

THE

HomeField

AUGUST

1916



The country wins me still;
I never framed a wish, or formed a plan,
That flattered me with hope of earthly bliss,
But there I laid the scene. Cowper.

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HEALEY BUILDING

ATLANTA, GA.

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CONTENTS FOR AUGUST, 1916

	PAGE		PAGE
Frontispiece	4	The Country Church as a Southern Problem	12
Country Preacher, His Church and Home	5	Victor I. Masters.	
Archibald Johnson.		Editorial	21
Need of Enlistment Work in South Mississippi	8	Dr. Gray's Appeal and the Associations.	
T. J. Moore.		A Need that Cries to All Whose Ears Can Hear.	
New Missionaries in Cuba.....	11	Attending the Associations.	
B. D. Gray.		Does Our Lord Beg for Money?	
The Ideal Rural Church.....	11	Editorial Paragraphs.	
J. A. Scott.			

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The Home Board Finances, August 1, 1915

B. D. GRAY, Corresponding Secretary.

THE BROTHERHOOD may have wondered why nothing has been said since the Convention about our financial condition. The explanation is simple. The Southern Baptist Convention in Asheville agreed to give two months towards the liquidation of the Foreign Board's debt.

I spoke with all heartiness in favor of that resolution at the Convention, and only wish I could have gone personally into the campaign, which has just come to a close, even though the Home Board's debt was three times as great as we have ever reported. The campaign for the Foreign Board debt has closed. We have not heard the results, but sincerely hope that the full amount was raised.

Of course, State interests at this period of the year naturally claim special attention, but in view of the fact that we have said nothing, have made no appeal for our debt, or any statement about current expenses, brethren have assured us that they will come strongly with their Home Mission gifts.

We are not making a special appeal for the \$72,300 debt of the Home Board. In our appropriations at the annual meeting, we included about two-thirds of that debt and were forced to make corresponding reductions in our appropriations for the work of the current year.

Our debt is \$72,300. We have borrowed \$94,490. The debt is \$52,000 more than for the previous year and we have borrowed \$47,000 more than we borrowed up to the first of August last year. This means that our present indebtedness is about \$100,000 greater than it was one year ago, and that we have a serious problem before us.

We beg churches and pastors to come immediately to our relief. Many of our strongest churches have adopted the budget system and the weekly or monthly plan of contributing to missions. We have suffered greatly because this plan was adopted in January in many instances, and their deficit for the previous eight months of the conventional year was not made up. We appeal to these churches to come to our help.

The Home Board is asking the various State Boards of Missions to remit monthly one-twelfth of their apportionment for Home Missions. If they will do this, following the lead of Kentucky, it will bring great relief.

In many instances our stronger laymen have been blessed financially. It would be a great relief if they would send their contributions now instead of waiting until next spring. We appeal to the great host of those splendid men of God to come to our help.

It gives me great pleasure to say that, although we have made no statement or plea during this year for our debt, or for current expense, our receipts are some \$3,000 ahead of those at this period one year ago. I take this to mean that our people are working more seriously the budget plan and the monthly contributions to missions. Just here is our greatest need and there must be no let up on this line.

The budget system will not work itself. It must be worked, and the same diligence must be applied to it that we use in raising the current expenses for the churches. Just here conscience, consecration and unceasing diligence are necessary. Come now, you brethren who want to substitute this plan of monthly giving for the campaign method. Now is your opportunity, as it is our emergency.



VOL. XXVII

AUGUST, 1916

No. 8

The Country Preacher, His Church and Home

ARCHIBALD JOHNSON, Thomasville, North Carolina, in address before the Country Life Conference at the University of North Carolina.

CHARITY AND CHILDREN, the official organ of the Baptist Orphanage in North Carolina, under the gifted editorship of Brother Archibald Johnson has become one of the most influential weeklies in North Carolina. In our thinking Brother Johnson is one of the most gifted editors in the South. He is in our judgment nearly always right, and when he is not he is like the great Samuel Johnson, still mighty stimulating and interesting. He has the fascinating gift of making the reader believe he is speaking what he believes because he believes it, and without any idea of dodging the responsibility of frank expression. A writer who can say the things in his heart and yet never say an ugly thing, will not lack readers. Such is Editor Archibald Johnson.

THE FIRST WORK before us in the development of the country church is to induce the brethren to give the pastor a living. We can not offer them a quid pro quo for their service, for the value of their service cannot be measured in dollars and cents, but we can and should relieve them from the strain and worry of the struggle for meat and bread and clothes for those dependent upon them.

Nobody can estimate the worth in the coin of the realm of a sermon like Paul preached on Mars Hill or Peter on the day of pentecost, but neither Paul nor Peter should have to lie awake at night thinking how in the world their financial obligations were to be met.

Pastoral Support.

OUR COUNTRY churches, as a rule, do not feel the obligation to support their pastors. They think the pastors ought to support themselves, and accept with thankful hearts the little the churches dole out to them of their surplus pocket change. The churches would resent this charge, but it is true nevertheless. A hundred and fifty members, after a mighty struggle raising

one hundred and fifty dollars for the preacher for a year's service, means exactly what I have described. In their hearts they think a pastor ought to find his own living and preach once a month for the dime they carry in their vest pockets to church on Sunday morning!

HOW TO OPEN THE EYES OF THE PEOPLE IN OUR COUNTRY CHURCHES TO THE SCRIPTURE TRUTH THAT "THEY THAT PREACH THE GOSPEL SHOULD 'LIVE OF THE GOSPEL,' IS THE FUNDAMENTAL AND ESSENTIAL THING BEFORE US, AND UNTIL THAT IS DONE WE NEED NOT EXPECT ANY FURTHER DEVELOPMENT AMONG OUR COUNTRY CHURCHES.

More Frequent Services.

THE NEXT STEP in the efficiency of our country churches is more frequent services. Once-a-month preaching is the next thing to no preaching at all. The fact that under the present plan of twelve Sunday services a year, and no pastoral work at all, our country churches have survived, proves that they were divinely established. No worldly enterprise could live for six

months in the slipshod and stupid way we manage our churches. It is by the foolishness of preaching that men are to be saved, and multiplied millions have seen the light through the once-a-month service; but how much we have lost in opportunity and in the joy of service, and how many other millions we have allowed to perish because we slept when we should have been at work, the Lord alone knows!

Our churches in the country are our plant beds and from them we have drawn our leaders in all lines of service. With the meagre and pitiful means of growth and power these churches have enjoyed, they have managed somehow to produce the men who have moved the world! What a mighty contribution they could have made to mankind if they had been half way managed!

It requires sense and grace to handle a country church. In many respects the demand for real strength in a country pastor is more insistent than in his brother of the city pastorate. The amenities of life are essential to a city pastor; the realities of life face the man in a country pulpit. The city pastor must be graceful and accomplished; the country pastor must be rugged and honest and strong. The one lives in an artificial atmosphere; the other in the realm of the genuine. The city pastor deals with conditions rather than men; the country pastor deals with men rather than with conditions. City churches largely run themselves according to precedent and rule, but country churches have no rules, but each is a law unto itself. If these things be true, how futile it is to expect a man calling himself a pastor to touch the situation by a thirty minute talk twelve times in a year!

Questions are constantly arising in a country congregation that requires quick and accurate decisions on the part of the pastor. He is dealing with the natural raw material. He is the interpreter of life's real meaning to the youth of the neighborhood. He is, or he should be, prophet, priest and king to his people. No city pastor can come so close to the heart of things as the wise, consecrated, cultured country pastor; but he can never fulfill his mission if he sees his people only once a month.

The Incubus of "Long Taw" Preachers.

NO COUNTRY pastor can do his work at long taw. He must be on the spot not twelve times a year but all the time. A pastor is said to be a shepherd, but who ever heard of a shepherd living forty miles from the sheepfold, and going to look after his sheep once a month!

The pioneers who rode from county to county and from State to State, sowing the seed of truth, deserve our everlasting gratitude. They did the best they could, and in their day it was the proper thing to do. They were establishers, and with fidelity they did their work. But we are living in another day. Our pastors now are not establishers, for that work has been done. They are trainers. Their business is to nurse the tender plants. To watch, counsel, guard, defend. Can a man do this who lives in another county? The trouble with our country churches is the lack of vision. They are blind to the beauty of Christian service and deaf to its imperious call. They have neither been watched nor tended. They have never known the joy and exceeding value of pastoral oversight and visitation. They have missed the things of highest value and deepest meaning in church life. They will never have the vision and never respond to the call until some man of God stands by their side day by day and points the way.

Why do city churches furnish so large a proportion of our mission funds? Are they any better than country folks? I trow not; but their pastors live with them, and teach and train and help them to rise to the higher and better life.

Every country church ought to be the social center of its neighborhood. It ought to be the handsomest and the best furnished house in the community.

The church ought to be the pride and joy of the congregation both old and young. In order to make the church the magnet of the community the pastor must be somewhere around. It is his business to lead in these great things, and nobody else's business. He ought to be the most attractive and the most powerful personality in the neighborhood. He must study his congregation like a farmer studies his seed

and his soil. How in the name of common sense is he to do all this from long law?

Forming Pastoral Fields.

BUT WE must settle this question: How can a man so capable and valuable be supported? The congregation may be too poor or too stingy or too blind and dull to take care of the pastor. Well, in either of these cases, two country churches near each other ought to combine and settle the pastor between them. This is not the ideal plan, but it is better than no plan at all. In case two churches with a hundred mem-

Our country churches are much abler financially than they think they are. They don't like to part with their money—that is the trouble. The church member who gives five dollars when he ought to give fifty is standing in the way of our rural church progress; and it is the business of the pastor to sit up a few nights with that man.

Liberality and Vision.

