sneered at by implication or openly!

Also many of the brightest lights of Unionism are going into the magazine and newspaper press with their dogma that denominationalism is leading Christian faith toward destruction and that Unionism is the good medicine which will cure all the ills of the patient. The secular press for the most part finds religious differences a nuisance. If all the religionists were in one batch, it would be far easier to play them up to the financial advantage of these publications. Therefore the Unionistic experts have found in the secular press for the most part a ready as well as an able ally.

Other things have made this a day in which the preachments of Unionism find a hearing favorable beyond precedent. For instance, Big Business preaches Efficiency. Unionism is nothing if not up-to-date. Unionism also preaches Efficiency, and shouts from ten thousand platforms and presses that the great and sole enemies of religious efficiency are the Christian bodies—no, "the narrow spirit of jealous and bigoted sectarianism!"

This god, Efficiency, looms athwart the horizon of constituted Christianity to-day. Not even Baptists, who repudiate Unionism, seem yet to have thought that there may be more of evil than of good in a restless advocacy of efficiency, though there is much in the Bible and in history that should teach them.

Then intercommunion has made the "world a neighborhood," to use the pet phrase. Make a vast mass of people a single community, and give them social and

business interests which overshadow their religious convictions, and you have a fertile and fruitful field for Unionism—outward conformity and inward spiritual torpidity or death!

Let it be observed that the religious groups which have led in insisting on a formal, outward Union are exactly those which have made the greatest failure at winning the lost in America. There is Episcopalianism, for instance, and the Y. M. C. A. This may be followed out further by each reader for himself. The groups which shout most for Union do least to win the lost. Apparently having lost their passion for the souls of men, they are becoming acutely anxious to herd all the people of God so that they may manage the spiritual life, the poor, narrow sectarians have, under God's blessing, brought about. In other words, their commendation for fitness to manage the constituency of the various Christian groups is that they have failed to create any considerable Christian group of their own.

The desire of Unionism to stamp out the spirit of denominationalism is consuming. Everywhere it misrepresents and casts reflection on that spirit. Assuming that one Christian body, a Protestant hierarchy, would please God better and bring his Kingdom quicker than the denominations, they find it necessary to buttress this assumption with another, namely, that the causes of the different bodies holding apart are senseless vagaries, prejudices and a selfish desire for power. This group, which would absorb all the power of ecclesiastical control, by the simple process of discrediting that which has grown up in the service of virile Christian groups, rails upon them about the love of power!

In sneering at the conscientious differences between Christian groups, the Unionists assume that they are above such differences. The logic of their position is that the only Christian truth which is worthy of respect is that which shall be left when all points of difference have been eliminated by sneers!

I charge against this attitude of Unionism that it proposes to violate the con-

sciences of the people of God in order that it may weld them into a Union by constraint, a forced Union at the top. There is hardly anything else which will so surely crush real Christianity in the heart, as this false proposition of Unionism.

I have a friend who is an Associate reformed Presbyterian, a true disciple of the Master. One day in the confidence of friendship, he expressed to me the belief that all Christian groups would in the end come to using only Psalms in church music. Now, I do not agree with my friend, but I could scarcely refrain from shedding tears as he spoke to me. In which does Christian unity most inhere, the attitude of heart which leads me to respect as a sacred thing the thing which my brother in Christ holds to be sacred, or does it rather inhere in an impudent, brazen mockery of my friend's views and a pose that the whole trouble with him is narrowness and sectarianism?

The Bible says the Kingdom cometh not by observation. Unionism says it does. The Saviour commends Mary rather than Martha. Unionism says not only that Martha, busy with affairs, is better, but that the pensive Mary is out of date. The Saviour says that oneness in Christ is like his oneness with the Father, which is incorporeal, spiritual. Not so, raves Unionism. The only oneness is a Union by constraint at the top, says Unionism, and those who are against it are narrow, bigoted, discredited sectaries. Unionism necessarily pares off, changes, or denies teachings about Christ which do not comport with its dream of a Protestant hierarchy. Is not this anti-Christ?

This thing is far more potent and determined than most of our Baptist people realize. Apparently it has set its stakes with the expectation of abiding long on the job of seducing and outraging the Christian conscience, that it may produce a Protestant hierarchy. If these words are untempered and unjustified, there will be time in the coming years for this fact to become apparent. On the contrary, every sign from Union-ward is to the effect that Baptists should get ready to fight to the death against this new heresy of Christian increase by lessening the content of faith.



If it is to be so, may God look in mercy upon us and give us strength and wisdom and great faith, for sore trials await those who shall stand for the faith once delivered to the saints.

As a matter of fact, Baptists are not without responsibility for this situation. For more than twenty years the Y. M. C. A. and Y. W. C. A. have been shaping the religious lives of our young people in the colleges, State and denominational. They needed religious attention and we did not provide it adequately. In the State schools we have done almost nothing to look after the religious training of our young people.

The Y. M. C. A. and Y. W. C. A. saw the need and the opportunity and entered in. However sure we may be that the religious training of youth should not be entrusted to a group of workers independent of the churches of Christ, we can not deny that these organizations have sought to do a great and needed work which the

denominations themselves unwisely neglected to do.

There is no space here to develop the above line of thought. We will undertake to do so in another article. But Baptists face the urgent need of a Students' Missionary Movement of their own which shall do for Baptists what the above-named organizations have sought to do with such impressive results. We must be big enough in our denominational program to provide for such needs as these.

We are a democracy, and we dread espousing a cause that the masses of our churches do not yet understand. Even so, we must teach the churches about such needs as these and we can do it. They will respond and will hold up the hands of leaders who seek to safeguard our young people and future leadership by right training, if we will inform ourselves and take the trouble to inform them.

We salute the recent Baptist Students' Missionary Movement. Surely it has come into the Kingdom for such a time as this.