I HAVE in mind a congregation in North Carolina and not very far from here, that two decades ago had preaching once a



Country Church in Prosperous Baptist Community in Middle North Carolina. Everything Else Has Advanced More than a Hundred Percent., but like nearly all other Country Churches It still Depends on Monthly Preaching by an Absentee "Pastor."

bers, each are not able to provide for the wants and needs of one man, let another be called into the group, and if the three cannot muster up a living for the preacher let a fourth be admitted; but by all means in the world the four churches ought to adjoin each other and the pastor ought not to have to travel more than ten miles to reach the remotest of the group. In this way the pastor can partially supply the place of the under shepherd, but it is far better for each flock to have a shepherd of its own.

month, and paid the preacher \$100 a year. It is a real country church and at that time was typical. It was a bleak and barren old building, and the brethren heard a good gospel sermon an hour long once every month and that was all.

But a change came over the spirit of their dreams. Some men filled with the fire that comes from above arose in conference and moved that the pastor be paid \$250 and the services be doubled. It worked well. The blessed contagion spread from heart to heart. The Sunday-school

revived. There was a warmth and glow about the service they had not known before. They tore down the old building and built a larger and more beautiful one. They finally decided that they had lost so much of the joy of Christian service that they would in some measure atone for it, and so they called a pastor at \$1,000 a year and a good home. Land advanced in value. The farmers found a new joy in farming. The young people went to college. The neighborhood was transformed. They are now engaged in building a \$12,000 house which will be to them what the holy city was to the Hebrew! This is not a rich church. It is composed of small farmers who own their farms and its membership has never gone beyond 125.

What that congregation has done a thousand others in North Carolina can do, and if they would only arise in their strength and do this great thing the state of North Carolina would be redeemed!

The pastor of this church is a happy and a most useful man. He moves among his people a very prince, and a grateful and joyous people, following where he leads, enrich him with their devotion. It is needless to say that the church which has become the center of light and power was the agency of this wonderful transformation.

Crying Need of Parsonages.

IN ORDER to turn the pastor loose to do his best he must live in his own home and not in a hired house. Any man can do more efficient work under his own vine and

fig tree. The feeling of independence and security that comes from home ownership is more than worth the price it takes to provide it.

A country parsonage means more to a pastor than a city parsonage because there is more to it. A few acres of ground not only furnishes excellent exercise to the dominie but it helps to feed his horse, his pigs, his chickens, and his children.

The country parsonage also means that the pastor will not try to do his work at long range. He is settled in the midst of his flock, and lives with and among them. If all our country churches could see the blessing and benefit of having the pastor's family comfortably established among them how cheerfully they would furnish a place for them! For the pastor and his family are the best of all community assets.

And with the pastor there in close touch with his people many of the vexing problems that now trouble us would be solved. He would help the father to restrain and control and inspire his boys: what a benediction eh would be to the tired and anxious mother in the proper development of her girls standing "where the brook and river meet."

In all the civic and social, as well as the moral life of the people, this country pastor, in his own home and around the fireside of his own people, would be the greatest factor in the world, and one which, though most vitally needed, our country communities have denied themselves through all these years!

Need of Enlistment in Southern Mississippi

T. J. MOORE, Enlistment Missionary, Hattiesburg, Mississippi.

ALL THE TERRITORY lying South of the Alabama & Vicksburg,—a railroad connecting Meridian on the eastern and Vicksburg on the western border of our State, is called South Mississippi. But this term more especially designates that portion of this territory lying east of another trunk railroad line (the Illinois Central) connecting Jackson and New Orleans. In this territory I am just completing my

first year's work as an Enlistment Field Worker.

Leaving out of our count the border along the Gulf coast, this territory has more people holding membership in Baptist churches in proportion to population than any other section of as large area in the world. And with the exception of our mountain population, among whom the Home Board is doing such fine mission school work, this



REV. T. J. MOORE.

territory has as great preponderance of pure white people as can be found anywhere. Over sixty per cent. of the people above ten years of age are professed Christians and church members. Seventy-five per cent. of these are members of Baptist churches. There are seventy thousand white Baptists enrolled as members of Baptist churches within this territory. Let me say in passing that this preponderance of Baptist sentiment is evidence that there has been some fine work done in planting the Baptist cause in South Mississippi.

Until thirty-five years ago there was a block of this territory reaching from the A. & V. Railroad to the Gulf coast—a distance of 160 to 200 miles north and south, and from the L. C. Railroad on the west to the Alabama line on the east—a distance of 140 miles, with no railroad penetrating it at all. Hattiesburg, the city from which I am writing, a city of 15,000 inhabitants, is about the center of the above-described block and has regular trains coming in from six different points of the compass every day. There is not a county now that is not traversed by one or more railroads, and towns have sprung up everywhere along these lines.

But before the coming of the railroads there were people living here and there all over this section of the State, then called the "piney woods," or "cow counties." They are here yet. Many of them have moved to the towns, but they and their children are here. They have changed their customs in many respects. Numbers of them have moved out of their old log cabins into nicely painted, roomy and well-furnished modern homes.

They buy their tickets and ride on trains just as other folks do. They have, along with the timber syndicates, allowed their properly taxed to build good schoolhouses, and they pay good prices to good teachers. But it is almost impossible to get the bulk

of them to see that church affairs ought not to run in the same old haphazard, spasmodic, unsystematic forms of fifty years ago.

Many of them think it to be a departure from the faith to introduce system and use up-to-date common sense in religious matters. Those who have moved to town have carried these antiquated notions with them. Those left in the country are freezing to them. They are content with poor houses of worship, poorly equipped, and a meager salary to pastors and its payment continually resting on uncertainty. They look upon Sunday-schools as a side issue, harmless, perhaps, but of very little consequence one way or the other. They are intensely loyal to just a few of the Baptist tenets. It looks ridiculous to them that anyone with a New Testament in his reach would think, or could think for a moment that anything but immersion is baptism, and they pity the ignorance or discredit the claim of honesty of any who differ from Baptists as to the act of baptism.

The next doctrine they are especially up on and loyal to is that salvation is by grace—gratis—not of works. They tolerate James in his assertion about faith and works, but they bank on Paul's conclusion that a man "is justified by faith without the deed of the law," and also upon John's repeated assertions that the believer "hath eternal life," and that it is a gift of God.

Another Baptist doctrine they glory in is individual responsibility to God and freedom from ecclesiastical authority. Many of them have "gone to seed" on this doctrine. They claim that as no individual can be forced, coerced or dictated to in the



Retarded Growth, rather than Decay, is the Problem, but here is an old Baptist Church in the South which has been deserted.

matter of religion, a church cannot obligate itself to perform certain and definite things, because in so doing it is virtually binding each of its members to a performance of some part of the task, and in so doing is exercising an unwarranted authority over the individual.

Pushing their interpretation of this doctrine to this extent, they insist that it is unscriptural for a church to agree upon and promise a pastor a specific amount for his services, or to adopt a budget for running its finance. From them you will often hear assertions like this: "I will pay what I please and when I please, but I will neither bind myself nor let others bind me to any special amount. I will give whatever I please." They usually please to give very little, if any.

Upon these three doctrines—immersion only for baptism, salvation by grace without works, and individual accountability to God, generally interpreted so as to forbid common sense methods in the business of a church, the bulk of the Baptists of the territory comprising the area of my field, are very firmly set.

Their allegiance to these three doctrines makes them immune to other faiths. The only way other denominations can ever get a stronghold here is by importing enough people of culture, zeal and ability to lead and train the young.

And sooner or later this will occur, unless enough Baptists of culture and zeal and ability to lead get hold of the situation. The present generation, being grounded in the three doctrines above named, will remain Baptists; but unless there can be infused into their children the doctrines of missions, method, and the call to consecration, these children will not be Baptists.

With method, life and progress in everything else about them, and a dead drag in religious matters, these children will not align themselves with that class of Baptist churches. From ten to twenty years from now will see the complete death of many a country Baptist church, unless there shall come such an awakening among them as will cause them to adopt and put into practice methods that will meet modern demands. The only hope lies in some form of enlistment work. Of themselves they will not awaken to the realization of their distressing condition.

There is being rapidly established one of the very best systems of education right here among these people, known anywhere, and they are becoming proud of it. But to start the new educational movement, outside men and women supported by the State had to push their theories and methods in upon these people and gradually and very tactfully overcome their prejudices and ignorance, and win them to the adoption of modern educational methods. My opinion is that a similar course must be pursued by Baptists if we save them to the winning of the rising generation and the rapidly increasing influx of newcomers settling among them.

While the task of reaching these people in many localities is extremely difficult, there are many other localities in which the people are readily responding to the new demands coming upon them.

I am closing this article with a wish that I could claim space to tell of some joyful results that have crowned some of my efforts in this needy field. The territory is so extensive that I can but little more than touch the hem of its garment. [We want Bro. Moore's other story.—Ed.]



New Missionaries in Cuba

B. D. GRAY, Corresponding Secretary.

OUR FORCE IN CUBA has been weakened some by death and resignations within the last year. We are very fortunate in securing three new workers to fill the vacancies. We have secured Rev. W. B. Miller and wife, and Miss Effie Chastain.

Brother Miller was born in Fayette County, Virginia, November 12, 1884. His parents were both Baptists. He is an A.B. of Richmond College, 1912, Th. M. of Southern Baptist Theological Seminary, Louisville, 1916; has been preaching for about

seven years and is most highly commended by members of the seminary faculty and others. He will have charge of our Havana School and will preach for the English-speaking in Havana, and render such assistance to Superintendent M. N. McCall as his special work will permit.



REV. W. B. MILLER.

Mrs. Miller was born in Bedford County, Virginia, December 25, 1890. Is an A.B. graduate of Virginia Intermont College, Bristol, Virginia, 1914, with one year's training at the Woman's Missionary Training School, Louisville, Kentucky. She is a consecrated Christian worker and a gifted teacher, and will render most valuable services in the work

with her husband. They will reach Cuba August 8th and enter immediately upon their work.