## The Seminary Student Pioneer Band.

R. E. ZACHERT, Louisville, Ky.

**I**T MAKES little difference whether our mission fields are separated from us by an ocean, a bay, a river or a creek; our responsibility to all mission fields, whether near or far, is alike. The spirit of missions which draws a man or woman to Africa is the same spirit that draws another man to China, or to the outlying districts of his own city. God, in his providence, secures workers for all his fields by kindling fires which burn for certain fields in the hearts of certain people. A person so chosen is hard to keep back.

The Student Pioneer Band of the Southern Baptist Theological Seminary is composed of young men who feel the tug for specific mission work in the home land. These young men commence their training for the special work before them while they are students, and they do this work in addition to their regular course of study.

In the same hour in which the Student Volunteer Band meets to plan and pray for foreign missions, the Student Pioneer Band gathers in another part of New York Hall to plan and pray for home missions. Since the same spirit prevails the members of both bands they work together harmoniously. Many mission lectures are given in Louisville and vicinity, both bands usually being represented on the same program.

This year we have full graduates from both bands, who would like to go to work in their respective fields but can not receive appointments because of the big money shortage somewhere. They are not disheartened, however, because nothing in the world can stop them from trying to arouse interest in their mission fields and that is exactly what those graduates who cannot get appointments are doing at present.

# Pressing On Toward the Mark.

(Excerpt from Home Board Convention Report at Asheville.)

B. D. GRAY, Corresponding Secretary.



**A**FTER MANY years, in which the results of our Home Mission work have yearly made a substantial increase over the year preceding, we have the privilege of reporting an even larger advance than ever in results in the year just closed. For this reason we are profoundly grateful to God, and to the pastors, churches and others who have made this possible. We are also gratified at the evidences of increasing interest among our people in the activities of the Home Board as the means whereby our entire Baptist body must give an account of itself as a saving force in the nation.

As an evangelizing agency the Home Mission Board's success outstrips that of all other Home Mission Boards in America, though many of these are great and successful. As measured by baptisms the work of our Board this year shows results nearly 5,000 ahead of the remarkable results of a year ago, the total number of baptisms being 43,792. After discounting the proportion of baptisms creditable to co-operative agencies, there still remain 28,680 baptisms creditable directly to the Home Mission Board.

During the past year the activities of the Board have likewise been characterized by solidity. It has done a large educational and enlistment work. From the nature of the case, such development results cannot be tabulated, but they help everything in our denominational life, and sufficient relative attention to this class of service is absolute requisite to the satisfactory enlistment of our Baptist resources for every work of our Lord.

## War and Our Southern Neighbors.

**OUR PEOPLE** have this year been much worried about the war in Europe and the smaller but annoying troubles of Mexico on our Southern border. Despite these untoward circumstances, our work has moved along with more impetus than ever before. Our troubles with Mexico show our intimate relation to the Republics south of us. Pan-Americanism is rapidly growing and it makes larger demands upon American

Christianity for loving patience and missionary service. The Latin-American Conference of evangelical bodies was held in Panama City during February. This gathering showed that all evangelical bodies in America are thinking about taking for Christ the Western Continent from here to Cape Horn. The Spanish-American people south of us are the foreign races which dwell nearest to America. Southern Baptists already have a work at many points among Latin-American nations, and could easily and wisely enlarge their activities in this field. In the countries lying about the Caribbean Sea dwell 9,000,000 people. We should and will have hundreds of thousands of our young people down there.

## Marvelous Growth.

**GRATITUDE** for the blessings of God on our work in the past, as well as during the present year, should move us to grateful thanksgiving. So wonderfully has the work been blessed in recent years that we say each year is better than the preceding, and we tell the truth. It seems to have crystallized into a law, this upward, regular and rapid growth of our work.

Multiplied thousands of the lost led to Christ, hundreds and thousands enlisted in larger service for the Master, waste places changed into fruitful gardens, desolate frontiers given the stability and culture of older communities, thousands of foreigners made citizens of the heavenly Kingdom, the blessings of salvation brought to the multitudes, a great social uplift among our people through the preaching of the gospel and the sacred ministries of our host of faithful missionaries. These are some of the achievements that fill our hearts.

During the last fifteen years Southern Baptists have increased in numbers 61 per cent. The increase in baptisms for 1915 was 105 per cent. over the increase in 1900. Our mission contributions in 1915 were 353 per cent. over those for 1911, and our total gifts to all objects 333 per cent. increase. From 1900 to 1916 baptisms of the Home Board have increased 646 per cent.

Our Home Mission Board is the great uni-



ying, constructive, inter-State agency of Southern Baptists, and has been the prime force in making our people a great, splendid, virile body, with a solidarity of thought and purpose unsurpassed by any religious denomination. Here we set up our Ebenezer, "Hitherto the Lord hath helped us."

#### Church Extension.

THE PAST YEAR has shown a notable advance in the success of the activities in each Department of the Board's work. We here set forth some of the results attained in the Departments, as clearly as possible in so brief a space. The results are shown with more detail and very instructively in the Department reports elsewhere.

The Church Extension Department during the past year has made good progress. In large measure the Board has held off from an active campaign in the interest of Church Extension. This has been done partly for the sake of the Judson Centennial, which had not closed its work. It has been considered inexpedient to have two extra inter-State activities pressing themselves at the same time upon our people.

Still, our Church Extension work has made gratifying growth, particularly in the number of named Memorial Funds. Our campaign has been quietly conducted and the Board has had only one man engaged in the service. However, the work has been pressed with vigor, though without a cumbersome and large agency staff. Our women of the Woman's Missionary Union will take upon themselves about one-third of the amount to be raised for the Church Building Loan Fund. In fact, they have already decided to put it on their budget. Dr. L. B. Warren, our Church Extension Superintendent, has been ably active, particularly in working among the Baptist women.