Miss Effie Chastain is the daughter of Rev. J. G. Chastain, D. D., for twenty-five years missionary of our Foreign Mission Board in Mexico and known to the brotherhood as one of our most consecrated workers. Miss Chastain was born in Mexico. The Spanish language, therefore, is her native tongue and she speaks it as fluently as she does the English language, and so is equipped for entering immediately upon her work without the embarrassment of having to acquire the Spanish language. She has good training. In addition to her literary work she has had a year at the Woman's Training School in Louisville, Kentucky. She has the missionary spirit of her father and



MRS. W. B. MILLER.

will work in the City of Havana, teaching and doing city mission work under the supervision of Superintendent McCall. She will reach Havana about September first.

We consider ourselves very fortunate in securing these capable workers for the important field in Havana.

The Ideal Rural Church

J. A. SCOTT, Home Board Evangelist.

THE GREATEST NEED of the average country church is vision, which naturally brings the missionary spirit. The Big Bone Church in Boone County, Ky, of which I spoke in the January number of *The Home Field*, has an enlarging vision. The pastor is extending the Kingdom by holding evangelistic meetings in nearby communities. This does not only

reach the neglected, non-church-going people, but it draws the smaller communities to this common, popular center, where they can hear the gospel preached every Sabbath.

This pastor is not satisfied until he has declared the whole counsel of God to all the people in the regions "round about." It is also very interesting and inspiring to see the members and others in the com-

munity call at the pastor's home and leave chickens, potatoes, corn, hams, spare-ribs, and many other of the necessities of life. This is done without money and without price, and is not to be counted on pastor's salary. This is joyfully done. This dispenses with the idea that so many churches have. They must have an ice-cream supper or an old maid's convention to show their appreciation of their pastor. Another thing this church does, is, that all the church, show their appreciation of the pastor's wife. They are mindful of her and her work in the church and show their appreciation in a great many ways and she adopts herself to all the local conditions that makes for the success of the church. If all our country pastor's with their churches would take this forward step, it would not be long until all our rural districts would be evangelized and trained for effective service in the Kingdom, and as our country people are so fast moving into the city, the country churches would thereby furnish

the city churches with some of the best trained material that can be found. Make the country church the center of the community. Make it attractive to the young people, socially, mentally and morally.

The average country pastor has the ability to bring all these things to pass if he will set himself to task. The day has arrived when the country places are demanding a live, active, spiritual, progressive, well-trained ministry, and let us all remember that the country preacher of the earlier days gave us a gospel that not only saved us, but they stood for the Bible, man's only infallible guide, and they preached salvation by grace alone, a topless heaven, a bottomless hell, and they magnified the local church as Christ's visible body on earth, and stood firm for the ordinances in the local church. Let us covet to be their worthy successors in these things, until we have given the whole gospel to the whole of each country community.

The Country Church as a Southern Problem

VICTOR I. MASTERS, in Address Before the Country Life Conference at the University of Virginia, on July 19.

MANY RECENT writers agree that the country church is the institution best fitted to inspire a satisfying rural life and to furnish leadership for rural interests. Such a service and leadership are urgently needed to unify community interests and to keep the community spirit from ingloriously trailing off to town along with the people.

The agencies which serve rural life react on one another intimately and the country church is profoundly influenced by every force which affects rural life—from the school to farm machinery, from rural mail to good roads, and from the pull of the city to the tenant system and the absentee landlord. The most alarming fact in the whole country life problem in the South is the steady and large increase of farm tenants, both white and black. But, important as these influences are, I desire rather to call attention to some problems of the country church which have their origin in the churches and the religious bodies to which they belong, and to suggest a program by

which the evils may be lessened or cured.

It should be recognized that these churches whose welfare has now become a problem, have longer than any other agency whatever served and increased the well-being of rural communities, and that they are the last of the social institutions to arrive in the problem class. Country churches and preachers have done most of that which has been done to establish society and develop a law-abiding and high-minded citizenship.

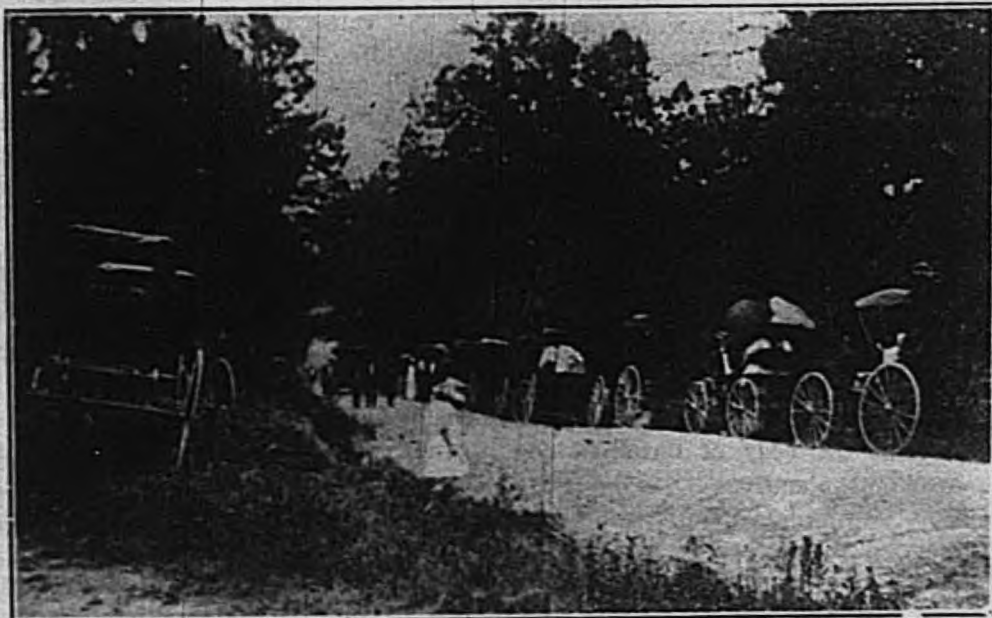
Their fight for prohibition is a concrete instance of such service. Prohibition now has many friends in high places, but when it was fashionable in some reputed quarters to call prohibitionists long-haired fanatics, the country preachers of the South swallowed the insult and stood to their guns. To them belong the first and chief credit for educating the public conscience against the drink traffic. The country church has sent out ninety per cent of our preachers, and seventy-five per cent of the professional and business men who do the nation's great

tasks. Their service in America has been far more potent and blessed than has been recognized.

The problems of the country church in the South arise out of its holding on to a program devised to meet pioneer conditions, after those conditions have been displaced by our new industrial civilization, to spiritualize which pioneer practice is entirely inadequate. With us it is rather a problem of retarded development than of decadence, as at the North. As they arise in the churches themselves and in Christian bodies to which they belong, the elements of the problem may be briefly stated as follows: Once-a-month preaching by absentee pastors; lack of sufficient spiritual force; inadequate pastors' salaries; lack of suitable training for

worship only once a month. Scarcely fewer than 18,000 are served by absentee pastors. A special survey of 5,400 rural Baptist churches meeting once a month, showed that sixty-six per cent. of them were increasing in membership. Surely churches which can live and grow under such inadequate treatment might be expected to achieve excellent results under right treatment.

Dr. John M. Moore, of Nashville, Tenn., home secretary of the Methodist General Board of Missions, in a recent letter says that of 19,800 white Southern Methodist churches 16,500 are rural, and that at least 15,000 of these have preaching only once a month. The Methodist circuit system secures more resident pastors, yet, though the



Top Buggies by the Roadside at an Association at a South Carolina Country Church. Automobiles now vie with Buggies at Many Country Churches.

pastors; and on the part of their denominational leaders, lack of proper understanding of the worth and importance of country churches.

Without giving detailed consideration at this point to each of these various elements of the problem, I call attention to only one, which is perhaps the most startling. It is the almost universal practice of having only monthly preaching service and that by absentee pastors.

A Fact Which Is Alarming.

OF 24,500 BAPTIST churches in the South, 20,000 are rural and about 18,000 meet for

circuit system does provide more pastoral care than the Baptist absentee practice, more than 11,000 of these churches are without resident pastors.

The Presbyterians, who are throughout the South an influential religious group, are relatively weaker in the country places, but Dr. S. L. Morris, secretary of the Presbyterian Home Mission Board in Atlanta, Georgia, is authority for the statement that of 1,355 Presbyterian churches in the open country, 271 are pastorless, while 219 are dying or dead.

Methodists and Baptists together in the

South have 36,500 rural churches. Of these 33,000 are dependent on monthly preaching for leadership and instruction, and 29,000 are served by absentee pastors. Births, marriages, deaths, joy, sorrow, perplexity, temptation—the whole gamut of human experience transpires in these communities without the presence and counsel of the one man who is recognized as definitely appointed for such tasks.

A Spiritual Program Needed.

1. THE PROGRAM which shall vitalize the country church and fit it to serve the needs of the new rural civilization in the South must be spiritual rather than material.

The recent emphasis on social efficiency in the churches has been a wholesome response of the Christian conscience to the vast increase of inter-dependence in modern life. On the part of constituted Christianity it has been an effort to enlarge its service to the common welfare.

Among those who have urged upon the churches the necessity of a larger social service, are some who appreciate the fruits of Christian faith without understanding the secret of its power. They demand a gospel of social service, but fight shy of the mystical elements of religious faith, or even discredit the body of Christian doctrines as impotent and out-of-date.

Therefore, while the Christian bodies were adjusting themselves to a larger emphasis on the social teachings of Jesus, they had also to warn men of the folly of seeking the fruit of social results without at the same time realizing the necessity of that personal faith in Christ from which alone comes an adequate dynamic to secure such results.