The need of this Fund is growing. Southern Baptists have the unenviable distinction of having more unhoused churches than any Christian body in America. One of the most crucial experience of the Home Mission Board comes in connection with its Annual Meeting, when the appropriations for the ensuing year are made, in the urgent cry from many quarters in our Zion for aid in erecting houses of worship. The number of places where the need is extreme is always

beyond the ability of the Board to supply, even though we have hitherto, in our effort to render the service, annually appropriated to this work a considerable amount from our regular mission receipts. When we shall have gotten together our Church Building Loan Fund of a million dollars, we will be able to supply most of these demands by loan from this Fund. It is one of the searching needs of Southern Baptists to-day.

#### Evangelism.

THE PAST YEAR has been the greatest of all years in Evangelism. The growth of this phase of the Board's work, since it was instituted in 1906, has been wonderful and its advance year by year has scarcely been more gratifying than the large and increasing measure of favor accorded the service by the denomination. In accordance with the specific recommendation to the Board of the Convention at Houston, the Evangelistic Department has this year given a larger attention than before to the needs of the rural churches and those in the smaller towns. Associational campaigns have been conducted with success and many individual meetings, in which the evangelists acted independently to meet the demands of particular churches, have been conducted with gratifying results, while at the same time the Department has proven itself admirably and wonderfully adapted, through city campaigns, as a means of bringing the gospel message forcefully to bear upon large and difficult urban communities. While all the work of the Department has been successful, the number of conversions has been particularly remarkable among the Negroes. Dr. Weston Bruner, Superintendent of the Department, who has led the work of the Evangelists with such marked success, gives the details with more fulness elsewhere.

#### Publicity.

IN OUR Publicity Department we have tried to economize as much as possible and yet we have not before done such efficient work in this Department as we have achieved this year. We have tried to meet the more urgent needs in many directions by a discriminating use of an adapted tract output and other literature. More and

more through its efforts to serve the increasing demands from churches and leaders, our Publicity Department has found itself doing the work of an educational department. As an indication of the increased interest in the study and teaching of Home Missions this is a distinctly encouraging development.

Our books are in good demand and we are particularly gratified with the success of the last book by Dr. V. I. Masters, the Editor of Publications, which has met with unprecedented favor and merits the wide circulation which it has attained in a very brief time. The plan of the book is set forth in the report of the Department of Publicity. It renders the work adapted to the needs of our people. It is the best work our Editor has done and we are confident that it will stimulate additional work on the historical development of missions among Southern Baptists, which is too little understood by our people, and will encourage the bringing out of other needed books by the Home Board.

Many of the study classes in our churches have adopted "Baptist Missions in the South," and among these are the two Theological Seminaries at Louisville and Fort Worth.

It is a matter of joy to us that our Baptist people, by their large use of our books, are showing such an appreciative understanding of the importance of the approach to the field of mission study through books which set forth the varied activities and ideals of our own denominational body. This is the most desirable point of approach to this great field of investigation.

#### Mountain Schools.

WE MEET in the center of the Southern Highland region. The Home Board maintains in this city headquarters of Dr. A. E. Brown, Superintendent of Mountain Schools. The work is growing more solid year by year.

Since the beginning of the mountain schools they have sent out 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries, 2,500 public school teachers, 900 for mercantile pursuits, 40 for work in banks and 18 members of the legislature.

Less spectacular, perhaps less impressive in our popular thought, but of even more immense significance in the transformation and enlargement of lives in a large section of our civilization, are the thousands of Highland boys and girls who have returned to their own homes, where their quiet and unheralded influence in church and home and community is all the while leavening the lump and making mightily for the enlargement of our 4,000,000 mountaineers and their beautiful country.

Before the Convention this year the Board is specifically stressing two features of our work—Church Extension and Mountain Schools. We call attention to the beautiful booklet on the latter subject, "The Strength of the Hills," which may be had at the Home Board booth and at the Women's meetings, and also to the "Hall of Fame" to be had at the same places, which attractively sets forth the growth of the Church Building Loan Gifts.

#### Enlistment.

THE ENLISTMENT WORK of the Home Board, co-operating with various State Boards, has been in operation for three years. For two years the Board engaged an Enlistment Secretary, whose duty was to put in operation the varied helpful activities involved in this service. During the last year, however, the work has been under the direct charge of the Corresponding Secretary.

More than three-fourths of our churches are rural and more than 16,000 meet for worship only once a month. Enlistment service is needed in towns and cities as well as in the country, but the preponderance of rural churches and the sad lack in enlistment which has inevitably resulted from inadequate opportunities for preaching and for pastoral instruction has made the work of Enlistment mainly an activity for rural churches.

During the past year an average number of fifteen field workers has been engaged in eight States. The more detailed report elsewhere, which should be studied, will show the character of service which is accomplished by these men, but cannot possibly show the joy that has come in scores of churches resultant upon their sense of



new life and efficiency following the Christly helpfulness of devoted workers who are in a particularly pleasing way experts in aiding churches and pastors toward attaining a fuller service.

Enlistment is a work, not an agency. The need of this work is immense. It is a task that requires more patient waiting and effort than winning the lost. A soul may be saved in an hour, but it will take years to develop the implanted life. Statesmanship, love for the brethren, and obedience to our Master, alike point Southern Baptists to the propriety of giving large attention to this service.

#### Co-operative Work.

THIS ACTIVITY of the Board is of vast consequence. It has helped more to the solidarity of our Southern Baptist body than any one thing else. In looking with favor upon every fit opportunity for co-operative service in the various States, the Board has only followed the repeated Convention instructions to keep in as close touch as possible with the different State bodies. This requirement is also in our organic law. Other Departments of the Board's work cannot in the nature of the case do this.

Our Co-operative work continues to grow. In many of our older States there is little or no co-operative support of pastors, but new conditions have opened up a new co-operation even in these, as, for example, in the case of our Enlistment work. Many brethren in various States are unaware how much aid the Home Board is giving through co-operative service with the State Boards within their bounds. As a great conserving and unifying force nothing has been so powerful among Southern Baptists as this co-operative work. We are elsewhere making an exhibit to set forth the results as fairly as possible in so brief space.