The surveys of country church needs have been useful. More of them should be made. They help us to locate definitely the needs and suggest suitable remedies. But, much as the country church needs better methods, both it and those on whom we must depend to aid it, more urgently need a vital Christian faith. Many causes have contributed to the country church problem, but the main danger is in a decline of vital religion. I do not underestimate the gravity of the elements of the problem which grow

out of the changing environment, but it is still true that with the constraining power of the fear of God dominant in their hearts, the country churches of the South could work wonders of rural betterment and bless the nation and the world.

Denominational Bodies Must Undertake the Task.

2. THE CHIEF source of aid for the country churches must be sought in the denominational bodies to which they belong.

I do not underrate the prompt and keen interest which the Y. M. C. A. and many State educational institutions, particularly agricultural colleges, are putting themselves to the task of laboring for country church improvement. It reveals an appreciation of the value of the country church as a social force, which is gratifying and enheartening. These and similar agencies have been the first to agitate for a greater country church adequacy, not excepting the Christian bodies themselves to which the churches belong. This interest on the part of educational groups will undoubtedly do much to arouse religious denominations to the necessity of an adequate country church program.

Practically every Christian body is already at least developing a printed propaganda for rural church betterment. But only two general religious bodies, so far as I am aware, have actually sought to take hold of the task in a new way. These are the Presbyterians at the North and the Baptists in the South. The Northern Presbyterian Home Mission Board established a Country Church Department, which has made some valuable surveys and done other useful work. Three years ago the Home Mission Board of the Southern Baptist Convention established a Department of Enlistment, the purpose of which is to seek country church efficiency. This department employs about fifteen expert field workers.

While their efforts are full of promise for the future, so far these departments are entirely inadequate to meet such large needs, and they serve for only two out of many Christian bodies. It must be said, however, that the Methodist system of pastoral circuits and of presiding elders has

to an extent enabled this body to attain the results sought.

Before the religious denominations are criticized for their slowness in aiding country churches by a definite and adequate intensive program, we must remember that these bodies have up to now done practically all that has been done to build up churches in remote and needy rural sections. Three denominations in the South—the Methodists, Baptists and Presbyterians—through their mission boards are now spending yearly more than \$1,000,000 in an effort to help rural churches. There is urgent need that these efforts shall be greatly enlarged. Especially is there need that they shall be directed not only to an extensive evangelism, but also to an intensive Christianization. But the fact that these bodies have been on the job for many years and are still on it, in part explains why they do not respond more promptly when new and valued recruits call to them to come and help hold the fort. They feel that they have already been holding the fort for many a day; in fact they built the fort.

No Hope for Help from Church Union.

3. IN SOME sections of the country the Union Church idea is being advanced as a solution of the country church problem. In the judgment of your speaker, there is no hope that the Union Church will solve the country church problem in the South or elsewhere.

Union Church advocates assume but do not prove that denominational churches divide communities into hostile, non-co-operative segments, that denominational groups have nothing but outworn prejudices on

which to draw for their justification, and that a Union Church would overcome the real or alleged disadvantages of the denominational system.

The unity of the people of God must be a matter of deep concern for all sincere Christian people. We do well to seek after it. But Christian unity and Church Union are not the same thing. It is possible to have unity of spirit between sheep in different flocks and also to have confusion and suspicion between those who are in a single ecclesiastical fold. In fact history gives ample instances of both. All the people of God are to be one with that oneness which Christ has with the Father, which is spiritual and incorporeal, not organic and material. This unity they have now to the extent that they are really Christ's disciples.

Earnestly to seek after more of this unity promises more for the Kingdom of God than to work for a mechanical ecclesiastical union. Certainly in the South the spirit of our great Christian bodies is already co-operative rather than competitive, and they view each other with far more confidence and good will than any one of them does the proposition to bring Church Union by reducing the contents of Christian faith to the least common denominator.



An Old Grave Yard, not Kept as Well as It Should Be. In the Great Last Day the large majority of the Saints who have ever lived in the South shall arise from the graves of country church yards.

Mr. Joseph E. McAfee, of New York, secretary of the Northern Presbyterian Mission Board, has been an active religious leader in that section where the Union idea has been most in evidence. About it he writes as follows: "As a matter of experience and demonstration the Union Church does not work. There are several explanations, but the fact is stubborn and final; Union Churches do not succeed. On the other hand, two or three churches in a community where formerly one existed do succeed."

Another writer in "Rural Life," speaking of conditions in the North, testifies to the same effect. He says: "The assertion has been continually drummed into the minds of the people that denominational doctrines and beliefs are nothing. They have been given to understand that their forefathers who suffered persecution, banishment, and in many instances martyrdom, because of their denominational loyalty, were very foolish folk and ought to have known better; that the man who is willing to lay aside all his personal belief for the Union Church, is really the true Christian. The people in the open country, once the most loyal to their own denomination, have at last taken the preachers at their own word, and even gone a step farther in reasoning that if their forefathers who went to such expense to erect meeting houses where they could worship God according to the dictates of their own consciences, were wrong, it matters little whether they attend any church."

This conclusion is in consonance with that of James Russell Lowell in his essay on Democracy: "We learn that compromise makes a good umbrella but a poor roof; that it is a temporary expedient, often wise in party politics, almost sure to be unwise in statesmanship." The religious life of the rural South needs a roof, not an umbrella.

If the Union Church fails in towns and cities, where not seldom religious conviction dantes attendance on social convenience, how much more would it fail in the rural districts of the South, where individualism is strongly developed and where the people have always had a deep rever-

ence for the doctrines of the Bible and the obligation of the individual conscience to deal for itself with the revealed teachings of God?

The Need of a Trained Ministry.

4. A MINISTRY which is more generally trained will be a great help in solving our rural church problem.

Some religious bodies require a prescribed theological training before ordination. But the Baptists and Methodists, who in the South have most of the religious membership in rural districts, have a more flexible system. With the Methodists this takes the form of certain requirements in theological reading by the novitiate, which may be done without resident work at a theological school. This denomination also provides a thorough and extended theological education for those who will take it.

The Baptist system is still more flexible. It provides complete courses in theology for men of varying degrees of scholastic attainment and encourages every preacher to take such training, but does not make it requisite to ordination. The flexibility of the system of these two denominations in the South grew out of providing preaching for the masses of the people under pioneer conditions. This flexibility largely accounts for their wonderful success in evangelizing the people even in the most remote districts. But it also puts upon them to-day a large and accumulated problem of teaching and intensifying the mandates of the Christian life to the people in thousands of their churches. The Baptist theological seminaries in the South have at present about 600 students, and others of their young ministers are being trained elsewhere, but even this is not enough by far to supply the accumulated lack in 20,000 rural churches, which are now served by about 5,000 preachers, three-fourths of whom are without regular theological training. [Before the University audience the speaker was ashamed to own a larger number of untrained men.]

Many of these untrained preachers have done good work, for the usefulness of a country preacher depends more largely upon personality than upon scholastic prep-

aration. But the present more general education among the country people makes training for the preachers more imperative than it has been.

Help Required from Educational Institutions.

5. THE EDUCATIONAL institutions can do much to serve the country church problem by causing their students to understand its importance.

Particularly have the denominational colleges and theological seminaries an obligation at this point. Not a few young preachers attend the colleges who do not study at a theological school. These should be impressed with the basal importance of rural welfare and the dignity and worth of the rural pastorate.

There is a growing demand that our theological seminaries shall provide a special course in rural sociology and allied subjects, with the view of training a rural ministry. The seminaries doubtless feel that their courses of study are already heavily laden. Without undertaking to assert the practicability of such a department, we may without hesitation declare that there is need that theological schools shall cultivate among their students an atmosphere which shall be more conducive for making country service attractive to young preachers.

The ideal of ministerial success held up to the young minister in the class room of the average theological seminary is a metropolitan pulpit. They get practically all their students from the country and in the country in the South are to be found nearly four-fifths of the people to be reached, and yet the average theological graduate goes out from these schools with the belief that to take a country pastorate with the purpose of staying in it is to confess that he is inferior to his fellows.

Theological seminaries are not peculiarly to blame for this. The false valuation which the young preacher puts on country work is the result of many conspiring causes. But the theological school has unequalled opportunities, through the teaching of its professors and through special lectures on country problems by rural life experts, to correct this false, not to say unworthy, minification of the country

pastorate by the novice preacher. I know of a great theological school which has for many years devoted one day each month to the consideration of foreign mission work. One result has been that the Board of Foreign Missions of that denomination gets nearly all of its missionaries from this school, and the applications are usually ahead of its ability to make appointments.

No one desires to minify the great work of foreign missions. But many will desire that some of that same splendid spirit which leads young preachers to undertake a hard job in China which seems immensely worth while, shall be directed to a hard job in vitalizing country churches and rural life here at home.

This task is also immensely worth while, and in a just perspective nearly everything the Christian bodies are fostering will be



Moderator Goldsmith of the Greenville (S. C.) Association at "Dinner on the Grounds," Being Served by a Fair Young Lady.

seen to depend upon it, including the maintenance of great theological schools, a Christian civilization, and a triumphant foreign mission program.

Christian Bodies Must Honor the Country Pastor.

6. OUR YOUNG preachers must have their minds directed to the country pastorate as a life work.

There are many things in country life which invite, and also in the country pastorate. But in order to get these men to go to the country, it is not necessary to show them that the life is easy and attractive. If they are led to see that it is hugely worth doing, the very difficulties will rather attract than repel them. It was these difficulties that attracted John Frederick Oberlin to the most hopeless country pastorate he could find in the mountains of France. The story of his life as told by the biographer will thrill the reader and is calculated to make country preachers wherever it is read.

If our Christian bodies really want good men to man country pulpits, let them show that they honor such men. It is generally believed that they do not do so, and the belief is hardly without foundation. Dr. Hulbert G. Beeman, of St. Paul, Minnesota, declared before the Northern Baptist Convention: "Young men are staying out of the rural pastorate, not because it is hard or unpromising, but because it is considered inferior. If a young man of special gifts goes into the country it awakens comments of surprise. If he stays by his task in the country through the years because he has caught a vision of its possibilities, people wonder why he is not promoted to some city church. In denominations where pastorates are held by appointment, the one who goes to the country loses grade. Baptists claim to be democratic, but the rural pastor has not received due recognition at our hands."

Country preachers are seldom chosen for places on important denominational boards or committees. In fact the whole attitude of our Christian bodies toward country churches and country pastors very much needs to be shaken up and changed, for as it now stands this situation is a reproach and a shame. A determined effort to re-

move this reproach is the least that these bodies can afford, if they really expect to convince the public that they realize what great issues depend upon maintaining a full and satisfying rural life in the South.

A Problem of Leadership.

7. IT HAS OFTEN been remarked that the problem of the country church is the problem of leadership.

This means first that the pastor himself must be a leader of men, and also that he must know how to train leaders from a people who are strong individually, but weak in social action, either as leaders or followers. A country pastor does not especially need the graceful arts of oratory and manners, so impressive and satisfying in many city pulpits, but he does need to be very much a man. He can often get along without an extensive education, but he must know his Bible, at least something of the sciences which have some practical bearing on farm life and as much more as he can.

Beyond most men he must be a leader of his fellows. City churches have many separate organized activities with leaders of their own; in the country church nearly every problem is put directly up to the pastor. If there must be weaklings in the ministry, the Christian bodies ought to see to it that they hide their inefficiency in the city throngs, for they can never do it out among the people of the open country. **The Problem of Once-a-Month Preaching.** 8. ANOTHER CRUCIAL difficulty is the fact that more than eighty-five per cent. of these churches meet for worship only once monthly.

With their doors closed twenty-nine days in the month, they depend for religious instruction and inspiration on one or two discourses uttered by a minister who visits them only twelve times a year, and that only if the weather permits.

That these churches have lived and perhaps two-thirds of them grown stronger on the meagre diet of once-a-month preaching by absentee preachers, is a convincing testimony to the vital power of religion in the hearts of country people. That they shall in our new industrial civilization continue to live and thrive under such an in-

sufficient and out-worn program, is more than the most sanguine can hope.

If the country churches are to do the work of inspiring country life which the welfare of the nation and the Kingdom of God urgently demand, it is absolutely necessary that they shall break away from the pioneer makeshift of once-a-month preaching, and that they shall have pastors who shall live in the country community, or between two churches in adjoining communities, where they may give their lives to the chief of the flock, instead of providing for them only the almost starvation diet of a once-a-month sermon.

The celebrated Jesse Mercer, after whom Mercer University was named, was a pioneer preacher in Georgia, nearly one hundred years ago. He deplored the inadequacy of the habit of the churches he served of having only monthly preaching and declared that no great progress would ever be made till this habit was cured. How astonished Jesse Mercer would be if he could know that after another century, in which material conditions have advanced tenfold in our civilization, more than four-fifths of the churches which serve country people are still meandering along in the same sleepy way they had one hundred years ago.

The Problem of Poor Pay for the Pastor.

9. AN INADEQUATE wage for the pastor is but the other side of this same question.

The makeshift of monthly preaching has been perpetuated by the unwillingness of the churches to pay for more service. For one Sunday a month a church can employ a preacher at a wage of one-fourth what it may take to enable him to eke out a bare existence. There was a time when the meagre stipend of \$100 to \$150 from each of four churches for monthly pulpit service, was adequate for a modest support for the preacher. But this salary is entirely inadequate now that the cost of living has so greatly increased, and also the requirements of the preachers. And yet there is almost a chronic tardiness on the part of the country churches to pay sufficient salaries. The average salary of a country preacher in the South is less than \$500 a year, perhaps about two-thirds of the

amount earned by a street car conductor or carpenter or Negro brickmason.

The country church problem will never be solved till the "tight-wad" members can be brought to have more respect for the value of the man who leads them and their children in the things which are highest and which endure forever. A farmer will pay a Negro laborer \$250 a year, and then he and all his neighbors together will be content that the whole community shall pay only \$150 for maintaining the influence of the Christian church in a community.

This niggardliness of support often results as much from lack of leadership and method in raising the salary as it does from covetousness. The absence of method makes somewhat uncertain the payment of even the shamefully small amount which is promised. The pastors of rural churches sometimes find themselves in the position of an old Negro preacher whose brethren told him they had decided to raise his salary.

He said: "I appreciates de intenshuns ob de brederen, but my ole back's done hump itself enough now, tryin' to raise de present salary."

I repeat, the standing shame of our country churches is their niggardly support of their preachers. They can not be excused on the ground of inability. The wealth of farming interests has increased amazingly. There is money for material improvement, for education, for amusement, automobiles, more land or whatnot. But the highest cause of all receives little more than the traditional dole of support which belongs to the period of homespun and trade by barter.*

Mr. Richard H. Edmonds, editor of the Manufacturer's Record, in 1912, declared that in the last ten years the value of farms and farm buildings in the South had increased \$4,900,000,000. If the country people paid one per cent. of this increase yearly to maintaining the churches, it would provide 20,000 preachers with a salary of \$1,500 each and leave \$19,000,000 for

*The Government Religious Census of 1906 (page 95) shows that the average salary paid white Baptist preachers in the South outside of the largest cities was \$334, while that of the Methodists was \$681. A survey by the Home Board of 5,400 once-a-month churches in 1913 showed \$378 salary for each four churches.

improving church buildings and for other religious effort!

Mr. Edmonds affirms that until the wrong of beggarly salaries for their preachers is righted by the country churches, it will be impossible for them to serve adequately the needs of the rural South. He says: "Some may say that this is putting the cart before the horse. That is a mistake. If a farmer refused to fertilize his soil and waited for it to develop self-fertility, he would never get any larger crops."

- The churches must pay better salaries, because they are well able to do it, because it is necessary in order that the preachers may render better service, and because even the children of country church members will lose respect for a religion for which their parents dole out reluctant dimes, while they have dollars and hundreds of dollars for material interests and comforts.

The most helpful service the Christian bodies can render these churches through a Country Church Department will be to stimulate them to self-help. Special workers should be sent among the churches to cooperate with the pastors in showing them how to introduce system into the church finances. By conducting every-member canvasses these workers can demonstrate to the churches that they have considerable unsuspected resources and can put to rout the chronic inertia which is holding thousands of them to their out-worn customs.

It has been found that country churches respond readily to tactful approach of this kind. Many of them have more than doubled their financial budget. Thousands of country pastors and churches, tied to the tread-mill of pioneer traditions, would gladly welcome any accredited worker who can help them to break away from their pathetic inertia, and to adjust themselves to the changed environment. The various denominations have been slow to see and grasp the opportunities to do this inviting and urgently needed work of intensive missions, which the Lord Jesus in effect commanded when he said in the Commission, "Teaching them to observe all things whatsoever I have commanded you."

To Sum Up.

ABSENTEE PASTORS, churches closed three Sundays in four, beggarly salaries for the preachers—in these three traditions, inherited from the pioneer period and confirmed by the necessities of post-bellum poverty, lie the great problem of the country church in the South.

Other elements enter into it, but these are central and fundamental. Until some impact can be brought to bear powerful enough to arouse these churches from the inertia which binds them to such out-worn traditions, all other efforts combined can not but fail of the desired result.

If the extra-ecclesiastical agencies which are fostering this cause shall aid in arousing the Christian bodies themselves to put forth effort sufficient to bring rural churches forward in community service, they shall have accomplished an invaluable work. Nearly every Christian body in the South is the child of country churches and country people. Not one of them can continue to live and thrive without the new blood of country homes and country churches. Their preachers, the youths who fill their colleges, the men who lead in business and professional life, come from the country church and there is no other visible adequate source of supply.

Blessings upon every country life institute, every agricultural college, and every country life publicist who address themselves to arousing the rural church from its ultra-conservative bondage to a program which served well in pioneer days, but which is as out of place to-day as wooden plows, spinning wheels and hand-loom.

May God give to the religious leaders and Christian statesmen of the South to see the unwisdom of neglecting so great an agency as the rural churches are for strengthening the Kingdom of Christ and fostering democratic institutions.

And may heaven grant that the eyes of our Christian people, now hopefully opening to their responsibilities unto the uttermost part of the earth, may not tightly and hopelessly sealed against this task at our own door, which is immensely important, and to which we are invited by every consideration of strategy and statesmanship and of Christian love and gratitude.



DR. GRAY'S APPEAL AND THE ASSOCIATIONS

WE TRUST NO ONE will fail to read the article elsewhere by Dr. Gray on Home Board Finances. It presents the situation of the Home Mission Board, and it is important that this shall be understood. For, though the Board has put its debt in its appropriations for the year and has not, until now, said anything to the brotherhood, our situation really merits and needs unusual attention, as Dr. Gray shows.

Our purpose in adding these remarks is that we may urge upon brethren, particularly Associational Representatives of the Board and pastors, that they shall see that Home Missions has a strong and adequate presentation at all the District Associations.

State interests are now to the fore in every State. There is an increasing number of these and this is a happy sign of growth. They need a fair presentation at the Associations, particularly does State Missions need it.

But we are confident we shall have the support of the mature judgment of the brethren in every section when we assert that it will be a mistake to put Home Missions or Foreign Missions into a corner at the Associations. The fact that these great activities are more removed from the immediate knowledge and observation of the brethren, creates a certain added need that they shall be set forth before them with some of the real power and commanding spiritual bigness which inheres in them.