#### Cuba and Panama.

THE WORK is being substantially done in Cuba and the finishing of the Canal has facilitated the bringing about of more permanent conditions in our work in the Canal Zone. Between the Pacific terminus of the Canal and the heart of the City of Panama the Board is erecting an admirable house of worship which promises to be the center

of a strong and wholesome missionary influence. In other places the work has taken on more of permanency, as is shown in Superintendent J. L. Wise's report elsewhere.

Though he has been distressed on account of illness of his two children, which made it necessary to bring them to the mother's home, Greenville, South Carolina, Superintendent M. N. McCall and his valliant group of native missionaries and American helpers have done a great work this year in Cuba. The growth has not been spectacular, but the solidity and strength with which our Superintendent and his co-laborers have through the years gone about laying the foundations is giving the work among the people in Cuba an influence which is wholesome and blessed in the extreme.

#### Finances.

WE REPORT a deficit amounting to \$72,308. In explanation we call attention to the unsettled condition of affairs which has obtained in the South since the opening of the European War. No financial benefit has yet accrued to this section from that cateclismic conflict. Our banks are full of money, but it is not circulating freely among the people.

Our receipts from the States, including Evangelism, total \$370,590, while the total last year was \$387,508.

The gifts in some States have made an increase. In Texas at the crucial time heavy rains descended and did much to cut off the receipts. If Texas had not had this misfortune, it is doubtful whether we would be at all behind our receipts for last year. Many intra-State claims have been pressed during the year in nearly all the States. Not all of these have been on the large scale of the \$250,000 educational fund which has been raised in Texas, but all of them have meant an increased pressure on the local needs. At the same time there has been an enlarged demand in the field of the Inter-State activities of the Home and Foreign Boards, though the demand has not yet received an accentuation proportionate to that of the extra intra-State activities.

The outlook is good. There is no ground for impatience, but much for hope, cheer

and gratitude. The Lord has graciously blessed us and blessed the work of our hands. Whenever apportionments are made, a given percentage is assigned to various objects. Manifestly it is desirable that a percentage of time and attention be given to the various objects fostered in each State, which shall be in proportion to the amount to be raised for each of the various objects. A just distribution of emphasis is necessary to the autonomy of the Convention and is in the interest of all our benevolences.

We feel we must reiterate our plea for larger attention among our leaders and churches to early, systematic and proportionate giving. Our cause would be materially helped if one-twelfth of the apportionment was sent monthly, as our brethren in Kentucky have done during the last twelve months.

#### Pressing On Toward the Mark.

IN THE SOUTH Baptists have their greatest opportunity to show what Baptist principles are worth to the world. Southern Baptists have an opportunity to do a work for the salvation of this nation which is possessed by no other religious body. Together with the Negro Baptists, who look to us to hold up ideals for them, we are members of a Christian body which makes up forty per cent. of the entire evangelical membership in this great section, where Anglo-Saxon blood and American aspirations have their fullest expression and opportunity.

With many and great difficulties to overcome, our denomination has yet made large and gratifying progress in the things which make for the Kingdom and its coming. Our record as a force for purifying the springs of life and for furthering good citizenship and elevating the hopes and ideals of the people, is one on which fair-minded men can not look without sincere admiration. From leading long ago in winning religious liberty for the nation to the service regu-

larly rendered to-day by thousands of our modest churches in teaching men the principles of liberty, democracy, co-operation and service, it has been and is our Baptist privilege to be influentially identified with the highest and best aspirations of the Republic. No other Christian body has done more to serve and conserve those aspirations.

In soul winning God has honored us very much. Scarcely another Christian body, out of many which labor for His Kingdom in America, is in the same class with us at this point. Taking note of God's blessings, we press forward, for we count not ourselves to have attained. Our marvelous soul-winning successes have created for us an immense educational problem. Though we are a democracy and therefore take hold of new ideas more slowly, we are confident that Baptists will rise to meet in a worthy and vigorous way the many difficult needs of our times.

The Home Mission Board rejoices that it is permitted to serve a Christian body of such great principles and potencies as Southern Baptists possess. There is no ground for discouragement, but every ground for hope and faith and courage. Confident of the deep hold which the Home Mission appeal has upon the consciences of our people, the Home Board with confidence considers the great opportunities for service which await, and girds itself for such great tasks. For our Father has committed to us a great and glorious task, the making real in this great Republic a Christian Civilization.

In His providence the world-task beyond also awaits the demonstration of His saving power in our own national life, for the one thing most needful to make the gospel of our Lord go conquering throughout the world is the proof that it can save America—the souls and lives of American people and the spirit and purpose of American institutions.







## WE ASK FOR A "WEDDING PRESENT."

AT ASHEVILLE the Convention voted to combine the two magazines of our Mission Boards as early as practicable, and it put the combination in the hands of the Sunday School Board at Nashville.

A letter from Dr. L. J. Van Ness, Editorial Secretary of the Sunday School Board, declares that the changes which must be effected before the combination can be consummated will take at least till September. That means that we cannot hope to see the new publication before October.

It also means that at least three numbers of *The Foreign Mission Journal* and *The Home Field* will appear before the ceremony of marriage is performed. For some reasons we could desire the change might be made at once. It will be difficult to get club getters to take as much interest and do as much work as they would if the matter was settled. This will tend to decrease the subscription list of each magazine, and it is unfortunate.

We now appeal to all friends of the cause and all workers for *The Home Field* to keep up the good work of sending in subscribers. Let it be distinctly understood that all subscriptions sent to *The Home Field* will be taken care of by the combined magazine. Personally we have doubted the wisdom of combination, but we favor making the greatest possible success of any work the Convention orders, and we are anxious to turn over to the Sunday School Board a large and growing list of subscribers. Many other large tasks beckon. However, we are determined to do our best to make the few remaining members of this monthly well up to its best record and traditions, for whatever is worth doing is worth doing well.

Let everybody who believes *The Home Field* has done a good work in the days of its spinsterhood, send along a wedding present now in the shape of a large club of subscribers. Speed the departing guest. Cheer the heart of the blushing bride—or groom, which? Though we seek the brave effects of humor, we are serious. We earnestly solicit the aid of all kindly friends who have cheered us in former times. Send us many and large lists of subscribers—our bridal present!