We regret to say that in several associational programs we have seen this summer, Home Missions has only half an hour and that at a time when there is reason to expect the least attendance. In some cases Foreign, State and Home Missions together only an hour and a half or two hours at an afternoon session, when the delegates are full of fried chicken and cake after dinner on the grounds, and not in good condition to be impressed—even if such great and varied activities could be impressively set forth in this brief time.

We repeat that we are sure such programs do not represent the mature and responsible judgment of our pastors and brethren in any Association which has a serious purpose to labor for bringing Christ's Kingdom at home and abroad.

The increasing number of interests and the nervous haste of our age, which has reached even many of the delegates to our Associations, make concessions and adjustments necessary, and the responsible representa-

tives of each cause should be ready gladly to give way as far as is right for the general good.

But it is not to be thought that this shall crowd the great cause of missions into a corner for anything which can possibly come before an Association. In some Associations one missionary cause is given a good showing and the others slighted. This is not best for any of the causes, including the one which is given the advantage.

We trust that our Home Board Representatives will use every proper means of securing a good presentation for Home Missions everywhere at the Associations, at the same time having due consideration for the needs of other important interests. It is our judgment that not less than one hour for each should be given at every association to State Missions, Home Missions and Foreign Missions. More is often needed.

Many of the delegates do not hear these causes presented at any other time during the year. Surely, surely they ought to be set forth with something of the real appeal that is in them on this one best opportunity for twelve months. To do less seems to us perilously near suggesting to the thoughtless and uninformed that these activities are after all of secondary consideration.

We appeal to pastors and our special Representatives to labor for a better presentation of Home Missions at the associations. We are this year in greater need of such treatment than perhaps we have ever been.



A NEED THAT CRIES TO ALL WHOSE EARS CAN HEAR

THE ARTICLE elsewhere by Rev. T. J. Moore should make every thoughtful Baptist ponder. Brother Moore is an Enlistment Field Worker of the Home and State Boards in seventeen counties and parts of seven others in South Mississippi. His territory has in it a religious people. Sixty per cent. of all people above ten years hold membership in evangelical religious bodies.

It is more than any other equal area and population in the country, pre-eminently a Baptist section. Seventy-five per cent. of all the church members are Baptists. There are seventy thousand white Baptists in this territory of about twenty per cent. of the Mississippi area.

It is also a section with a good citizenship. Until the devouring saw mills came, nearly everybody was a farmer. Now most people are farmers and the rest ex-farmers, too recently from the soil to have lost the individualism and independence of the agriculturalist. We venture that the congressman who represents that district draws roseate pictures of the happy and ideal conditions under which his constituents live, when he goes a-speaking among them, and throws stones only at the pestiferous trusts, et al., who are absent and poll no votes. We do not rail upon him. Such methods will be used wherever they get the votes, and where less complimentary but more wholesome doctrines would lose the congressman his place.

Moreover, this great section will compare favorably with many sections of the South. It has a white native citizenship, whose potentialities are great and whose traditions and aspirations warm with hope the pulses of every patriot who considers them. Their section is rich in natural resources.

And they are Baptists. With this is our special concern. As Baptists they hold to the great doctrines of immersion, of salvation by grace (without works), and of individual accountability to God. Their doctrine of baptism is all that could be desired. Their doctrine of salvation (that it is free) would do, if they did not put too much emphasis on its being without works. Their dogma of individual responsibility is overworked in effect to mean that neither preacher, church, denomination, secretary, nor any other creature, shall by admonition, emulation or otherwise, stimulate them to good works—not by works, but of faith only. As Brother Moore matchlessly phrases it, they tolerate James in his assertion about faith and works, but they glue themselves on to Paul's conclusion that a man "is justified by faith without the deed of the law," and John's repeated assertion that eternal life is the "gift of God."

These churches do not need that we shall patronize them. Remember first, that fifty years ago not fewer than two-thirds of all the Baptists in the South were just where these good people are now. Second, consider that one-third of our Baptist churches are now practically in the same condition. They are in Louisiana and Arkansas and elsewhere beyond Mississippi, and in Georgia, Alabama, Florida, the Carolinas and other States this side of Mississippi.

And they are Baptists. We suspect other denominations wish they had them. But we have them. They were led to Christ by the faithful and sacrificing evangelism of Baptist preachers. We are entitled to all the satisfaction that is to be had out of their being Baptists.

But if the Presbyterians had them they would train them and enlarge their outlook on life and the spirit of service among them. If the Methodists had them they would have enjoyed for the last half a century in that section the advantage of the work of at least two presiding elders, who in their service do much of what our enlistment workers do, except that they serve with official authority, and our workers properly and gladly serve without official prerogatives, for the very joy of helping. Where Methodists would have had two helpers all the time, Baptists at last have one, though it is possible that some good Baptists are scrutinizing this one lest he should be a "secretary" in disguise, and lest we should have too many "secretaries"—we Baptists, who now have not twenty per cent. as many workers, superintendents, secretaries—take your choice—as the Methodists have had for many, many years.

At last Baptists, Mississippi Baptists being more forward than most of the rest of us in this work, have managed to put in now for one year one devoted man of God to help that great mass of preachers and churches to move on to better things, if so be Baptists there may adjust themselves to our new civilization, before it sweeps in as an overwhelming flood on the quiet pioneer church backwaters where these good people still live, and wrecks the whole.

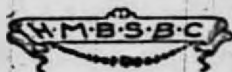
As between good doctrines with poor practice and poor doctrines and good practice, choose neither. But if the writer was forced to choose he would join himself to good doctrines and poor practice. He would ask those quiet churches in the Mississippi piney woods to let him foregather with them in all their pioneer inertia, born of human infirmity and of failing to grasp the whole truth, but not of refusing to accept truth which at last has been pounded in. There is more hope for these than for men who tie themselves on to every new thing and seek to bring the Kingdom by human wisdom.

But the pity of it is that these people are Baptists, ready to be led forward into larger comprehensions and service by Baptists, and yet those Baptists who do know better and who have had better opportunities, seem for the most part persistently to close their eyes to the obligation of our whole body to these retarded churches of Christ.

Oh, the pity of it! the pity of it! Thank God Brother Moore, and for

every one of the fifteen Enlistment Field Workers! Put a single man among 70,000 or 150,000 Baptists to do a great and needed service never before undertaken, and some of the Baptists who should hold up their hands and bid them Godspeed, do not seem even to know what they are driving at.

Instead of fifteen enlistment field workers, or missionaries, or secretaries, or superintendents—take your choice and welcome—to do this great and blessed service, Southern Baptists need 200. When we are uttering words that long experience in writing on this subject leads us to believe many of our brethren believe impracticable, however desirable, we had as well make them as strong as we believe. Two hundred enlistment field workers among Southern Baptist churches for the next ten years would produce amazing and blessed results. Some time Baptists will take hold of this service in a large and worthy way. Thank God that we are now at least nibbling at the edge of this great task—and with marked success!



ATTENDING THE ASSOCIATIONS

MUCH HAS BEEN SAID recently to the effect that too many "denominational representatives" attend the Associations, that this is expensive and against efficiency, that one man ought to represent all of the causes, etc.

For more than ten years the writer attended all the Associations in South Carolina, except four or five he could not reach. Since, he has been to a few in other States. He went mainly as a newspaper man. His own experience and observation do not lead him to believe that the attendance of "denominational men" is too large at the average Association.

We have intended to make an actual survey to find the facts in various States, but have not found the time. We wish State Secretaries might find time to do it. It would be a useful service. Assertions of this kind, which happen to be in consonance with some popular idea, may easily gain a currency they do not merit.

South Carolina is a smaller State than most and has fewer Associations than the average State. Also it is older and its denominational activities more varied and numerous than in many of the newer States. It would therefore be expected that more peripatetics would be at Associations there. Yet in South Carolina the average number of denominational representatives at Associations was not more than three, and if the newspaper man be counted out, not more than two. Several of the Associations no representatives reached and at one-third of them the only away-from-home men were Dr. T. M. Bailey, the venerated State Secretary and myself, the newspaper man. I was not salaried by the denomination.

Often the local men would not speak, and sometimes they were not posted on the various topics. In such cases Dr. Bailey spoke on State Missions, and I on Religious Literature, after which he and I divided Home Missions, Foreign Missions, Orphanage, Aged Ministers, State of the Churches and the rest, as seemed best under the circumstances. We stayed two days and worked hard, and judging from the expressions of the brethren, our labor of love was not in vain. But—

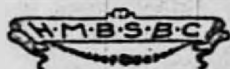
Dr. Bailey made his best speech on State Missions. It was his daily life. I did my best on Religious Literature. I was saturated with it. We were willing, but if one or two more men had been on hand each for a great cause, it would have been better.

As a matter of fact the salaried staff of the Home Board at its headquarters office all together probably do not attend more than twelve or fifteen out of 908 Associations annually. Dr. A. E. Brown, of course, attends Mountain Associa-

tions, primarily in the interests of the schools. Superintendent C. D. Daniel attends a few in Texas. We are almost ashamed to confess that we go to so few Associations. Even if the Associations do not need a message direct from a man who is giving his entire life to Home Missions—and they do—we men who do the work very much need the comprehension and quick sympathy for our actual Baptist life which we could get by attending the Associations, and which we cannot get in equal measure anywhere else. For Board workers to have this is to advance the kind of efficiency of which it is impossible to have too much.

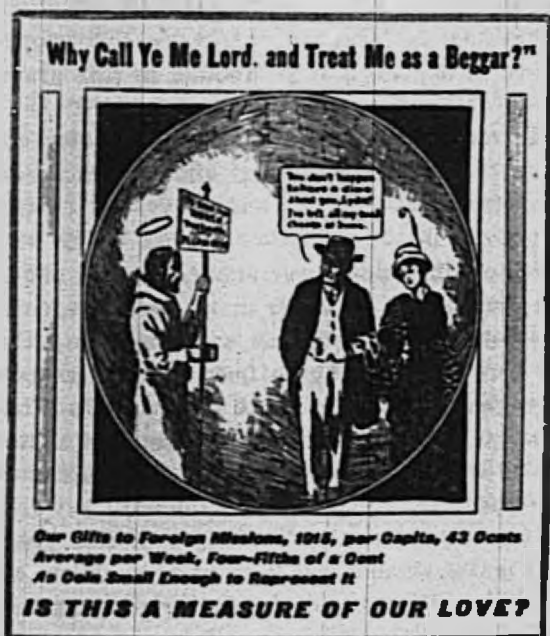
We suspect that it is true that the attendance on the average District Association of the South of salaried representatives of agencies (this does not include the newspaper man) is not more than two, while there are scores of these bodies which much need the occasional presence of denominational men, but to which not a single one comes. Before generalizing from some unusually large Association, assembled at an accessible point, brethren ought to consider how it works at nine out of ten of the others. Many of them both want and need more visitors from the larger Baptist body, and to us the agitation which would tend to decrease what we now have seems unfortunate.

It is wise for one man to represent several objects when the situation calls for it. That is already done and has been done for years before the modern cry for more Efficiency challenged everything afresh, sometimes without even waiting to find out the actual facts.



DOES OUR LORD BEG FOR MONEY?

THE METHODIST General Board of Missions at Nashville is advertising a very striking chart for circulation among the churches of its constituency. We reproduce it here in smaller size.



It represents Mr. and Mrs. Tightwad passing by the Saviour. Our Lord is pictured as standing with a cup in one hand and in the other a pole at the top of which is pendant a motto: "To Give the World the Gospel; Please Help."

Tightwad, with his finely dressed helmpete on his arm, has stopped and thrust the unengaged hand into his trousers pocket. Finding nothing, he says in the rectangle above his head: "You don't happen to have a dime about you, Lydia? I've left all my small change at home." Underneath this picture are the words: "Our gifts to Foreign Missions, 1915: Per capita, 43 cents; average per week, four-fifths of a cent. No coin small enough to represent it."

At the top are the words: "Why call ye me Lord, Lord, and treat me like a beggar?" The author of the chart may have had it in mind that these words would explain that the Saviour is not a beggar. But unfortunately the cartoon

speaks louder than the words, and in it the Saviour of the world is posed with a cup challenging Tightwad for a donation. Equally unfortunate is the misquotation of Scripture. Our Lord did not use any such words as we have quoted above from the chart.

As a means of making Mr. and Mrs. Tightwad squirm this picture leaves nothing to be desired. Also a squirm is what is due to them, according to our human wisdom, though we seriously doubt whether this is the wisdom of God.

Leaving this question, our chief objection to the picture is that it represents our Lord Jesus as a mendicant, holding out a cup to conjure reluctant dimes from the pocket of Tightwad and his wife. Our sense of reverence is offended and also our belief as to the teaching of God's Word concerning the relation of our Saviour to the giving of money by his people.

Our Lord is not a beggar. When Ananias and Sapphira brought some money to Peter, practicing duplicity in connection with the gift, God smote them and they died. When Simon professed conversion and offered money in exchange for the power of the Apostles, Peter said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Our Lord would not ask such people as Mr. and Mrs. Tightwad to give, for what they need is a new heart and to take their reluctant money with approval would endanger their poor, self-centered souls.

Jesus did not say much about money. His chief utterance about it, perhaps, was that in which he commended the gift of two mites by the poor widow more than all those made by men who out of their riches gave much. Also he highly commended the luxurious extravagance of love which led the woman to anoint him with costly ointment, thus in the thought of the Efficient Judas, throwing it away.

Paul wrote about contributions for the need of the saints at Jerusalem and laid down the principles for giving. Perhaps the heart of these is found in his commendation of the liberality of the Macedonian Christians in his letter to the Corinthians—"but first they gave their own selves to the Lord." He besought the Corinthians to give, but in doing so he only asked them to give according to their faith. He said: "As ye abound in everything, in faith and utterance and knowledge and in all diligence and in your love to us, see that ye abound in this grace also."

It is a misfortune of our organized denominational work that the agencies appointed by the denomination to conduct these activities seem almost compelled by the logic of their position to stress money-raising far and away out of the proportion to the emphasis which it is given in the Scripture. Some of us who find ourselves part of the working staff through which these agencies seem under the necessity of continually presenting their needs in terms of money, take comfort in the belief that at least the pastors of the churches are preserving the true balance of emphasis given in the New Testament. In fact, there is reason to believe that a large proportion of pastors give less relative emphasis to "this grace also" than the New Testament does. It is mainly in response to a sense of need created by this situation, that the Mission Boards and other agencies have perhaps fallen into a false relative emphasis on the side of money.

We do not know that our Methodist brethren are more in danger at this point than Baptists and others. Though we have singled out this cartoon-chart, we have no desire to criticize the Methodists. We are all in the crisis together. With three-fourths of our people doing very little, we have all in recent years been treated to some extent, to high-wrought appeals for liberality by inter-denominational parties, who got up big meetings and shamed everybody for his small contributions. Then these men went away and left the denominations with the bag to hold. They did not so much as touch with their little fingers the actual task of enlarging the great mass of people in the thousands of churches

in the South, and they did not intend to do it. Such real work with real people must be left to less brilliant plodders in the denominations.

But they did in each denomination arouse a certain small but relatively influential number of men, who became enamored of the new idea, but most of whom knew almost as little about how actually to reach the great body of the churches and to supply their needs, as the experts themselves did, though they had more willingness.

The Christian bodies have on their shoulders the responsibility of leading God's people forward, "teaching them to observe all things whatsoever I have commanded." Many in these bodies have failed in the liberality which is the fruit of a vital Christian faith. What then? Shall we emphasize liberality most, or vital Christian faith? The interdenominational meetings emphasized most and almost entirely, liberality in giving.

By this unbalanced emphasis, they so far contributed to the idea of salvation by works, the idea of the Roman Catholics, which fruited in thousands of mendicants, such as our Saviour himself is represented to be in this unhappy picture. The picture suggests an entirely wrong conception of the Christian's attitude toward Christ and of Christ's attitude toward money. If the Christian measures up at all to the requirements, he has given himself to Jesus and that means all that he has or else that the gift was a self-deception. Christ's attitude is not that of begging for a pittance of money from those for whom He shed his own precious blood. He is the rightful owner of all possessions and all things, and giving is a privilege for his disciples.

But what of that great mass of church members who are not giving money, and very little of anything else? Most of them belong to the class whom our Lord had in mind when he said: "Teaching them to observe all things whatsoever I have commanded." If we have not obeyed him until now, we ought to do so now. Many non-co-operative churches are simply untaught. So far as Baptists are concerned, it is chiefly a question of whether we have the love and sympathy patiently to help and teach those whom our ministers have evangelized, but which our pioneer once-a-month preaching practice, which we still follow, has given no opportunity adequately to teach.

They are our brethren and we ought to help them, but not by such teaching as that of this picture, which represents the Son of the Most High, the judge of the universe and its maker, holding out a tin cup for a worldly-minded, little-souled man to put his blind gift in—and become more blind in the complacent thought of his good deed!

We note that, though the Board of Missions serves both Home and Foreign Missions, its chart puts the whole emphasis on Foreign Missions. Perhaps another chart also stresses Home Missions; we do not know. But we do know that the Methodist churches, exclusive of woman's work, last year gave less than one-half as much to Home Missions as our Baptist churches gave, and that their women, with a separate organization responsible for stressing Home Missions, raised more than twice as much for Home Missions as the Southern Baptist women did. The relative inactivity of Methodist churches for Home Missions would be in consonance with literature that stressed the work in other lands to the relative obscuration of the great needs in America. And we know that when the Southern Baptist Convention was organized in 1845 our fathers harked back to their experience in the Triennial Convention with its one Board, which did practically nothing for Home Missions, and our fathers said: "We will have two Boards, so that each great cause may stand out with clear and distinct emphasis."

Southern Baptists are giving not one-fourth what they ought for missions and benevolence, but are not some of us in danger of grave false emphasis in our method of trying to correct this glaring lack?

Baptists and Episcopallians.

BAPTISTS GREW MORE in America between 1890 and 1910 than the Episcopallians have grown in 250 years, and yet the Episcopallians are the great self-appointed leaders of the Church Union idea today. "Expediency" being the great argument of the Unionists, we would with respect suggest that the Episcopallians come to the Baptists, rather than ask our 6,000,000 or 7,000,000 to come to them by the door of the historic episcopacy. We will accept them—if they will walk through certain doors which are required in the New Testament.

Like Thessalonica.

BROTHER HENRY SIEBERG, writing from Willisville, Illinois, of the good work of Rev. Anthony Sisca, missionary of the Home Board among the Italians in Southern Illinois, says: "Brother Sisca has the town of Willisville like that of Thessalonica; he has it turned upside down by preaching Christ to the Italians. Some day we expect results." Brother Sisca is an earnest and devoted missionary, who does not hesitate to endure hardness, personal danger and persecution for the gospel's sake. God bless him and the faithful believers among his people who stand by him and his work.

Big Bone Church in Western Kentucky.

OUR COVER DESIGN shows Big Bone Church in Western Kentucky, from which have gone out scores of men and women for the last century to bless society. Among them we happen to remember Dr. W. B. Riley, the brilliant Baptist minister at Minneapolis, and Secretary of Missions E. B. Atwood, of New Mexico—or was it Mrs. Atwood? If so, all the better. Homes and churches nowhere ever produce anything better than such a queenly devoted woman as the lady who shares the life and work of the New Mexico bishop. Evangelist J. A. Scott on page eleven has an appreciative article of this great old church. How much we need thousands of country churches which will serve and bless their communities as Big Bone Church has done!

Expediency.