## "THE HOME FIELD" SAYS GOODBYE.

IT WAS LONG YEARS AGO, in 1888, when a distinguished gentleman took me, a blushing debutante, and led me out before Southern Baptists and presented me. He spoke fair words of salutation to and for me and I was all aquiver with bright dreams and expectancy.

Now in the fulness of time I come to say goodbye to everybody, for by the royal decree of the many-voiced Convention I am soon to depart into a state of matrimony, depart to a new home and under a new guise live a new life. I am

only a magazine and cannot feel and say all the things that people say when they marry and go away. Moreover, I have admonished my editor, who is not always as wary as proper official decorum and dignity would suggest, to be careful how he holds forth on my former matrimonial experiences, for it is a rather delicate subject. I have been married twice before, both times to the journalistic child of the Foreign Mission Board.

My editor thinks he has some fine arguments about how it is safer not to marry so often, when you have tried it several times already and could not somehow seem to get along very well. In fact, my editor thinks he knows quite a lot about the danger of such marriages and he went so far as to carry in his pocket to the Convention a written argument against the mooted marriage—an argument which, like others from him and some others on this matter, did not see the light.

My editor confesses that he is sometimes prone to be impulsive, and I judge he is right. He says, however, that he has too much judgment to try to exploit his own personal conclusions in my pages, which may be contrary to the action of the Baptist Convention, and I hope for his own sake that this may be true, and also for my sake. For, if I am again to enter into the bonds of magazine wedlock, I wish to go with a bright smile and with éclat, and I would be mortified immeasurably if the occasion was marred by any words other than those of joy and congratulation.

The reader will bear with me, while I quietly ponder and perchance shed a tear over the days of this life of mine, before I go forth into this determined marriage reincarnation. I agree aforesaid to handle my handkerchief with decorum and delicacy, and also to place bounds upon my emotions. For I am a little fearful lest this editor-man, who for some seven years and more now has had the rights and responsibilities of fixing my pages, shall go and say something which would prejudice both me and himself in the eyes of the Baptist fraternity, who will scrutinize closely this valedictory just to see if he and I know how to quit gracefully.

Years there were of childhood, years when my pages were but four and my price a dime a year. Distinguished secretaries held me up before great Conventions and asked for dimes and subscribers. Many of both came to me, and I went forth monthly into homes throughout the South, carrying an intensified, specialized appeal for Home Missions.

My editor says that that intensified, concentrated appeal made me valuable, even though so modest and small. In fact, though I hesitate to tell it on him, this editor lays great weight on the value of this specialized appeal which the spinster magazine can set forth better than any combined magazine.

That is, that is what the editor says, but in the face of a great big Convention vote to tell me to marry, I am not saying I attach any importance to what this man says—though I suppose he has done very well as first aid to the distressed in the days of my spinsterhood.

I want it distinctly understood that I look forward, with joy unfeigned to the nuptial day, if I do sacrifice name, tradition and home. But a mellow sadness takes hold of me. I remember Tichenor, Kerfoot, McConnell, and the veteran J. William Jones. There were giants in those days. Small though I was, these men of parts celebrated me. Words of theirs worthy to be treasured in literature, gave to my pages charm and piquancy.

Always in the former times I made music on an instrument of only one string. But henceforth I am to participate in a duet. I contend that my solos were fine,—the players were skillful and the theme was ever inspiring to men and women in whose hearts dwelt patriotism and the love of Christ.

Came a day when my charge for twelve monthly renditions was twenty-five



cents. More of dignity then, and more imposing dress, more pages. In all the days since I have retained the dignity of a twenty-five-cent price! Many Baptists never heard my name, and many more never saw me. Some great and scholarly preachers thought me a very puny miss to essay to entertain and instruct them. So I was, but I wish so much they had also seen how good I was to help and interest nearly all of their people, if they would only give me a chance and a bit of help!

I am very happy on this pre-nuptial occasion, but I am going to take a crack at those preachers anyhow. They have said, when I married and took on a more imposing dignity, they would actually do something to introduce the more presentable pair into the homes of the Baptist people. The experience of every Baptist paper in the South is to the contrary, so their editors say; and my own editor has been heard to observe that a combination of two modest mission magazines will hardly change the whole habit and attitude of preachers and others among Baptists toward their publications. But, confidentially, though I would not hurt his feelings, I expect the editor is a bit sore. You know how it is likely to be in such a situation; anybody can see it.

Farewell to spinsterhood, farewell to my tune on one string. Two strings make better music. Anybody ought to know that. That is, they will if the performer does not get them so tangled that the pure notes of each are lost and a confused jangle ensues instead. But if he does not do it right the great big Convention will "get" him, and that mighty quick, for when my Convention speaks, things happen.

Hail combination! Hail thou, O Efficiency! In thy name speak many in this halycon day. Right or wrong, to thee most of us are looking for great and many cures. May God show us whether our confidence is wisely placed!

God of our fathers, give wisdom to this large body of thy people. Thou, O Lord, hast led them in a way of thine own choosing. We look back on the past, and we see how thy hand didst guide us upward and onward.

Lord, thou knowest the many things which press so severely upon thy people in this strange New Day. As for us, we do not understand them all. Our wisdom is weak and our eyes are dim and our feet falter. God of grace, guide us now; lead us on. We love thee and we love democracy and we do desire to serve thee and to lead all our people to serve thee. Lead us, we pray, that we may all be loyal to thee, loyal to the truth of thy Word, loyal and loving to our brethren.

Help this people, in these days when so many things seem to be shaken and uncertain, to see eye to eye and face to face, help them to love one another. Forbid, O God, that they should do that which is contrary to the freedom of the gospel of Christ, and reveal unto them the truth and the path of wisdom concerning those problems which now perplex them. Cause thy face to shine upon them and make them great, we pray—great in soul, great in spirit, great in love, great in service, great in wisdom. For our need is very great, but thy strength and wisdom are exceedingly abundant.

As for me, I am just a little magazine, and my going into wedlock will not make even a ripple on the consciousness of the big world all about. My only bigness is in the colossal significance of the things my pages urge and teach, and that part of me is to be preserved in my transmigration. If that is preserved, forcefully and clearly, all the rest will not matter very much.

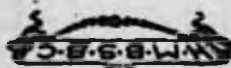
I say goodbye. I shall privately try to dispose of the rather sensitive feelings of my editor, whom I suspect to be at heart somewhat jealous of my forthcoming nuptials, though I would not say that of him, except in confidence.

I do believe the man does love me some, but yet it will not really hurt him so much. All the time he edited me, he really only spent about one-fifth of his

time in my company and service. The rest was given to other activities, to which therefore four-fifths of his attachment is doubtless given, though I hope he would not own it to me.

I invite everyone of my readers to come to visit me in my new home and stay long. Better, I promise to come to see everyone of them and stay as long as they will allow. And I want them to help me meet everybody else. For, behold, I and my spouse are henceforth one. Doubling our joys, sharing our sorrows, multiplying our dignity for the edification of those new friends whom our spinsterhood simplicity and modesty did not impress, we will hold on to former friends and win many new ones. We will serve Foreign Missions and we will serve Home Missions—serve both well. And we will show the wayfaring man that he was wrong if he imagined the two great activities did not have for each other great brotherly love.

So may it be. Goodbye! Goodbye! (But I will have two or three months of singleness yet.)



## A MUCH NEEDED HISTORICAL WORK.

IN THE AUTHOR'S FOREWORD in "Baptist Missions in the South" attention was called that there was in existence no history of Southern Baptists and an earnest plea was made that a comprehensive history should be written. We were therefore peculiarly gratified that the Southern Baptist Convention at Asheville requested the Sunday School Board to have prepared and publish such a work.

Among not a few of our brethren there has grown up an idea that there was no considerable demand for such a history. Some pointed to the small sales of one or another historical books of Baptists in various States in confirmation. We admit there was some ground for an unfavorable prognosis; but there are other considerations which seem to us to make a work not only exceedingly desirable but also timely.

To begin with, if Baptist biographies and State and Associational histories have fared badly in sales it does not follow that a well-written history of the life and progress of the whole Southern Baptist body would share a similar fate. Some capital State Baptist histories have been written and some most useful histories of influential and old District Associations. On the other hand, not a little work has been done which was little more than a juiceless compilation of dates and formal pronouncements. As a matter of fact, much important work remains to be done in the publication of histories of these State and other sub-divisions of our denominational life. Some of our greatest and oldest State bodies have no history today. This is true of South Carolina Baptists. It is also true of Virginia Baptists. Semple's History of Virginia Baptists is invaluable, but it leaves the last hundred years unchronicled. Cook has done valuable historical work for South Carolina Baptists, but his work only covers the Baptist educational field.

It has come to pass that our Baptist failure to give the story of the achievements of our forbears in the life of the Republic has encouraged others to come in and claim what belongs to us, and led to our not being understood.

We think we may, without impropriety, express here the earnest hope and enter a plea that the proposed work shall be a history of Southern Baptists or of Baptists in the South rather than of the Southern Baptist Convention. Much of the most fruitful and instructive material in the work will have to do with the period before the Convention was organized, and this would seem to be reason enough for the contention here made.

But there is another reason which seems to us conclusive. After all the work will mainly be useful as our people are brought to read it. Now institutions may be great and blessed, but they are not one-tenth as interesting as men and women

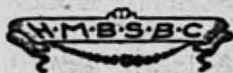


are. The history should first and last and all the way set itself to the task of giving the life and principles of our Baptist people. It should tell how that life developed, how and against what forces without and within their principles had to make their way.

This will make a great and thrilling human document. In such a work the Convention will find its proper place as the final clearing house of principles, purposes, hopes, aspirations and ideals. Great as it is, these things make all its greatness. Without them it is a mere skeleton, and much as we believe in skeletons, we prefer to look at and have to do with living men and women.

We are sure the Sunday School Board will select an able and versatile writer for this work. In our judgment it will be chiefly embarrassed in choosing between a number of brethren who are well able to prepare the great work which is needed.

It is a most timely undertaking. And it will have many readers—provided the writer deals with principles and people and movements. The story can and should be made thrilling and inspiring throughout, and we have no doubt it will be.



## "CAN TWO WALK TOGETHER, EXCEPT THEY BE AGREED?"

WHEN DR. J. S. DILL, of Gaffney, South Carolina, called by our offices in Atlanta recently he was in a reminiscent mood.

After swapping opinions about what was accomplished at the Convention, Dr. Dill told the following story of a happening in the Evangelical Ministers' Conference, in Montgomery, Alabama, when Dr. I. T. Tichenor was the Baptist pastor there. One of the ministers of another denomination in the Conference said to Dr. Tichenor: "Yes, I think all of our denominations could get together, if it was not for you Baptists."

Quick as a flash Dr. Tichenor replied: "I make you a fair proposition. It is that we shall all eliminate all points on which we are not agreed and that we adopt as our platform of union all that we are agreed upon."

"All right," responded the minister. "I see no objection to that."

"Then," said Tichenor, "we are all agreed on immersion as a mode of baptism."

"Y-e-s-s," responded the Presbyterian minister, not so promptly.

"Presbyterians and others accept immersion," declared Dr. Tichenor. "We are not agreed on sprinkling and pouring. Therefore we will throw out sprinkling and pouring and then all of you will be in position to come to the Lord's Supper with the Baptists and we will all be together."

Thus closed the chapter. Needless to say, the conference was not continued on this subject. A minister of another denomination in the Conference had preached in Dr. Hawthorne's church. Moving about on the platform, he had been conscious that he was standing over the baptistry. He spoke to Dr. Hawthorne about this when they were together, and said: "Hawthorne, I was in fear that I would fall into that baptistry and become an involuntary Baptist."