SPEAKING OF EXPEDIENCY, which is the most worked of all arguments today by the expert religious statesmen, with all modesty we must express our fear to give up beliefs for the sake of expediency. Even in the presence of wise men and grave, we cannot seem to forget that nearly all of the religious heresy that even rent constituted Christianity, was the child of Expediency. There was infant baptism, and sprinkling, and centralized denominational control, and unregenerate church membership, and all the rest of the weary list of errors which brought Roman Catholicism, the State Church, salvation by works, and the other evils in which Christian life has floundered when it should have run—all the children of Expediency. Church Union today has given a new twist to the same argument. Organic Church Union by constraint at the top would be Expedient and Efficient—and would lead millions into apostasy! The Kingdom of Christ does not come that way.

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Misgivings and Some Positive Assertions.

IT IS NOT WITHOUT misgivings that the editor gives so many pages to the address he delivered before the Country Life Conference at the University of Virginia on "The Country Church as a Southern Problem." Like some other authors, we were surprised at its length, once it was spread out in print. Several reasons, chief of which is the importance of the theme and the prominence of the place where the address was uttered, have led us to decide to give space to practically

all of the address. We have no apology at all for the other capital articles on the country church, for the subject is of tremendous timeliness and importance and has been neglected enough to atone for even a temporary over-emphasis, if that was possible. Speaking of crises, we nominate the pioneer practice in four-fifths of our country churches half a century after the pioneer period has gone, as the chief crisis which is being thrust upon Southern Baptists. It is all the more a crisis, because it has by so few been diagnosed as such.

Home Board Evangelism.

DR. WESTON BRUNER, Superintendent of Evangelism, has found it difficult to readjust the engagements of the evangelists of the Home Board, so as to take care of all the engagements made before the retrenchment, made necessary by the Home Board debt, cut off several of the evangelists. However, a great work is in progress. In Arkansas six or eight of the evangelists have labored for two months, and their efforts have resulted to date in 2,000 additions to the churches. An Associational campaign is just beginning in North Carolina, which will center about Bule's Creek Academy. This Baptist high school has done an invaluable service for a large section of middle North Carolina, comparable to that of Mars Hill in the Highland section. A great evangelistic campaign is in prospect there. No phase of Home Board effort felt more distressed from the necessary retrenchment than our splendid, incomparable Department of Evangelism. But the Board will through it still do a great work, for the men engaged are of the most loyal and devoted in the South.

A Baptist Candidate for the Presidency.

THE BAPTIST COURIER has the following editorial paragraph: "A few days ago Mr. Hughes, the Republican candidate for the presidency, was at Brown University with his old classmates. Among other good things he had this to say in his speech: 'We have the American spirit. It is a fire that each generation must feed. It is not to be fed by cynical comment, it is not to be fed in the classroom by such nice balancing that conviction is notorious by its absence. It is to be fed by men who have thought it out, who have reasoned it out from every point of view, but finally believe something.' This is well said. It is a message to preachers as well as to teachers; but what a message it is to teachers!" Men who finally believe something! Our Baptist hearts warm to this Baptist candidate for the presidency. We are glad Mr. Hughes is a Baptist. He appears to be a Baptist without an apology. But we rejoice in such expressions of conviction by our statesmen of whatever denomination they may be. Our country will not suffer in the hands of statesmen with whom principle forever outranks expediency and compromise.

Comparing Methodist and Baptist Mission Gifts.

SOUTHERN METHODIST women have separate organizations for Home Missions and Foreign Missions. Last year they raised for Foreign Missions \$292,000, and for Home Missions \$273,000. Our Baptist women, who are compared with the churches, much ahead of the rank and file of our Baptist people in mission contributions, through the Woman's Missionary Union raised \$181,849 for Foreign Missions and \$111,327 for Home Missions. On the other hand, the Methodist churches, exclusive of the women, raised \$115,000 for Home Missions and \$627,000 for Foreign Missions. These amounts were raised and expended by the General Board of Missions. With our Methodist brethren single organization has apparently minimized Home Missions, while the separate organization of their women has helped both Home and Foreign Missions. Southern Methodists

from all sources raised, \$1,308,928 for Home and Foreign Missions, while Baptists raised (including specials) \$1,264,157, less than \$50,000 less. However, if State Missions for Baptists and Conference Missions for Methodists were included, it would put Baptists ahead. State Missions ranks higher with Baptists than Conference Missions does with Methodists—our State Mission gifts are about \$600,000 annually.

H. F. Vermillion Goes to the Arkansas Ozarks.

IT IS ANNOUNCED that Dr. H. F. Vermillion, until now State Member of the Home Board in New Mexico, and General Missionary in that State, will take charge of the Mountain Home Institute in the Arkansas Ozark Mountains. This is one of the two institutions in the Ozarks which the Home Mission Board will aid. We rejoice that the mission school work of our denomination is developing in the Ozarks. There are 1,250,000 people in the Ozark Highlands. Nearly all of them are white and Baptists outnumber all other religious bodies combined. It has not been to the credit of our Baptist body that we have not sooner taken the steps necessary to help this great body of our brethren, who are much retarded but are virile Anglo-Saxons and can become one of the most hopeful seedbeds for men and women who will serve the needs of society rather than themselves. It is a particularly happy circumstance that Dr. Vermillion is going to lead this effort. He has done great service in New Mexico and elsewhere, but he is both acquainted with the Ozark people by former contact, and has a great vision of their possibilities and a passion to help them to their realization. God bless this new move of our brother, and abundantly prosper the great task to which he goes.

Floods.

DURING JULY the Southeastern States suffered from the heaviest rains experienced in a generation. Crops were damaged or ruined in many sections. Bridges of all classes went down on many streams and in western North Carolina great dams burst and added their contents to the surging demon of destruction. Railway traffic suffered the worst tie-up ever known on the South Atlantic side of the Appalachians. The Catawba-Water-tee-Santee river system went on a mad rampage of destruction that wiped out practically every one of ten railway bridges between central North Carolina and the sea above Charleston, South Carolina. One or two railway bridges survived on this stream-system, but they came so near going that the superintendents of the roads could not sleep, and the wives of railway men out on the line lived in dread. A number of our Baptist summer institutes failed because neither students nor teachers could come. The only route open for mail and passengers from Atlanta and a number of Southern States to Washington and other eastern points, was by way of Knoxville and Lynchburg. Less spectacular but of large consideration were the thousands of summer revival meetings in country churches which were rained out. However this will only make the churches and preachers more busy in August and later. We pray that God may send a great downpour of spiritual power upon every such meeting. We will soon recover from the flood conditions, but spiritual drought would blast thousands who would not recover again.

Tracts for Associations

On request we will send free a package of Assorted Home Mission Tracts for distribution at District Associations; also sample copies of The Home Field.

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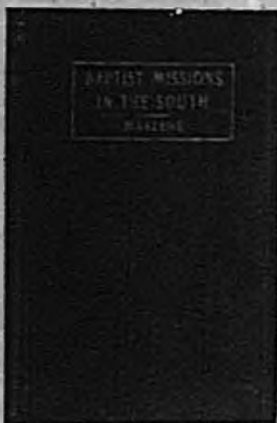
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DR. B. F. RILEY, Birmingham, Alabama: "It is wrought with admirable skill, scientific balance, and an adjustment of parts most apt. The enthusiasm which the author brought to the work is clearly undisguised. Its trace is on every page. He was thoroughly and earnestly in love with his subject. For one, I prize highly the valuable volume. In character unique, in comprehensiveness rare, yet in detail most remarkable, and true throughout to historic fact, the manual is worthy of all praise. The work is well done, the denomination benefited, and the author is worthy of all honor."

DR. F. M. McCONNELL, Superintendent of the Department of Evangelism, Southwestern Baptist Theological Seminary: "Your book is a splendid one. It will do a great deal of good, and if others are affected by it like I was, they will be intensely interested. The work shows everywhere outcroppings of a perfect mine of fascinating history."

DR. J. F. LOVE, Corresponding Secretary, Foreign Mission Board, Richmond, Virginia: "You have succeeded in a singular degree in making unusually entertaining reading out of a statement of facts. The book will admirably serve its purpose as a Mission Study manual, but it is also a most informing and readable piece of missionary literature. Instructive as it is, I found its reading an agreeable pastime. The entertaining quality the author has imparted to the pages of *The Home Field* has slipped into the pages of the book and makes the thoroughly instructive work at the same time pleasant reading."

DR. J. W. GILLON, Corresponding Secretary of the Tennessee Board of Missions: "I have read with interest, yes, with increasing interest, every page from first to last. It is an admirable contribution to our denominational history. You have done a good job."

DR. W. H. YOUNG, pastor at Thomson, Georgia: "I am 'dee-lighted.' This book promises to be of more actual service in arousing the missionary motive than any I have seen; far more so than the books now used in study classes."

DR. E. B. ATWOOD, Secretary for New Mexico, in *The Baptist New Mexican*: "It is the strongest volume that has been issued by the Home Board and should be read by every Baptist. The story of the struggles of our fathers for religious liberty, the conflict, the growth and the success of the missionary idea, and the call of the future, big with possibilities, should fire the hearts of Southern Baptists. It will make an inspiring and helpful Mission Study book and we trust every pastor in New Mexico will organize a class for the study of this delightful volume."

DR. P. E. BURROUGHS, Educational Secretary of the Sunday School Board: "I thank you for the pleasure and blessing which have come to me personally from reading this book. The material is fresh and interesting; the method of presentation well adapted to the general reader and especially so to students who use it as a text-book. Apart from the denominational and missionary information it contains, the book is worth while for the light it sheds on the romantic story of Southern history and development."

DR. W. D. POWELL, Corresponding Secretary of the Kentucky Board of Missions: "I found it so attractive that it was hard to put it down when once I had begun to read. It ought to have a large sale. I am sure it will do great good. You have done your work well."

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