"You ought not to object to that," responded Dr. Hawthorne, "for it comports exactly with your theory of involuntary baptism of babies."

Two can walk together as far as they are agreed; so can a million. But they cannot walk together any farther than they are agreed. There is being put forth the most stupendous effort that was ever known in the world to make it seem absolutely ungodly, narrow, bitter and spiteful that all of the people of God do

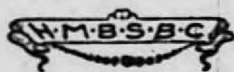
not walk together all the way in their formal Christian relations, as well as in the heart.

This abnormal, worked-up, press-agented insistence on Union leads some noble men indignantly to express their objections. Whereupon gentle and peaceable men of our own number, who themselves do not believe in a forced Union, chide what they consider a degree of narrowness on the part of their brethren who show indignation at the insistent pushing of artificial Church Union, so called.

As much as we covet the gift of temperance and moderation in all things, we cannot but believe that a holy indignation is befitting on the part of the serious-minded people of God, when they contemplate the deceit and unfairness with which determined and astute men are seeking to compel a form of Christian Union by constraint in this country. To us it seems an unrighteous and unholy thing.

Many of our brethren are unaware how insistent and how far-reaching, well-planned, and ably-conducted this whole scheme is. It has plenty of money and it has the thought and active leadership of men of astute minds and determination. They are men who are able to make the weak thing look strong, and almost to make black look white. They are succeeding in doing so with many thoughtless people.

We rejoice that two can walk together. We rejoice that there is unity of spirit in the hearts of God's people. It is infinitely more desirable than Church Union by constraint and astuteness at the top. Let us assiduously seek to enlarge the content of this unity at the bottom, unity through individual oneness with Christ. With this a reality, we shall be very little in need of corporate union; while corporate union without this would be a mockery, a device of Satan, a means of undoing the liberty which is of Christ and putting his disciples into confusion and a deadly snare.



## PARAGRAPHS.

### Reminiscent.

IN 1845, WHEN THE CONVENTION was organized in Augusta, some of the fathers reached that city by way of boat to Charleston, and thence up the old South Carolina Railroad, which was one of the oldest, if not the oldest, in the country. Others came on horseback and the stage-coach. One brother came all the way from Northern Arkansas in this way. When we met in Asheville, some weeks ago, quite a number of the delegates again came through the country to the great conclave. They came in automobiles. Several of these parties came from more than 250 miles. Among those who went to Asheville out of Atlanta in this way were, Dr. F. C. McConnell, B. J. W. Graham and Weston Bruner. On the road we met Drs. George W. Gardner and E. J. Smith, and other South Carolinians. With Dr. and Mrs. Bruner the editor journeyed in a most pleasant and refreshing cross-country movement, which took us in South Carolina by the old place in the country where we first saw the light of life. The trip gave us a first-hand impression to the effect that the automobile means a better understanding between country people and town people.

### Free Tracts, Etc. for Associations.

OUR PUBLICITY DEPARTMENT is preparing to send out tracts and other helpful material to our Associational Representatives, looking to the forthcoming period when nearly all of the Associations meet. Some of the Associations, however, are meeting at once. We shall be delighted to honor all requests for literature or other information which our Representatives or pastors or others may

make upon us in this direction. We can serve more intelligently when we know what our brethren want and need in the Associations.

#### Miss Alice Rymer.

AT THE WOMAN'S Missionary Meeting at Asheville, Miss Alice Rymer, who is a product of the Mountain Mission Schools, presented a pageant of the Mountain School work which greatly delighted our Baptist women. Superintendent A. E. Brown has been besieged with requests that the pageant be published. Dr. Brown is putting the manuscript into our hands and the publication will be ready for distribution in the next few weeks. The name of the pageant is "Work While You Work." We predict for it great popularity and usefulness.

#### The Father of Waters.

WE HAVE RECEIVED under the Congressional frank an extract from the Congressional Record, which is a speech of Congressman James A. Frear, of Wisconsin, directed against a bill to control the flood situation in the Mississippi River. Since the subject is up, we have wondered for years why the Government has not taken hold of this matter in a large and worthy way. Hundreds of millions of national wealth await the proper control of the Mississippi and the drainage of the contiguous territory. For the expenditure required, such work would serve far more people and territory and bring larger economic returns than the Government's best efforts at moistening the desert by impounded waters—useful as that may be. Go to, Congressman Frear of Wisconsin! Do not further waste Government paper and franking privileges by addressing Southern publications on this subject. We know better.

#### Prophecy.

WE CALL ATTENTION HERE, as is done elsewhere, that the Home Board debt of \$72,000 is practically all included in our apportionment for the opening fiscal year. Hard as it is to limit the operations of the Board where the needs and demands are so great, we cannot but think it is the way the debt ought to be taken care of. Our diagnosis for the cause of much of the restlessness which has been observed among our people for some years, is that we have pressed too much for money, in proportion to the less pressure and service we render to enlarge the ideals and outlook of our people in the churches. Much as we need more money for the work of the Kingdom, we need still more larger spirituality, larger training, larger comprehension and an enlarged spirit of service. We need these not merely for a few leaders and large churches but for all our people in all the churches, especially in the country and small towns. Some good day we are going to come to see that this is the truth and act upon it in a large and worthy way. At present most of us seem to read words of this kind and then to pass them by and hunt for something more striking and stirring—and easier.

#### Concerning an Honored Committee.

THE HOME MISSION BOARD had its Annual Meeting on May 31 and June 1. It was a great and successful gathering of men who are busy with large affairs of the Kingdom, who came from the various States in the Convention and, along with the local Board members, projected the work for the ensuing year. The editor is tempted to smile over the fact that The Home Field has no story of the meeting, but he durst not. A committee of three highly honored brethren was appointed to prepare the report of the meeting for our various publications, and what can a mere publicity man be expected to do to produce celerity of performance with such busy men, his official directors to boot? Nothing at all. He can only respectfully plead and hope. These honored brethren could, if they were not such gracious and forbearing men, put a speedy end to the airy utterances of a publicity man of the Board who dared to smile over their



reportorial speed. They will spare us, this time, however, for the joke is certainly not on us. Meantime, our people may depend upon a report soon in the denominational press.

#### Shall the Denominational Principle be Safeguarded?

THE CONVENTION instructed the Foreign Mission Board to discontinue the Missionary News Bureau at Nashville. This was done in the interest of economy and not, we are sure, for any lack of appreciation of the value of the service which put Foreign Mission information in 600 local papers, whose combined circulation is 2,000,000. The Bureau was maintained jointly by Southern Methodists, Presbyterians and Baptists. These bodies straitly safeguarded the principle of denominationalism in the material which was published. This has been a great gain in this day when unionism is taking hold of every medium of publicity it can by any means command. It is now said that the Interdenominational Laymen's Missionary Movement at New York is considering taking over this Southern mission news agency. If this is done, the county papers of the South will be bombarded with preachments and implications to the effect that unionism is good and the denominations bad and narrow and inefficient. Our interest in the situation comes from a conviction that it will be a great misfortune to allow this large stream of missionary publicity to be polluted with the over-wrought dogmas of Union by constraint and detraction.

#### Patriotism!

THE REPUBLICANS have nominated Mr. Hughes, a Baptist, and the Democrats, Mr. Wilson, a Presbyterian, who will try out before American people the question of which shall be President for the next four years. We should like to have a Baptist President, but we call on our Presbyterian friends to note that probably more than nine-tenths of the Baptists in the South will vote for the Presbyterian and not the Baptist. After which if we ever again hear a Presbyterian holding forth on Baptist clannishness and narrowness, we propose to have it out on our honored and esteemed friend, Dr. Homer McMillan, Secretary of the Southern Presbyterian Home Mission Board. McMillan has the democratic good nature of a Baptist, and we can make him take what we shall have to say. Meantime, let everybody rejoice that the campaign is evidently to be pitched on the high plane of Americanism, patriotism! It should mean much for our national and religious weal. At this writing the Democrats are in the lead in their outspoken declarations for Americanism. We hope the Republicans will catch up. It would be a colossal misfortune at this juncture for the slogan of Americanism not to win. America's power to bless the world is at stake, as well as her power to bless her own citizens.

#### "How Do the Books Balance?"

THE FOLLOWING from *The Mission Field*, the monthly magazine of the Reformed Church applies equally to Southern Baptists: "With many people the point of acutest interest in the Annual Report of the Mission Boards is financial. How do your books balance?" is the question oftenest asked. There is an obvious reason for this. Money constitutes the sinews of war in the Christian conquest of the world as in the military conquest. A debt means a halt, if not a retreat; while a surplus opens the way for advance. Moreover, the amount of money given by the Church is an index of the interest which the Church takes in the spiritual welfare of those for whom her missionaries are working, and it is that interest, expressing itself in prayer as well as gifts, which gives efficacy to the labor of the missionaries. But after all, the real success of the year is not determined by the Treasurer's balances, but by the amount of work accomplished on the field, by the number won to the acceptance of our agencies of healing, and

by the extent that these and other agencies have penetrated the peoples for whom we are working with the Spirit of Jesus Christ. To discover these indices of the year's success requires a patient and sympathetic reading of the detailed reports from the field." If the reader wants the strong meat of the detailed Report of our Home Mission Board, we will gladly furnish it on request.

#### **Carroll and the Dog.**

THE HANDSOME LAD whose picture graces the cover this month is Carroll Smith, Jr., a grandson of Dr. W. D. Powell, the honored State Mission Secretary in Kentucky. His father is a well-known young pastor in Texas, Rev. Carroll Smith, at Temple. The picture will appeal to our readers. Every suggestion of the picture, from smile to the dog, is that of a virile, healthy boy. We extend both to Carroll and his parents our hearty well wishes and congratulations.

#### **Dr. Hobart Raises a Large Question.**

DR. ALVIN S. HOBART, in a brief article in *Watchman-Examiner*, calls attention to many important things which in the nature of the case had to be hurried through the recent Northern Baptist Convention without due consideration and deliberation, if put through at all, and adds: "No vote of the constituency can be worth the paper it will take to record it unless the matter has been thought out through the denominational press before the meetings. We are all too busy at the meetings even to read the printed matter handed to us when we register." Dr. Hobart has opened a question which has far-reaching potentialities. We rejoice that the Southern Convention instructed its Commission, which will report a year from now, to publish its findings in the denominational papers several months before the next Convention. Of all religious groups on earth who ought to believe in and not fear newspaper discussion concerning Kingdom matters, Baptists stand first. Wherever we have acted on different lines from this, trouble has regularly followed. The limited ability of the Convention really to deliberate about so many significant matters as must come before it suggests the advisability of adopting pre-Convention publication and discussion of all propositions which contemplate the shaping of policies, programs and principles for Southern Baptists.

#### **Get New Subscribers Now.**

THE DISTRICT ASSOCIATION season is opening, the best in the year in which to get subscribers to *The Home Field*. Particularly do we beg that good work be done by our Associational Representatives, pastors and others on this behalf at Associations. Apparently the demand for a combined magazine was very large and hearty. May we suggest that it is just therefore peculiarly incumbent on brethren who desired the change to work to make it a success. The success will not "just happen." Religious publicity successes never have just happened and never will do so. We beg all friends of *The Home Field* to put forth extra effort for subscribers now, and earnestly hope there may be many others who, looking to the value of the large magazine to-be, will give it a fair start at housekeeping by sending many presents aforesaid to the bride and groom to-be. Let it be distinctly understood that the combined magazine will safeguard all subscriptions to either or both of the magazines, marking up subscribers in a way equitable to each one, or more than equitable—that is what Baptist publicity arrangements usually provide—more than equitable! Send on the subscribers, all friends of *The Home Field* and especially all who have specially desired the combination. Let us give the new magazine a rousing house-warming by a great subscription list. Samples and subscription blanks free on application.

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